

PS 2267

.A1

1905a

Copy 1

FELLOW'S

WATHA



Class PS 2267

Book .A1

Copyright N<sup>o</sup> 1903a

**COPYRIGHT DEPOSIT.**







THE SONG OF HIAWATHA

# Macmillan's Pocket American and English Classics

*A Series of English Texts, edited for use in Elementary and Secondary Schools, with Critical Introductions Notes, etc.*

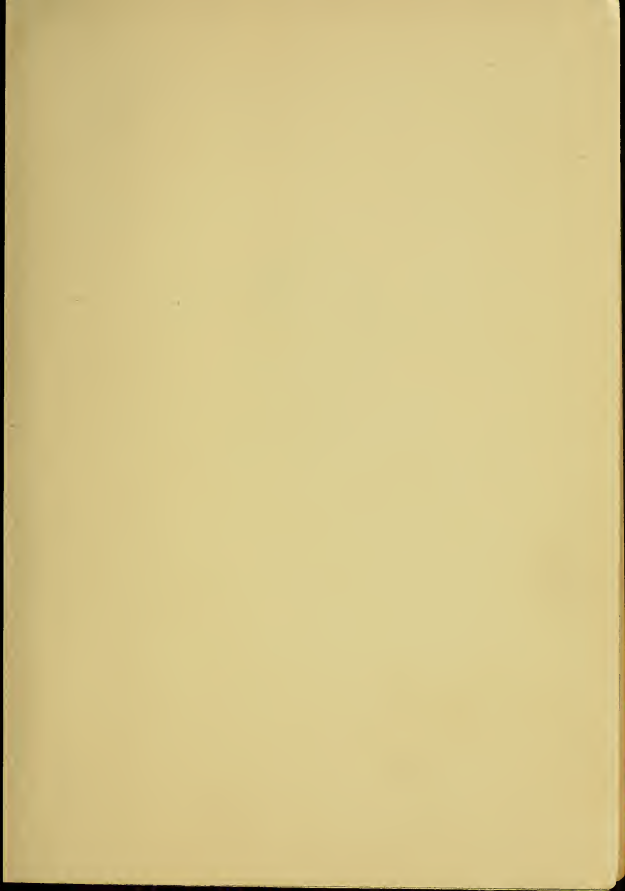
16mo.

Cloth.

25c. each.

- Addison's Sir Roger de Coverley.  
Andersen's Fairy Tales.  
Arabian Nights' Entertainments.  
Arnold's Sohrab and Rostum.  
Browning's Shorter Poems.  
Browning, Mrs., Poems (Selected).  
Burke's Speech on Conciliation.  
Byron's Childe Harold's Pilgrimage.  
Byron's Shorter Poems.  
Carlyle's Essay on Burns.  
Carlyle's Heroes and Hero Worship.  
Carroll's Alice's Adventures in Wonderland (Illustrated).  
Chaucer's Prologue and Knight's Tale.  
Church's The Story of the Iliad.  
Church's The Story of the Odyssey.  
Coleridge's The Ancient Mariner.  
Cooper's The Deerslayer.  
Cooper's The Last of the Mohicans.  
Defoe's Robinson Crusoe.  
De Quincey's Confessions of an English Opium-Eater.  
Dickens' A Christmas Carol, and The Cricket on the Hearth.  
Dryden's Palamon and Arcite.  
Early American Orations, 1760-1824.  
Edwards' (Jonathan) Sermons.  
Eliot's Silas Marner.  
Epoch-making Papers in U. S. History.  
Franklin's Autobiography.  
Goldsmith's The Vicar of Wakefield.  
Grimm's Fairy Tales.  
Hawthorne's Grandfather's Chair.  
Hawthorne's The House of the Seven Gables.  
Hawthorne's Twice-told Tales (Selections from).  
Hawthorne's Wonder-Book.  
Homer's Iliad.  
Homer's Odyssey.  
Irving's Life of Goldsmith.  
Irving's The Alhambra.  
Irving's Sketch Book.  
Keary's Heroes of Asgard
- Kingsley's The Heroes.  
Lamb's Essays.  
Longfellow's Evangeline.  
Longfellow's Miles Standish.  
Lowell's The Vision of Sir Launfal  
Macaulay's Essay on Addison.  
Macaulay's Essay on Hastings.  
Macaulay's Essay on Lord Clive.  
Macaulay's Essay on Milton.  
Macaulay's Lays of Ancient Rome.  
Macaulay's Life of Samuel Johnson.  
Milton's Comus and Other Poems.  
Milton's Paradise Lost, Bks. I and II  
Old English Ballads.  
Out of the Northland  
Palgrave's Golden Treasury.  
Plutarch's Lives (Cæsar, Brutus, and Mark Antony).  
Poe's Poems.  
Poe's Prose Tales (Selections from).  
Pope's Homer's Iliad.  
Ruskin's Sesame and Lilies.  
Scott's Ivanhoe.  
Scott's Lady of the Lake.  
Scott's Lay of the Last Minstrel.  
Scott's Marmion.  
Scott's Quentin Durward.  
Scott's The Talisman.  
Shakespeare's As You Like It.  
Shakespeare's Hamlet.  
Shakespeare's Julius Cæsar.  
Shakespeare's Macbeth.  
Shakespeare's Merchant of Venice  
Shakespeare's Twelfth Night.  
Shelley and Keats: Poems.  
Southern Poets: Selections.  
Spenser's Faerie Queene, Book I.  
Stevenson's Treasure Island.  
Swift's Gulliver's Travels.  
Tennyson's Idylls of the King.  
Tennyson's The Princess.  
Tennyson's Shorter Poems.  
Woolman's Journal.  
Wordsworth's Shorter Poems

OTHERS TO FOLLOW.





Henry W. Longfellow

# THE SONG OF HIAWATHA

OF

HENRY WADSWORTH LONGFELLOW

EDITED, WITH AN INTRODUCTION, BIOGRAPHICAL  
AND EXPLANATORY NOTES, AND A PRONOUNC-  
ING VOCABULARY OF PROPER NAMES

BY .

ELIZABETH J. FLEMING

DIRECTOR OF PRACTICE IN THE TEACHERS' TRAINING  
SCHOOL, BALTIMORE, MARYLAND

"Listen to this Indian legend,  
To this Song of Hiawatha."

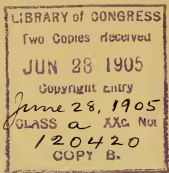
New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1905

*All rights reserved*



PS 2267  
A1  
19052

COPYRIGHT, 1905,  
BY THE MACMILLAN COMPANY.

---

Set up and electrotyped. Published June, 1905.

W. M. S. 7 March 20, 1928.

## PREFACE

IN this edition of *The Song of Hiawatha* an endeavor has been made to answer questions and explain difficulties which the writer has encountered in teaching the poem, and also to suggest such references as may be useful to those who wish to make a further study of Indian history and mythology.

Indebtedness is acknowledged to the editions of *Hiawatha* already published by Houghton, Mifflin & Co., Maynard, Merrill & Co., and the Educational Publishing Co.; but the writer has made no note which has not been personally verified, and many additional have been made.

Books of reference:—

Parkman: *The Jesuits in North America*—Introduction.

Horatio Hale: *A Lawgiver of the Stone Age*.

J. V. H. Clark: History of Onondago.

Brinton: Myths of the New World.

B. B. Thatcher: Indian Traits.

Catlin: Life among the Indians.

Schoolcraft: —

Notes on the Iroquois.

The Indian in his Wigwam.

The Hiawatha Legends.

Jeremiah Curtin: Creation Myths of Primitive America.

The New International Encyclopædia.

ELIZABETH J. FLEMING.



## CONTENTS

	PAGE
PREFACE . . . . .	v
BIOGRAPHICAL NOTES . . . . .	ix
INTRODUCTION . . . . .	xiii
EDUCATIONAL VALUE OF THE POEM . . . . .	xxi
THE SONG OF HIAWATHA :	
Introduction . . . . .	1
I. The Peace-Pipe . . . . .	6
II. The Four Winds . . . . .	13
III. Hiawatha's Childhood . . . . .	25
IV. Hiawatha and Mudjekeewis . . . . .	35
V. Hiawatha's Fasting . . . . .	47
VI. Hiawatha's Friends . . . . .	59
VII. Hiawatha's Sailing . . . . .	66
VIII. Hiawatha's Fishing . . . . .	72
IX. Hiawatha and the Pearl-Feather . . . . .	82
X. Hiawatha's Wooing . . . . .	94
XI. Hiawatha's Wedding-Feast . . . . .	106
XII. The Son of the Evening Star . . . . .	116

	PAGE
XIII. Blessing the Cornfields . . . . .	131
XIV. Picture-Writing . . . . .	141
XV. Hiawatha's Lamentation . . . . .	149
XVI. Pau-Puk-Keewis . . . . .	158
XVII. The Hunting of Pau-Puk-Keewis . . . . .	169
XVIII. The Death of Kwasind . . . . .	184
XIX. The Ghosts . . . . .	189
XX. The Famine . . . . .	198
XXI. The White Man's Foot . . . . .	206
XXII. Hiawatha's Departure . . . . .	216
NOTES . . . . .	227
PRONOUNCING VOCABULARY OF PROPER NAMES . . . . .	243
INDEX TO NOTES . . . . .	251

## BIOGRAPHICAL NOTES

HENRY WADSWORTH LONGFELLOW, the most widely read of American poets, was born in Portland, Maine, February 27, 1807. He was the son of Stephen Longfellow, a lawyer in easy circumstances, and of Zilpah Wadsworth. Through his mother's family he was descended from John Alden and Priscilla Mullens, famous in his narrative poem, *The Courtship of Miles Standish*.

His love of literature was manifested early, and at the age of fourteen he had verses published in a home paper. He graduated from Bowdoin College, Brunswick, Maine, in 1825, in the same class with Hawthorne. Made professor of modern languages at Bowdoin the same year, he went to Europe for three years more of study in order to fit himself for the position. The time from 1826 to 1829 was spent in Paris, Italy, and Spain in hard study. Returning to his work, he was married in 1831 to Miss Mary Storer Potter, who died in 1835. In the same year,

1835, he resigned his professorship at Bowdoin and returned to Europe for further study, this time in preparation for the Smith professorship of modern languages at Harvard. Upon assuming his duties at Harvard, he went to Cambridge to reside, occupying and afterwards owning "Mistress Craigie's house," now known to all admirers of the poet. Craigie House was Washington's headquarters during the operations about Boston in the Revolutionary War. In 1842 he went to England. In 1843 he married Miss Frances Appleton, the heroine of *Hyperion*. His second wife died in 1861. In 1854 he resigned his professorship at Harvard. He died March 24, 1882, in Cambridge.

"He is dead, the sweet musician !  
He the sweetest of all singers !  
He has gone from us forever,  
He has moved a little nearer  
To the Master of all music,  
To the Master of all singing !"

In appearance he was of medium stature, with rather heavy, pronounced features. He was benign and kindly, and always easy of approach. In his later years, with his rather long gray hair and clear complexion, Mr. Howells speaks of him as "the white Mr. Longfellow." Among his friends and associates

are numbered Holmes, Whittier, Bryant, Lowell, Emerson, Hawthorne, Agassiz, Field, an inspiring list to think upon.

Longfellow is the people's poet, a popularizer of the healthy sentiments and emotions of life. He was neither subtle, stately, nor profound, but he sincerely loved beauty, and was able to present it in a way that opened the eyes of his readers to behold it in common things and homely themes. He did more than any other poet to interest Americans in American life. His half-historical poems, such as *Miles Standish*, *Evangeline*, and *Hiawatha*, his *Building the Ship* and *Hanging of the Crane*, are examples of his splendid work in this direction. Moreover, he was one of the first to interest his own people in European life and scenery; and he did much to spread the culture of modern languages in this country. While we admire and appreciate Lowell, Emerson, Whittier, and Bryant, we love and appreciate Longfellow. In making literary pilgrimages to Cambridge, Longfellow's name is usually first in the pilgrim's thought and first on his lips.

Literary works:—

Coplas de Manrique, 1835.

Outre-Mer, 1833-1835.

Voices of the Night, 1839.

Wreck of the Hesperus, 1841.

- Village Blacksmith, 1841.  
Ballads and Other Poems, 1841.  
Skeleton in Armor, 1841.  
Poems on Slavery, 1842.  
Spanish Student, 1843.  
Belfry of Bruges and Other Poems, 1846.  
Evangeline, 1847.  
Kavanagh, 1849.  
Hyperion, 1850.  
Building the Ship, 1851.  
Golden Legend, 1851.  
Hiawatha, 1855.  
Miles Standish, 1858.  
Birds of Passage, 1858.  
Tales of a Wayside Inn, 1863.  
Flower-de-Luce and Other Poems, 1867.  
New England Tragedies, 1868.  
Translation of Dante's Divine Comedy, 1867-1870.  
Three Books of Song, 1872.  
Hanging of the Crane, 1874.  
Masque of Pandora, 1875.  
Keramos and Other Poems, 1878.  
Ultima Thule, 1880.  
In the Harbor, 1882.  
Michael Angelo and the fragment of a drama, 1883.

He also edited the *Poets and Poetry of Europe* in 1843 and *Poems of Places* in 1876-1879.

## INTRODUCTION

“THE hero of this song is Manabozho, the culture hero and ruler of the gods and animals among the Algonquin tribes. He is represented as the principal agent in the work of creation, the teacher of the various Indian arts of hunting, fishing, and the like, the destroyer of monsters, the neutralizer of evil influences and withal a great trickster. There seems no doubt that he was originally the god of light and day, venerated under different names, but with strikingly similar characteristics, throughout the continent.

“This Manabozho was the most conspicuous of the partly mythical characters of Algonquin tradition. He was known among that tribe under the various names of Manabozho, Messou, Michabou, Nanabush, or the Great Hare. He is king of all the animal kings. According to the most current belief, his father was the West Wind and his mother a great-granddaughter of the moon. His character is worthy of such a parentage. Sometimes he is a wolf, a bird, or a gigantic hare surrounded by a court of quadrupeds; sometimes he appears in human shape, majestic in stature and wondrous in endowment, a mighty ma-

gician, a destroyer of serpents and evil manitous; sometimes he is a vain and treacherous imp, full of childish whims and petty trickery, the butt and victim of men, beasts, and spirits. His powers of transformation are without limit; his curiosity and malice are insatiable; and of the numberless legends of which he is the hero, the greater part are as trivial as they are incoherent." — PARKMAN, *The Jesuits in North America*.

Many of these tales of Manabozho were collected and published by Henry Rowe Schoolcraft, who in 1822 was made agent for the Indian tribes about Lake Superior, having previously explored the copper district of that region. He thenceforth turned his attention to history and ethnology. In 1831 he was one of the principal founders of the Algic Society in Detroit, devoted to the antiquities and ethnology of the American aborigines. In 1836 he was instrumental in settling land disputes with the Chippewas, and by the treaties then effected, the United States became possessed of vast territory, worth many millions of dollars. It was while engaged as Superintendent of Indian Affairs in the Northern Department that he published his *Algic Researches* (1839). From this period he gave his attention to literary pursuits.

Many of the Ojibway legends which he relates were translated by his wife, an educated Ojibway half-breed. Although Schoolcraft has given more atten-



tion to this subject of Indian life and mythology than any other recent American writer, Parkman says that in view of his opportunities and his zeal, his results are most unsatisfactory. His writings are singularly crude and illiterate productions, stuffed with blunders and contradictions, and must tax to the utmost the patience of one who would extract from them that which is valuable.

Many of his blunders and mistakes, however, are to be excused, when it is remembered that they are, to some extent, the mistakes and blunders of the old chiefs who were the historians and story-tellers of the tribe, and from whom Schoolcraft received the legends orally, they having, of course, no written accounts. An unwritten literature can hardly be constant. Contact with the whites and with the Christian religion would also result in many modifications of the original tradition.

The real Hiawatha, for there was a real Hiawatha, was an Onondaga chief of the fifteenth century. He planned a confederacy of the Five Nations, which was eventually to include all Indian tribes and to abolish war. In spite of opposition he succeeded in bringing about the union, and then, tradition says, devoted himself to the making of roadways and clearing of streams between the Nations. With the migration of the tribes following the Revolution, the wampum records were lost, and gradually, Hiawatha,

the benefactor and lawgiver, became confounded with Taounyawatha, an Iroquois deity, and Manabozho, an Algonquin manitou. (See Hale, *A Lawgiver of the Stone Age*. Proceedings of the American Association for the Advancement of Science. 1881.)

Longfellow's interest in the Indians dates from early life. During the years spent in his native city of Portland he may have had some acquaintance with the straggling remnant of the Algonquins of Maine. A Harvard student, who had spent some time among the Indians of the West, is said to have related some of their legends to him, requesting him to make them the subject of a poem. In 1849 Kah-ge-ga-gah-bowh, an Ojibway chief, lectured in Boston on the Religion, Poetry, and Eloquence of the Indians. Longfellow invited the chief to his home, and from this visit may have received some valuable suggestions for his poem. A few years later this interest culminated in a determination to write an Indian poem, and he began to search in earnest for material, hoping to find among the many Indian legends one suited to his purpose.

He consulted the Indian accounts by Heckewelder, Catlin, and Schoolcraft, and in the latter's *Algie Researches* found what seemed to him a desirable theme. He now decided to weave many of these legends of Manabozho into one whole, instead of confining himself to any one legend, as had been his first plan.

In forming his literary hero, Longfellow selects only such legends as are suited to the character he intends to portray, which is indeed the idealized Indian. But through all, he makes him the embodiment of no virtue, the hero of no adventure, for which he has not the authority of Indian tradition. He portrays him as the benefactor, like the real Hiawatha, the maker of wise laws, builder of roads, clearer of streams, the destroyer of evil, a prophet. So Gitche Manito, in foretelling his coming, says, —

“ I will send a prophet to you,  
A deliverer of the nations,  
Who shall guide you and shall teach you.”

In Hiawatha's sailing we are told how he and the strong man Kwasind sailing up and down the river —

“ Cleared its bed of roots and sand-bar,  
Made its passage safe and certain,  
Made a pathway for the people,  
From its springs among the mountains,  
To the waters of Pauwating,  
To the bay of Taquamenaw.”

When the sea-gulls are pursued by Pau-Puk-Kee-wis they cry, —

“ He is slaying us by hundreds !  
Send a message to our brother,  
Tidings send to Hiawatha !”

The gift of prophecy is given to Hiawatha. When the people are incredulous at the tales of Iagoo, concerning the coming of the white man, he says, —

“ True is all Iagoo tells us ;  
I have seen it in a vision.”

Then foreseeing the calamities that await his people, he tells them his darker, drearier vision of his nation scattered : —

“ Sweeping westward, wild and woful,  
Like the cloud-rack of a tempest,  
Like the withered leaves of Autumn.”

Of the vain and treacherous side of Manabozho's character, full of malice and trickery, Longfellow makes no mention. The nearest approach to this is shown in the form of Pau-Puk-Keewis, the mischief-maker : —

“ You shall hear how Pau-Puk-Keewis  
Vexed the people with disturbance,  
You shall hear of all his mischief,  
And his flight from Hiawatha,  
And his wondrous transmigrations.”

Longfellow at first intended to call his poem Manabozho, and this would have been the more appropriate name for his Algonquin song. But later being more pleased with the name Hiawatha, and thinking, erroneously, the two to be identical, he chose the latter. The mistake, however, belongs not to Longfellow, but to Schoolcraft, who was the poet's chief source of in-

formation, and who, in the face of the fact that he is relating legends of the Algonquin Chippewas of Lake Superior, calls the hero of his account Hiawatha, a name peculiarly Iroquois. The inappropriateness of the name appears the more glaring when we remember the inveterate enmity which existed between the Algonquins and the Iroquois. One writer has said that the error and absurdity would not be greater were Bismarck to be made the chief figure in the glory and triumph of a French heroic narrative. We have seen, however, that the author is not responsible for the mistake and that even Schoolcraft need not be too harshly criticised for his blunders.

Longfellow adopted the meter of the Finnish epic *Kalevala*, the trochaic tetrameter, in which each line is made of four accented syllables, each followed by an unaccented one.

“By the | shores of | Gitche | Gumee,  
By the | shining | Big-Sea | -Water.”

He was accused of taking the entire plan from the *Kalevala*, but the incidents common to both show merely the recurrence of early myths. Charges of plagiarism are without reason as the poet made no secret of the suggestion received for the meter, and spoke freely of his indebtedness to Schoolcraft. To a friend he wrote, “I can give chapter and verse for these legends.” Genius is not necessarily original.

“Genius,” says Halleck, “enables a man to see an old fact in a new light or a new fact in an old light.” The greatest of dramatists found his plots ready made in history and literature. In the elaboration lay his genius.

Dr. Holmes says that Longfellow has shown a subtle sense of the requirements of his primitive story in choosing the most fluid of measures, that lets the thought run through it in easy sing-song, such as oral tradition would be sure to find on the lips of story-tellers of the wigwam.

Parallelism, the repetition of a line or part of a line, is another feature of the poem suggested to the author by the *Kalevala*, and tends to satisfy the demand for harmony in the absence of rhyme:—

“Bright before it beat the water,  
Beat the clear and sunny water,  
Beat the shining Big-Sea-Water.”

The poem begun in June, 1854, was published in November of the following year. It became immediately popular, and this popularity was due, no doubt, to the novelty and beauty of both theme and meter. It also created much interest in the hitherto little-known subject of Indian life and mythology. That interest grew, and resulted in a popular demand for more knowledge of this subject. Students began to work in this new field of research, both to discover

hidden treasures and to classify the riches already discovered.

Therefore to Longfellow is due the credit of having preserved to the American people the only native folklore. For lack of readers, due to lack of interest in the subject, the pioneer efforts of such writers as Schoolcraft, Catlin, Hale, Heckewelder, and Warren, would have gone out of print, or been shelved in a few historical societies for the benefit of the scholar and antiquary alone; and in time, the legends and traditions, no longer preserved by whites and no longer passed from the lips of old men to the ears of the youths of the various tribes, the whole body of Indian mythology might have passed away.

### EDUCATIONAL VALUE OF THE POEM

The meter and subject-matter of the poem are quite as fascinating to children as to adults, and for this reason it has found a place, in part at least, in the schoolroom.

