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THE BOOK
of the play of
"HIAWATHA"



RESERVE
STORAGE
COLLECTION

"Oh My Children"



✓ The Book of the Play
of
HIAWATHA
The Mohawk ✓
depicting the Siege of
HOCHELAGA
and the
BATTLE OF
LAKE CHAMPLAIN

This libretto is necessary to fully
enjoy the stage production.

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W. D. LIGHTHALL AND L. O. ARMSTRONG
Louis Oliver

1909

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PREFATORY NOTE.

The success of Mr. L. O. Armstrong for several years with his famous Indian dramatic representation of "Hiawatha, the Ojibway;" the equal success of his Indian contingent at the great Quebec Tercentenary of 1908, brought about his still larger undertaking of an Indian Pageant for the Lake Champlain Tercentenary.

The history of the Lake and of all the Northern States opens with Samuel de Champlain's fight with the Iroquois here in 1609. It is now known that their presence on Lake Champlain was a result of their having been driven out by the Hurons and Algonquins from Hochelaga (Montreal) and Stadacona (Quebec) where Jacques Cartier had found them dwelling in 1535. The history of their romantic wars and of the founding of their remarkable League by Hiawatha is told in Lighthall's recent romance "The Master of Life" which Mr. Armstrong has used as the basis of the Pageant in leading us to the historic battle of Lake Champlain.

The Indian Players are drawn from the Reservations at Caughnawaga, St. Francis, Oka in Quebec and from Brantford Garden River, St. Regis in Ont., and from Onondaga, N. Y. In the cast, Sear Face is a direct descendant of Eunice Williams captured at Deerfield in 1704. While very little white blood remains in him, that little has a distinctly New England atmosphere.

In the depiction, the ancient arts, customs and dress have been studied.

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HIAWATHA THE MOHAWK.

Friendly meeting for trade of Hochelagas and Algonkins at Tiotiake (Montreal).

SCENE I.

A fire is solemnly lit. The Peace Pipe is presented to the leaders of all tribes. Awitharoa, the great Peace Chief of the Hochelaga nation (later one of the tribes of the Iroquois confederacy) talks of past and present friendship, with the hope of long continuing a peace which is so profitable to all nations.

Pipe of Peace.

Awitharoa.

The Algonquin champion, "The Black Wolverine," and the Hochelaga champion Hiawatha race together in running down a stag. A canoe race is arranged while waiting for the result of the race with the deer. After canoe race, Awitharoa says, Algonquins—Hochelagas—our fathers met yours on this island before the memory of any of the living. Here were always seen the Hochelaga Bear and the Algonquin Rabbit—the totems of friends. The great pine tree under which our forefathers and we ourselves met has gone, but that we may continue close friends I give to each of your chiefs a wampum belt pictured with a pine tree.

Indians against stag in a race and a canoe race between Algonquins and Ojibways.

Wampum belt of bark.

Gives belts.

(Hoh! Hoh! Algonquins.) That you may forget your ills and have incense for sacrifice to the Manitou I give you this tobacco (asogun) raised not by women but by our warriors.

Gives tobacco.

Here is maize. May the demon of want never come near your wigwam.

Maize.

For your protection I give you these amulets of black stone; they will drive away Windigos and all evil things.

Black Stone Amulets.

People of the Northern Lights—Algonquins, my nation—the Hochelagas, and yours are one house. Whenever you are hungry come into our wigwams and sit down by the fires; our women will bring you corn; they will spread your mats; we will pass you the pipe.

(Algonquins, Hoh! Hoh!)

Nikona (of the Algonquins) patriarch (says), Our people have no crops—no crafts. We are not as yours, who can make palisades and houses and amulets; ye are a wonderful nation, but our northern country is full of moose and wapiti. I give you these skins for leggings and moccasins, which your women will make and decorate beautifully. Here is a hill of skins. Here are bags of war paint. Here are strings of shell wampum. Say to yourselves, what is more beautiful than the peace which they represent. And to thee Awitharoa I give this axe of sharp green copper. It is full of magic for the cutting of trees and slaying of foes.

Nikona, the Algonquin speaks.

Gives skins.

Shell wampum.

Gives copper axe.

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Hoh! Hoh! Hee! a hee ee hoh.
 (The runners! The runners! Iroquois.)
 Hiawatha and the Wolverine appear on the other side. The race is ended. Hiawatha is the victor.
 Hiawatha, come to the Council. Ho. Ho.
Awitharoa.
 Hiawatha, I crown you the swiftest of warriors. Next year, Algonquins, it may be your turn to win. We are proud of Hiawatha this year. Give me the red feather. Here Hiawatha. You are a chief and will sit in all Councils. At the CORN FEAST to-morrow you shall light the sacred fire.
 Haul up front curtain. Arrange corn scene.

SCENE II.

Awitharoa.
 Corn Feast. What is the custom, O grandmother?
Kawi.
 Ye shall choose the most beautiful, our ancestors said.

QUENHIA APPEARS.

Kawi.
 Kwenhia, the Corn Maiden. Yea, verily she is Adohasu the beautiful maiden.
Awitharoa.

Thou art Osizi, the spirit of Maize—the daughter of the Sun.

Dressing of Kwenhia. (Dressing of Kwenhia. See book, The Master of Life.)

Hiawatha lights the sacred fire.

Awitharoa.

Invocation. O! Host of the warrior dead! Accept our thanks. Our Ancestors. Continue to listen! O Red Chief of men and spirits, we offer thee the pipe of peace.

(The three maidens have disappeared.)

Medicine men with masks come and dance. (The Council assembles—The Mystery Men.)

Hatiria.

Hatiria's call. Listen. Listen, daughters of the sun. Maize-maiden! Bean-maiden! Squash maiden! appear. LISTEN!

O, Three come forth.

Keep watch.

Let us worship.

(Black Wolverine and five hunters appear with Ojibway feathers.)

Awitharoa.

Black Wolverine and Warriors,—Welcome.

Black Wolverine.

Your runner, Hiawatha, beat me in the race, but we think we are better hunters than your people. We challenge Hiawatha and five of your hunters to hunt bear at the Lake of the Two Mountains against myself and these five Algonquins.

Hiawatha.

Black Wolverine, I accept the challenge. Will you be our guests? Our women will cook for you and a new lodge will be prepared for you to sleep in. Our young men and maidens will sing to you. Join in our corn festival.

Preparations go on for Corn Festival.

THE THREE MAIDENS APPEAR.

Old Woman.

They are the most beautiful ever chosen.

(Background of corn and heaps of corn.)

(Painted corn scenes.) (Corn song and grinding.)

Awitharoa.

Hiawatha! Hochelaga's is a happy people.

Hiawatha sits at door of his mother's and great grandmother's house. Kawi. Woman cooking.
Onata to Kwenhia.

My child, sit down here; you don't eat with us often enough.

Kahawi.

The custom of the mothers is the men before the women; the guests before the household; old before young.