Of the many attractive pictures it presents, none is more so than the one of primitive home-life in the wigwam of Nokomis, where the little Hiawatha is nursed and sung to by the wrinkled old grandmother, to whom he puts his childish questions; where he plays with birds and beasts, learning all their secrets; and

where Iagoo tells him stories and trains him in the art of hunting, until he grows out of childhood into manhood —

“ Skilled in all the craft of hunters,  
Learned in all the lore of old men.”

The friendship of Damon and Pythias is repeated in that of Hiawatha and Chibiabos, the musician : —

“ For his gentleness he loved him  
And the magic of his singing.”

No higher ideal of friendship could be given than the following : —

“ Story-tellers, mischief-makers,  
Found no eager ear to listen,  
Could not breed ill-will between them,  
For they kept each other’s counsel.”

In no other poem, perhaps, is the relation between literature and nature more apparent than in this. The one supplements the other. The description read intensifies the observation, which heretofore may have been half unconscious. On the other hand, the observation puts content into the passage read. To the one who has not the assurance of oft-repeated experiences the following passages will mean little. Yet how full of meaning they become when supplemented by such experience : —



“ Level spread the lake before him,  
 On its margin the great forest  
 Stood reflected in the water ;  
 Every tree-top had its shadow  
 Motionless beneath the water.”

\* \* \* \* \*

“ Till the shadows, pointing eastward,  
 Lengthened over field and forest,  
 Till the sun dropped from the heaven,  
 Floating on the waters westward,  
 As a red leaf in the Autumn  
 Falls and floats upon the water,  
 Falls and sinks into its bosom.”

The seasonal changes are noted with increased interest and pleasure after reading such descriptions as the following:—

“ When I blow my breath about me,  
 When I breathe upon the landscape,  
 Motionless are all the rivers  
 Hard as stone becomes the water.”

\* \* \* \* \*

“ When I blow my breath about me,  
 When I breathe upon the landscape,  
 Flowers spring up o'er all the meadows,  
 Singing, onward rush the rivers.”

The geographical setting of the story is frequently in evidence, and a knowledge of the same is necessary to an intelligent reading of the poem. Every place mentioned should be located on the map, but it will be far better and more interesting to the pupil if he

also make his own Hiawatha map, filling in the places and tracing the journeys as he proceeds with the story: —

“So he journeyed westward, westward,  
Crossed the rushing Esconaba,  
Crossed the mighty Mississippi,  
Passed the Mountains of the Prairie,  
Came unto the Rocky Mountains.”

The following quotation embraces the geography of half the continent, and suggests an actual geographical picture rather than remains a mere flow of rhythmic sounds: —

“From the vale of Tawasentha,  
From the valley of Wyoming,  
From the groves of Tuscaloosa,  
From the far-off Rocky Mountains,  
From the Northern lakes and rivers.”

The Greek boys learned the geography of their country from the enumeration of the ships in the *Iliad*. So, in a small way, our boys and girls may learn something of the extent of the United States while reading Hiawatha.

The poem cannot be assigned to any one grade. There is something in it which delights and appeals to children in every grade. This is evident in “Hiawatha’s Childhood” which has been used to such an extent in primary schools. The following course is suggested for the other different grades.

## FIRST GRADE.

Hiawatha's Childhood.

Lines 64-85 ; 98-116 ; 127-158.

## SECOND GRADE.

Hiawatha's Childhood.

Lines 158-235.

## THIRD GRADE.

Hiawatha's Friends. Hiawatha's Sailing.

## FOURTH AND FIFTH GRADES.

Hiawatha's Fasting. Hiawatha's Fishing.  
Picture-Writing.*Tales of Adventure.*

Hiawatha and Mudjekeewis. -

Hiawatha and the Pearl-Feather.

Pau-Puk-Keewis.

## SIXTH GRADE

The Peace-Pipe.

The Famine.

Blessing the Cornfields.

The White Man's Foot.

Hiawatha's Wooing.

This still leaves something new for the latter part of the sixth year or the seventh year, where the entire poem should be read by the pupils, with the biographical, historical, and geographical setting, that they may know the poem as a literary whole.

In the first presentation the poem may well be read to the class with such elaborations and explanations as are necessary, while in the final treatment the pupils should have the books and read for themselves. The memorizing of very many of the beautiful descriptions is an important feature of the course. For a further treatment of the educational value of the poem the reader is referred to McMurry's Special Method in Primary Reading.

# THE SONG OF HIAWATHA

## INTRODUCTION

SHOULD you ask me, whence these stories ?  
Whence these legends and traditions,  
With the odors of the forest,  
With the dew and damp of meadows,  
With the curling smoke of wigwams, 5  
With the rushing of great rivers,  
With their frequent repetitions,  
And their wild reverberations,  
As of thunder in the mountains ?  
I should answer, I should tell you, 10  
“ From the forests and the prairies,  
From the great lakes of the Northland,  
From the land of the Ojibways,  
From the land of the Dacotahs,  
From the mountains, moors, and fen-lands, 15  
Where the heron, the Shuh-shuh-gah,  
Feeds among the reeds and rushes.  
I repeat them as I heard them

From the lips of Nawadaha,  
The musician, the sweet singer." 20

Should you ask where Nawadaha  
Found these songs, so wild and wayward,  
Found these legends and traditions,  
I should answer, I should tell you,  
"In the bird's-nests of the forest, 25  
In the lodges of the beaver,  
In the hoof-prints of the bison,  
In the eyry of the eagle!

"All the wild-fowl sang them to him,  
In the moorlands and the fen-lands, 30  
In the melancholy marshes;  
Chetowaik, the plover, sang them,  
Mahng, the loon, the wild-goose, Wawa,  
The blue heron, the Shuh-shuh-gah,  
And the grouse, the Mushkodasa!" 35

If still further you should ask me,  
Saying, "Who was Nawadaha?  
Tell us of this Nawadaha,"  
I should answer your inquiries  
Straightway in such words as follow. 40

"In the Vale of Tawasentha,  
In the green and silent valley,  
By the pleasant water-courses,  
Dwelt the singer Nawadaha.

Round about the Indian village  
Spread the meadows and the corn-fields, 45  
And beyond them stood the forest,  
Stood the groves of singing pine-trees,  
Green in Summer, white in Winter,  
Ever sighing, ever singing. 50

“And the pleasant water-courses,  
You could trace them through the valley,  
By the rushing in the Spring-time,  
By the alders in the Summer,  
By the white fog in the Autumn, 55  
By the black line in the Winter;  
And beside them dwelt the singer,  
In the Vale of Tawasentha,  
In the green and silent valley. -

“There he sang of Hiawatha, 60  
Sang the Song of Hiawatha,  
Sang his wondrous birth and being,  
How he prayed and how he fasted,  
How he lived, and toiled, and suffered,  
That the tribes of men might prosper, 65  
That he might advance his people!”

Ye who love the haunts of nature,  
Love the sunshine of the meadow,  
Love the shadow of the forest,  
Love the wind among the branches, 70

And the rain-shower and the snow-storm,  
 And the rushing of great rivers  
 Through their palisades of pine-trees,  
 And the thunder in the mountains,  
 Whose innumerable echoes 75  
 Flap like eagles in their eyries; —  
 Listen to these wild traditions,  
 To this Song of Hiawatha!

Ye who love a nation's legends,  
 Love the ballads of a people, 80  
 That like voices from afar off  
 Call to us to pause and listen,  
 Speak in tones so plain and childlike,  
 Scarcely can the ear distinguish  
 Whether they are sung or spoken; — 85  
 Listen to this Indian Legend,  
 To this Song of Hiawatha!

Ye whose hearts are fresh and simple,  
 Who have faith in God and Nature,  
 Who believe, that in all ages 90  
 Every human heart is human,  
 That in even savage bosoms  
 There are longings, yearnings, strivings  
 For the good they comprehend not,  
 That the feeble hands and helpless, 95  
 Groping blindly in the darkness,



Touch God's right hand in that darkness  
And are lifted up and strengthened ; —  
Listen to this simple story,  
To this Song of Hiawatha !

100

Ye, who sometimes, in your rambles  
Through the green lanes of the country,  
Where the tangled barberry-bushes  
Hang their tufts of crimson berries  
Over stone walls gray with mosses,  
Pause by some neglected graveyard,  
For a while to muse, and ponder  
On a half-effaced inscription,  
Written with little skill of song-craft,  
Homely phrases, but each letter  
Full of hope and yet of heart-break,  
Full of all the tender pathos  
Of the Here and the Hereafter ; —  
Stay and read this rude inscription,  
Read this Song of Hiawatha !

105

110

115

# I

## THE PEACE-PIPE

ON the Mountains of the Prairie,  
On the great Red Pipe-stone Quarry  
Gitche Manito, the mighty,  
He the Master of Life, descending,  
On the red crags of the quarry 5  
Stood erect, and called the nations,  
Called the tribes of men together.

From his footprints flowed a river,  
Leaped into the light of morning,  
O'er the precipice plunging downward 10  
Gleamed like Ishkoodah, the comet.  
And the Spirit, stooping earthward,  
With his finger on the meadow  
Traced a winding pathway for it,  
Saying to it, "Run in this way!" 15

From the red stone of the quarry  
With his hand he broke a fragment,  
Moulded it into a pipe-head,  
Shaped and fashioned it with figures;

From the margin of the river 20  
Took a long reed for a pipe-stem,  
With its dark green leaves upon it;  
Filled the pipe with bark of willow,  
With the bark of the red willow;  
Breathed upon the neighboring forest, 25  
Made its great boughs chafe together,  
Till in flame they burst and kindled;  
And erect upon the mountains,  
Gitche Manito, the mighty,  
Smoked the calumet, the Peace-Pipe, 30  
As a signal to the nations.

And the smoke rose slowly, slowly,  
Through the tranquil air of morning,  
First a single line of darkness,  
Then a denser, bluer vapor, 35  
Then a snow-white cloud unfolding,  
Like the tree-tops of the forest,  
Ever rising, rising, rising,  
Till it touched the top of heaven,  
Till it broke against the heaven, 40  
And rolled outward all around it.

From the Vale of Tawasentha,  
From the Valley of Wyoming,  
From the groves of Tuscaloosa,  
From the far-off Rocky Mountains, 45

From the Northern lakes and rivers  
All the tribes beheld the signal,  
Saw the distant smoke ascending,  
The Pukwana of the Peace-Pipe.

And the Prophets of the nations 50  
Said : " Behold it, the Pukwana !  
By this signal from afar off,  
Bending like a wand of willow,  
Waving like a hand that beckons,  
Gitche Manito, the mighty, 55  
Calls the tribes of men together,  
Calls the warriors to his council ! "

Down the rivers, o'er the prairies,  
Came the warriors of the nations,  
Came the Delawares and Mohawks, 60  
Came the Choctaws and Camanches,  
Came the Shoshonies and Blackfeet,  
Came the Pawnees and Omahas,  
Came the Mandans and Dacotahs,  
Came the Hurons and Ojibways, 65  
All the warriors drawn together  
By the signal of the Peace-Pipe,  
To the Mountains of the Prairie,  
To the Great Red Pipe-stone Quarry.

And they stood there on the meadow, 70  
With their weapons and their war-gear,

Painted like the leaves of Autumn,  
Painted like the sky of morning,  
Wildly glaring at each other ;  
In their faces stern defiance, 75  
In their hearts the feuds of ages,  
The hereditary hatred,  
The ancestral thirst of vengeance.

Gitche Manito, the mighty,  
The creator of the nations, 80  
Looked upon them with compassion,  
With paternal love and pity ;  
Looked upon their wrath and wrangling  
But as quarrels among children,  
But as feuds and fights of children ! 85

Over them he stretched his right hand,  
To subdue their stubborn natures,  
To allay their thirst and fever,  
By the shadow of his right hand ;  
Spake to them with voice majestic 90  
As the sound of far-off waters,  
Falling into deep abysses,  
Warning, chiding, spake in this wise : —

“O my children ! my poor children !  
Listen to the words of wisdom, 95  
Listen to the words of warning,  
From the lips of the Great Spirit,

From the Master of Life, who made you!

“I have given you lands to hunt in,  
I have given you streams to fish in, 100  
I have given you bear and bison,  
I have given you roe and reindeer,  
I have given you brant and beaver,  
Filled the marshes full of wild-fowl,  
Filled the rivers full of fishes; 105  
Why then are you not contented?  
Why then will you hunt each other?

“I am weary of your quarrels,  
Weary of your wars and bloodshed,  
Weary of your prayers for vengeance, 110  
Of your wranglings and dissensions;  
All your strength is in your union,  
All your danger is in discord;  
Therefore be at peace henceforward,  
And as brothers live together. 115

“I will send a Prophet to you,  
A Deliverer of the nations,  
Who shall guide you and shall teach you,  
Who shall toil and suffer with you.  
If you listen to his counsels, 120  
You will multiply and prosper;  
If his warnings pass unheeded,  
You will fade away and perish!

“ Bathe now in the stream before you,  
Wash the war-paint from your faces, 125  
Wash the blood-stains from your fingers,  
Bury your war-clubs and your weapons,  
Break the red stone from this quarry,  
Mould and make it into Peace-Pipes,  
Take the reeds that grow beside you, 130  
Deck them with your brightest feathers,  
Smoke the calumet together,  
And as brothers live henceforward !”

Then upon the ground the warriors  
Threw their cloaks and shirts of deer-skin, 135  
Threw their weapons and their war-gear,  
Leaped into the rushing river,  
Washed the war-paint from their faces.  
Clear above them flowed the water,  
Clear and limpid from the footprints 140  
Of the Master of Life descending ;  
Dark below them flowed the water,  
Soiled and stained with streaks of crimson,  
As if blood were mingled with it !

From the river came the warriors, 145  
Clean and washed from all their war-paint ;  
On the banks their clubs they buried,  
Buried all their warlike weapons.  
Gitche Manito, the mighty,

The Great Spirit, the creator, 150  
Smiled upon his helpless children !

And in silence all the warriors  
Broke the red stone of the quarry,  
Smoothed and formed it into Peace-Pipes,  
Broke the long reeds by the river, 155

Decked them with their brightest feathers,  
And departed each one homeward,  
While the Master of Life, ascending,  
Through the opening of cloud-curtains,  
Through the doorways of the heaven, 160  
Vanished from before their faces,  
In the smoke that rolled around him,  
The Pukwana of the Peace-Pipe.



## II

### THE FOUR WINDS

“HONOR be to Mudjekeewis!”  
Cried the warriors, cried the old men,  
When he came in triumph homeward  
With the sacred Belt of Wampum,  
From the regions of the North-Wind, 5  
From the kingdom of Wabasso,  
From the land of the White Rabbit.  
He had stolen the Belt of Wampum  
From the neck of Mishe-Mokwa,  
From the Great Bear of the mountains, 10  
From the terror of the nations,  
As he lay asleep and cumbrous  
On the summit of the mountains,  
Like a rock with mosses on it,  
Spotted brown and gray with mosses. 15  
Silently he stole upon him,  
Till the red nails of the monster  
Almost touched him, almost scared him,  
Till the hot breath of his nostrils

Warmed the hands of Mudjekeewis, 20  
As he drew the Belt of Wampum  
Over the round ears, that heard not,  
Over the small eyes, that saw not,  
Over the long nose and nostrils,  
The black muffle of the nostrils, 25  
Out of which the heavy breathing  
Warmed the hands of Mudjekeewis.

Then he swung aloft his war-club,  
Shouted long and loud his war-cry,  
Smote the mighty Mishe-Mokwa 30  
In the middle of the forehead,  
Right between the eyes he smote him.

With the heavy blow bewildered,  
Rose the Great Bear of the mountains;  
But his knees beneath him trembled, 35  
And he whimpered like a woman,  
As he reeled and staggered forward,  
As he sat upon his haunches;  
And the mighty Mudjekeewis,  
Standing fearlessly before him, 40  
Taunted him in loud derision,  
Spake disdainfully in this wise:—

“Hark you, Bear! you are a coward,  
And no Brave, as you pretended;  
Else you would not cry and whimper 45

Like a miserable woman !  
Bear ! you know our tribes are hostile,  
Long have been at war together ;  
Now you find that we are strongest,  
You go sneaking in the forest, 50  
You go hiding in the mountains !  
Had you conquered me in battle  
Not a groan would I have uttered ;  
But you, Bear ! sit here and whimper,  
And disgrace your tribe by crying, 55  
Like a wretched Shaugodaya,  
Like a cowardly old woman !”

Then again he raised his war-club,  
Smote again the Mishe-Mokwa  
In the middle of his forehead, 60  
Broke his skull, as ice is broken  
When one goes to fish in Winter.  
Thus was slain the Mishe-Mokwa,  
He the Great Bear of the mountains,  
He the terror of the nations. 65

“ Honor be to Mudjekeewis !”  
With a shout exclaimed the people,  
“ Honor be to Mudjekeewis !  
Henceforth he shall be the West-Wind,  
And hereafter and forever 70  
Shall he hold supreme dominion

Over all the winds of heaven.  
Call him no more Mudjekeewis,  
Call him Kabeyun, the West-Wind!"

Thus was Mudjekeewis chosen 75  
Father of the Winds of Heaven.  
For himself he kept the West-Wind,  
Gave the others to his children;  
Unto Wabun gave the East-Wind,  
Gave the South to Shawandasee, 80  
And the North-Wind, wild and cruel,  
To the fierce Kabibonokka.

Young and beautiful was Wabun;  
He it was who brought the morning,  
He it was whose silver arrows 85  
Chased the dark o'er hill and valley;  
He it was whose cheeks were painted  
With the brightest streaks of crimson,  
And whose voice awoke the village,  
Called the deer, and called the hunter. 90

Lonely in the sky was Wabun;  
Though the birds sang gayly to him,  
Though the wild-flowers of the meadow  
Filled the air with odors for him,  
Though the forests and the rivers 95  
Sang and shouted at his coming,  
Still his heart was sad within him,

For he was alone in heaven.

But one morning, gazing earthward,  
While the village still was sleeping, 100  
And the fog lay on the river,  
Like a ghost, that goes at sunrise,  
He beheld a maiden walking  
All alone upon a meadow,  
Gathering water-flags and rushes 105  
By a river in the meadow.

Every morning, gazing earthward,  
Still the first thing he beheld there  
Was her blue eyes looking at him,  
Two blue lakes among the rushes. 110  
And he loved the lonely maiden,  
Who thus waited for his coming;  
For they both were solitary,  
She on earth and he in heaven.

And he wooed her with caresses, 115  
Wooed her with his smile of sunshine,  
With his flattering words he wooed her,  
With his sighing and his singing,  
Gentlest whispers in the branches,  
Softest music, sweetest odors, 120  
Till he drew her to his bosom,  
Folded in his robes of crimson,  
Till into a star he changed her,

Trembling still upon his bosom ;  
And forever in the heavens . . . . . 125  
They are seen together walking,  
Wabun and the Wabun-Annung,  
Wabun and the Star of Morning.

But the fierce Kabibonokka  
Had his dwelling among icebergs, . . . . . 130  
In the everlasting snow-drifts,  
In the kingdom of Wabasso,  
In the land of the White Rabbit.

He it was whose hand in Autumn  
Painted all the trees with scarlet, . . . . . 135  
Stained the leaves with red and yellow ;

He it was who sent the snowflakes,  
Sifting, hissing through the forest,  
Froze the ponds, the lakes, the rivers,  
Drove the loon and sea-gull southward, . . . . . 140  
Drove the cormorant and heron  
To their nests of sedge and sea-tang  
In the realms of Shawondasee.

Once the fierce Kabibonokka  
Issued from his lodge of snow-drifts, . . . . . 145  
From his home among the icebergs,  
And his hair, with snow besprinkled,  
Streamed behind him like a river,  
Like a black and wintry river,

As he howled and hurried southward, 150  
Over frozen lakes and moorlands.

There among the reeds and rushes  
Found he Shingebis, the diver,  
Trailing strings of fish behind him,  
O'er the frozen fens and moorlands, 155  
Lingering still among the moorlands  
Though his tribe had long departed  
To the land of Shawondasee.

Cried the fierce Kabibonokka,  
"Who is this that dares to brave me? 160  
Dares to stay in my dominions,  
When the Wawa has departed,  
When the wild goose has gone southward,  
And the heron, the Shuh-shuh-gah,  
Long ago departed southward? 165  
I will go into his wigwam,  
I will put his smouldering fire out!"

And at night Kabibonokka  
To the lodge came wild and wailing,  
Heaped the snow in drifts about it, 170  
Shouted down into the smoke-flue,  
Shook the lodge poles in his fury,  
Flapped the curtain of the door-way.  
Shingebis, the diver, feared not,  
Shingebis, the diver cared not; 175

Four great logs had he for firewood,  
One for each moon of the winter,  
And for food the fishes served him.  
By his blazing fire he sat there,  
Warm and merry, eating, laughing, 180  
Singing, "O Kabibonokka,  
You are but my fellow mortal!"

• Then Kabibonokka entered,  
And though Shingebis, the diver,  
Felt his presence by the coldness, 185  
Felt his icy breath upon him,  
Still he did not cease his singing,  
Still he did not leave his laughing,  
Only turned the log a little,  
Only made the fire burn brighter, 190  
Made the sparks fly up the smoke-flue.

From Kabibonokka's forehead,  
From his snow-besprinkled tresses,  
Drops of sweat fell fast and heavy,  
Making dints upon the ashes, 195  
As along the eaves of lodges,  
As from drooping boughs of hemlock,  
Drips the melting snow in springtime,  
Making hollows in the snow-drifts.

Till at last he rose defeated, 200  
Could not bear the heat and laughter,



Could not bear the merry singing,  
But rushed headlong through the door-way,  
Stamped upon the crusted snow-drifts,  
Stamped upon the lakes and rivers, 205  
Made the snow upon them harder,  
Made the ice upon them thicker,  
Challenged Shingebis, the diver,  
To come forth and wrestle with him,  
To come forth and wrestle naked 210  
On the frozen fens and moorlands.

Forth went Shingebis, the diver,  
Wrestled all night with the North-Wind,  
Wrestled naked on the moorlands  
With the fierce Kabibonokka, 215  
Till his panting breath grew fainter,  
Till his frozen grasp grew feebler,  
Till he reeled and staggered backward,  
And retreated, baffled, beaten,  
To the kingdom of Wabasso, 220  
To the land of the White Rabbit,  
Hearing still the gusty laughter,  
Hearing Shingebis, the diver,  
Singing, "O Kabibonokka,  
You are but my fellow mortal!" 225

Shawondasee, fat and lazy,  
Had his dwelling far to southward,

In the drowsy, dreamy sunshine,  
In the never-ending Summer.  
He it was who sent the wood-birds, 230  
Sent the robin, the Opechee,  
Sent the bluebird, the Owaissa,  
Sent the Shawshaw, sent the swallow,  
Sent the wild-goose, Wawa, northward,  
Sent the melons and tobacco, 235  
And the grapes in purple clusters.

From his pipe the smoke ascending  
Filled the sky with haze and vapor,  
Filled the air with dreamy softness,  
Gave a twinkle to the water, 240  
Touched the rugged hills with smoothness,  
Brought the tender Indian summer  
In the Moon when nights are brightest,  
In the dreary Moon of Snow-shoes.

Listless, careless Shawondasee ! 245  
In his life he had one shadow,  
In his heart one sorrow had he.  
Once, as he was gazing northward,  
Far away upon a prairie,  
He beheld a maiden standing, 250  
Saw a tall and slender maiden  
All alone upon a prairie;  
Brightest green were all her garments

And her hair was like the sunshine.

Day by day he gazed upon her, 255  
Day by day he sighed with passion,  
Day by day his heart within him  
Grew more hot with love and longing  
For the maid with yellow tresses.

But he was too fat and lazy 260  
To bestir himself and woo her ;  
Yes, too indolent and easy  
To pursue her and persuade her.  
So he only gazed upon her,  
Only sat and sighed with passion, 265  
For the maiden-of the prairie.

Till one morning, looking northward,  
He beheld her yellow tresses  
Changed and covered o'er with whiteness,  
Covered as with whitest snowflakes. 270

" Ah ! my brother from the North-land,  
From the kingdom of Wabasso,  
From the land of the White Rabbit !  
You have stolen the maiden from me,  
You have laid your hand upon her, 275  
You have wooed and won my maiden,  
With your stories of the North-land ! "

Thus the wretched Shawondasee  
Breathed into the air his sorrow ;

And the South-Wind o'er the prairie 280  
Wandered warm with sighs of passion,  
With the sighs of Shawondasee,  
Till the air seemed full of snowflakes,  
Full of thistle-down the prairie,  
And the maid with hair like sunshine 285  
Vanished from his sight forever ;  
Never more did Shawondasee  
See the maid with yellow tresses !

Poor, deluded Shawondasee !  
'T was no woman that you gazed at, 290  
'T was no maiden that you sighed for,  
'T was the prairie dandelion  
That through all the dreamy Summer  
You had gazed at with such longing,  
You had sighed for with such passion, 295  
And had puffed away forever,  
Blown into the air with sighing.  
Ah ! deluded Shawondasee !

Thus the Four Winds were divided ;  
Thus the sons of Mudjekeewis 300  
Had their stations in the heavens,  
At the corners of the heavens ;  
For himself the West-Wind only  
Kept the mighty Mudjekeewis.

### III

#### HIAWATHA'S CHILDHOOD

DOWNWARD through the evening twilight,  
In the days that are forgotten,  
In the unremembered ages,  
From the full moon fell Nokomis,  
Fell the beautiful Nokomis, 5  
She a wife, but not a mother.

She was sporting with her women  
Swinging in a swing of grape-vines,  
When her rival, the rejected,  
Full of jealousy and hatred, 10  
Cut the leafy swing asunder,  
Cut in twain the twisted grape-vines,  
And Nokomis fell affrighted  
Downward through the evening twilight,  
On the Muskoday, the meadow, 15  
On the prairie full of blossoms.

“See! a star falls!” said the people:  
“From the sky a star is falling!”

There among the ferns and mosses,

There among the prairie lilies, 20  
On the Muskoday, the meadow,  
In the moonlight and the starlight,  
Fair Nokomis bore a daughter.

And she called her name Wenonah,  
As the first-born of her daughters. 25

And the daughter of Nokomis  
Grew up like the prairie lilies,  
Grew a tall and slender maiden,  
With the beauty of the moonlight,  
With the beauty of the starlight. 30

And Nokomis warned her often,  
Saying oft, and oft repeating,  
"O, beware of Mudjekeewis;  
Of the West-Wind, Mudjekeewis;  
Listen not to what he tells you; 35  
Lie not down upon the meadow,  
Stoop not down among the lilies,  
Lest the West-Wind come and harm you!"

But she heeded not the warning,  
Heeded not those words of wisdom, 40  
And the West-Wind came at evening,  
Walking lightly o'er the prairie.  
Whispering to the leaves and blossoms,  
Bending low the flowers and grasses,  
Found the beautiful Wenonah, 45

Lying there among the lilies,  
 Wooed her with his words of sweetness,  
 Wooed her with his soft caresses,  
 Till she bore a son in sorrow,  
 Bore a son of love and sorrow. 50

Thus was born my Hiawatha,  
 Thus was born the child of wonder ;  
 But the daughter of Nokomis,  
 Hiawatha's gentle mother,  
 In her anguish died deserted 55  
 By the West-Wind, false and faithless,  
 By the heartless Mudjekeewis.

For her daughter long and loudly  
 Wailed and wept the sad Nokomis ;  
 "O that I were dead," she murmured, 60  
 "O that I were dead, as thou art !  
 No more work, and no more weeping,  
 Wahonomin ! Wahonomin !"

By the shores of Gitche Gumee,  
 By the shining Big-Sea-Water, 65  
 Stood the wigwam of Nokomis,  
 Daughter of the Moon, Nokomis.  
 Dark behind it rose the forest,  
 Rose the black and gloomy pine-trees,  
 Rose the firs with cones upon them ; 70  
 Bright before it beat the water,

Beat the clear and sunny water,  
Beat the shining Big-Sea-Water.

There the wrinkled, old Nokomis  
Nursed the little Hiawatha, 75

Rocked him in his linden cradle,  
Bedded soft in moss and rushes,  
Safely bound with reindeer sinews ;  
Stilled his fretful wail by saying,  
"Hush! the Naked Bear will hear thee!" 80

Lulled him into slumber, singing,  
"Ewa-yea! my little owlet!  
Who is this that lights the wigwam ?  
With his great eyes lights the wigwam ?  
Ewa-yea! my little owlet!" 85

Many things Nokomis taught him  
Of the stars that shine in heaven ;  
Showed him, Ishkoodah, the comet,  
Ishkoodah, with fiery tresses ;  
Showed the Death-Dance of the spirits, 90

Warriors with their plumes and war-clubs,  
Flaring far away to northward  
In the frosty nights of Winter ;  
Showed the broad, white road in heaven,  
Pathway of the ghosts, the shadows, 95  
Running straight across the heavens,  
Crowded with the ghosts, the shadows.



At the door on summer evenings  
 Sat the little Hiawatha ;  
 Heard the whispering of the pine-trees, 100  
 Heard the lapping of the water,  
 Sounds of music, words of wonder ;  
 " Minne-wawa ! " said the pine-trees,  
 " Mudway-aushka ! " said the water.

Saw the fire-fly, Wah-wah-taysee, 105  
 Flitting through the dusk of evening,  
 With the twinkle of its candle  
 Lighting up the brakes and bushes,  
 And he sang the song of children,  
 Sang the song Nokomis taught him : 110  
 " Wah-wah-taysee, little firefly,  
 Little, flitting, white-fire insect,  
 Little, dancing, white-fire creature,  
 Light me with your little candle,  
 Ere upon my bed I lay me, 115  
 Ere in sleep I close my eyelids ! "

Saw the moon rise from the water,  
 Rippling, rounding from the water,  
 Saw the flecks and shadows on it,  
 Whispered, " What is that, Nokomis ? " 120  
 And the good Nokomis answered,  
 " Once a warrior, very angry,  
 Seized his grandmother, and threw her

Up into the sky at midnight ;  
Right against the moon he threw her ; 125  
'T is her body that you see there."

Saw the rainbow in the heaven,  
In the eastern sky, the rainbow,  
Whispered, "What is that, Nokomis?"  
And the good Nokomis answered: 130

"'T is the heaven of flowers you see there ;  
All the wild-flowers of the forest,  
All the lilies of the prairie,  
When on earth they fade and perish,  
Blossom in that heaven above us." 135

When he heard the owls at midnight,  
Hooting, laughing in the forest,  
"What is that?" he cried in terror ;  
"What is that?" he said, "Nokomis?"  
And the good Nokomis answered: 140  
"That is but the owl and owlet,  
Talking in their native language,  
Talking, scolding at each other."

Then the little Hiawatha  
Learned of every bird its language, 145  
Learned their names and all their secrets,  
How they built their nests in Summer,  
Where they hid themselves in Winter,  
Talked with them whene'er he met them,

Called them "Hiawatha's chickens." 150

Of all beasts he learned the language,  
 Learned their names and all their secrets,  
 How the beavers built their lodges,  
 Where the squirrels hid their acorns,  
 How the reindeer ran so swiftly, 155  
 Why the rabbit was so timid,  
 Talked with them whene'er he met them,  
 Called them "Hiawatha's brothers."

Then Iagoo, the great boaster,  
 He the marvellous story-teller, 160  
 He the traveller and the talker,  
 He the friend of old Nokomis,  
 Made a bow for Hiawatha;  
 From a branch of ash he made it,  
 From an oak-bough made the arrows, 165  
 Tipped with flint, and winged with feathers,  
 And the cord he made of deer-skin.

Then he said to Hiawatha:  
 "Go, my son, into the forest,  
 Where the red deer herd together, 170  
 Kill for us a famous roebuck,  
 Kill for us a deer with antlers!"

Forth into the forest straightway  
 All alone walked Hiawatha  
 Proudly with his bow and arrows; 175

And the birds sang round him, o'er him,  
"Do not shoot us, Hiawatha!"

Sang the robin, the Opechee,  
Sang the bluebird, the Ôwaissa,  
"Do not shoot us, Hiawatha!"

180

Up the oak-tree, close beside him,  
Sprang the squirrel, Adjidaumo,  
In and out among the branches,  
Coughed and chattered from the oak-tree,  
Laughed, and said between his laughing,  
"Do not shoot me, Hiawatha!"

185

And the rabbit from his pathway  
Leaped aside, and at a distance  
Sat erect upon his haunches,  
Half in fear and half in frolic,  
Saying to the little hunter,  
"Do not shoot me, Hiawatha!"

190

But he heeded not, nor heard them,  
For his thoughts were with the red deer;  
On their tracks his eyes were fastened,  
Leading downward to the river,  
To the ford across the river,  
And as one in slumber walked he.

195

Hidden in the alder-bushes,  
There he waited till the deer came,  
Till he saw two antlers lifted,

200

Saw two eyes look from the thicket,  
 Saw two nostrils point to windward,  
 And a deer came down the pathway,  
 Flecked with leafy light and shadow. 205

And his heart within him fluttered,  
 Trembled like the leaves above him,  
 Like the birch-leaf palpitated,  
 As the deer came down the pathway.

Then upon one knee uprising, 210

Hiawatha aimed an arrow ;  
 Scarce a twig moved with his motion,  
 Scarce a leaf was stirred or rustled ;

But the wary roebuck started,  
 Stamped with all his hoofs together, 215  
 Listened with one foot uplifted,  
 Leaped as if to meet the arrow ;

Ah! the singing, fatal arrow,  
 Like a wasp it buzzed and stung him.

Dead he lay there in the forest, 220

By the ford across the river ;  
 Beat his timid heart no longer ;  
 But the heart of Hiawatha

Throbbled and shouted and exulted,  
 As he bore the red deer homeward ; 225

And Iagoo and Nokomis  
 Hailed his coming with applauses.

From the red deer's hide Nokomis  
Made a cloak for Hiawatha,  
From the red deer's flesh Nokomis 230  
Made a banquet in his honor.  
All the village came and feasted,  
All the guests praised Hiawatha,  
Called him Strong-Heart, Soan-ge-taha!  
Called him Loon-Heart, Mahn-go-taysee! 235

## IV

### HIAWATHA AND MUDJEKEEWIS

Out of childhood into manhood  
Now had grown my Hiawatha,  
Skilled in all the craft of hunters,  
Learned in all the lore of old men,  
In all youthful sports and pastimes, 5  
In all manly arts and labors.

Swift of foot was Hiawatha;  
He could shoot an arrow from him,  
And run forward with such fleetness,  
That the arrow fell behind him! 10

Strong of arm was Hiawatha;  
He could shoot ten arrows upward,  
Shoot them with such strength and swiftness,  
That the tenth had left the bow-string  
Ere the first to earth had fallen! 15

He had mittens, Minjekahwun,  
Magic mittens made of deer-skin;  
When upon his hands he wore them,  
He could smite the rocks asunder,

He could grind them into powder. 20  
He had moccasins enchanted,  
Magic moccasins of deer-skin ;  
When he bound them round his ankles,  
When upon his feet he tied them,  
At each stride a mile he measured ! 25  
    Much he questioned old Nokomis  
Of his father Mudjekeewis ;  
Learned from her the fatal secret  
Of the beauty of his mother,  
Of the falsehood of his father ; 30  
And his heart was hot within him,  
Like a living coal his heart was.  
    Then he said to old Nokomis,  
“ I will go to Mudjekeewis,  
See how fares it with my father, 35  
At the door-ways of the West-Wind,  
At the portals of the Sunset ! ”  
    From his lodge went Hiawatha,  
Dressed for travel, armed for hunting ;  
Dressed in deer-skin shirt and leggings, 40  
Richly wrought with quills and wampum ;  
On his head his eagle feathers,  
Round his waist his belt of wampum,  
In his hand his bow of ash-wood,  
Strung with sinews of the reindeer ; 45



In his quiver oaken arrows,  
 Tipped with jasper, winged with feathers ;  
 With his mittens, Minjekahwun,  
 With his moccasins enchanted.

Warning said the old Nokomis, 50  
 "Go not forth, O Hiawatha !  
 To the kingdom of the West-Wind,  
 To the realms of Mudjekeewis,  
 Lest he harm you with his magic,  
 Lest he kill you with his cunning !" 55

But the fearless Hiawatha  
 Heeded not her woman's warning ;  
 Forth he strode into the forest,  
 At each stride a mile he measured ;  
 Lurid seemed the sky above him, 60  
 Lurid seemed the earth beneath him,  
 Hot and close the air around him,  
 Filled with smoke and fiery vapors,  
 As of burning woods and prairies,  
 For his heart was hot within him, 65  
 Like a living coal his heart was.

'So he journeyed westward, westward,  
 Left the fleetest deer behind him,  
 Left the antelope and bison ;  
 Crossed the rushing Esconaba, 70  
 Crossed the mighty Mississippi,

Passed the Mountains of the Prairie,  
Passed the land of Crows and Foxes,  
Passed the dwellings of the Blackfeet,  
Came unto the Rocky Mountains, 75  
To the kingdom of the West-Wind,  
Where upon the gusty summits,  
Sat the ancient Mudjekeewis,  
Ruler of the winds of heaven.

Filled with awe was Hiawatha 80  
At the aspect of his father.  
On the air about him wildly  
Tossed and streamed his cloudy tresses,  
Gleamed like drifting snow his tresses,  
Glared like Ishkoodah, the comet, 85  
Like the star with fiery tresses.

Filled with joy was Mudjekeewis  
When he looked on Hiawatha,  
Saw his youth rise up before him  
In the face of Hiawatha, 90  
Saw the beauty of Wenonah  
From the grave rise up before him.

“Welcome!” said he, “Hiawatha,  
To the kingdom of the West-Wind!  
Long have I been waiting for you! 95  
Youth is lovely, age is lonely,  
Youth is fiery, age is frosty;

You bring back the days departed,  
 You bring back my youth of passion,  
 And the beautiful Wenonah!" 100

Many days they talked together,  
 Questioned, listened, waited, answered;  
 Much the mighty Mudjekeewis  
 Boasted of his ancient prowess,  
 Of his perilous adventures, 105  
 His indomitable courage,  
 His invulnerable body.

Patiently sat Hiawatha,  
 Listening to his father's boasting;  
 With a smile he sat and listened, 110  
 Uttered neither threat nor menace,  
 Neither word nor look betrayed him,  
 But his heart was hot within him,  
 Like a living coal his heart was.

Then he said, "O Mudjekeewis, 115  
 Is there nothing that can harm you?  
 Nothing that you are afraid of?"  
 And the mighty Mudjekeewis,  
 Grand and gracious in his boasting,  
 Answered, saying, "There is nothing, 120  
 Nothing but the black rock yonder,  
 Nothing but the fatal Wawbeek!"

And he looked at Hiawatha

With a wise look and benignant,  
 With a countenance paternal, 125  
 Looked with pride upon the beauty  
 Of his tall and graceful figure,  
 Saying, "O my Hiawatha!  
 Is there anything can harm you?  
 Anything you are afraid of?" 130

But the wary Hiawatha  
 Paused awhile, as if uncertain,  
 Held his peace, as if resolving,  
 And then answered, "There is nothing,  
 Nothing but the bulrush yonder, 135  
 Nothing but the great Apukwa!"

And as Mudjekeewis, rising,  
 Stretched his hand to pluck the bulrush,  
 Hiawatha cried in terror,  
 Cried in well-dissembled terror, 140  
 "Kago! kago! do not touch it!"  
 "Ah, kaween!" said Mudjekeewis,  
 "No indeed, I will not touch it!"

Then they talked of other matters;  
 First of Hiawatha's brothers, 145  
 First of Wabun, of the East-Wind,  
 Of the South-Wind, Shawondasee,  
 Of the North, Kabibonokka;  
 Then of Hiawatha's mother,

Of the beautiful Wenonah, 150  
Of her birth upon the meadow,  
Of her death, as old Nokomis  
Had remembered and related.

And he cried, "O Mudjekeewis,  
It was you who killed Wenonah, 155  
Took her young life and her beauty,  
Broke the Lily of the Prairie,  
Trampled it beneath your footsteps;  
You confess it! you confess it!"

And the mighty Mudjekeewis 160  
Tossed upon the wind his tresses,  
Bowed his hoary head in anguish,  
With a silent nod assented.

Then up started Hiawatha,  
And with threatening look and gesture 165  
Laid his hand upon the black rock,  
On the fatal Wawbeek laid it,  
With his mittens, Minjekahwun,  
Rent the jutting crag asunder,  
Smote and crushed it into fragments, 170  
Hurled them madly at his father,  
The remorseful Mudjekeewis,  
For his heart was hot within him,  
Like a living coal his heart was.

But the ruler of the West-Wind 175

Blew the fragments backward from him,  
With the breathing of his nostrils,  
With the tempest of his anger,  
Blew them back at his assailant;  
Seized the bulrush, the Apukwa, 180  
Dragged it with its roots and fibres  
From the margin of the meadow,  
From its ooze, the giant bulrush;  
Long and loud laughed Hiawatha!

Then began the deadly conflict, 185  
Hand to hand among the mountains;  
From his eyry screamed the eagle,  
The Keneu, the great war-eagle,  
Sat upon the crags around them,  
Wheeling, flapped his wings above them. 190

Like a tall tree in the tempest  
Bent and lashed the giant bulrush;  
And in masses huge and heavy  
Crashing, fell the fatal Wawbeek;  
Till the earth shook with the tumult 195  
And confusion of the battle,  
And the air was full of shoutings,  
And the thunder of the mountains,  
Starting, answered, "Baim-wawa!"

Back retreated Mudjekeewis, 200  
Rushing westward o'er the mountains,

Stumbling westward down the mountains,  
 Three whole days retreated fighting,  
 Still pursued by Hiawatha  
 To the door-ways of the West-Wind, 205  
 To the portals of the Sunset,  
 To the earth's remotest border,  
 Where into the empty spaces  
 Sinks the sun, as a flamingo  
 Drops into her nest at nightfall, 210  
 In the melancholy marshes.  
 "Hold!" at length cried Mudjekeewis,  
 "Hold, my son, my Hiawatha!  
 'T is impossible to kill me,  
 For you cannot kill the immortal. 215  
 I have put you to this trial,  
 But to know and prove your courage;  
 Now receive the prize of valor!  
 "Go back to your home and people,  
 Live among them, toil among them, 220  
 Cleanse the earth from all that harms it,  
 Clear the fishing-grounds and rivers,  
 Slay all monsters and magicians,  
 All the Wendigoes, the giants,  
 All the serpents, the Kenabeeks, 225  
 As I slew the Mishe-Mokwa,  
 Slew the Great Bear of the mountains.

“ And at last when Death draws near you,  
When the awful eyes of Pauguk  
Glare upon you in the darkness, 230  
I will share my kingdom with you,  
Ruler shall you be thenceforward  
Of the Northwest-Wind, Keewaydin,  
Of the home-wind, the Keewaydin.”

Thus was fought that famous battle 235  
In the dreadful days of Shah-shah,  
In the long days since departed,  
In the kingdom of the West-Wind.  
Still the hunter sees its traces  
Scattered far o'er hill and valley ; 240  
Sees the giant bulrush growing  
By the ponds and water-courses,  
Sees the masses of the Wawbeek  
Lying still in every valley.

Homeward now went Hiawatha ; 245  
Pleasant was the landscape round him,  
Pleasant was the air above him,  
For the bitterness of-anger  
Had departed wholly from him,  
From his brain the thought of vengeance, 250  
From his heart the burning fever.

Only once his pace he slackened,  
Only once he paused or halted,



Paused to purchase heads of arrows  
 Of the ancient Arrow-maker, 255  
 In the land of the Dacotahs,  
 Where the Falls of Minnehaha  
 Flash and gleam among the oak-trees,  
 Laugh and leap into the valley.

There the ancient Arrow-maker 260  
 Made his arrow-heads of sandstone,  
 Arrow-heads of chalcedony,  
 Arrow-heads of flint and jasper,  
 Smoothed and sharpened at the edges,  
 Hard and polished, keen and costly. 265

With him dwelt his dark-eyed daughter,  
 Wayward as the Minnehaha,  
 With her moods of shade and sunshine,  
 Eyes that smiled and frowned alternate,  
 Feet as rapid as the river, 270  
 Tresses flowing like the water,  
 And as musical a laughter ;  
 And he named her from the river,  
 From the water-fall he named her,  
 Minnehaha, Laughing Water. 275

Was it then for heads of arrows,  
 Arrow-heads of chalcedony,  
 Arrow-heads of flint and jasper,  
 That my Hiawatha halted

In the land of the Dacotahs ? 280

Was it not to see the maiden,  
See the face of Laughing Water,  
Peeping from behind the curtain,  
Hear the rustling of her garments  
From behind the waving curtain, 285

As one sees the Minnehaha  
Gleaming, glancing through the branches,  
As one hears the Laughing Water  
From behind its screen of branches ?