Kwenhia to Hiawatha.

Where is your caribou skin? How does it feel to be a chief?

Onata.

The skin is soaking in the water, I am making him a shirt of it.

Kwenhia.

Let me come and decorate it with you. I will put on a figure of a man with a long feather.

Kawi.

Wait! the slayer must say the invocation.

Hiawatha(prays).

O stag, bear me no ill will for slaying thee; it was for the glory of my tribe. Graze in endless peace with thy people in the forest of the land of souls.

Kwenhia.

When you are a great chief, Hiawatha, when you walk sternly among the warriors, do not forget your little sister Kwenhia. When I saw you go up to the Council place this morning, it seemed as if I had lost my brother.

Hiawatha.

Fear not, my little one. Let us go and sit at the lake side and listen to the voice of the night.

(Algonquins are invited into the long houses and with others disappear. A hidden choir sing softly the Caughnawaga song (Konoronkwa) and others.)

Kwenhia.

What art thou saying to thyself?

Hiawatha.

Ha! ha! I was thinking how pleasant are swift hunting and racing and archery and listening to the adventures of renowned chiefs; but more than all how the greatest joy would be war. We of the Sacred Island, Tiotiake, are dishonored for want of enemies; we do not fight enough. It is always peace, peace. In the spring I will give a feast to the young men, and call on them to follow me to Stadacona, and there we will form a war party. In that way I shall bring honor upon our tribe, the mother and leader of the MEN OF MEN, the Hochelagas.

Kwenhia.

But, Hiawatha, will not the enemy come in return and kill some of us?

Hiawatha.

They will come, they will lie in wait for us among the Islands and reeds, and along the paths of the woods, even up to the wall of the town. They will slay here and there some of our braves, but then we shall hunt them again and bring home the long scalps and the trophies. They shall be hung UPON THE POLES BEFORE OUR LODGES, and the fires shall shine upon warriors telling of glorious deeds, and we shall be indeed MEN OF MEN.

Hiawatha and Kwenhia at the door of his mother's lodge. They speak together about Hiawatha's future.

Kwenhia.

Thy thoughts are the thoughts of the mountain, but I am only the little sumach; I hear the wailing of the women; the widows are many; the mothers have blackened their faces, and the virgins fear to go into the corn fields.

Hiawatha.

Warriors must endure these things; to be men is first before all.

Kwenhia.

And what if the enemy should kill thee also in the woods or among the reeds?

Hiawatha.

Then the mother of Hiawatha will not be ashamed.

Kwenhia.

She hath but thee.

Hiawatha.

Yes. me only.

Kwenhia. (Takes a silver cross out of her breast and holds it up.)

Tall brother, the spirits, my people, whisper to me, "PEACE." My Father, the Spirit, when he gave me this, taught my Mother that the Master of Life hateth war; that his Son is Chief of Peace; and that when wounded he smote not back but was nailed to the stake. That is like that one the white ghosts placed upon the mountain top.

Hiawatha.

How could so mighty a chief endure such shame?

Kwenhia.

It is the teaching of the Spirits.

Hiawatha.

The wisdom of the Spirits is wonderful.

Kwenhia.

If I ask thee for something wilt thou give it?

Hiawatha.

Have I ever refused thee anything?

Kwenhia.

A white bead then from thy belt.

Hiawatha. (Jumping up)

Ah, listen.

Kwenhia.

A ghost.

Hiawatha.

Moose (two men in a moose skin) inside the stockade—after examination. (Calls the warriors.)

Awitharoa.

This was no moose. This was two strangers—good hunters—mighty warriors. They came from the sunset; they must be followed—the matter is grave. Let the criers call the braves to council, and thither let Kawi and the aged men be brought.

Kawi.

"I am the last of the children of the founders—yea, the last. When I was a papoose on the board, as my mother told me, we came out of the Land of the Sun. There were great lakes and falls, corn-fields, and much red copper and red stone for pipes, the holy gift of the Master of Life. It was the land of the Hurons, our forefathers. The Holder of the Heavens said: "Ye must built canoes and sail down the river towards the sunrise. I have made for you an island on a great river, full of herds of

Moose looks on.

Two men disappear and leave skin and escape in canoe.

Finds an axe and examines it.

deer and monstrous sturgeons and Maskenonzay and lofty forests. For ye are the men of men. Thus were we led to the Sacred Island Tiotiake on which we built Hochelaga. Our chief was Tehari, the eloquent, the ancestor of Tekarihoken who is here.

Now the totem of this axe (holds it up and points to handle), which it bears on its handle, is the Crane. These strangers are of our kindred, Hurons. Iakonon (roars out).

The axe of the Hurons.

Kinsmen come not as spies in moose skins. The kinsmen who do this would slay us if they could. Let the swiftest runners seek their tracks, and let all strangers, and especially these treacherous Hurons, understand well that it is best to keep far from our country."

Iakonon orders the pursuit of the enemy.

Awitharoa.

My children, our fathers said 'Kindred must not be destroyed.' If the men be found ye must offer them the pipe and receive them by fires; ye must share with them the pottage that is ready. But their trail must first be found. Let warriors who have taken scalps or won races follow then, and, finding them, offer the pipe, for the laws of peace are the people's safety as well as the laws of war. But every night the gate-keepers must now keep watch by turns at the gate and along the top of the wall.

American Horse as Awitharoa counsels moderation.

Kawi.

Warrior finds trail.

No such trouble hath come since the visit of the MEN-EATING ghosts to this Island. (Terror and commotion throughout the assembly.)

Kawi.

"It is like it. In the time of Kwenhia's grandmother came the men-eating ghosts to the town. They left this behind them. They came from the sunrise out of the great water in great canoes, pushed by white clouds of white skin. By their faces, we knew they were ghosts; at first we took them for gods, for they brought thunder in their hands and lightning, which came out of their fire sticks, and gave gifts and spoke softly. We received them at the river and brought them into the town and up to the top of the mountain. We gave them our best. The chief of the ghosts spoke many things to us in the language of the dead, healing also our sick by magic with his hands, afterward the peace-chief of Stadacona and some of his people were carried away by them and eaten, and never heard of again, and such was their intention towards us.

Lift up behind her a large French cross, with shield inscribed Francis Rex, and fleurs-de-lis on the cross.

Some of the Stadaconans pretended they were white men, and no men have canoes with thunder and lightning in them. Now, these Moose men, see how they too will bring us affliction! This is my wisdom—to compare one event with another.

The White Spirits Visit Jacques Cartier in 1535.

Crier.

Black Wolverine and his men are ready when there is heard the war cry of a warrior.

The six Algonquins are ready!

Hiawatha and his men are getting ready when a cry is heard. (War).

Man approaching in canoe cries—

Koweh! Koweh! War! War!

Iakonon.

Koweh! Koweh!

Answer—Koweh! (All mounting fortifications.)

Koweh! Koweh!

Iakonon, the Buffalo.

What is it my brother?

Warrior (says)

At the Lake—above the great Rapid. Last night as I passed the wood I saw a canoe of elm-bark of five paddles—two men slept under it—one kept watch. They had no fire. Their faces had the WAR-PAINT. I hid—covered myself with moss. Two others came running fast through the woods. Their faces were painted. When they pulled out their canoe and started westward I ran out and hailed them "Okanaguen?" of what tribe be ye friends?" One rose in the canoe and saying: "Of the Hurons, thou coward," and drew bow and sent an arrow into this arm; the others derided me. They paddled swiftly across the Lake. Their speech was strange, and yet like ours.

Kwenhia and Onata do not like the Black Wolverine.

Iakonon.

Those were the moose men. Thinkest thou our men could catch them? Had they corn or meat with them?

Brave.

None, I think.

Iakonon.

They must stop then to hunt or fish. Away braves. Take pouches of corn about your necks.

Black Wolverine watches. He has arranged all this he is a spy himself.

Black Wolverine watches very closely.

Black Wolverine and one of his men exchange signs and nudges.

Naked hunters, only breech cloths.

As Hiawatha and Black Wolverine leave

Kwenhia (says)

Would better it were war than this! I like not the Black Wolverine. He is a spy, I fear.

(Women make pottery).

Onata.

Little daughter, it is not the part of women to show fear for sons and brothers, and therefore I went not to see my son depart. Before you were born we had many wars. Every spring our braves sang their songs and went out on the path against the enemies. We women incited them to go, and if any man held back we danced the coward's dance around him, we offered him our pots to boil, the hoe, and a woman's skirt. When our men returned victorious we met them with crowns of feathers and sang songs of their valor. Happy was the girl whose lover brought home scalps or wounds, or who wore in his hair a new feather. A mother MUST give her sons to war!

Kwenhia.

"If this were but an open war! What if the Black Wolverine would take Hiawatha unawares."

Onata.

He will not take him unawares.

(Q. goes into gate.)

CURTAIN—FIVE DAYS LATER.

Girls.
Warrior
chants.

Girls who have been gathering nuts.

They hear a chant. (Girls exclaim.)

A dirge.

Karonihares—the swift runner, with ashes on his face.

Tell me mothers of Hochelaga, where are your children. Those that ye carried on cradle boards, and that ran about your knees; whom your eyes

delighted to follow in the ball game; who were first in hunting; first in war! Maidens, where are your lovers? Where is thy son, O mother of Shade Karoneyes? (Mother shrieks).

Where is thy son, Onata? Where is Hiawatha? the Pine tree, the pleasure of all the others. (Wail from Onata. Scream from Kwenhia. All the women wail.)

Five is their number, I alone am left.

They travel through the dark of the woods on their way to the happy hunting grounds.

On the long, long path to the West they go. Across the dark river behind the sunset—across the Dark River they wend to the villages of the departed.

Awitharoa.

Tell us Karonihares!

Karonihares (says)

We camped by the fort of the Long Rapid of Ottawa. The Algonquins were boastful. They told us they would kill more game than we would. We killed more, much more, than they. The Wolverine was in bad temper. Hiawatha warned me to keep watch and to wake him for his watch. I was very tired. I fell almost hard asleep. I opened my eyes and saw six Algonquins standing each with his stone hammer, waiting for a sign to strike together. Wolverine was over Hiawatha. The man standing over me was looking at Wolverine for a sign. My arms had been taken away. I gave a great shout and ran. I heard the crunch of the hammers and the groans told me the rest. Hiawatha jumped up. I saw him, stunned and bleeding, stagger to the edge of the rocks, reel, and fall into the Rapids and sink. I escaped to tell you the story.

Karonihare's story.

(Avengers shout and strike the old war-post.)

Awitharoa.

I call a Lodge of Silence at once. Smoke the pipe, burn tobacco, pass the great pipe in silence.

Awitharoa.

We are met together this night. The Master of Life has appointed the time.

To death have they gone upon whom we were wont to look. Sorrowful, let us condole together. **Speakers** (to Onata).

Young men prepare for war, arming themselves.

We are sorry for you. We will avenge you though it takes years.

Two scalps will we take for every one, and more unless the Algonquins make great gifts and explain—

Awitharoa.

It may be that the Algonquins will punish Wolverine for breaking his faith—if they do not we will punish the nation.

Prepare the town against attack.

Send to Hochelay, Sekenonday, Stadacona, Satahdin. Tell our brethren.

Let messages go to the tribes on the Lake of the South Wind and the Southern river that runs to the sea.

Indian lamentation.

CURTAIN.

Keraronwe and Tekarihoken appear on ridge after having visited the scene of the massacre of the Hochelaga hunters.

Keraronwe.

We have been where Iliawatha was killed.

Tekarihoken.

Our brothers who went out hunting with Hia-watha were scalped. Clan of the Turtle. The law of the chiefs commands us to avenge our brother HIAWATHA.

Wolfsky.

The spirits of Shade Karonyes and White Eagle reproach us.

Wood-drift.

Remember our slain brothers.

(War dance, sharpen weapons, arrow makers.)

Tekarihoken to Onata. (Laying belt of white wampum near her.)

None shall reproach us with remaining slothful in our sorrow. We shall obey our ancestors. This BELT SHOWS SIX BLACK MEN upon it, which signifies that the six snakes which killed thy son are already as good as dead. Mother adopt us.

Onata.

I take you as my sons, I adopt you.

Awitharoa.

Young warriors, our enemies are many, we are not yet fully trained for war. We will send ambassadors to ask for reparation. Better wait than be defeated.

Onata.

There can be no reparation for my dead son, but, new sons of mine! listen to Awitharoa. Cause not other mothers to mourn the death of their sons needlessly.

Awitharoa.

DeKaneweda, go seven days up the river of Sunset. Make a strong effort to have the Algonquins make reparation for their misdeeds—if you cannot, then it must be war.

CURTAIN.

THREE WEEKS LATER.

DeKaneweda.

I have returned from the land of the Algonquins! The Black Wolverine was there. The moose men—spies were there! I have failed. The old Sachem Tessonat counselled peace, but finally came to my lodge and told me that the Hurons, the far-off Ojibways, the Nipissings and all the Algonquins had declared war against us. We heard the war songs and the hatchets striking the posts. They will come to fight us. They say they will torture us and make our women slaves.

Iakonon, the Buffalo.

Get ready. We will fight as our fathers did. They are ten to one. We may be beaten at first but we will win at last. We have two months to prepare.

Young men in ring. War dance. Sing chants.

Red hatchet.

Drive RED HATCHET in post, red feathers, black wampum. Big drum. War preparations, lashing, bark buckets and carriers, stones, water.

Awitharo.

Let us sleep.

CURTAIN.

INTERLUDE.

Canoe songs, family go to sleep. Marriage ceremony. Ioe laughs at his rival. Ioe courts and is accepted.

GREAT DRUM SOUNDS.