Who shall say what thoughts and visions 290

Fill the fiery brains of young men ?  
Who shall say what dreams of beauty  
Filled the heart of Hiawatha ?

All he told to old Nokomis,  
When he reached the lodge at sunset, 295  
Was the meeting with his father,  
Was his fight with Mudjekeewis ;  
Not a word he said of arrows,  
Not a word of Laughing Water.

V.

HIAWATHA'S FASTING

You shall hear how Hiawatha  
Prayed and fasted in the forest,  
Not for greater skill in hunting,  
Not for greater craft in fishing,  
Not for triumphs in the battle, 5  
And renown among the warriors,  
But for profit of the people,  
For advantage of the nations.

First he built a lodge for fasting,  
Built a wigwam in the forest, 10  
By the shining Big-Sea-Water,  
In the blithe and pleasant Springtime,  
In the Moon of Leaves he built it,  
And, with dreams and visions many,  
Seven whole days and nights he fasted. 15

On the first day of his fasting  
Through the leafy woods he wandered ;  
Saw the deer start from the thicket,  
Saw the rabbit in his burrow ;

Heard the pheasant, Bena, drumming, 20  
 Heard the squirrel, Adjidaumo,  
 Rattling in his hoard of acorns,  
 Saw the pigeon, the Omeme,  
 Building nests among the pine-trees,  
 And in flocks the wild goose, Wawa, 25  
 Flying to the fen-lands northward,  
 Whirring, wailing far above him.

"Master of Life!" he cried, desponding,  
 "Must our lives depend on these things?"

On the next day of his fasting 30  
 By the river's bank he wandered,  
 Through the Muskoday, the meadow,  
 Saw the wild rice, Mahnomonee,  
 Saw the blueberry, Meenahga,  
 And the strawberry, Odahmin, 35  
 And the gooseberry, Shahbomin,  
 And the grape-vine, the Bemahgut,  
 Trailing o'er the alder-branches,  
 Filling all the air with fragrance!

"Master of Life!" he cried, desponding, 40  
 "Must our lives depend on these things?"

On the third day of his fasting  
 By the lake he sat and pondered,  
 By the still, transparent water;  
 Saw the sturgeon, Nahma, leaping, 45

Scattering drops like beads of wampum,  
 Saw the yellow perch, the Sahwa,  
 Like a sunbeam in the water,  
 Saw the pike, the Maskenozha,  
 And the herring, Okahahwis, 50  
 And the Shawgashee, the craw-fish.  
 "Master of Life!" he cried, desponding,  
 "Must our lives depend on these things?"

On the fourth day of his fasting  
 In his lodge he lay exhausted; 55  
 From his couch of leaves and branches  
 Gazing with half-open eyelids,  
 Full of shadowy dreams and visions,  
 On the dizzy, swimming landscape,  
 On the gleaming of the water, 60  
 On the splendor of the sunset.

And he saw a youth approaching,  
 Dressed in garments green and yellow,  
 Coming through the purple twilight,  
 Through the splendor of the sunset; 65  
 Plumes of green bent o'er his forehead,  
 And his hair was soft and golden.

Standing at the open doorway,  
 Long he looked at Hiawatha,  
 Looked with pity and compassion 70  
 On his wasted form and features,

And, in accents like the sighing  
Of the South-Wind in the tree-tops,  
Said he, "O my Hiawatha!  
All your prayers are heard in heaven, 75  
For you pray not like the others ;  
Not for greater skill in hunting,  
Not for greater craft in fishing,  
Not for triumph in the battle,  
Nor renown among the warriors, 80  
But for profit of the people,  
For advantage of the nations.

"From the Master of Life descending,  
I, the friend of man, Mondamin,  
Come to warn you and instruct you, 85  
How by struggle and by labor  
You shall gain what you have prayed for.  
Rise up from your bed of branches,  
Rise, O youth, and wrestle with me!"

Faint with famine, Hiawatha 90  
Started from his bed of branches,  
From the twilight of his wigwam  
Forth into the flush of sunset,  
Came, and wrestled with Mondamin ;  
At his touch he felt new courage 95  
Throbbing in his brain and bosom,  
Felt new life and hope and vigor

Run through every nerve and fibre.

So they wrestled there together  
 In the glory of the sunset, 100  
 And the more they strove and struggled,  
 Stronger still grew Hiawatha,  
 Till the darkness fell around them,  
 And the heron, the Shuh-shuh-gah,  
 From her haunts among the fen-lands, 105  
 Gave a cry of lamentation,  
 Gave a scream of pain and famine.

“’T is enough !” then said Mondamin,  
 Smiling upon Hiawatha,  
 “ But to-morrow when the sun sets, 110  
 I will come again to try you.”  
 And he vanished, and was seen not ;  
 Whether sinking as the rain sinks,  
 Whether rising as the mists rise,  
 Hiawatha saw not, knew not, 115  
 Only saw that he had vanished,  
 Leaving him alone and fainting,  
 With the misty lake below him,  
 And the reeling stars above him.

On the morrow and the next day, 120  
 When the sun through heaven descending,  
 Like a red and burning cinder  
 From the hearth of the Great Spirit,

Fell into the western waters,  
Came Mondamin for the trial, 125  
For the strife with Hiawatha;  
Came as silent as the dew comes,  
From the empty air appearing,  
Into empty air returning,  
Taking shape when earth it touches, 130  
But invisible to all men  
In its coming and its going.

Thrice they wrestled there together  
In the glory of the sunset,  
Till the darkness fell around them, 135  
Till the heron, the Shuh-shuh-gah,  
From her haunts among the fen-lands,  
Uttered her loud cry of famine,  
And Mondamin paused to listen.

Tall and beautiful he stood there, 140  
In his garments green and yellow;  
To and fro his plumes above him  
Waved and nodded with his breathing,  
And the sweat of the encounter  
Stood like drops of dew upon him. 145

And he cried, "O Hiawatha!  
Bravely have you wrestled with me,  
Thrice have wrestled stoutly with me,  
And the Master of Life, who sees us,



He will give to you the triumph!" 150

Then he smiled, and said: "To-morrow  
Is the last day of your conflict,  
Is the last day of your fasting.

You will conquer and o'ercome me;  
Make a bed for me to lie in, 155

Where the rain may fall upon me,  
Where the sun may come and warm me;  
Strip these garments, green and yellow,  
Strip this nodding plumage from me,  
Lay me in the earth, and make it 160  
Soft and loose and light above me.

"Let no hand disturb my slumber,  
Let no weed nor worm molest me,  
Let not Kahgahgee, the raven,  
Come to haunt me and molest me, 165  
Only come yourself to watch me,  
Till I wake, and start and quicken,  
Till I leap into the sunshine."

And thus saying, he departed;  
Peacefully slept Hiawatha, 170  
But he heard the Wawonaissa,  
Heard the whippoorwill complaining,  
Perched upon his lonely wigwam;  
Heard the rushing Sebowisha,  
Heard the rivulet rippling near him, 175

Talking to the darksome forest ;  
Heard the sighing of the branches,  
As they lifted and subsided  
At the passing of the night-wind,  
Heard them, as one hears in slumber 180  
Far-off murmurs, dreamy whispers :  
Peacefully slept Hiawatha.

On the morrow came Nokomis,  
On the seventh day of his fasting,  
Came with food for Hiawatha, 185  
Came imploring and bewailing,  
Lest his hunger should o'ercome him,  
Lest his fasting should be fatal.

But he tasted not, and touched not,  
Only said to her, "Nokomis, 190  
Wait until the sun is setting,  
Till the darkness falls around us,  
Till the heron, the Shuh-shuh-gah,  
Crying from the desolate marshes,  
'Tells us that the day is ended." 195

Homeward weeping went Nokomis,  
Sorrowing for her Hiawatha,  
Fearing lest his strength should fail him,  
Lest his fasting should be fatal.  
He meanwhile sat weary waiting 200  
For the coming of Mondamin,

Till the shadows, pointing eastward,  
 Lengthened over field and forest,  
 Till the sun dropped from the heaven,  
 Floating on the waters westward, 205  
 As a red leaf in the Autumn  
 Falls and floats upon the water,  
 Falls and sinks into its bosom.

And behold! the young Mondamin,  
 With his soft and shining tresses, 210  
 With his garments green and yellow,  
 With his long and glossy plumage,  
 Stood and beckoned at the doorway.  
 And as one in slumber walking,  
 Pale and haggard, but undaunted, 215  
 From the wigwam Hiawatha  
 Came and wrestled with Mondamin.

Round about him spun the landscape,  
 Sky and forest reeled together,  
 And his strong heart leaped within him, 220  
 As the sturgeon leaps and struggles  
 In a net to break its meshes.  
 Like a ring of fire around him  
 Blazed and flared the red horizon,  
 And a hundred suns seemed looking 225  
 At the combat of the wrestlers.

Suddenly upon the greensward

All alone stood Hiawatha,  
Panting with his wild exertion,  
Palpitating with the struggle; 230  
And before him, breathless, lifeless,  
Lay the youth, with hair dishevelled,  
Plumage torn, and garments tattered,  
Dead he lay there in the sunset.

And victorious Hiawatha 235  
Made the grave as he commanded,  
Stripped the garments from Mondamin,  
Stripped his tattered plumage from him,  
Laid him in the earth and made it  
Soft and loose and light above him; 240  
And the heron, the Shuh-shuh-gah,  
From the melancholy moorlands,  
Gave a cry of lamentation,  
Gave a cry of pain and anguish!

Homeward then went Hiawatha 245  
To the lodge of old Nokomis,  
And the seven days of his fasting  
Were accomplished and completed.  
But the place was not forgotten  
Where he wrestled with Mondamin; 250  
Nor forgotten nor neglected  
Was the grave where lay Mondamin,  
Sleeping in the rain and sunshine,

Where his scattered plumes and garments  
Faded in the rain and sunshine. 255

Day by day did Hiawatha  
Go to wait and watch beside it;  
Kept the dark mould soft above it,  
Kept it clean from weeds and insects,  
Drove away with scoffs and shoutings, 260  
Kahgahgee, the king of ravens.

Till at length a small green feather  
From the earth shot slowly upward,  
Then another and another,  
And before the Summer ended 265  
Stood the maize in all its beauty,  
With its shining robes about it,  
And its long, soft, yellow tresses;  
And in rapture Hiawatha  
Cried aloud, "It is Mondamin! 270  
Yes, the friend of man, Mondamin!"

Then he called to old Nokomis  
And Iagoo, the great boaster,  
Showed them where the maize was growing,  
Told them of his wondrous vision, 275  
Of his wrestling and his triumph,  
Of this new gift to the nations,  
Which should be their food forever.

And still later, when the Autumn

Changed the long green leaves to yellow 280  
And the soft and juicy kernels  
Grew like wampum hard and yellow,  
Then the ripened ears he gathered,  
Stripped the withered husks from off them,  
As he once had stripped the wrestler, 285  
Gave the first feast of Mondamin,  
And made known unto the people  
This new gift of the Great Spirit.

## VI

### HIAWATHA'S FRIENDS

Two good friends had Hiawatha,  
Singled out from all the others,  
Bound to him in closest union,  
And to whom he gave the right hand  
Of his heart in joy and sorrow ; 5  
Chibiabos, the musician,  
And the very strong man, Kwasind.

Straight between them ran the pathway,  
Never grew the grass upon it ;  
Singing birds, that utter falsehoods, 10  
Story-tellers, mischief-makers,  
Found no eager ear to listen,  
Could not breed ill-will between them,  
For they kept each other's counsel,  
Spake with naked hearts together, 15  
Pondering much and much contriving  
How the tribes of men might prosper.

Most beloved by Hiawatha  
Was the gentle Chibiabos,

He the best of all musicians, 20  
He the sweetest of all singers.  
Beautiful and childlike was he,  
Brave as man is, soft as woman,  
Pliant as a wand of willow,  
Stately as a deer with antlers. 25

When he sang, the village listened;  
All the warriors gathered round him,  
All the women came to hear him;  
Now he stirred their souls to passion,  
Now he melted them to pity. 30

From the hollow reeds he fashioned  
Flutes so musical and mellow,  
That the brook, the Sebowisha,  
Ceased to murmur in the woodland,  
That the wood-birds ceased from singing, 35  
And the squirrel, Adjidaumo,  
Ceased his chatter in the oak-tree,  
And the rabbit, the Wabasso,  
Sat upright to look and listen.

Yes, the brook, the Sebowisha, 40  
Pausing, said, "O Chibiabos,  
Teach my waves to flow in music,  
Softly as your words in singing!"

Yes, the bluebird, the Owaisa,  
Envious, said, "O Chibiabos, 45



Teach me tones as wild and wayward,  
Teach me songs as full of frenzy!"

Yes, the robin, the Opechee,  
Joyous, said, "O Chibiabos,  
Teach me tones as sweet and tender, 50  
Teach me songs as full of gladness!"

And the whippoorwill, Wawonaissa,  
Sobbing, said, "O Chibiabos,  
Teach me tones as melancholy,  
Teach me songs as full of sadness!" 55

All the many sounds of nature  
Borrowed sweetness from his singing;  
All the hearts of men were softened  
By the pathos of his music;  
For he sang of peace and freedom, 60  
Sang of beauty, love, and longing,  
Sang of death, and life undying  
In the islands of the Blessed,  
In the kingdom of Ponemah,  
In the land of the Hereafter. 65

Very dear to Hiawatha  
Was the gentle Chibiabos,  
He the best of all musicians,  
He the sweetest of all singers;  
For his gentleness he loved him, 70  
And the magic of his singing.

Dear, too, unto Hiawatha  
Was the very strong man, Kwasind,  
He the strongest of all mortals,  
He the mightiest among many; 75  
For his very strength he loved him,  
For his strength allied to goodness.

Idle in his youth was Kwasind,  
Very listless, dull, and dreamy,  
Never played with other children, 80  
Never fished and never hunted,  
Not like other children was he;

But they saw that much he fasted,  
Much his Manito entreated,  
Much besought his Guardian Spirit. 85

“Lazy Kwasind!” said his mother;  
“In my work you never help me!  
In the Summer you are roaming  
Idly in the fields and forests;  
In the Winter you are cowering 90

O’er the firebrands in the wigwam!  
In the coldest days of Winter  
I must break the ice for fishing;  
With my nets you never help me!  
At the door my nets are hanging, 95  
Dripping, freezing with the water;  
Go and wring them, Yenadizze!

Go and dry them in the sunshine !”

Slowly, from the ashes, Kwasind  
Rose, but made no angry answer ; 100

From the lodge went forth in silence,  
Took the nets that hung together,  
Dripping, freezing at the doorway,  
Like a wisp of straw he wrung them,  
Like a wisp of straw he broke them, 105

Could not wring them without breaking,  
Such the strength was in his fingers.  
“ Lazy Kwasind !” said his father,  
“ In the hunt you never help me ;  
Every bow you touch is broken, 110  
Snapped asunder every arrow ;  
Yet come with me to the forest,  
You shall bring the hunting homeward.”

Down a narrow pass they wandered,  
Where a brooklet led them onward, 115  
Where the trail of deer and bison  
Marked the soft mud on the margin,  
Till they found all further passage  
Shut against them, barred securely

By the trunks of trees uprooted, 120  
Lying lengthwise, lying crosswise,  
And forbidding further passage.

“ We must go back,” said the old man,

“O'er these logs we cannot clamber ;  
Not a woodchuck could get through them, 125  
Not a squirrel clamber o'er them !”

And straightway his pipe he lighted,  
And sat down to smoke and ponder.  
But before his pipe was finished,  
Lo! the path was cleared before him ; 130  
All the trunks had Kwasind lifted,  
To the right hand, to the left hand,  
Shot the pine-trees swift as arrows,  
Hurled the cedars light as lances.

“Lazy Kwasind !” said the young men, 135  
As they sported in the meadow :  
“Why stand idly looking at us,  
Leaning on the rock behind you ?  
Come and wrestle with the others,  
Let us pitch the quoit together !” 140

Lazy Kwasind made no answer,  
To their challenge made no answer,  
Only rose, and, slowly turning,  
Seized the huge rock in his fingers,  
Tore it from its deep foundation, 145  
Poised it in the air a moment,  
Pitched it sheer into the river,  
Sheer into the swift Pauwating,  
Where it still is seen in Summer.

Once as down that foaming river, 150

Down the rapids of Pauwating,  
 Kwasind sailed with his companions,  
 In the stream he saw a beaver,  
 Saw Ahmeek, the King of Beavers,  
 Struggling with the rushing currents, 155  
 Rising, sinking in the water.

Without speaking, without pausing,  
 Kwasind leaped into the river,  
 Plunged beneath the bubbling surface,  
 Through the whirlpools chased the beaver, 160  
 Followed him among the islands,  
 Stayed so long beneath the water,  
 That his terrified companions  
 Cried, "Alas! good-by to Kwasind!  
 We shall never more see Kwasind!" 165  
 But he reappeared triumphant,  
 And upon his shining shoulders  
 Brought the beaver, dead and dripping,  
 Brought the King of all the Beavers.

And these two, as I have told you, 170  
 Were the friends of Hiawatha,  
 Chibiabos, the musician,  
 And the very strong man, Kwasind.  
 Long they lived in peace together,  
 Spake with naked hearts together, 175  
 Pondering much and much contriving  
 How the tribes of men might prosper.

## VII

### HIAWATHA'S SAILING

“GIVE me of your bark, O Birch-Tree!  
Of your yellow bark, O Birch-Tree!  
Growing by the rushing river,  
Tall and stately in the valley!  
I a light canoe will build me, 5  
Build a swift Cheemaun for sailing,  
That shall float upon the river,  
Like a yellow leaf in Autumn,  
Like a yellow water-lily!

“Lay aside your cloak, O Birch-Tree! 10  
Lay aside your white-skin wrapper,  
For the Summer-time is coming,  
And the sun is warm in heaven,  
And you need no white-skin wrapper!”

Thus aloud cried Hiawatha 15  
In the solitary forest,  
By the rushing Taquamenaw,  
When the birds were singing gayly,  
In the Moon of Leaves were singing,

And the sun, from sleep awaking, 20  
 Started up and said, "Behold me!  
 Geezis, the great Sun, behold me!"

And the tree with all its branches  
 Rustled in the breeze of morning,  
 Saying, with a sigh of patience, 25  
 "Take my cloak, O Hiawatha!"

With his knife the tree he girdled;  
 Just beneath its lowest branches,  
 Just above the roots, he cut it,  
 Till the sap came oozing outward; 30  
 Down the trunk, from top to bottom,  
 Sheer he cleft the bark asunder,  
 With a wooden wedge he raised it,  
 Stripped it from the trunk unbroken.

"Give me of your boughs, O Cedar! 35  
 Of your strong and pliant branches,  
 My canoe to make more steady,  
 Make more strong and firm beneath me!"

Through the summit of the Cedar  
 Went a sound, a cry of horror, 40  
 Went a murmur of resistance;  
 But it whispered, bending downward,  
 "Take my boughs, O Hiawatha!"

Down he hewed the boughs of cedar,  
 Shaped them straightway to a framework, 45

Like two bows he formed and shaped them,  
Like two bended bows together.

“Give me of your roots, O Tamarack!  
Of your fibrous roots, O Larch-Tree!  
My canoe to bind together. 50  
So to bind the ends together  
That the water may not enter,  
That the river may not wet me!”

And the larch with all its fibres,  
Shivered in the air of morning, 55  
Touched his forehead with its tassels,  
Said, with one long sigh of sorrow,  
“Take them all, O Hiawatha!”

From the earth he tore the fibres,  
Tore the tough roots of the Larch-Tree, 60  
Closely sewed the bark together,  
Bound it closely to the framework.

“Give me of your balm, O Fir-Tree!  
Of your balsam and your resin,  
So to close the seams together 65  
That the water may not enter,  
That the river may not wet me!”

And the Fir-Tree, tall and sombre,  
Sobbed through all its robes of darkness,  
Rattled like a shore with pebbles, 70  
Answered wailing, answered weeping,



“Take my balm, O Hiawatha!”

And he took the tears of balsam,  
Took the resin of the Fir-Tree,  
Smeared therewith each seam and fissure, 75  
Made each crevice safe from water.

“Give me of your quills, O Hedgehog!  
All your quills, O Kagh, the Hedgehog!  
I will make a necklace of them,  
Make a girdle for my beauty, 80  
And two stars to deck her bosom!”

From the hollow tree the Hedgehog  
With his sleepy eyes looked at him,  
Shot his shining quills, like arrows,  
Saying, with a drowsy murmur, 85  
Through the tangle of his whiskers,  
“Take my quills, O Hiawatha!”

From the ground the quills he gathered,  
All the little shining arrows,  
Stained them red and blue and yellow, 90  
With the juice of roots and berries;  
Into his canoe he wrought them,  
Round its waist a shining girdle,  
Round its bows a gleaming necklace,  
On its breast two stars resplendent. 95

Thus the Birch Canoe was builded  
In the valley by the river,

In the bosom of the forest ;  
 And the forest's life was in it,  
 All its mystery and its magic, 100  
 All the lightness of the birch-tree,  
 All the toughness of the cedar,  
 All the larch's supple sinews ;  
 And it floated on the river  
 Like a yellow leaf in Autumn, 105  
 Like a yellow water-lily.

Paddles none had Hiawatha,  
 Paddles none he had or needed,  
 For his thoughts as paddles served him,  
 And his wishes served to guide him ; 110  
 Swift or slow at will he glided,  
 Veered to right or left at pleasure.

Then he called aloud to Kwasind,  
 To his friend, the strong man, Kwasind,  
 Saying, " Help me clear this river 115  
 Of its sunken logs and sand-bars."

Straight into the river Kwasind  
 Plunged as if he were an otter,  
 Dived as if he were a beaver,  
 Stood up to his waist in water, 120  
 To his arm-pits in the river,  
 Swam and shouted in the river,  
 Tugged at sunken logs and branches,

With his hands he scooped the sand-bars,  
 With his feet the ooze and tangle. 125

And thus sailed my Hiawatha  
 Down the rushing Taquamenaw,  
 Sailed through all its bends and windings,  
 Sailed through all its deeps and shallows,  
 While his friend, the strong man, Kwasind, 130  
 Swam the deeps, the shallows waded.