THE SIEGE.

Hurons and Algonquins crawling up but still out of sight.

Painted scouts of the enemy.

Pounding corn. Boys shooting.

Onata.

The gate! The gate.

Shout and advance of Hiawatha and Awitharoa.

Awitharoa.

To the platforms. Iakonon, knock down that pillar of dogs.

Buffalo.

The snakes. (Action—knocks them down.)

Keraronwe.

Shoot better! Shoot better—ye are sleeping, my friends.

Enemy retires. Tekarihoken places pole.

(Tekarihoken leaps over and scalps one.)

While the Hurons and Algonkins are in hiding—places pole.

Climbs the pole again.

Help, help, they are here in hundreds.

Cry from the East End.

(Black Wolverine appears.)

Awitharoa.

Iakonon, place a sure arrow in thy bow—this skunk Wolverine hath not seen thee drive it through the moose.

Black Wolverine to Onata.

Art THOU then its mother? This is what is left of Hiawatha. See, it is mine now. I cut it off his head. Look upon my piece of thy son, O mother of Hiawatha.

Black Wolverine hails at Onata.

I am the wolf—thou art an angry doe.

Onata.

Give me back my son, evil one, give me what thou hast of him.

Shields and fire put out. Sorties in attempts to get water.)

Iakonon shoots and Wolverine dies.

(Men killed and taken into the woods.)

Enemies.

Enemies' Herald.

Surrender Hochelagas, you have no water left and we will let you have none. If you surrender we will give their lives to the women, children and old men.

Rushing up, children and women cry, Never, never, cowards.

Dekaneweda (answers Herald.)

Hurons, we are of the same people. We have a woman among us who is a grandmother of some of your people, and also of some of ours; she is the oldest woman in the tribe.

Dekaneweda with pipe.

Hurons cease when they see pipe.

Huron chiefs.

We would see the oldest woman very gladly.

(Carry her out on litter.)

Old woman.

I am one of yours—in face—in talk—in dress—we have the same Master of Life. Make with us, therefore, a league of brotherhood; we will give rich gifts as a price for your dead, and you shall go home and tell how you have found nephews.

Hurons discuss, and later their
Herald says—

To
Awitharoa
Great Chief.

Awitharoa, Great Chief, we honor the old woman, and if she will come out to us we will take her back to her people. You are our cousins, but our cousins are many and they are not all our friends, and if we have too many friends, of whom would our young men obtain their scalps. We cannot go home without scalps, what would we say to our women? How shall we content our allies, the Algonquins, the people of the Northern Lights? How shall we pay them for the loss of their great chief Wolverine and many others. We will do THIS. A sacrifice is necessary to give peace to the spirits of our dead. Give us your wise Head Chief, Awitharoa, to pass through the fire, and we will let you go out and leave this country safely, but forever after when we meet you we will kill you.

Huron's offer
terms.

Hochelagans.

Hochelagans
refuse terms.

Never! Never!

Huron Herald.

Then are you already as dead. The fight will go on.

(Hurons disappear.)

Awitharoa.

Awitharoa's
appeal to the
Hochelagans.

I would speak to all the HOCHELAGANS. This night the Hochelagans will fight as they never fought before. Remember, we are called the MEN OF MEN. Those of us who go to our ancestors will not be afraid to tell them how we died. If a breach should be made and the enemy get through the wall, remember that I have set the children and the old people in the barricade inside the gate. There we will fight afresh. If ye drive off the wolves this night Hochelaga will be saved. But if the place fall, let none give himself up; let all die; our Father to-morrow must not look upon a coward.

A breach in
the palisades.

Hurons place fires. Axes cut down stakes.

First Algonquins knocked down—others press in.

Awitharoa says

To the barricades.

Hiawatha
comes with
other supposed
spirits and at-
tacks enemy
which run.

All the Hurons crowd around the breach—when Hiawatha and party appear they run in awe—Hiawatha follows to west end (Hurons run).

Awitharoa.

We thank thee, O Master of Life, for saving thy people.

Hiawatha (returning from chasing the enemy).

Hochelagans fall on their faces.

Awitharoa.

O Spirit of Hiawatha, most revered.

Hiawatha.

Fear me not—I am no spirit—I am Hiawatha.

Awitharoa.

We revere thee. Who are the mighty ones with thee?

Hiawatha.

They are Hochelagans from the Solitary Mts. and our brothers, the Onondagans. It seems we have not been too early. Ye have no water—Bring it—Drink in safety.

Awitharoa.

Most honourable (placing head-dress) head chief do I make thee on the field of battle—you have saved the whole nation.

All.

Hoh. Hoh. Hoh.

Awitharoa to Hiawatha.

Tell us what happened thee at the hands of the Wolverine, who is dead now—Iakonon killed him—we thought thee drowned in the rapid.

Hiawatha.

I thought myself drowning and I knew nothing until I found myself in the canoe of an Onondagan arrow maker—he had lost his nephew by the Hurons and he adopted me in his place—So that I am now of the great nations of the Onondagans—but I could not forget mine own people. The Master of Life told me to make our tribes ONE in peace and war. I was on my way to visit you when I saw marks on the beach of Huron war canoes, numberless as ice-cakes on the water in the spring. I adopted the ghost stratagem because we were so few. But why do I not see my MOTHER and KWENHIA? (A minute silence.)

Hiawatha tells what happened to him.

Hiawatha.

Hiawatha hears of the death of his mother Onata and Kwenhia.

Where are their bodies?

(Hiawatha sits down and throws his robe over his head.)

Awitharoa.

Take in more water! Put out SENTINELS. Be ready to run inside the barricades. The wolves are only frightened away for a time. Keep yourselves protected from the arrows.

Sentinels cry

Koweh, Koweh. Indians run behind barricades. Close the gates. Hurons and Algonquins return. Watch the barricade.

Awitharoa. (Comes out among them and says:

Men of the strange nation, ye have said ye will let my people go out and leave this country safely if they will give you their Head Chief to pass through the fire. Here I am—make the fire. (Page 100, Master of Life.)

Awitharoa offers himself a sacrifice.

Huron Head Chief.

Awitharoa, thou art of a race that has courage and glory. We are sorry that thou should'st die, but the spirits of our dead are in misery and thy spirit following after them shall gladden their hearts. We shall keep our honor with thee. Aguaron, take the great Calumet, tell the Hoche-lagas that they may pass out safely at sunrise, because the Fire-god hath accepted the flesh of their Head Chief.

Huron chief to Awitharoa.

Awitharoa (says)

Tell them they must not try to rescue me. I have pledged my honor. Tell them that I await them with the braves of old in the hills of the Lake of the Southwind, where you will rebuild Hochelaga."

(Whoop, calling together all the Hurons and Algonquins.)

Hurons, I would sing my death chant.

Death song of Awitharoa. Triumphs of peace.

All treaties I have kept; always honor I have maintained; feuds I have allayed, I have worked for the happiness of my people.

Huron leaders invocation to fire, signal to Awitharoa to enter. Lies down in fire.

Awitharoa.

I do this for thee Hochelaga. I do this for the little children.

Huron Chief orders Awitharoa honourable burial.

Huron mystery men rattle bells and drums.
Huron chief raises his hand. Body taken from fire. Bury him as a great chief should be buried. (Hurons and Algonquins all leave.)

SCENE.

Departure of Hochelagas for Lake of the South Wind, (Champlain.) All cry—Farewell Tiotiake, Farewell Hochelaga, Farewell good peace-chief, beloved Awitharoa!

Iakonon.

Iakonon's threat and prophecy of revenge.

For a thousand moons and more we, ourselves, our children, and our children's children will fight until no Huron and no Algonquin remains.

CURTAIN.

SCENE CHANGED.

Ten years later.

On Lake Champlain.

A camp fire and solitary warrior—a runner from the Hochelagas enters showing the pipe.

Runner.

Dekaneweda, the chief of the Hochelagas, sends me to ask whence thou art.

The Arrow Maker visits the Mohawk on the Lake of the South Wind.

Arrow Maker.

I am the arrow maker of the Onondagas—who adopted your brother, the glorious Hiawatha, who led you out of the burning. I have come to welcome you to the land of peace; it is wooded and full of fastnesses. There you can defend yourself against the Huron and the Northern Light. Thence you can send your parties to attack them—if they do ill. This is why ye have seen my smoke in the valley. Hiawatha would make an everlasting treaty of peace and alliance between you and the Onondagas. In the valley of the Mohawk river you shall dwell. Ye shall be called MOHAWKS, and the country will be yours.

CURTAIN.

Tells of Hiawatha's proposed confederacy.

SCENE. EIGHT YEARS AFTER.

In the land of the Onondagas.

Hiawatha meets with envy and trouble.

Hatiria shows his hatred of Hiawatha.

Hatiria.

Arrow maker, our gods like not Hiawatha—they hate him.

Arrow Maker.

But HE is a god—was it a man who could lie alone in the bushes on the rock of Ticonderoga and hold back 70 Huron warriors by fear? Was it a man who traveled forty days within the land of the Algonquins, who walked at evening into the village of the Torch and up to the fire in the lodge of the Head-Chief Tessonat's son, took down his war club, slew and scalped him, and left a feather beside him, for a sign to our enemies, marked with the mark of the Onondagas. Does not the war club of Tessonat's son hang on the post in my lodge!

Surely! Hiawatha is a god!

Chief of the Onondagas.

Hatiria.

He is only a vile Mohawk. Not such is Atotarho,

chief of the Onondagas, the greatest chief in the world. He is a true-born Onondaga.

Arrow Maker.

Hatiria, False Face, I am a lover of all warriors. Atotarho indeed is great.

Hatiria.

Hiawatha cures by roots, curing is our part, and we cure by the drum. He shall suffer for it. (Hatiria leaves.)

Arrow Maker.

Hatiria chatters like a crow, but he is dangerous. He is a coward, but he can hunt and wound brave men with his tongue.

ATOTARHO AND THE SNAKES.

Atotarho.

Hatiria.

Lightning of Onondaga. Lord of all nations. Great wolf! What meaneth the blood scent on the trail—

Atotarho.

Hath the Cherokees come up?

Hatiria.

Nay, nor the Huron.

Atotarho.

What meaneth thou?

Hatiria.

I dreamt last night that the Hemlock was trying to overshadow the Pine—

Atotarho.

What was the meaning of thy dream? O False Face.

Hatiria.

The Pine is Atotarho—the Hemlock is Hiawatha. He boasts that he is greater than thou.

A.

Hiawatha does?

H.

Yea; he sang it in his song before the journey he is on—that journey the direction whereof none knoweth.

A.

But he is an adopted Onondagan—the son of our good Arrow-Maker.

H.

Thou knowest not what I know by my magic. I follow him on that journey, and I see him paddling to their sacred Island.

A.

Still, are not the Mohawks brothers to us—Hiawatha has fought well for us.

H.

It has puffed his heart.

A.

He has fought by my side—we are brothers in clan.

H.

His craft is deep.—He rises by thy help. He has learnt war from thee. In my shell I hear him boasting that he goes back to their island to build up his own people again and make them the masters.

A.

Be silent, until I consult my oracles, the snakes. (Holding up a snake.)

Atotarho's.
snakes

Consultation

What sayest thou? Shall it be war with the Mohawks?

Thou wouldest bite me—Thus the Mohawk would do, thou sayest.

Now, tell me shall it be war, then, with the Mohawks? Thou sayest yes—Thou givest me another war to add to my glory. It will be war with the Mohawks.

Now, shall Hiawatha die? Thou escapest? He is then to escape—Thine answers are plain.

HATIRIA! I shall make war with the Mohawks, but thou, thyself, shalt deal with Hiawatha. Perhaps he, too, is as they say in part god; and, verily, he seems sometimes wiser and different—yea and braver, than a man.

Hatiria.

False faces—It is to be war with the Mohawks—Call the people—(People make no sign of approbation).

War against the Mohawks. Signal fire on rock.

SCENE.

Hiawatha approaching in his canoe—sees the war signal.

Little Boy.

Hiawatha, Hiawatha! What news, Hiawatha? Hiawatha.

Why is this fire burning?

Woman.

To answer Atotarhos yonder.

Hiawatha.

Has the Huron struck our hamlets?

Woman.

Atotarho strikes the Mohawk.

Arrow Maker.

Son, I have told them this war is evil!

Hiawatha.

All war is evil—Let us have peace, we need alliance, not defiance. I am tired. I will rest.

(Hiawatha sleeps.)

Arrow Maker.

The warriors return—I hear their chants of victory—the scalpers exult—This is the work of Hatiria.

Mohawk Chief (Prisoners enter).

Strike hard, ye feeble people. Ye are foxes and muskrats, but ye snap at bears. Ye are little flies that know not how to make a man wince.

You have lost your honor—You broke the peace guaranteed by the calumet—You will be punished—Your scalps shall wave before the Lodges of our men—the men of men.

(HIAWATHA SPRINGS UP.)

Arrow Maker.

Be still. Leave the Mohawks to my care—Go thou to the Council.

(Arrow-maker gives them water—Drink calmly—Pipe to all five prisoners.)

Arrow Maker.

It is wise to be careful, we have broken the faith of the Calumet.

To all—Touch not these men until the Council have deliberated.

Hiawatha.

I call a Council.

(Council.)

Hiawatha.

Brothers of the Hill—I have been on a long jour-

Mohawk prisoners entering taunt with lost honor and treachery.

The old Arrow maker is merciful to prisoners. Hiawatha calls a council.

ney to the Northwest—I have communed with the Great Spirit. He has spoken to me. Do you wish a proof—Hear me! In my vision I saw that the number ye have slain in this war is four. If this be right my words are from the gods—

Hiawatha's vision.