Up and down the river went they,  
 In and out among the islands,  
 Cleared its bed of root and sand-bar,  
 Dragged the dead trees from its channel, 135  
 Made its passage safe and certain,  
 Made a pathway for the people,  
 From its springs among the mountains,  
 To the water of Pauwating,  
 To the bay of Taquamenaw. 140

## VIII

### HIAWATHA'S FISHING

FORTH upon the Gitche Gumee,  
On the shining Big-Sea-Water,  
With his fishing-line of cedar,  
Of the twisted bark of cedar,  
Forth to catch the sturgeon Nahma, 5  
Mishe-Nahma, King of Fishes,  
In his birch canoe exulting  
All alone went Hiawatha.

Through the clear, transparent water  
He could see the fishes swimming 10  
Far down in the depths below him ;  
See the yellow perch, the Sahwa,  
Like a sunbeam in the water,  
See the Shawgashee, the craw-fish,  
Like a spider on the bottom, 15  
On the white and sandy bottom.

At the stern sat Hiawatha,  
With his fishing-line of cedar ;  
In his plumes the breeze of morning

Played as in the hemlock branches ; 20  
 On the bows, with tail erected,  
 Sat the squirrel, Adjidaumo ;  
 In his fur the breeze of morning  
 Played as in the prairie grasses.

On the white sand of the bottom 25  
 Lay the monster Mishe-Nahma,  
 Lay the sturgeon, King of Fishes ;  
 Through his gills he breathed the water  
 With his fins he fanned and winnowed,  
 With his tail he swept the sand-floor. 30

There he lay in all his armor ;  
 On each side a shield to guard him,  
 Plates of bone upon his forehead,  
 Down his sides and back and shoulders  
 Plates of bone, with spines projecting ! 35  
 Painted was he with his war-paints,  
 Stripes of yellow, red, and azure,  
 Spots of brown and spots of sable ;  
 And he lay there on the bottom,  
 Fanning with his fins of purple, 40  
 As above him Hiawatha  
 In his birch canoe came sailing,  
 With his fishing-line of cedar.

"Take my bait," cried Hiawatha,  
 Down into the depths beneath him, 45

“Take my bait, O Sturgeon, Nahma!  
Come up from below the water,  
Let us see which is the stronger!”  
And he dropped his line of cedar  
Through the clear, transparent water, 50  
Waited vainly for an answer,  
Long sat waiting for an answer,  
And repeating loud and louder,  
“Take my bait, O King of Fishes!”  
Quiet lay the sturgeon, Nahma, 55  
Fanning slowly in the water,  
Looking up at Hiawatha,  
Listening to his call and clamor,  
His unnecessary tumult,  
Till he wearied of the shouting; 60  
And he said to the Kenozha,  
To the pike, the Maskenozha,  
“Take the bait of this rude fellow,  
Break the line of Hiawatha!”  
In his fingers Hiawatha 65  
Felt the loose line jerk and tighten;  
As he drew it in, he tugged so  
That the birch canoe stood endwise,  
Like a birch log in the water,  
With the squirrel, Adjidaumo, 70  
Perched and frisking on the summit.

Full of scorn was Hiawatha  
 When he saw the fish rise upward,  
 Saw the pike, the Maskenozha,  
 Coming nearer, nearer to him, 75  
 And he shouted through the water,  
 "Esa! esa! shame upon you!  
 You are but the pike, Kenozha,  
 You are not the fish I wanted,  
 You are not the King of Fishes!" 80

Reeling downward to the bottom  
 Sank the pike in great confusion,  
 And the mighty sturgeon, Nahma,  
 Said to Ugudwash, the sun-fish,  
 "Take the bait of this great boaster, 85  
 Break the line of Hiawatha!"

Slowly upward, wavering, gleaming,  
 Like a white moon in the water,  
 Rose the Ugudwash, the sun-fish,  
 Seized the line of Hiawatha, 90  
 Swung with all his weight upon it,  
 Made a whirlpool in the water,  
 Whirled the birch canoe in circles,  
 Round and round in gurgling eddies,  
 Till the circles in the water 95  
 Reached the far-off sandy beaches.  
 Till the water-flags and rushes

Nodded on the distant margins.

But when Hiawatha saw him  
Slowly rising through the water, 100

Lifting his great disk of whiteness,

Loud he shouted in derision,

“Esa! esa! shame upon you!

You are Ugudwash, the sun-fish,

You are not the fish I wanted, 105

You are not the King of Fishes!”

Slowly downward, wavering, gleaming,

Sank the Ugudwash, the sun-fish,

And again the sturgeon, Nahma,

Heard the shout of Hiawatha, 110

Heard his challenge of defiance,

The unnecessary tumult,

Ringing far across the water.

From the white sand of the bottom

Up he rose with angry gesture, 115

Quivering in each nerve and fibre,

Clashing all his plates of armor,

Gleaming bright with all his war-paint;

In his wrath he darted upward,

Flashing leaped into the sunshine, 120

Opened his great jaws, and swallowed

Both canoe and Hiawatha.

Down into that darksome cavern



Plunged the headlong Hiawatha,  
 As a log on some black river 125  
 Shoots and plunges down the rapids,  
 Found himself in utter darkness,  
 Groped about in helpless wonder,  
 Till he felt a great heart beating,  
 Throbbing in that utter darkness. 130

And he smote it in his anger,  
 With his fist, the heart of Nahma.  
 Felt the mighty King of Fishes  
 Shudder through each nerve and fibre,  
 Heard the water gurgle round him 135  
 As he leaped and staggered through it,  
 Sick at heart, and faint and weary.

Crosswise then did Hiawatha  
 Drag his birch-canoe for safety,  
 Lest from out the jaws of Nahma, 140  
 In the turmoil and confusion,  
 Forth he might be hurled and perish.  
 And the squirrel, Adjidaumo,  
 Frisked and chatted very gayly,  
 Toiled and tugged with Hiawatha 145  
 Till the labor was completed.

Then said Hiawatha to him,  
 "O my little friend, the squirrel,  
 Bravely have you toiled to help me ;

Take the thanks of Hiawatha, 150  
And the name which now he gives you;  
For hereafter and forever  
Boys shall call you Adjidaumo,  
Tail-in-air the boys shall call you!"

And again the sturgeon, Nahma, 155  
Gasped and quivered in the water,  
Then was still and drifted landward  
Till he grated on the pebbles,  
Till the listening Hiawatha  
Heard him grate upon the margin, 160  
Felt him strand upon the pebbles,  
Knew that Nahma, King of Fishes,  
Lay there dead upon the margin.

Then he heard a clang and flapping,  
As of many wings assembling, 165  
Heard a screaming and confusion,  
As of birds of prey contending,  
Saw a gleam of light above him,  
Shining through the ribs of Nahma,  
Saw the glittering eyes of sea-gulls, 170  
Of Kayoshk, the sea-gulls, peering,  
Gazing at him through the opening,  
Heard them saying to each other,  
"T is our brother, Hiawatha!"

And he shouted from below them, 175

Cried exulting from the caverns :

“ O ye sea-gulls ! O my brothers !

I have slain the sturgeon, Nahma ;

Make the rifts a little larger,

With your claws the openings widen, 180

Set me free from this dark prison,

And henceforward and forever

Mèn shall speak of your achievements,

Calling you Kayoshk, the sea-gulls.

Yes, Kayoshk, the Noble Scratchers !” 185

And the wild and clamorous sea-gulls

Toiled with beak and claws together,

Made the rifts and openings wider

In the mighty ribs of Nahma,

And from peril and from prison, 190

From the body of the sturgeon,

From the peril of the water,

They released my Hiawatha.

He was standing near his wigwam,

On the margin of the water, 195

And he called to old Nokomis,

Called and beckoned to Nokomis,

Pointed to the sturgeon, Nahma,

Lying lifeless on the pebbles,

With the sea-gulls feeding on him. 200

“ I have slain the Mishe-Nahma,

Slain the King of Fishes!" said he;  
"Look! the sea-gulls feed upon him,  
Yes, my friends Kayoshk, the sea-gulls;  
Drive them not away, Nokomis, 205  
They have saved me from great peril  
In the body of the sturgeon.

Wait until their meal is ended,  
Till their craws are full with feasting,  
Till they homeward fly at sunset, 210  
To their nests among the marshes;  
Then bring all your pots and kettles,  
And make oil for us in Winter."

And she waited till the sun set,  
Till the pallid moon, the Night-sun, 215  
Rose above the tranquil water,  
Till Kayoshk, the sated sea-gulls,  
From their banquet rose with clamor,  
And across the fiery sunset  
Winged their way to far-off islands, 220  
To their nests among the rushes.

To his sleep went Hiawatha,  
And Nokomis to her labor,  
Toiling patient in the moonlight,  
Till the sun and moon changed places, 225  
Till the sky was red with sun-rise,  
And Kayoshk, the hungry sea-gulls,

Came back from the reedy islands,  
Clamorous for their morning banquet.

Three whole days and nights alternate 230

Old Nokomis and the sea-gulls

Stripped the oily flesh of Nahma.

Till the waves washed through the rib-bones,

Till the sea-gulls came no longer,

And upon the sands lay nothing 235

But the skeleton of Nahma.

## IX

### HIAWATHA AND THE PEARL-FEATHER

ON the shores of Gitche Gumee,  
Of the shining Big-Sea-Water,  
Stood Nokomis, the old woman,  
Pointing with her finger westward,  
O'er the water pointing westward 5  
To the purple clouds of sunset.

Fiercely the red sun descending  
Burned his way along the heavens,  
Set the sky on fire behind him,  
As war-parties, when retreating, 10  
Burn the prairies on their war-trail;  
And the moon, the Night-sun, eastward,  
Suddenly starting from his ambush,  
Followed fast those bloody footprints,  
Followed in that fiery war-trail, 15  
With its glare upon his features.

And Nokomis, the old woman,  
Pointing with her finger westward,  
Spake these words to Hiawatha :

"Yonder dwells the great Pearl-Feather, 20  
 Megissogwon, the Magician,  
 Manito of Wealth and Wampum,  
 Guarded by his fiery serpents,  
 Guarded by the black pitch-water.  
 You can see his fiery serpents, 25  
 The Kenabeek, the great serpents,  
 Coiling, playing in the water;  
 You can see the black pitch-water  
 Stretching far away beyond them,  
 To the purple clouds of sunset! 30

"He it was who slew my father,  
 By his wicked wiles and cunning,  
 When he from the moon descended,  
 When he came on earth to seek me.  
 He, the mightiest of Magicians, 35  
 Sends the fever from the marshes,  
 Sends the pestilential vapors,  
 Sends the poisonous exhalations,  
 Sends the white fog from the fen-lands,  
 Sends disease and death among us! 40

"Take your bow, O Hiawatha,  
 Take your arrows, jasper-headed,  
 Take your war-club, Puggawaugun,  
 And your mittens, Minjekahwun,  
 And your birch-canoe for sailing, 45

And the oil of Mishe-Nahma,  
So to smear its sides, that swiftly  
You may pass the black pitch-water ;  
Slay this merciless magician,  
Save the people from the fever 50  
That he breathes across the fen-lands,  
And avenge my father's murder !”

Straightway then my Hiawatha  
Armed himself with all his war-gear,  
Launched his birch-canoe for sailing ; 55  
With his palms its sides he patted,  
Said with glee, “ Cheemaun, my darling,  
O my Birch-Canoe ! leap forward,  
Where you see the fiery serpents,  
Where you see the black pitch-water !” 60

Forward leaped Cheemaun exulting,  
And the noble Hiawatha  
Sang his war-song wild and woful,  
And above him the war-eagle,  
The Keneu, the great war-eagle, 65  
Master of all fowls with feathers,  
Screamed and hurtled through the heavens.

Soon he reached the fiery serpents,  
The Kenabeek, the great serpents,  
Lying huge upon the water, 70  
Sparkling, rippling in the water,



Lying coiled across the passage,  
 With their blazing crests uplifted,  
 Breathing fiery fogs and vapors,  
 So that none could pass beyond them. 75

But the fearless Hiawatha  
 Cried aloud, and spake in this wise:  
 "Let me pass my way, Kenabeek,  
 Let me go upon my journey!"

And they answered, hissing fiercely, 80

With their fiery breath made answer:  
 "Back, go back! O Shaugodaya!  
 Back to old Nokomis, Faint-heart!"

Then the angry Hiawatha  
 Raised his mighty bow of ash-tree, 85

Seized his arrows, jasper-headed,  
 Shot them fast among the serpents;  
 Every twanging of the bow-string  
 Was a war-cry and a death-cry,  
 Every whizzing of an arrow 90

Was a death-song of Kenabeek.  
 Weltering in the bloody water,

Dead lay all the fiery serpents,  
 And among them Hiawatha  
 Harmless sailed, and cried exulting: 95

"Onward, O Cheemaun, my darling!  
 Onward to the black pitch-water!"

Then he took the oil of Nahma,  
 And the bows and sides anointed,  
 Smear'd them well with oil, that swiftly 100  
 He might pass the black pitch-water.

All night long he sailed upon it,  
 Sailed upon that sluggish water,  
 Covered with its mould of ages,  
 - Black with rotting water-rushes, 105  
 Rank with flags and leaves of lilies,  
 Stagnant, lifeless, dreary, dismal,  
 Lighted by the shimmering moonlight,  
 And by will-o'-the-wisps illumined,  
 Fires by ghosts of dead men kindled, 110  
 In their weary night-encampments.

All the air was white with moonlight,  
 All the water black with shadow,  
 And around him the Suggema,  
 The mosquito, sang his war-song, 115  
 And the fire-flies, Wah-wah-taysee,  
 Waved their torches to mislead him ;  
 And the bull-frog, the Dahinda,  
 Thrust his head into the moonlight,  
 Fixed his yellow eyes upon him, 120  
 Sobbed and sank beneath the surface ;  
 And anon a thousand whistles,  
 Answered over all the fen-lands,

And the heron, the Shuh-shuh-gah,  
 Far off on the reedy margin, 125  
 Heralded the hero's coming.

Westward thus fared Hiawatha,  
 Toward the realm of Megissogwon,  
 Toward the land of the Pearl-Feather,  
 Till the level moon stared at him, 130  
 In his face stared pale and haggard,  
 Till the sun was hot behind him,  
 Till it burned upon his shoulders,  
 And before him on the upland  
 He could see the Shining Wigwam 135  
 Of the Manito of Wampum,  
 Of the mightiest of Magicians.

Then once more Cheemaun he patted,  
 To his birch-canoe said "Onward!"  
 And it stirred in all its fibres, 140  
 And with one great bound of triumph  
 Leaped across the water-lilies,  
 Leaped through tangled flags and rushes,  
 And upon the beach beyond them  
 Dry-shod landed Hiawatha. 145

Straight he took his bow of ash-tree,  
 One end on the sand he rested,  
 With his knee he pressed the middle,  
 Stretched the faithful bow-string tighter,

Took an arrow, jasper-headed, 150  
 Shot it at the Shining Wigwam,  
 Sent it singing as a herald,  
 As a bearer of his message,  
 Of his challenge loud and lofty :  
 "Come forth from your lodge, Pearl-Feather! 155  
 Hiawatha waits your coming!"

    Straightway from the Shining Wigwam  
 Came the mighty Megissogwon,  
 Tall of stature, broad of shoulder,  
 Dark and terrible in aspect, 160  
 Clad from head to foot in wampum,  
 Armed with all his war-like weapons,  
 Painted like the sky of morning,  
 Streaked with crimson, blue, and yellow,  
 Crested with great eagle feathers, 165  
 Streaming upward, streaming outward.

    " Well I know you, Hiawatha !"  
 Cried he in a voice of thunder,  
 In a tone of loud derision.  
 "Hasten back, O Shaugodaya ! 170  
 Hasten back among the women,  
 Back to old Nokomis, Faint-heart  
 I will slay you as you stand there,  
 As of old I slew her father !"

    But my Hiawatha answered, 175

Nothing daunted, fearing nothing :  
 " Big words do not smite like war-clubs,  
 Boastful breath is not a bow-string,  
 Taunts are not so sharp as arrows,  
 Deeds are better things than words are, 180  
 Actions mightier than boastings ! "

Then began the greatest battle  
 That the sun had ever looked on,  
 That the war-birds ever witnessed.  
 All a summer's day it lasted, 185  
 From the sunrise to the sunset ;  
 For the shafts of Hiawatha  
 Harmless hit the shirt of wampum,  
 Harmless fell the blows he dealt it  
 With his mittens, Minjekahwun, 190  
 Harmless fell the heavy war-club ;  
 It could dash the rocks asunder,  
 But it could not break the meshes  
 Of that magic shirt of wampum.

Till at sunset Hiawatha, 195  
 Leaning on his bow of ash-tree,  
 Wounded, weary, and desponding,  
 With his mighty war-club broken,  
 With his mittens torn and tattered,  
 And three useless arrows only, 200  
 Paused to rest beneath a pine-tree,

From whose branches trailed the mosses,  
And whose trunk was coated over  
With the Dead-man's Moccasin-leather,  
With the fungus white and yellow. 205

Suddenly from the boughs above him  
Sang the Mama, the woodpecker:  
"Aim your arrows, Hiawatha,  
At the head of Megissogwon,  
Strike the tuft of hair upon it, 210  
At their roots the long black tresses;  
There alone can he be wounded!"

Winged with feathers, tipped with jasper,  
Swift flew Hiawatha's arrow,  
Just as Megissogwon, stooping, 215  
Raised a heavy stone to throw it.  
Full upon the crown it struck him,  
At the roots of his long tresses,  
And he reeled and staggered forward,  
Plunging like a wounded bison, 220  
Yes, like Pezhekee, the bison,  
When the snow is on the prairie.

Swifter flew the second arrow,  
In the pathway of the other,  
Piercing deeper than the other, 225  
Wounding sorer than the other,  
And the knees of Megissogwon

Shook like windy weeds beneath him,  
Bent and trembled like the rushes.

But the third and latest arrow 230  
Swiftest flew and wounded sorest,

And the mighty Megissogwon  
Saw the fiery eyes of Pauguk,  
Saw the eyes of Death glare at him,  
Heard his voice call in the darkness; 235  
At the feet of Hiawatha

Lifeless lay the great Pearl-Feather,  
Lay the mightiest of Magicians.

Then the grateful Hiawatha  
Called the Mama, the woodpecker, 240  
From his perch among the branches  
Of the melancholy pine-tree,

And in honor of his service,  
Stained with blood the tuft of feathers,  
On the little head of Mama; 245

Even to this day he wears it,  
Wears the tuft of crimson feathers,  
As a symbol of his service.

Then he stripped the shirt of wampum  
From the back of Megissogwon, 250  
As a trophy of the battle,  
As a signal of his conquest.  
On the shore he left the body,

Half on land and half in water.  
In the sand his feet were buried, 255  
And his face was in the water.

And above him, wheeled and clamored  
The Keneu, the great war-eagle,  
Sailing round in narrower circles,  
Hovering nearer, nearer, nearer. 260

From the wigwam Hiawatha  
Bore the wealth of Megissogwon,  
All his wealth of skins and wampum,  
Furs of bison and of beaver,  
Furs of sable and of ermine, 265  
Wampum belts and strings and pouches,  
Quivers wrought with beads of wampum,  
Filled with arrows, silver-headed.

Homeward then he sailed exulting,  
Homeward through the black pitch-water, 270  
Homeward through the weltering serpents,  
With the trophies of the battle,  
With a shout and song of triumph.

On the shore stood old Nokomis,  
On the shore stood Chibiabos, 275  
And the very strong man, Kwasind,  
Waiting for the hero's coming,  
Listening to his song of triumph.  
And the people of the village



Welcomed him with songs and dances, 280

Made a joyous feast and shouted:

“Honor be to Hiawatha!

He has slain the great Pearl-Feather,

Slain the mightiest of Magicians,

Him, who sent the fiery fever, 285

Sent the white fog from the fen-lands.

Sent disease and death among us!”

Ever dear to Hiawatha

Was the memory of Mama!

And in token of his friendship, 290

As a mark of his remembrance,

He adorned and decked his pipe-stem

With the crimson tuft of feathers,

With the blood-red crest of Mama.

But the wealth of Megissogwon, 295

All the trophies of the battle,

He divided with his people,

Shared it equally among them.

## X

### HIAWATHA'S WOOING

“As unto the bow the cord is,  
So unto the man is woman,  
Though she bends him, she obeys him,  
Though she draws him, yet she follows,  
Useless each without the other!”

5

Thus the youthful Hiawatha  
Said within himself and pondered,  
Much perplexed by various feelings,  
Listless, longing, hoping, fearing,  
Dreaming still of Minnehaha,  
Of the lovely Laughing Water,  
In the land of the Dacotahs.

10

“Wed a maiden of your people,”  
Warning said the old Nokomis;  
“Go not eastward, go not westward,  
For a stranger, whom we know not!  
Like a fire upon the hearth-stone  
Is a neighbor's homely daughter,  
Like the starlight or the moonlight

15

Is the handsomest of strangers!" 20

Thus dissuading spake Nokomis,

And my Hiawatha answered

Only this: "Dear old Nokomis,

Very pleasant is the firelight,

But I like the starlight better, 25

Better do I like the moonlight!"

Gravely then said old Nokomis;

"Bring not here an idle maiden,

Bring not here a useless woman,

Hands unskilful, feet unwilling; 30

Bring a wife with nimble fingers,

Heart and hand that move together,

Feet that run on willing errands!"

Smiling answered Hiawatha:

"In the land of the Dacotahs 35

Lives the Arrow-maker's daughter,

Minnehaha, Laughing Water,

Handsomest of all the women.

I will bring her to your wigwam,

She shall run upon your errands, 40

Be your starlight, moonlight, firelight,

Be the sunlight of my people!"

Still dissuading said Nokomis:

"Bring not to my lodge a stranger

From the land of the Dacotahs! 45

Very fierce are the Dacotahs,  
Often is there war between us,  
There are feuds yet unforgotten,  
Wounds that ache and still may open ! ”

Laughing answered Hiawatha : 50

“For that reason, if no other,  
Would I wed the fair Dacotah,  
That our tribes might be united,  
That old feuds might be forgotten,  
And old wounds be healed forever ! ” 55

Thus departed Hiawatha  
To the land of the Dacotahs,  
To the land of handsome women ;  
Striding over moor and meadow,  
Through interminable forests, 60  
Through uninterrupted silence.