(Exclamations.) I see at the head of the four who are travelling, an old Chief. His forehead is painted, and his left breast is pierced by a broken arrow. If this be right, my words are from the gods—(cries and groans). The youngest is a youth without a feather, but a hammer has crushed his skull and he carries a broken knife; if this be right, my words are from the gods—Hush.

War Chief.

The War chief.

The very least thou hast said is true.

Hiawatha.

I have been to Tiotiake—I fought many of the enemy on the mountain—I killed some and escaped—I made a long fast and prayed. I heard and saw what I told you in my trances. I now add this,—war against the Mohawks must end—The prisoners must be released and sent home with large presents to the relatives of their dead companions.

(Mask and rattle.)

Hatiria.

Hitiria's appeal against Hiawatha.

Chiefs and braves—The False Faces also have taken Counsel with the spirits. I dreamt that a wolf stepped on a nest of rattlesnakes—They tried to bite him—He gnashed his teeth and four lay dead. The message of Hiawatha is from the Mohawk gods and not from those of Onondaga.

The Double-Sighted.

The Double-sighted chief for war.

The war has begun, we must exterminate the Mohawks, or they will punish us.

Atotarho.

Atotarho for War.

What fear ye Onondagans! Are ye not able for the people of the Island? Surely the prudence of Hiawatha is great, but it lessens the power of the warrior in the face of the enemy—Wherever ye hear the voice of Altotarho, there shall ye hear of scalps and expeditions, war paint and battle axes, scars, stratagem, war, and ever war! (rattles).

Red Wings.

Red Wings supports Hiawatha. Is ashamed of war.

My children, seek not to shatter a mountain—the vision of Hiawatha the truthful cannot be set aside. What, shall men dare to reply to the Great Spirit? It is necessary to fight the ENEMY—It is wrong to fight our FRIENDS—I am not proud of the Onondagas in this war.

Hiawatha. (Bow.)

Hiawatha's successful appeal.

War is wrong if it can be avoided and is not. Too long have the mothers wailed for their elder sons that came not back in summer. Too long have we cut off the fingers of the captives, and exhorted each other to make our hearts of stone. I see a better day. Our children shall play in safety—our hunters shall not hide their trails—our women shall sing in the cornfields. This is the way it shall be brought about. The five nations, the brave Mohawks, the great Onondagas, the Cayugas, the Oneidas, the mighty Senecas, will together make a chain of silver of five links—we shall build one Long House for the five—Ye shall found a league of the five nations and bind it with belts of wampum. Every year we shall meet and the silver belt shall be brightened.

If any tribe submit to the league there shall be peace with it. If any hurt not the League, it will the League not hurt. But if the hindmost cub of the League be snapped at, woe to the hunter. We shall be feared, but we shall be just—Wailing shall finally be heard no more, nor blood of men be seen in the woods (All in favor of it, but afraid of Atotarho).

Red Wings.

Red Wing supports Hiawatha again.

Hiawatha, thou speakest of a League of many nations—As the sun and moon move slowly across the lake so goeth the pace of a wise Council. Meanwhile we must send the captives back.

Hiawatha.

By the side of the lake there is the white stone. Let all the people meet there a day hence for a council about the League. Get ready for the war path.

Atotarho and Hatiria leave.

Red Wings.

Red Wing to Mohawk prisoners.

Brave Mohawks—enter our wigwams—shake the elbows of our people—feast with us—ye shall carry home wampum and amulets with which we would undo the wrong we have done.

(Sends them home with presents.)

All leave but Arrow Maker and Hiawatha.

Arrow Maker.

Hatiria hates thee, but thou art so much greater that I believe thou wilt be the victor (pause). I hope you may succeed at your peace meeting. The battle is sometimes won by the wounded.

(SCENE.

Hiawatha's conference at the sacred white stone.

WHITE STONE. Mat of rushes—Hiawatha seated—Bunch of white wampum belt—fire pile ready. Hiawatha's friends around him—women and children.

Failure.

Atotarho thwarts him by starting on a war party against the Cherokees.

ATOTARHO comes in full war-paint—young men, war-paint. All go and leave Hiawatha.

Hiawatha takes his belts and goes to his canoe sad—Arrow shot into it—robe over his head as he leaves.

Atotarho (preparing for war with the Cherokees).

Ho—warriors, who are not afraid of enemies and war.

CURTAIN.—In the land of the **MOHAWKS.**

Dekaneweda.

Girl frightened at the sight of an Onondaga warrior.

Girl, what has frightened thee so?

Girl.

A man of Onondaga.

Dekaneweda.

Did he speak? Was he painted?

Girl.

He did not speak—he was not painted nor armed. Strings of white shells covered his breast—He looked good, but his Onondaga feather frightened me.

(To three women close behind.)

Dekaneweda.

Light your fires and heat the cooking **STONES** red. Take down your corn ears to roast, for the house belongs to whoever stands at the threshold, and, though this man be Onondagan, he comes with white shells of peace—(All obey).

Warily peeping through the saplings, in one hand a tomahawk, in the other a pipe.

Dekaneweda.

Clan brother, Hiawatha.

Hiawatha.

Saigo, Dekaneweda.

Procession of Mohawks.

Dekaneweda.

Hiawatha—(Laughter. Weeping with gladness—Shout Saigo many times—Hiawatha! Several times. Passing the pipe).

Hiawatha's
glad reception
by the Mo-
hawks.

Hiawatha (says)

Mohawks, I come from Onondaga (Silence). (Threats—fists.) I come rejected and driven out—I am henceforth a Mohawk. (Dancing in glee as they hear.

Dekaneweda.

Quiet! Silence!

Serontha.

Let us go forth and avenge Hiawatha. Let us burn the lodges of Onondaga. Hiawatha shall lead us.

Dekaneweda.

Quiet. Silence. Young men, listen to the old.

Hiawatha.

Assuredly I would lead you if I spoke words of my own, but the words I speak, O children of Tiotiake, are the words of the Thunder and the Sun—of the MASTER OF LIFE. I have been on a long journey—I have slept on the low shores of the Salt Lake. I have been on the little river of the Senecas, thence to the full flooded river of the Oneidas. I saw their strongholds, the great expanse of waters and their palisade, up among the mountains. I gave the sign of peace—It was not returned. They mistrusted me when they saw my Onondaga feather. Their bows were pressed upon me when a chief called out, Hiawatha.

Hiawatha
restrains the
young men
and lays be-
fore them his
plan of a con-
federacy.