With his moccasins of magic,  
At each stride a mile he measured ;  
Yet the way seemed long before him,  
And his heart outran his footsteps ; 65  
And he journeyed without resting,  
Till he heard the cataract's thunder,  
Heard the Falls of Minnehaha,  
Calling to him through the silence.

“Pleasant is the sound ! ” he murmured, 70  
“Pleasant is the voice that calls me ! ”

On the outskirts of the forest,  
 'Twixt the shadow and the sunshine,  
 Herds of fallow deer were feeding,  
 But they saw not Hiawatha; 75  
 To his bow he whispered, "Fail not!"  
 To his arrow whispered, "Swerve not!"  
 Sent it singing on its errand,  
 To the red heart of the roebuck;  
 Threw the deer across his shoulder, 80  
 And sped forward without pausing.

At the doorway of his wigwam  
 Sat the ancient Arrow-maker,  
 In the land of the Dacotahs,  
 Making arrow-heads of jasper, 85  
 Arrow-heads of chalcedony.  
 At his side, in all her beauty,  
 Sat the lovely Minnehaha,  
 Sat his daughter, Laughing Water,  
 Plaiting mats of flags and rushes; 90  
 Of the past the old man's thoughts were,  
 And the maiden's of the future.

He was thinking, as he sat there,  
 Of the days when with such arrows,  
 He had struck the deer and bison, 95  
 On the Muskoday, the meadow;  
 Shot the wild goose, flying southward,

On the wing, the clamorous Wawa ;  
Thinking of the great war-parties,  
How they came to buy his arrows, 100  
Could not fight without his arrows.

Ah, no more such noble warriors  
Could be found on earth as they were !  
Now the men were all like women,  
Only used their tongues for weapons ! 105

She was thinking of a hunter,  
From another tribe and country,  
Young and tall and very handsome,  
Who one morning, in the Spring-time,  
Came to buy her father's arrows, 110  
Sat and rested in the wigwam,  
Lingered long about the doorway,  
Looking back as he departed.

She had heard her father praise him,  
Praise his courage and his wisdom ; 115  
Would he come again for arrows  
To the Falls of Minnehaha ?  
On the mat her hands lay idle,  
And her eyes were very dreamy.

Through their thoughts they heard a  
footstep, 120  
Heard a rustling in the branches,  
And with glowing cheek and forehead,

With the deer upon his shoulders,  
 Suddenly from out the woodlands,  
 Hiawatha stood before them. 125

Straight the ancient Arrow-maker  
 Looked up gravely from his labor,  
 Laid aside the unfinished arrow,  
 Bade him enter at the doorway,  
 Saying, as he rose to meet him, 130  
 "Hiawatha, you are welcome!"

At the feet of Laughing Water  
 Hiawatha laid his burden,  
 Threw the red deer from his shoulders;  
 And the maiden looked up at him, 135  
 Looked up from her mat of rushes,  
 Said with gentle look and accent,  
 "You are welcome, Hiawatha!"

Very spacious was the wigwam.  
 Made of deer-skin dressed and whitened, 140  
 With the Gods of the Dacotahs  
 Drawn and painted on its curtains,  
 And so tall the doorway, hardly  
 Hiawatha stooped to enter,  
 Hardly touched his eagle-feathers 145  
 As he entered at the doorway.

Then uprose the Laughing Water,  
 From the ground fair Minnehaha,

Laid aside the mat unfinished,  
Brought forth food and set before them, 150  
Water brought them from the brooklet,  
Gave them food in earthen vessels,  
Gave them drink in bowls of bass-wood,  
Listened while the guest was speaking,  
Listened while her father answered, 155  
But not once her lips she opened,  
Not a single word she uttered.

Yes, as in a dream she listened  
To the words of Hiawatha,  
As he talked of old Nokomis, 160  
Who had nursed him in his childhood,  
As he told of his companions,  
Chibiabos, the musician,  
And the very strong man, Kwasind,  
And of happiness and plenty 165  
In the land of the Ojibways,  
In the pleasant land and peaceful.

“After many years of warfare,  
Many years of strife and bloodshed,  
There is peace between the Ojibways 170  
And the tribe of the Dacotahs.”  
Thus continued Hiawatha,  
And then added, speaking slowly,  
“That this peace may last forever,



And our hands be clasped more closely, 175  
 And our hearts be more united,  
 Give me as my wife this maiden,  
 Minnehaha, Laughing Water,  
 Loveliest of Dacotah women !”

And the ancient Arrow-maker 180  
 Paused a moment ere he answered,  
 Smoked a little while in silence,  
 Looked at Hiawatha proudly,  
 Fondly looked at Laughing Water,  
 And made answer very gravely : 185  
 “ Yes, if Minnehaha wishes ;  
 Let your heart speak, Minnehaha !”

And the lovely Laughing Water  
 Seemed more lovely as she stood there,  
 Neither willing nor reluctant, 190  
 As she went to Hiawatha,  
 Softly took the seat beside him.  
 While she said, and blushed to say it,  
 “ I will follow you, my husband !”

This was Hiawatha's wooing ! 195  
 Thus it was he won the daughter  
 Of the ancient Arrow-maker,  
 In the land of the Dacotahs !

From the wigwam he departed,  
 Leading with him Laughing Water ; 200

Hand in hand they went together,  
Through the woodland and the meadow,  
Left the old man standing lonely  
At the doorway of his wigwam,  
Heard the Falls of Minnehaha 205  
Calling to them from the distance,  
Crying to them from afar off,  
"Fare thee well, O Minnehaha!"

And the ancient Arrow-maker  
Turned again unto his labor, 210  
Sat down by his sunny doorway,  
Murmuring to himself, and saying:  
"Thus it is our daughters leave us,  
Those we love and those who love us!  
Just when they have learned to help us, 215  
When we are old and lean upon them,  
Comes a youth with flaunting feathers,  
With his flute of reeds, a stranger  
Wanders piping through the village,  
Beckons to the fairest maiden, 220  
And she follows where he leads her,  
Leaving all things for the stranger!"

Pleasant was the journey homeward,  
Through interminable forests,  
Over meadow, over mountain, 225  
Over river, hill, and hollow.

Short it seemed to Hiawatha,  
 Though they journeyed very slowly,  
 Though his pace he checked and slackened  
 To the steps of Laughing Water. 230

Over wide and rushing rivers  
 In his arms he bore the maiden ;  
 Light he thought her as a feather,  
 As the plume upon his head-gear ;  
 Cleared the tangled pathway for her, 235  
 Bent aside the swaying branches,  
 Made at night a lodge of branches,  
 And a bed with boughs of hemlock,  
 And a fire before the doorway  
 With the dry cones of the pine-tree. 240

All the travelling winds went with them,  
 O'er the meadow, through the forest ;  
 All the stars of night looked at them,  
 Watched with sleepless eyes their slumber ;  
 From his ambush in the oak-tree 245  
 Peered the squirrel, Adjidaumo,  
 Watched with eager eyes the lovers ;  
 And the rabbit, the Wabasso,  
 Scampered from the path before them,  
 Peering, peeping from his burrow, 250  
 Sat erect upon his haunches,  
 Watched with curious eyes the lovers.

Pleasant was the journey homeward !  
 All the birds sang loud and sweetly  
 Songs of happiness and heart's ease ; 255  
 Sang the bluebird, the Owaissa,  
 " Happy are you, Hiawatha,  
 Having such a wife to love you !"  
 Sang the robin, the Opechee,  
 " Happy are you, Laughing Water, 260  
 Having such a noble husband !"

From the sky the sun benignant  
 Looked upon them through the branches,  
 Saying to them, " O my children,  
 Love is sunshine, hate is shadow, 265  
 Life is checkered shade and sunshine,  
 Rule by love, O Hiawatha !"

From the sky the moon looked at them,  
 Filled the lodge with mystic splendors,  
 Whispered to them, " O my children, 270  
 Day is restless, night is quiet,  
 Man imperious, woman feeble :  
 Half is mine, although I follow ;  
 Rule by patience, Laughing Water !"

Thus it was they journeyed homeward ; 275  
 Thus it was that Hiawatha  
 To the lodge of old Nokomis  
 Brought the moonlight, starlight, firelight,

Brought the sunshine of his people,  
Minnehaha, Laughing Water,  
Handsomest of all the women  
In the land of the Dacotahs,  
In the land of handsome women.

280

## XI

### HIAWATHA'S WEDDING-FEAST

You shall hear how Pau-Puk-Keewis,  
How the handsome Yenadizze  
Danced at Hiawatha's wedding ;  
How the gentle Chibiabos,  
He the sweetest of musicians, 5  
Sang his songs of love and longing ;  
How Iagoo, the great boaster,  
He the marvellous story-teller,  
Told his tales of strange adventure,  
That the feast might be more joyous, 10  
That the time might pass more gayly,  
And the guests be more contented.

Sumptuous was the feast Nokomis  
Made at Hiawatha's wedding ;  
All the bowls were made of bass-wood, 15  
White and polished very smoothly,  
All the spoons of horn of bison,  
Black and polished very smoothly.

She had sent through all the village

Messengers with wands of willow, 20  
 As a sign of invitation,  
 As a token of the feasting;  
 And the wedding guests assembled,  
 Clad in all their richest raiment,  
 Robes of fur and belts of wampum, 25  
 Splendid with their paints and plumage,  
 Beautiful with beads and tassels.

First they ate the sturgeon, Nahma,  
 And the pike, the Maskenozha,  
 Caught and cooked by old Nokomis; 30  
 Then on pemican they feasted,  
 Pemican and buffalo marrow,  
 Haunch of deer and hump of bison.  
 Yellow cakes of the Mondamin,  
 And the wild rice of the river. 35

But the gracious Hiawatha,  
 And the lovely Laughing Water,  
 And the careful old Nokomis,  
 Tasted not the food before them,  
 Only waited on the others. 40  
 Only served their guests in silence.

And when all the guests had finished,  
 Old Nokomis, brisk and busy,  
 From an ample pouch of otter,  
 Filled the red-stone pipes for smoking 45

With tobacco from the southland,  
Mixed with bark of the red willow,  
And with herbs and leaves of fragrance.

Then she said, "O Pau-Puk-Keewis,  
Dance for us your merry dances, 50  
Dance the Beggar's Dance to please us,  
That the feast may be more joyous,  
That the time may pass more gayly,  
And our guests be more contented!"

Then the handsome Pau-Puk-Keewis, 55  
He the idle Yenadizze,  
He the merry mischief-maker,  
Whom the people called the Storm-Fool,  
Rose among the guests assembled.

Skilled was he in sports and pastimes, 60  
In the merry dance of snow-shoes,  
In the play of quoits and ball-play;  
Skilled was he in games of hazard,  
In all games of skill and hazard,  
Pugasaing, the Bowl and Counters, 65  
Kuntassoo, the Game of Plum-stones.

Though the warriors called him Faint-Heart  
Called him coward, Shaugodaya,  
Idler, gambler, Yenadizze,  
Little heeded he their jesting, 70  
Little cared he for their insults,



For the women and the maidens  
Loved the handsome Pau-Puk-Keewis.

He was dressed in shirt of doe-skin,  
White and soft and fringed with ermine, 75  
All inwrought with beads of wampum ;  
He was dressed in deer-skin leggings,  
Fringed with hedgehog quills and ermine,  
And in moccasins of buck-skin,  
Thick with quills and beads embroidered. 80  
On his head were plumes of swan's down,  
On his heels were tails of foxes,  
In one hand a fan of feathers,  
And a pipe was in the other.

Barred with streaks of red and yellow, 85  
Streaks of blue and bright vermilion,  
Shone the face of Pau-Puk-Keewis.  
From his forehead fell his tresses,  
Smooth, and parted like a woman's,  
Shining bright with oil, and plaited, 90  
Hung with braids of scented grasses,  
As among the guests assembled,  
To the sound of flutes and singing,  
To the sound of drums and voices.  
Rose the handsome Pau-Puk-Keewis, 95  
And began his mystic dances.

First he danced a solemn measure,

Very slow in step and gesture,  
 In and out among the pine-trees,  
 Through the shadows and the sunshine, 100  
 Treading softly like a panther.

Then more swiftly and still swifter,  
 Whirling, spinning round in circles,  
 Leaping o'er the guests assembled,  
 Eddying round and round the wigwam, 105  
 Till the leaves went whirling with him,  
 Till the dust and wind together  
 Swept in eddies round about him.

Then along the sandy margin  
 Of the lake, the Big-Sea-Water, 110  
 On he sped with frenzied gestures,  
 Stamped upon the sand and tossed it  
 Wildly in the air around him ;  
 Till the wind became a whirlwind,  
 Till the sand was blown and sifted 115  
 Like great snowdrifts o'er the landscape,  
 Heaping all the shores with Sand Dunes,  
 Sand Hills of the Nagow Wudjoo!

Thus the merry Pau-Puk-Keewis  
 Danced his Beggar's Dance to please them, 120  
 And, returning, sat down laughing  
 There among the guests assembled,  
 Sat and fanned himself serenely

With his fan of turkey-feathers.

Then they said to Chibiabos, 125

To the friend of Hiawatha,

To the sweetest of all singers,

To the best of all musicians,

“Sing to us, O Chibiabos!

Songs of love and songs of longing, 130

That the feast may be more joyous,

That the time may pass more gayly,

And our guests be more contented!”

And the gentle Chibiabos

Sang in accents sweet and tender, 135

Sang in tones of deep emotion,

Songs of love and songs of longing;

Looking still at Hiawatha,

Looking at fair Laughing Water,

Sang he softly, sang in this wise: 140

“Onaway! Awake, beloved!

Thou the wild-flower of the forest!

Thou the wild-bird of the prairie!

Thou with eyes so soft and fawn-like!

“If thou only lookest at me, 145

I am happy, I am happy,

As the lilies of the prairie,

When they feel the dew upon them!

“Sweet thy breath is as the fragrance

Of the wild-flowers in the morning, 150  
As their fragrance is at evening,  
In the Moon when leaves are falling.

“ Does not all the blood within me  
Leap to meet thee, leap to meet thee,  
As the springs to meet the sunshine, 155  
In the moon when nights are brightest ?

“ Onaway ! my heart sings to thee,  
Sings with joy when thou art near me,  
As the sighing, singing branches  
In the pleasant Moon of Strawberries ! 160

“ When thou art not pleased, beloved,  
Then my heart is sad and darkened,  
As the shining river darkens  
When the clouds drop shadows on it !

“ When thou smilest, my beloved, 165  
Then my troubled heart is brightened,  
As in sunshine gleam the ripples  
That the cold wind makes in rivers.

“ Smiles the earth, and smile the waters,  
Smile the cloudless skies above us, 170  
But I lose the way of smiling  
When thou art no longer near me !

“ I myself, myself ! behold me !  
Blood of my beating heart, behold me !  
O awake, awake, beloved ! 175

Onaway! awake, beloved!"

Thus the gentle Chibiabos  
Sang his song of love and longing;  
And Iagoo, the great boaster,  
He the marvellous story-teller, 180  
He the friend of old Nokomis,  
Jealous of the sweet musician,  
Jealous of the applause they gave him,  
Saw in all the eyes around him,  
Saw in all their looks and gestures, 185  
That the wedding guests assembled  
Longed to hear his pleasant stories,  
His immeasurable falsehoods.  
Very boastful was Iagoo;  
Never heard he an adventure 190  
But himself had met a greater;  
Never any deed of daring  
But himself had done a bolder;  
Never any marvellous story  
But himself could tell a stranger. 195

Would you listen to his boasting,  
Would you only give him credence,  
No one ever shot an arrow  
Half so far and high as he had;  
Ever caught so many fishes, 200  
Ever killed so many reindeer,

Ever trapped so many beaver !

None could run so fast as he could,  
 None could dive so deep as he could,  
 None could swim so far as he could ; 205  
 None had made so many journeys,  
 None had seen so many wonders,  
 As this wonderful Iagoo,  
 As this marvellous story-teller !

Thus his name became a by-word 210  
 And a jest among the people ;  
 And whene'er a boastful hunter  
 Praised his own address too highly,  
 Or a warrior, home returning,  
 Talked too much of his achievements, 215  
 All his hearers cried, " Iagoo !  
 Here's Iagoo come among us ! "

He it was who carved the cradle  
 Of the little Hiawatha,  
 Carved its framework out of linden, 220  
 Bound it strong with reindeer sinews ;  
 He it was who taught him later  
 How to make his bows and arrows,  
 How to make the bows of ash-tree,  
 And the arrows of the oak-tree. 225  
 So among the guests assembled  
 At my Hiawatha's wedding

Sat Iagoo, old and ugly,  
Sat the marvellous story-teller.

And they said, "O good Iagoo, 230  
Tell us now a tale of wonder,  
Tell us of some strange adventure,  
That the feast may be more joyous,  
That the time may pass more gayly,  
And our guests be more contented!" 235

And Iagoo answered straightway,  
"You shall hear a tale of wonder. .  
You shall hear the strange adventures  
Of Osseo, the Magician,  
From the Evening Star descended." 240

## XII

### THE SON OF THE EVENING STAR

CAN it be the sun descending  
O'er the level plain of water ?  
Or the Red Swan floating, flying,  
Wounded by the magic arrow,  
Staining all the waves with crimson, 5  
With the crimson of its life-blood,  
Filling all the air with splendor,  
With the splendor of its plumage ?

Yes ; it is the sun descending,  
Sinking down into the water ; 10  
All the sky is stained with purple,  
All the water flushed with crimson !  
No ; it is the Red Swan floating,  
Diving down beneath the water ;  
To the sky its wings are lifted, 15  
With its blood the waves are reddened !

Over it the Star of Evening  
Melts and trembles through the purple,  
Hangs suspended in the twilight.



No; it is the bead of wampum 20  
On the robes of the Great Spirit,  
As he passes through the twilight,  
Walks in silence through the heavens.

This with joy beheld Iagoo  
And he said in haste: "Behold it! 25  
See the sacred Star of Evening!  
You shall hear a tale of wonder,  
Hear the story of Osseo,  
Son of the Evening Star, Osseo!

"Once, in days no more remembered, 30  
Ages nearer the beginning,  
When the heavens were closer to us,  
And the Gods were more familiar,  
In the North-land lived a hunter,  
With ten young and comely daughters, 35  
Tall and lithe as wands of willow;  
Only Oweenee, the youngest,  
She the wilful and the wayward,  
She the silent, dreamy maiden,  
Was the fairest of the sisters. 40

"All these women married warriors.  
Married brave and haughty husbands  
Only Oweenee, the youngest,  
Laughed and flouted all her lovers,  
All her young and handsome suitors, 45

And then married old Osseo,  
 Old Osseo, poor and ugly,  
 Broken with age and weak with coughing,  
 Always coughing like a squirrel.

“ Ah, but beautiful within him 50  
 Was the spirit of Osseo,  
 From the Evening Star descended,  
 Star of Evening, Star of Woman,  
 Star of tenderness and passion!  
 All its fire was in his bosom, 55  
 All its beauty in his spirit,  
 All its mystery in his being,  
 All its splendor in his language!

“ And her lovers, the rejected, 60  
 Handsome men with belts of wampum,  
 Handsome men with paint and feathers,  
 Pointed at her in derision,  
 Followed her with jest and laughter.  
 But she said: ‘ I care not for you,  
 Care not for your belts of wampum, 65  
 Care not for your paint and feathers,  
 Care not for your jests and laughter;  
 I am happy with Osseo!’

“ Once to some great feast invited, 70  
 Through the damp and dusk of evening  
 Walked together the ten sisters,

Walked together with their husbands ;  
Slowly followed old Osseo,  
With fair Oweenee beside him ;  
All the others chatted gayly 75  
These two only walked in silence.

“ At the western sky Osseo  
Gazed intent, as if imploring,  
Often stopped and gazed imploring  
At the trembling Star of Evening, 80  
At the tender Star of Woman ;  
And they heard him murmur softly,  
' Ah, showain nemeshin, Nosa !  
Pity, pity me, my father !' ”

“ ‘ Listen ! ’ said the eldest sister, 85  
‘ He is praying to his father !  
What a pity that the old man  
Does not stumble in the pathway,  
Does not break his neck by falling ! ’  
And they laughed till all the forest 90  
Rang with their unseemly laughter.

“ On their pathway through the woodlands  
Lay an oak, by storms uprooted,  
Lay the great trunk of an oak-tree,  
Buried half in leaves and mosses, 95  
Mouldering, crumbling, huge and hollow.  
And Osseo, when he saw it,

Gave a shout, a cry of anguish,  
Leaped into its yawning cavern.  
At one end went in an old man, 100  
Wasted, wrinkled, old, and ugly ;  
From the other came a young man,  
Tall and straight and strong and handsome.

“Thus Osseo was transfigured,  
Thus restored to youth and beauty ; 105  
But alas for good Osseo,  
And for Oweenee, the faithful !  
Strangely, too, was she transfigured.  
Changed into a weak old woman,  
With a staff she tottered onward, 110  
Wasted, wrinkled, old, and ugly !  
And the sisters and their husbands  
Laughed until the echoing forest  
Rang with their unseemly laughter.

“But Osseo turned not from her, 115  
Walked with slower step beside her,  
Took her hand, as brown and withered  
As an oak-leaf is in Winter,  
Called her sweetheart, Nenemoosha,  
Soothed her with soft words of kindness, 120  
Till they reached the lodge of feasting,  
Till they sat down in the wigwam,  
Sacred to the Star of Evening,

To the tender Star of Woman.

“ Wrapt in visions, lost in dreaming, 125  
At the banquet sat Osseo ;  
All were merry, all were happy,  
All were joyous but Osseo,  
Neither food nor drink he tasted,  
Neither did he speak nor listen, 130  
But as one bewildered sat he,  
Looking dreamily and sadly,  
First at Oweenee, then upward  
At the gleaming sky above them.

“ Then a voice was heard, a whisper, 135  
Coming from the starry distance,  
Coming from the empty vastness,  
Low, and musical, and tender ;  
And the voice said : ‘ O Osseo !  
O my son, my best beloved ! 140  
Broken are the spells that bound you,  
All the charms of the magicians,  
All the magic powers of evil ;  
Come to me ; ascend, Osseo !