The Oneidas are our younger brothers. They received me gladly. They have one heart with you, and hate the Onondagas because of their breaking the peace of the calumet so falsely with you. They are ready to make the treaty of peace with us. Many Onondagas have fled into the land of the Oneidas because of the cruelty of Hatiria and his false faces. Hatiria tried to kill the Arrow Maker, but killed another man instead. The Arrow Maker has fled, awaiting the return of Atotarho. I collected there a pouch of white shells. I came from there by the river of the Mohawks (that river will be yours), arriving last night. I heard your war songs from afar—I slept and dreamt—The Master of Life gave to me a vision. He spoke to me of the future of our race—He told me that we should be conquerors for a time, but that after should come a strange race, in number like the drops of rain. He told me to make friends with them and with all men—that peace was better than war. He has spoken to me before in other ways. I have spoken his message, which is a message of peace, peace first among ourselves (cries).

Atotarho and Hatiria, the chief of the False Faces of the Onondagas, have opposed me successfully so far, but most of the Onondagans hate Hatiria and are our friends. Atotarho is a great chief and I will yet win him over. He will make full reparation to the Mohawks and be the great war-chief of the mighty long-house of the five nations. CHIEF OF TWO EQUAL STATEMENTS.

Hiawatha
wins the Mo-
hawks.

Dekaneweda.

Hiawatha, it is not easy for us to forgive Onondaga, but thou art a true Mohawk and we listen to thee.

Dekaneweda supports the Iroquois Confederacy.

Hiawatha, Son of the Spirits, much have I heard of thy work for a union of the five tribes, henceforth thy labor is done. Stay thou in the lodge, and our Father, the Divine, will send his great light unto all hearts and will enable me to lead the nations into the Long House of Friendship. Its east door shall be at the sunrise and its west door shall be at the sunset. Thou hast proposed and worked for the league, and thine shall be the glory for ever. I will finish the league, and though dying I shall have a small share of thy glory forever in the assembly of the tribes. To-day I depart to visit the other nations.

CURTAIN.—SCENE IN ONONDAGA.

Procession—Atotarho and his war party return with the beautiful Cherokee captive and scalps—war whoop—screams of squaws and boys.

Hatiria and followers come out from Mystery Lodge.

Atotarho.

Show me the holes of the woodchucks! Where have my people hidden from the dogs? Where are the Onondagas.

Where are the rattlesnakes? Has the Huron stamped them out with his foot? Has the Mohawk chased them away in my absence. I see only women and children and aged chiefs. Lo, had we really been Cherokees the tribe had been destroyed.

Hatiria (sententiously).

The cause is the false Hiawatha. He has slain one of our warriors. He has led away the Arrow Maker and many of our people to the land of the Oneidas and the Mohawks.

Atotarho.

Hath Hiawatha done this? Is it true that the Arrow Maker is gone. There is none other that can make a war arrow.

Hatiria.

Beware of Hiawatha and his friends.

Atotarho.

Bah—cowards.

Cherokee (to Hatiria).

THOU art a coward.

Hatiria.

What sayest thou, woman?

Cherokee.

Thy words have the sound of one who lives by lies.

Hatiria.

Strange woman—who art thou? Thou shalt die by fire—False faces seize her (warriors step between)—No! No!

Cherokee Woman.

Body of a chief—heart of a rat, I fear neither thee nor thy ghosts—Where are the scalps thou hast taken? (Laughs and turns away.)

Hatiria returns to Mystery Lodge.

Atotarho.

Red Wings, where is the Arrow Maker?

Red Wings.

The Cherokee woman may be in part right about Hatiria. The Arrow Maker hath disappeared, but

Return of Atotarho's successful war party.

Hatiria accuses Hiawatha of having driven away the Onondagas.

Hatiria accuses Hiawatha.

The Cherokee girl captive calls Hatiria a coward.

Red Wing tells Atotarho that Hatiria may be the cause of the arrow maker's absence.

there was blood at the door of his lodge. Hatiria loved him not.

Atotarho.

Where are the others, Sabjenwat and Nishen? Where are they?

Red Wings.

Who killed them I know not. I am old. The blood at his porch was not shed by the Arrow Maker or by Hiawatha. An attempt was made to kill the Arrow Maker, I believe.

Atotarho.

Who did it then?

(Women pass with deer bone hoes. Cherokee among them. Hatiria approaches.)

Atotarho.

Ho! Hatiria, where are the scalps thou hast taken?

(Pause.)

What hast thou from the spirits—(Cherokee pauses).

Hatiria (putting shell to his ear, chants).

He was born upon an island. He was born a Mohawk—he is no Onondagan—he is a treacherous Mohawk—I hear the Mohawks approaching—a large war party—Hiawatha is among them.

Hatiria tells of Mohawk party approaching.

The two chiefs confer—A hunter comes running in—blown.

Hunter.

I have seen a large party of Mohawks—I have trailed them. They are marching directly here—(Excitement and preparation).

Scout tells of Mohawk's coming.

MOHAWK CHIEF approaches with pipe, wishing to be heard—says his men are camped close by. He spreads out a shining band of white wampum.

DeKaneweda's peace mission.

Dekaneweda.

Great is Atotarho the Onondaga. Great is Atotarho the war chief. I am Dekaneweda the war chief of the Mohawks.

Dekaneweda tells Atotarho that their mission is to make peace.

The Mohawks.

Great is Hiawatha who has received much kindness from the Onondagas, from the Arrow Maker, from his clan brother.

To Atotarho—the great.

Hiawatha is true to Onondaga. When our warriors were singing their war songs and preparing for battle with the Onondagas Hiawatha came to us, peace pipe in hand—and said, Atotarho is a great chief—Among the Onondagas we have many friends—We must make all the Onondagas our friends, as we have made the Oneidas, the Cayugas, the Senecas, our friends. Then from one great salt sea to another the five nations shall forbid war; they shall punish all those who do injustice; they shall grow rich and much happiness shall gladden all hearts. (Cherokee comes up and listens with interest.)

Red Wings.

Thy words are good—often have I spoken to Hiawatha of these things—Let us hear Atotarho.

Atotarho.

Here is my answer (holding up war clubs and spear).

Atotarho repulses the friendly advance of Dekaneweda, the Mohawk.

HATIRIA'S DANCE—(Red Wings draws away Dekaneweda).

Red Wings.

Come, it is no use—Hatiria triumphs again.
Dekaneweda.

I return to Hiawatha.

Hatiria.

The False Faces triumph, our gods are the true gods of the Onondagas.

Cherokee.

Atotarho, you are being led by a poor thing—Simple it is to foretell like Hatiria, for I myself saw the smoke signs upon the mountains whereby the approach of the Mohawks was signalled and in my land we do it much better. As for those chieftains, think ye such men would make an ignoble use of the calumet. Not such an one is that Dekaneweda, not such is anyone that bears himself so like an eagle. This tale of Hatiria's is like his tales of the ghosts.

Cherokee tells Atotarho he is wrong and pours contempt on Hatiria.

Apparition of the man-eating ghost—All the women run except the Cherokee woman.

Cherokee. Rushing forward.

I have caught thee thou god, thou ghost, thou evil one. Thou wouldest frighten us. Thou shalt not escape me. Come, off thou magic robe, come off thou mask of chalk, thou hair of bear skin. Aha! wooden face, not so wouldest thou frighten children and women in the land of the Cherokees! Coward of cowards! Man eating ghost, disturber of villages. Thou are brave among the Onondaga women, stand here and face the battle lord (pushing him forward into the presence of Atotarho). Hatiria runs. Thou liar! Thou rat! Hatiria jumps from the cliff.

Hatiria attempts to frighten the Onondaga village by appearing as a spirit.

Atotarho (after looking over—smiling to the Cherokee).

Thou she-bear—

Atotarho chases Hatiria the impostor.

Look for Hatiria—if you find him dance the coward's dance around him and then I will attend to him.

DAUGHTER OF THE EAGLE, I have prepared thee a place in my lodge—thou shalt be perfectly free, like the women of my clan who dwell with me. Who wert thou in the land of thy mother?

Cherokee.

A child of as great as thou art. I have never been slave to a man but I will accept a place, O Chief, in thy lodge.

The Cherokee accepts a place in Atotarho's lodge.

Atotarho.

Post sentinels around the village. The Mohawks may return outside the tepee.

That night—False faces return—two men with masks.

Two false faces attempt to murder the Cherokee. Atotarho strangles them in the tepee.

False Faces—Where did she choose her place? The other one points to it—Crawl in—Hatiria in the background—Kill her sure—The gods will bless you.

Atotarho.

Die murderers, cowards, who would kill a woman—fit followers of the snake Hatiria (Choking an Indian).

CURTAIN.

SCENE.

ARRIVAL OF A CAYUGA.

The Cayuga tells of Hiawatha's mission to them.

Your Hiawatha is among us—He is honored by us all. The Senecas, the Oneidas and Cayuga have

formed an everlasting peace pact with him. De-kaneweda is with him—We have no orator like him. He has made the four nations one. He is a friend of Atotarho. He hopes the Onondaga will join the chain and make it one of five links. (Cherokee comes near.) Where is this Hiawatha? I would like to see him. He is a great man. Atotarho shows rage and jealousy.

The Cherokee determines to go to Hiawatha to help him.

(The Cherokee goes away with the Cayuga.)

Atotarho.

Warriors, make ready for war with the Mohawks and the other traitors. Atotarho makes peace with no one, fears no one—stop—What good will it do me to kill Mohawks and lose my own warriors?

Atotarho's indecision is tormented by his love of the Cherokee.

Ah—woman of the Cherokees, bitter, bitter is it that thou wilt not love me but must seek for Hiawatha—His she may be now.

Fishing parties are formed—Tillage industries—Pound corn—Make war bonnets—Arrows—Paddles—War cry is heard—The Mohawks come, a great band.

During the Cherokee's absence.

Atotarho.

Arm yourselves, men—every man—no Mohawk will leave here alive.

Red Wings.

Atotarho, see the pipe of peace. It is not war. It is a Council they seek.

Atotarho.

False, false, be ready every man—Let every man hide—do not shoot until I say so—Women and children get back to the woods—quick.

Hostile reception of Hiawatha by the jealous Atotarho in spite of the pipe of peace.

Hiawatha lands and presents the pipe.

Atotarho grasps his great hammer.

Cherokee.

Atotarho.

Atotarho.

O Woman, is it thus thou hast repaid me for the trust I placed in thee. After spurning me you flee to Hiawatha—O Snake, O Moon daughter, O false one.

The Cherokee melts the heart of the fierce Atotarho, as she proves to him that she went away for his sake.

Cherokee.

Atotarho, knowest thou not why I left thee—why I went to Hiawatha? It was to make my Atotarho the greatest man in the world—I bring thee the head chiefship of the Long House that is to shelter all the nations.

Hiawatha.

The custom saith—It shall be in the keeping of the Principal Chief. (Presents him the great pipe.)

Atotarho drops the club, bends his head, turns away his eyes.

Cherokee.

Atotarho—my Atotarho, Chief of the World!

Atotarho.

O Maiden, look not at me so softly, brave and true woman, not I, but HIAWATHA IS THE GREATEST OF MEN. Let the Pipe be given to him.

Hiawatha refuses the head chiefship offered him by Atotarho.

Hiawatha.

Nay, the Council of nations hath chosen, and hath chosen the best. Let all the people come together (gathering).

Here, children of the Sun, we build a house of living trees. The number of its hearths is five. Whoever will enter its doors may sit at the fire and the women will bring him roasted corn. Its

doors shall be open to all. The Doorkeeper of the Dawn shall be the Mohawk, the Doorkeeper of the Sunset shall be the Seneca.

THE GRAND CHIEF SHALL BE ATOTARHO OF THE ONONDAGAS, and his successors shall bear his name, and the Council shall meet at Onondaga yearly, under the Pine tree.

No one of our nations shall oppress the other, nor move it against its will.

In wampum shall the story be kept, and never shall it cease from your memories—the tale of the day when ye founded the great Peace.

(End up with Mohawk songs of joy.)

CURTAIN.

(SCENE 15 YEARS LATER.)

The men are greyer. Runners approach.

Koweh, Koweh! The Algonquins and Abenakis approach in many canoes—painted and armed.

Atotarho.

Prepare, warriors! No Algonquin shall return—Let us go to meet them.

Battle of Lake Champlain.

AFTER THE BATTLE OF LAKE CHAMPLAIN.

On the north side of the island, Champlain and his men depart with their spoils.

Scene—The Iroquois return—Wailing.

Atotarho the brave is gone—Dekaneweda the great and good was destroyed by the thunder of the white ghosts—The gods war against us. Burial ceremonies and songs.

Woe! Woe! Woe! Hiawatha foretold it. O Hiawatha, return to our councils. Let thy Spirit return.

CURTAIN.—Next season—Arrival of the Dutch—Runner.

Here white men appear from the south, but there are Indians among them—See.

Tekarihoken.

These may be the men with whom Hiawatha told us to make peace. We have no enemies to the south—See the Mohawk feather. It is our own that guide them. Joy—joy.

Mohawk Guides.

These are friends come to trade with us. They make the thunder and lightning and sell us the sticks of black copper to fire them.

See! See! (Strangers land). Received with fear and trembling—women and children running away. Teharihoken.

Arrival of Corlaer.

We fought white men eating ghosts from the north who have a flower for a token. They came with our enemies—The Algonquins, Abenakis, and Toudamans. They had thunder sticks like these.

Dutch Leader.

They will never defeat you again—we will give you these and show you how to fire and kill your enemies and the big game of your woods—See, how it is done; loads, fires.

Tekarihoken.

Adoption of Corlaer as an Iroquois,—treaty of friendship. Belt given to Corlaer.

We will give you furs, as many as your canoes can carry—we will be your friends—Quote Longfellow—We will make you a chief—Corlaer—Adoption of—Shakes hands all around—Corlaer gives presents, sees their dances, and departs—The Indians fire a salute and sing a good-bye song and dance the snake dance that he may have a prosperous voyage.

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