“ Taste the food that stands before you ; 145  
It is blessed and enchanted,  
It has magic virtues in it,  
It will change you to a spirit.  
All your bowls and all your kettles

Shall be wood and clay no longer ; 150  
But the bowls be changed to wampum,  
And the kettles shall be silver ;  
They shall shine like shells of scarlet,  
Like the fire shall gleam and glimmer.

“ And the women shall no longer 155  
Bear the dreary doom of labor,  
But be changed to birds, and glisten  
With the beauty of the starlight,  
Painted with the dusky splendors  
Of the skies and clouds of evening !’ 160

“ What Osseo heard as whispers,  
What as words he comprehended,  
Was but music to the others,  
Music as of birds afar off,  
Of the whippoorwill afar off, 165  
Of the lonely Wawonaissa  
Singing in the darksome forest.

“ Then the lodge began to tremble,  
Straight began to shake and tremble,  
And they felt it rising, rising, 170  
Slowly through the air ascending,  
From the darkness of the tree-tops  
Forth into the dewy starlight,  
Till it passed the topmost branches ;  
And behold ! the wooden dishes 175

All were changed to shells of scarlet!  
And behold! the earthen kettles  
All were changed to bowls of silver!  
And the roof-poles of the wigwam  
Were as glittering rods of silver, 180  
And the roof of bark upon them  
As the shining shards of beetles.

“Then Osseo gazed around him,  
And he saw the nine fair sisters,  
All the sisters and their husbands, 185  
Changed to birds of various plumage.  
Some were jays and some were magpies,  
Others thrushes, others blackbirds;  
And they hopped, and sang, and twittered,  
Pecked and fluttered all their feathers, 190  
Strutted in their shining plumage,  
And their tails like fans unfolded.

“Only Oweenee, the youngest,  
Was not changed, but sat in silence,  
Wasted, wrinkled, old, and ugly, 195  
Looking sadly at the others;  
Till Osseo, gazing upward,  
Gave another cry of anguish,  
Such a cry as he had uttered  
By the oak-tree in the forest. 200

“Then returned her youth and beauty

And her soiled and tattered garments  
Were transformed to robes of ermine,  
And her staff became a feather,  
Yes, a shining silver feather! 205

“And again the wigwam trembled,  
Swayed and rushed through airy currents,  
Through transparent cloud and vapor,  
And amid celestial splendors  
On the Evening Star alighted, 210  
As a snow-flake falls on snow-flake,  
As a leaf drops on a river,  
As the thistle-down on water.

“Forth with cheerful words of welcome  
Came the father of Osseo, 215  
He with radiant locks of silver,  
He with eyes serene and tender.  
And he said: ‘My son Osseo,  
Hang the cage of birds you bring there,  
Hang the cage with rods of silver, 220  
And the birds with glistening feathers,  
At the doorway of my wigwam.’

“At the door he hung the bird-cage,  
And they entered in and gladly  
Listened to Osseo’s father, 225  
Ruler of the Star of Evening,  
As he said: ‘O my Osseo!



I have had compassion on you,  
Given you back your youth and beauty ;  
Into birds of various plumage 230  
Changed your sisters and their husbands,  
Changed them thus because they mocked you  
In the figure of the old man,  
In that aspect sad and wrinkled,  
Could not see your heart of passion, 235  
Could not see your youth immortal ;  
Only Oweenee, the faithful,  
Saw your naked heart and loved you.

“ ‘ In the lodge that glimmers yonder,  
In the little star that twinkles 240  
Through the vapors on the left hand,  
Lives the envious Evil Spirit,  
The Wabeno, the magician,  
Who transformed you to an old man.  
Take heed lest his beams fall on you, 245  
For the rays he darts around him  
Are the powers of his enchantment,  
Are the arrows that he uses.’

“ Many years, in peace and quiet,  
On the peaceful Star of Evening 250  
Dwelt Osseo with his father ;  
Many years, in song and flutter,  
At the doorway of the wigwam,

Hung the cage with rods of silver,  
And fair Oweenee, the faithful, 255  
Bore a son unto Osseo,  
With the beauty of his mother,  
With the courage of his father.

“And the boy grew up and prospered,  
And Osseo, to delight him, 260  
Made him little bows and arrows,  
Opened the great cage of silver,  
And let loose his aunts and uncles,  
All those birds with glossy feathers,  
For his little son to shoot at. 265

“Round and round they wheeled and darted,  
Filled the Evening Star with music,  
With their songs of joy and freedom ;  
Filled the Evening Star with splendor ;  
With the fluttering of their plumage ; 270  
Till the boy, the little hunter,  
Bent his bow and shot an arrow,  
Shot a swift and fatal arrow,  
And, a bird, with shining feathers,  
At his feet fell wounded sorely. 275

“But, O wondrous transformation !  
'T was no bird he saw before him,  
'T was a beautiful young woman,  
With the arrow in her bosom !

“When her blood fell on the planet, 280  
On the sacred Star of Evening,  
Broken was the spell of magic,  
Powerless was the strange enchantment,  
And the youth, the fearless bowman,  
Suddenly felt himself descending, 285  
Held by unseen hands, but sinking  
Downward through the empty spaces,  
Downward through the clouds and vapors,  
Till he rested on an island,  
On an island, green and grassy, 290  
Yonder in the Big-Sea-Water.

“After him he saw descending  
All the birds with shining feathers,  
Fluttering, falling, wafted downward,  
Like the painted leaves of Autumn; 295  
And the lodge with poles of silver,  
With its roof like wings of beetles,  
Like the shining shards of beetles,  
By the winds of heaven uplifted,  
Slowly sank upon the island, 300  
Bringing back the good Osseo,  
Bringing Oweenee, the faithful.

“Then the birds, again transfigured,  
Reassumed the shape of mortals,  
Took their shape, but not their stature. 305

They remained as Little People,  
Like the Pygmies, the Puk-Wudjies,  
And on pleasant nights of Summer,  
When the Evening Star was shining,  
Hand in hand they danced together, 310  
On the island's craggy headlands,  
On the sand-beach low and level.

“ Still their glittering lodge is seen there,  
On the tranquil Summer evenings,  
And upon the shore the fisher 315  
Sometimes hears their happy voices,  
Sees them dancing in the starlight !”

When the story was completed,  
When the wondrous tale was ended,  
Looking round upon his listeners, 320  
Solemnly Iagoo added :

“ There are great men, I have known such,  
Whom their people understand not,  
Whom they even make a jest of,  
Scoff and jeer at in derision. 325  
From the story of Osseo  
Let them learn the fate of jesters !”

All the wedding guests delighted  
Listened to the marvellous story,  
Listened laughing and applauding, 330  
And they whispered to each other :

“Does he mean himself, I wonder?  
And are we the aunts and uncles?”

Then again sang Chibiabos,  
Sang a song of love and longing, 335  
In those accents sweet and tender,  
In those tones of pensive sadness,  
Sang a maiden's lamentation  
For her lover, her Algonquin.

“When I think of my beloved, 340  
Ah me! think of my beloved,  
When my heart is thinking of him,  
O my sweetheart, my Algonquin!

“Ah me! when I parted from him,  
Round my neck he hung the wampum, 345  
As a pledge, the snow-white wampum,  
O my sweetheart, my Algonquin!

“I will go with you, he whispered,  
Ah me! to your native country;  
Let me go with you he whispered; 350  
O my sweetheart, my Algonquin!

“Far away, away, I answered,  
Very far away, I answered,  
Ah me! is my native country,  
O my sweetheart, my Algonquin! 355

“When I looked back to behold him,  
Where we parted, to behold him,

After me he still was gazing,  
O my sweetheart, my Algonquin!

“ By the tree he still was standing, 360  
By the fallen tree was standing,  
That had dropped into the water,  
O my sweetheart, my Algonquin!

“ When I think of my beloved,  
Ah me! think of my beloved, 365  
When my heart is thinking of him,  
O my sweetheart, my Algonquin!”

Such was Hiawatha's wedding,  
Such the dance of Pau-Puk-Keewis,  
Such the story of Iagoo, 370  
Such the songs of Chibiabos;  
Thus the wedding banquet ended,  
And the wedding guests departed,  
Leaving Hiawatha happy  
With the night and Minnehaha. 375

### XIII

#### BLESSING THE CORNFIELDS

SING, O Song of Hiawatha,  
Of the happy days that followed,  
In the land of the Ojibways,  
In the pleasant land and peaceful!  
Sing the mysteries of Mondamin, 5  
Sing the Blessing of the Cornfields!

Buried was the bloody hatchet,  
Buried was the dreadful war-club,  
Buried were all warlike weapons,  
And the war-cry was forgotten. 10

There was peace among the nations;  
Unmolested roved the hunters,  
Built the birch canoe for sailing,  
Caught the fish in lake and river,  
Shot the deer and trapped the beaver 15

Unmolested worked the women,  
Made their sugar from the maple,  
Gathered wild rice in the meadows,  
Dressed the skins of deer and beaver.

All around the happy village 20  
 Stood the maize-fields, green and shining,  
 Waved the green plumes of Mondamin,  
 Waved his soft and sunny tresses,  
 Filling all the land with plenty.  
 'T was the women who in Springtime 25  
 Planted the broad fields and fruitful,  
 Buried in the earth Mondamin ;  
 'T was the women who in Autumn  
 Stripped the yellow husks of harvest,  
 Stripped the garments from Mondamin, 30  
 Even as Hiawatha taught them.

Once, when all the maize was planted,  
 Hiawatha, wise and thoughtful,  
 Spake and said to Minnehaha,  
 To his wife, the Laughing Water : 35  
 " You shall bless to-night the cornfields,  
 Draw a magic circle round them,  
 To protect them from destruction,  
 Blast of mildew, blight of insect,  
 Wagemin, the thief of cornfields, 40  
 Paimosaid, who steals the maize-ear !

" In the night, when all is silence,  
 In the night, when all is darkness,  
 When the Spirit of Sleep, Nepahwin,  
 Shuts the doors of all the wigwams, 45



So that not an ear can hear you,  
So that not an eye can see you,  
Rise up from your bed in silence,  
Lay aside your garments wholly,  
Walk around the fields you planted, 50  
Round the borders of the cornfields,  
Covered by your tresses only,  
Robed with darkness as a garment.

“ Thus the fields shall be more fruitful,  
And the passing of your footsteps 55  
Draw a magic circle round them,  
So that neither blight nor mildew,  
Neither burrowing worm nor insect,  
Shall pass o’er the magic circle ;  
Not the dragon-fly, Kwo-ne-she, 60  
Nor the spider, Subbekashe,  
Nor the grasshopper, Pah-puk-keena,  
Nor the mighty caterpillar,  
Way-muk-kwana, with the bear-skin,  
King of all the caterpillars ! ” 65

On the tree-tops near the cornfields  
Sat the hungry crows and ravens,  
Kahgahgee, the King of Ravens,  
With his band of black marauders.  
And they laughed at Hiawatha, 70  
Till the tree-tops shook with laughter,

With their melancholy laughter,  
At the words of Hiawatha.

“Hear him!” said they; “hear the Wise Man,  
Hear the plots of Hiawatha!” 75

When the noiseless night descended  
Broad and dark o'er field and forest,  
When the mournful Wawonaissa,  
Sorrowing sang among the hemlocks,  
And the Spirit of Sleep, Nepahwin, 80  
Shut the doors of all the wigwams,  
From her bed rose Laughing Water,  
Laid aside her garments wholly,  
And with darkness clothed and guarded,  
Unashamed and unaffrighted, 85  
Walked securely round the cornfields,  
Drew the sacred, magic circle  
Of her footprints round the cornfields.

No one but the Midnight only  
Saw her beauty in the darkness, 90  
No one but the Wawonaissa,  
Heard the panting of her bosom;  
Guskewau, the darkness, wrapped her  
Closely in his sacred mantle.  
So that none might see her beauty, 95  
So that none might boast, “I saw her!”

On the morrow, as the day dawned,

Kahgahgee, the King of Ravens,  
Gathered all his black marauders,  
Crows and blackbirds, jays, and ravens, 100  
Clamorous on the dusky tree-tops,  
And descended, fast and fearless,  
On the fields of Hiawatha,  
On the grave of the Mondamin.

“We will drag Mondamin,” said they, 105  
“From the grave where he is buried,  
Spite of all the magic circles  
Laughing Water draws around it,  
Spite of all the sacred footprints  
Minnehaha stamps upon it!” 110

But the wary Hiawatha,  
Ever thoughtful, careful, watchful,  
Had o'erheard the scornful laughter  
When they mocked him from the tree-tops,  
“Kaw!” he said, “my friends the ravens! 115  
Kahgahgee, my King of Ravens!  
I will teach you all a lesson  
That shall not be soon forgotten!”

He had risen before the daybreak,  
He had spread o'er all the cornfields 120  
Snares to catch the black marauders,  
And was lying now in ambush  
In the neighboring grove of pine-trees,

Waiting for the crows and blackbirds,  
Waiting for the jays and ravens. 125

Soon they came with caw and clamor,  
Rush of wings and cry of voices,  
To their work of devastation,  
Settling down upon the cornfields,  
Delving deep with beak and talon, 130  
For the body of Mondamin.

And with all their craft and cunning,  
All their skill in wiles of warfare,  
They perceived no danger near them,  
Till their claws became entangled, 135  
Till they found themselves imprisoned  
In the snares of Hiawatha.

From his place of ambush came he,  
Striding terrible among them,  
And so awful was his aspect 140  
That the bravest quailed with terror.

Without mercy he destroyed them,  
Right and left by tens and twenties  
And their wretched, lifeless bodies  
Hung aloft on poles for scarecrows 145  
Round the consecrated cornfields,  
As a signal of his vengeance,  
As a warning to marauders.

Only Kahgahgee, the leader,

Kahgahgee, the King of Ravens, 150  
He alone was spared among them  
As a hostage for his people.

With his prisoner-string he bound him,  
Led him captive to his wigwam,  
Tied him fast with cords of elm bark 155  
To the ridge-pole of his wigwam.

“Kahgahgee, my raven!” said he,  
“You the leader of the robbers,  
You the plotter of this mischief,  
The contriver of this outrage, 160  
I will keep you, I will hold you,  
As a hostage for your people,  
As a pledge of good behavior!”

And he left him, grim and sulky,  
Sitting in the morning sunshine 165  
On the summit of the wigwam,  
Croaking fiercely his displeasure,  
Flapping his great sable pinions,  
Vainly struggling for his freedom,  
Vainly calling on his people! 170

Summer passed, and Shawondasee  
Breathed his sighs o'er all the landscape,  
From the South-land sent his ardors,  
Wafted kisses warm and tender;  
And the maize-field grew and ripened, 175

Till it stood in all the splendor  
Of its garments green and yellow,  
Of its tassels and its plumage,  
And the maize-ears full and shining  
Gleamed from bursting sheaths of verdure. 180

Then Nokomis the old woman,  
Spake, and said to Minnehaha :  
“ 'T is the Moon when leaves are falling ;  
All the wild rice has been gathered,  
And the maize is ripe and ready ; 185  
Let us gather in the harvest,  
Let us wrestle with Mondamin,  
Strip him of his plumes and tassels,  
Of his garments green and yellow ! ”

And the merry Laughing Water 190  
Went rejoicing from the wigwam,  
With Nokomis, old and wrinkled,  
And they called the women round them,  
Called the young men and the maidens,  
To the harvest of the cornfields, 195  
To the husking of the maize ear.

On the border of the forest,  
Underneath the fragrant pine-trees,  
Sat the old men and the warriors  
Smoking in the pleasant shadow. 200  
In uninterrupted silence

Looked they at the gamesome labor  
Of the young men and the women ;  
Listened to their noisy talking,  
To their laughter and their singing, 205  
Heard them chattering like the magpies,  
Heard them laughing like the bluejays,  
Heard them singing like the robins.  
And whene'er some lucky maiden  
Found a red ear in the husking, 210  
Found a maize-ear red as blood is,  
"Nushka!" cried they all together,  
"Nushka! you shall have a sweetheart,  
You shall have a handsome husband!"  
"Ugh!" the old men all responded 215  
From their seats beneath the pine-trees.

And whene'er a youth or maiden  
Found a crooked ear in husking,  
Found a maize-ear in the husking  
Blighted, mildewed or misshapen, 220  
Then they laughed and sang together,  
Crept and limped about the cornfields,  
Mimicked in their gait and gestures  
Some old man bent almost double,  
Singing singly or together : 225  
"Wagemin, the thief of cornfields!  
Paimosaid, the skulking robber!"

Till the cornfields rang with laughter,  
Till from Hiawatha's wigwam  
Kahgahgee, the King of Ravens, 230  
Screamed and quivered in his anger,  
And from all the neighboring tree-tops  
Cawed and croaked the black marauders.  
"Ugh!" the old men all responded,  
From their seats beneath the pine-trees! 235



## XIV

### PICTURE-WRITING

IN those days said Hiawatha,  
"Lo! how all things fade and perish!  
From the memory of the old men  
Fade away the great traditions,  
The achievements of the warriors, 5  
The adventures of the hunters,  
All the wisdom of the Medas,  
All the craft of the Wabenos,  
All the marvellous dreams and visions  
Of the Jossakeeds, the Prophets! 10  
    "Great men die and are forgotten,  
Wise men speak; their words of wisdom  
Perish in the ears that hear them,  
Do not reach the generations  
That, as yet unborn, are waiting 15  
In the great, mysterious darkness  
Of the speechless days that shall be!  
    "On the grave-posts of our fathers  
Are no signs, no figures painted;

- Who are in those graves we know not, 20  
Only know they are our fathers.  
Of what kith they are and kindred,  
From what old, ancestral Totem,  
Be it Eagle, Bear, or Beaver,  
They descended, this we know not, 25  
Only know they are our fathers.
- “Face to face we speak together,  
But we cannot speak when absent,  
Cannot send our voices from us  
To the friends that dwell afar off; 30  
Cannot send a secret message,  
But the bearer learns our secret,  
May pervert it, may betray it,  
May reveal it unto others.”
- Thus said Hiawatha, walking 35  
In the solitary forest,  
Pondering, musing in the forest,  
On the welfare of his people.
- From his pouch he took his colors,  
Took his paints of different colors, 40  
On the smooth bark of a birch-tree  
Painted many shapes and figures,  
Wonderful and mystic figures,  
And each figure had a meaning,  
Each some word or thought suggested. 45

Gitche Manito the Mighty,  
 He, the Master of Life, was painted  
 As an egg, with points projecting  
 To the four winds of the heavens.  
 Everywhere is the Great Spirit, 50  
 Was the meaning of this symbol.

Mitche Manito the Mighty,  
 He the dreadful Spirit of Evil,  
 As a serpent was depicted,  
 As Kenabeek, the great serpent. 55  
 Very crafty, very cunning,  
 Is the creeping Spirit of Evil,  
 Was the meaning of this symbol.

Life and Death he drew as circles,  
 Life was white, but Death was darkened ; 60  
 Sun and moon and stars he painted,  
 Man and beast, and fish and reptile,  
 Forests, mountains, lakes, and rivers.

For the earth he drew a straight line,  
 For the sky a bow above it ; 65  
 White the space between for daytime,  
 Filled with little stars for night-time ;  
 On the left a point for sunrise,  
 On the right a point for sunset,  
 On the top a point for noontide, 70  
 And for rain and cloudy weather

Waving lines descending from it.

Footprints pointing towards a wigwam

Were a sign of invitation,

Were a sign of guests assembling;

75

Bloody hands with palms uplifted

Were a symbol of destruction,

Were a hostile sign and symbol.

All these things did Hiawatha

Show unto his wondering people,

80

And interpreted their meaning.

And he said, "Behold, your graveposts

Have no mark, no sign, nor symbol,

Go and paint them all with figures,

Each one with its household symbol,

85

With its own ancestral Totem;

So that those who follow after

May distinguish them and know them."

And they painted on the graveposts

Of the graves yet unforgotten,

90

Each his own ancestral Totem,

Each the symbol of his household;

Figures of the Bear and Reindeer,

Of the Turtle, Crane, and Beaver,

Each inverted as a token

95

That the owner was departed,

That the chief who bore the symbol

Lay beneath in dust and ashes.

And the Jossakeeds, the Prophets,  
The Wabenos, the Magicians, 100

And the Medicine-men, the Medas,  
Painted upon bark and deer-skin  
Figures for the songs they chanted,  
For each song a separate symbol,  
Figures mystical and awful, 105

Figures strange and brightly colored ;  
And each figure had its meaning,  
Each some magic song suggested.

The Great Spirit, the Creator,  
Flashing light through all the heaven ; 110

The Great Serpent, the Kenabeek,  
With his bloody crest erected,  
Creeping, looking into heaven ;  
In the sky the sun, that listens,  
And the moon eclipsed and dying ; 115

Owl and eagle, crane and hen-hawk,  
And the cormorant, bird of magic ;  
Headless men, that walk the heavens,  
Bodies lying pierced with arrows,  
Bloody hands of death uplifted, 120

Flags on graves, and great war-captains  
Grasping both the earth and heaven !

Such as these the shapes they painted

On the birch-bark and the deer-skin ;  
Songs of war and songs of hunting, 125  
Songs of medicine and of magic,  
All were written in these figures,  
For each figure had its meaning,  
Each its separate song recorded.

Nor forgotten was the Love-Song, 130  
The most subtle of all medicines,  
The most potent spell of magic,  
Dangerous more than war or hunting !  
Thus the Love-Song was recorded,  
Symbol and interpretation. 135

First a human figure standing,  
Painted in the brightest scarlet ;  
'T is the lover, the musician,  
And the meaning is, " My painting  
Makes me powerful over others." 140

Then the figure seated, singing,  
Playing on a drum of magic,  
And the interpretation, " Listen !  
'T is my voice you hear, my singing ! "

Then the same red figure seated 145  
In the shelter of a wigwam,  
And the meaning of the symbol,  
" I will come and sit beside you  
In the mystery of my passion ! "

Then two figures, man and woman, 150  
Standing hand in hand together  
With their hands so clasped together  
That they seem in one united,  
And the words thus represented  
Are, "I see your heart within you, 155  
And your cheeks are red with blushes!"

Next the maiden on an island,  
In the centre of an island;  
And the song this shape suggested  
Was, "Though you were at a distance, 160  
Were upon some far-off island,  
Such the spell I cast upon you,  
Such the magic power of passion,  
I could straightway draw you to me!"

Then the figure of the maiden 165  
Sleeping, and the lover near her,  
Whispering to her in her slumbers,  
Saying, "Though you were far from me  
In the land of Sleep and Silence,  
Still the voice of love would reach you!" 170  
And the last of all the figures  
Was a heart within a circle,  
Drawn within a magic circle;  
And the image had this meaning:  
"Naked lies your heart before me, 175

To your naked heart I whisper !”

Thus it was that Hiawatha,  
In his wisdom, taught the people  
All the mysteries of painting,  
All the art of Picture-Writing,  
On the smooth bark of the birch-tree,  
On the white skin of the reindeer,  
On the graveposts of the village.



XV

HIAWATHA'S LAMENTATION

IN those days the Evil Spirits,  
All the Manitos of mischief,  
Fearing Hiawatha's wisdom,  
And his love for Chibiabos,  
Jealous of their faithful friendship, 5  
And their noble words and actions,  
Made at length a league against them,  
To molest them and destroy them.

Hiawatha, wise and wary,  
Often said to Chibiabos, 10

"O my brother! do not leave me,  
Lest the Evil Spirits harm you!"  
Chibiabos, young and heedless,  
Laughing shook his coal-black tresses,  
Answered ever sweet and childlike, 15  
"Do not fear for me, O brother!

Harm and evil come not near me!"

Once when Peboan, the Winter,  
Roofed with ice the Big-Sea-Water,

When the snow-flakes, whirling downward, 20  
Hissed among the withered oak-leaves,  
Changed the pine-trees into wigwams,  
Covered all the earth with silence, —  
Armed with arrows, shod with snow-shoes  
Heeding not his brother's warning, 25  
Fearing not the Evil Spirits,  
Forth to hunt the deer with antlers  
All alone went Chibiabos.

Right across the Big-Sea-Water  
Sprang with speed the deer before him. 30  
With the wind and snow he followed,  
O'er the treacherous ice he followed,  
Wild with all the fierce commotion  
And the rapture of the hunting.

But beneath, the Evil Spirits 35  
Lay in ambush, waiting for him,  
Broke the treacherous ice beneath him,  
Dragged him downward to the bottom,  
Buried in the sand his body.  
Unktahee, the god of water, 40  
He the god of the Dacotahs,  
Drowned him in the deep abysses  
Of the lake of Gitche Gumee.

From the headlands Hiawatha  
Sent forth such a wail of anguish, 45

Such a fearful lamentation,  
 That the bison paused to listen,  
 And the wolves howled from the prairies,  
 And the thunder in the distance  
 Woke and answered " Baim-wawa ! " 50

Then his face with black he painted,  
 With his robe his head he covered,  
 In his wigwam sat lamenting,  
 Seven long weeks he sat lamenting,  
 Uttering still this moan of sorrow : — 55

" He is dead, the sweet musician !  
 He the sweetest of all singers !  
 He has gone from us forever,  
 He has moved a little nearer  
 To the Master of all music, 60  
 To the Master of all singing !  
 O my brother; Chibiabos ! "

And the melancholy fir-trees  
 Waved their dark green fans above him,  
 Waved their purple cones above him, 65  
 Sighing with him to console him,  
 Mingling with his lamentation  
 Their complaining, their lamenting.

Came the Spring, and all the forest  
 Looked in vain for Chibiabos ; 70  
 Sighed the rivulet, Sebowisha,

Sighed the rushes in the meadow.

From the tree-tops sang the bluebird,  
Sang the bluebird, the Owaisso,  
"Chibiabos! Chibiabos!

75

He is dead, the sweet musician!"

From the wigwam sang the robin,  
Sang the robin, the Opechee,  
"Chibiabos! Chibiabos!

He is dead, the sweetest singer!"

80

And at night through all the forest  
Went the whippoorwill complaining,  
Wailing went the Wawonaissa,  
"Chibiabos! Chibiabos!

He is dead, the sweet musician!

85

He the sweetest of all singers!"

Then the medicine-men, the Medas,  
The magicians, the Wabenos,  
And the Jossakeeds, the prophets,  
Came to visit Hiawatha;

90

Built a Sacred Lodge beside him,  
To appease him, to console him,  
Walked in silent, grave procession,  
Bearing each a pouch of healing,  
Skin of beaver, lynx, or otter,  
Filled with magic roots and simples,  
Filled with very potent medicines.

95

When he heard their steps approaching,  
 Hiawatha ceased lamenting,  
 Called no more on Chibiabos; 100  
 Naught he questioned, naught he answered,  
 But his mournful head uncovered,  
 From his face the mourning colors  
 Washed he slowly and in silence,  
 Slowly and in silence followed 105  
 Onward to the Sacred Wigwam.

There a magic drink they gave him,  
 Made of Nahma-wusk, the spearmint,  
 And Wabeno-wusk, the yarrow,  
 Roots of power, and herbs of healing; 110  
 Beat their drums, and shook their rattles;  
 Chanting singly and in chorus,  
 Mystic songs like these, they chanted.

“I myself, myself! behold me!  
 'Tis the great Gray Eagle talking; 115  
 Come, ye white crows, come and hear him!  
 The loud-speaking thunder helps me;  
 All the unseen spirits help me;  
 I can hear their voices calling,  
 All around the sky I hear them! 120  
 I can blow you strong, my brother,  
 I can heal you, Hiawatha.”

“Hi-au-ha!” replied the chorus,

“Way-ha-way!” the mystic chorus.

“Friends of mine are all the serpents! 125

Hear me shake my skin of hen-hawk!

Mahng, the white loon, I can kill him;

I can shoot your heart and kill it!

I can blow you strong, my brother,

I can heal you, Hiawatha!” 130

“Hi-au-ha!” replied the chorus,

“Way-ha-way!” the mystic chorus.

“I myself, myself! the prophet!

When I speak the wigwam trembles,

Shakes the Sacred Lodge with terror, 135

Hands unseen begin to shake it!

When I walk, the sky I tread on

Bends and makes a noise beneath me!

I can blow you strong, my brother!

Rise and speak, O Hiawatha!” 140

“Hi-au-ha!” replied the chorus,

“Way-ha-way!” the mystic chorus.

Then they shook their medicine-pouches

O'er the head of Hiawatha,

Danced their medicine-dance around him; 145

And upstarting wild and haggard,

Like a man from dreams awakened,

He was healed of all his madness.

As the clouds are swept from heaven,

Straightway from his brain departed, 150  
 All his moody melancholy ;  
 As the ice is swept from rivers,  
 Straightway from his heart departed  
 All his sōrrow and affliction.

Then they summoned Chibiabos 155  
 From his grave beneath the waters,  
 From the sands of Gitchee Gumee  
 Summoned Hiawatha's brother.  
 And so mighty was the magic  
 Of that cry and invocation, 160  
 That he heard it as he lay there  
 Underneath the Big-Sea-Water.

From the sand he rose and listened,  
 Heard the music and the singing,  
 Came, obedient to the summons, 165  
 To the doorway of the wigwam,  
 But to enter they forbade him.

Through a chink a coal they gave him,  
 Through the door a burning firebrand ;  
 Ruler in the Land of Spirits, 170  
 Ruler o'er the dead, they made him,  
 Telling him a fire to kindle  
 For all those that died thereafter,  
 Camp-fires for their night encampments  
 On their solitary journey 175

To the kingdom of Ponemah,  
To the land of the Hereafter.

From the village of his childhood,  
From the homes of those who knew him,  
Passing silent through the forest, 18c  
Like a smoke-wreath wafted sideways,  
Slowly vanished Chibiabos!  
Where he passed, the branches moved not,  
Where he trod the grasses bent not,  
And the fallen leaves of last year 185  
Made no sound beneath his footsteps.

Four whole days he journeyed onward,  
Down the pathway of the dead men ;  
On the deadman's strawberry feasted,  
Crossed the melancholy river, 190  
On the swinging log he crossed it,  
Came unto the Lake of Silver,  
In the Stone Canoe was carried  
To the Islands of the Blessed,  
To the land of ghosts and shadows. 195

On that journey, moving slowly,  
Many weary spirits saw he,  
Panting under heavy burdens,  
Laden with war-clubs, bows and arrows,  
Robes of fur, and pots and kettles, 200  
And with food that friends had given



For that solitary journey.

“Ah! why do the living,” said they,

“Lay such heavy burdens on us!

Better were it to go naked, 205

Better were it to go fasting,

Than to bear such heavy burdens

On our long and weary journey!”

Forth then issued Hiawatha,

Wandered eastward, wandered westward, 210

Teaching men the use of simples

And the antidotes for poisons,

And the cure of all diseases.

Thus was first made known to mortals

All the mystery of Medamin, 215

All the sacred art of healing.

## XVI

### PAU-PUK-KEEWIS

You shall hear how Pau-Puk-Keewis,  
He, the handsome Yenadizze,  
Whom the people called the Storm Fool,  
Vexed the village with disturbance ;  
You shall hear of all his mischief, 5  
And his flight from Hiawatha,  
And his wondrous transmigrations,  
And the end of his adventures.

On the shores of Gitche Gumee,  
On the dunes of Nagow Wudjoo, 10  
By the shining Big-Sea-Water,  
Stood the lodge of Pau-Puk-Keewis.

It was he who in his frenzy  
Whirled these drifting sands together,  
On the dunes of Nagow Wudjoo, 15  
When, among the guests assembled,  
He so merrily and madly  
Danced at Hiawatha's wedding,  
Danced the Beggar's Dance to please them.

Now, in search of new adventures, 20

From his lodge went Pau-Puk-Keewis,  
Came with speed into the village,  
Found the young men all assembled  
In the lodge of old Iago,  
Listening to his monstrous stories, 25  
To his wonderful adventures.

He was telling them the story  
Of Ojeeg, the Summer-Maker,  
How he made a hole in heaven,  
How he climbed up into heaven, 30  
And let out the summer-weather,  
The perpetual, pleasant Summer;  
How the Otter first essayed it;  
How the Beaver, Lynx, and Badger,  
Tried in turn the great achievement; 35  
From the summit of the mountain  
Smote their fists against the heavens,  
Smote against the sky their foreheads,  
Cracked the sky, but could not break it;  
How the Wolverine, uprising, 40  
Made him ready for the encounter,  
Bent his knees down, like a squirrel,  
Drew his arms back, like a cricket.

“Once he leaped,” said old Iago,  
“Once he leaped, and lo! above him 45  
Bent the sky, as ice in rivers

When the waters rise beneath it;  
 Twice he leaped, and lo! above him  
 Cracked the sky, as ice in rivers  
 When the freshet is at highest! 50  
 Thrice he leaped, and lo! above him  
 Broke the shattered sky asunder,  
 And he disappeared within it,  
 And Ojeeg, the Fisher Weasel,  
 With a bound went in behind him!" 55

"Hark you!" shouted Pau-Puk-Keewis  
 As he entered at the doorway;  
 "I am tired of all this talking,  
 Tired of old Iagoo's stories,  
 Tired of Hiawatha's wisdom. 60  
 Here is something to amuse you,  
 Better than this endless talking."

Then from out his pouch of wolf-skin  
 Forth he drew, with solemn manner,  
 All the game of Bowl and Counters, 65  
 Pugasaing, with thirteen pieces.  
 White on one side were they painted,  
 And vermilion on the other;  
 Two Kenabeeks or great serpents,  
 Two Ininewug or wedge-men, 70  
 One great war-club, Pugamaugun,  
 And one slender fish, the Keego,

Four round pieces, Ozawabeeks,  
 And three Sheshebwug or ducklings.  
 All were made of bone and painted, 75  
 All except the Ozawabeeks ;  
 These were brass, on one side burnished,  
 And were black upon the other.

In a wooden bowl he placed them,  
 Shook and jostled them together, 80  
 Threw them on the ground before him.  
 Thus exclaiming and explaining :  
 " Red side up are all the pieces,  
 And one great Kenabeek standing  
 On the bright side of a brass piece, 85  
 On a burnished Ozawabeek ;  
 Thirteen tens and eight are counted."

Then again he shook the pieces,  
 Shook and jostled them together,  
 Threw them on the ground before him, 90  
 Still exclaiming and explaining :  
 " White are both the great Kenabeeks,  
 White the Ininewug, the wedge-men,  
 Red are all the other pieces ;  
 Five tens and an eight are counted." 95

Thus he taught the game of hazard,  
 Thus displayed it and explained it,  
 Running through its various chances,

Various changes, various meanings :  
 Twenty curious eyes stared at him, 100  
 Full of eagerness stared at him.

“ Many games,” said old Iagoo,  
 “ Many games of skill and hazard  
 Have I seen in different nations,  
 Have I played in different countries. 105  
 He who plays with old Iagoo  
 Must have very nimble fingers ;  
 Though you think yourself so skilful  
 I can beat you, Pau-Puk-Keewis,  
 I can even give you lessons 110  
 In your game of Bowl and Counters !”

So they sat and played together,  
 All the old men and the young men,  
 Played for dresses, weapons, wampum,  
 Played till midnight, played till morning, 115  
 Played until the Yenadizze,  
 Till the cunning Pau-Puk-Keewis,  
 Of their treasures had despoiled them.  
 Of the best of all their dresses,  
 Shirts of deer-skin, robes of ermine, 120  
 Belts of wampum, crests of feathers,  
 Warlike weapons, pipes and pouches.  
 Twenty eyes glared wildly at him,  
 Like the eyes of wolves glared at him.

- Said the lucky Pau-Puk-Keewis : 125  
“ In my wigwam I am lonely,  
In my wanderings and adventures  
I have need of a companion,  
Fain would have a Meshinauwa,  
An attendant and pipe-bearer. 130  
I will venture all these winnings,  
All these garments heaped about me,  
All this wampum, all these feathers,  
On a single throw will venture  
All against the young man yonder !” 135  
’T was a youth of sixteen summers,  
’T was a nephew of Iagoo ;  
Face-in-a-Mist, the people called him.  
As the fire burns in a pipe-head  
Dusky red beneath the ashes, 140  
So beneath his shaggy eyebrows  
Glowed the eyes of old Iagoo.  
“ Ugh !” he answered very fiercely ;  
“ Ugh !” they answered all and each one.  
Seized the wooden bowl the old man, 145  
Closely in his bony fingers  
Clutched the fatal bowl, Onagon,  
Shook it fiercely and with fury,  
Made the pieces ring together  
As he threw them down before him. 150

Red were both the great Kenabeeks,  
 Red the Ininewug, the wedge-men,  
 Red the Sheshebwug, the ducklings,  
 Black the four brass Ozawabeeks,  
 White alone the fish, the Keego; 155  
 Only five the pieces counted!

Then the smiling Pau-Puk-Keewis  
 Shook the bowl and threw the pieces;  
 Lightly in the air he tossed them,  
 And they fell about him scattered; 160  
 Dark and bright, the Ozawabeeks,  
 Red and white the other pieces,  
 And upright among the others  
 One Ininewug was standing, •  
 Even as crafty Pau-Puk-Keewis 165  
 Stood alone among the players,  
 Saying, "Five tens! mine the game is!"

Twenty eyes glared at him fiercely,  
 Like the eyes of wolves glared at him,  
 As he turned and left the wigwam, 170  
 Followed by his Meshinauwa,  
 By the nephew of Iagoo,  
 By the tall and graceful stripling,  
 Bearing in his arms the winnings,  
 Shirts of deer-skin, robes of ermine, 175  
 Belts of wampum, pipes and weapons.



“Carry them,” said Pau-Puk-Keewis,  
Pointing with his fan of feathers,  
“To my wigwam far to eastward,  
On the dunes of Nagow Wudjoo!” 180

Hot and red with smoke and gambling  
Were the eyes of Pau-Puk-Keewis  
As he came forth to the freshness  
Of the pleasant summer morning.

All the birds were singing gayly, 185  
All the streamlets flowing swiftly,  
And the heart of Pau-Puk-Keewis

Sang with pleasure as the birds sing,  
Beat with triumph like the streamlets,  
As he wandered through the village, 190

In the early gray of morning,  
With his fan of turkey-feathers,  
With his plumes and tufts of swan’s down,  
Till he reached the farthest wigwam,  
Reached the lodge of Hiawatha. 195

Silent was it and deserted ;  
No one met him at the doorway,  
No one came to bid him welcome ;  
But the birds were singing round it,

In and out and round the doorway, 200  
Hopping, singing, fluttering, feeding,  
And aloft upon the ridge-pole

Kahgahgee, the King of Ravens,  
 Sat with fiery eyes, and, screaming,  
 Flapped his wings at Pau-Puk-Keewis. 205

“All are gone! the lodge is empty!”  
 Thus it was spake Pau-Puk-Keewis,  
 In his heart resolving mischief;—  
 “Gone is wary Hiawatha,  
 Gone the silly Laughing Water, 210  
 Gone Nokomis, the old woman,  
 And the lodge is left unguarded!”

By the neck he seized the raven,  
 Whirled it round him like a rattle,  
 Like a medicine-pouch he shook it, 215  
 Strangled Kahgahgee, the raven,  
 From the ridge-pole of the wigwam  
 Left its lifeless body hanging,  
 As an insult to its master,  
 As a taunt to Hiawatha. 220

With a stealthy step he entered,  
 Round the lodge in wild disorder  
 Threw the household things about him,  
 Piled together in confusion  
 Bowls of wood and earthen kettles, 225  
 Robes of buffalo and beaver,  
 Skins of otter, lynx, and ermine,  
 As an insult to Nokomis,

As a taunt to Minnehaha.

Then departed Pau-Puk-Keewis, 230  
Whistling, singing through the forest,  
Whistling gayly to the squirrels,  
Who from hollow boughs above him  
Dropped their acorn shells upon him,  
Singing gayly to the woodbirds, 235  
Who from out the leafy darkness  
Answered with a song as merry.

Then he climbed the rocky headlands,  
Looking o'er the Gitche Gumees,  
Perched himself upon their summit, 240  
Waiting full of mirth and mischief  
The return of Hiawatha.

Stretched upon his back he lay there ;  
Far below him plashed the waters,  
Plashed and washed the dreamy waters ; 245  
Far above him swam the heavens,  
Swam the dizzy, dreamy heavens ;  
Round him hovered, fluttered, rustled,  
Hiawatha's mountain chickens,  
Flock-wise swept and wheeled about him, 250  
Almost brushed him with their pinions.

And he killed them as he lay there,  
Slaughtered them by tens and twenties,  
Threw their bodies down the headland,

Threw them on the beach below him, 255  
Till at length Kayoshk, the sea-gull,  
Perched upon the crag above them,  
Shouted: "It is Pau-Puk-Keewis!  
He is slaying us by hundreds!  
Send a message to our brother, 260  
Tidings send to Hiawatha!"

## XVII

### THE HUNTING OF PAU-PUK-KEEWIS

FULL of wrath was Hiawatha  
When he came into our village,  
Found the people in confusion,  
Heard of all the misdemeanors,  
All the malice and the mischief, 5  
Of the cunning Pau-Puk-Keewis.

Hard his breath came through his nostrils,  
Through his teeth he buzzed and muttered  
Words of anger and resentment,  
Hot and humming like a hornet. 10  
“I will slay this Pau-Puk-Keewis,  
Slay this mischief-maker!” said he,  
“Not so long and wide the world is,  
Not so rude and rough the way is,  
That my wrath shall not attain him, 15  
That my vengeance shall not reach him!”

Then in swift pursuit departed  
Hiawatha and the hunters  
On the trail of Pau-Puk-Keewis,  
Through the forest, where he passed it, 20

To the headlands where he rested ;  
But they found not Pau-Puk-Keewis,  
Only in the trampled grasses,  
In the whortle-berry-bushes,  
Found the couch where he had rested, 25  
Found the impress of his body.

From the lowlands far beneath them,  
From the Muskoday, the meadow,  
Pau-Puk-Keewis, turning backward  
Made a gesture of defiance, 30  
Made a gesture of derision ;  
And aloud cried Hiawatha,  
From the summit of the mountain :  
“ Not so long and wide the world is,  
Not so rude and rough the way is, 35  
But my wrath shall overtake you,  
And my vengeance shall attain you ! ”

Over rock and over river,  
Through bush, and brake, and forest,  
Ran the cunning Pau-Puk-Keewis ; 40  
Like an antelope he bounded,  
Till he came unto a streamlet  
In the middle of the forest,  
To a streamlet still and tranquil,  
That had overflowed its margin, 45  
To a dam made by the beavers,

To a pond of quiet water,  
Where knee-deep the trees were standing,  
Where the water-lilies floated,  
Where the rushes waved and whispered. 50

On the dam stood Pau-Puk-Keewis,  
On the dam of trunks and branches,  
Through whose chinks the water spouted,  
O'er whose summit flowed the streamlet.  
From the bottom rose a beaver, 55  
Looked with two great eyes of wonder,  
Eyes that seemed to ask a question,  
At the stranger, Pau-Puk-Keewis.

On the dam stood Pau-Puk-Keewis,  
O'er his ankles flowed the streamlet, 60  
Flowed the bright and silvery water,  
And he spake unto the beaver,  
With a smile he spake in this wise :

“O my friend Ahmeek, the beaver,  
Cool and pleasant is the water, 65  
Let me dive into the water,  
Let me rest there in your lodges ;  
Change me, too, into a beaver !”

Cautiously replied the beaver,  
With reserve he thus made answer : 70  
“Let me first consult the others,  
Let me ask the other beavers.”

Down he sank into the water,  
Heavily sank he as a stone sinks,  
Down among the leaves and branches, 75  
Brown and matted at the bottom.

On the dam stood Pau-Puk-Keewis,  
O'er his ankles flowed the streamlet,  
Spouted through the chinks below him,  
Dashed upon the stones beneath him, 80  
Spread serene and calm before him,  
And the sunshine and the shadows  
Fell in flecks and gleams upon him,  
Fell in little shining patches,  
Through the waving, rustling branches. 85

From the bottom rose the beavers,  
Silently above the surface  
Rose one head and then another,  
Till the pond seemed full of beavers,  
Full of black and shining faces. 90

To the beavers Pau-Puk-Keewis  
Spake entreating, said in this wise :  
"Very pleasant is your dwelling,  
O my friends! and safe from danger;  
Can you not with all your cunning, 95  
All your wisdom and contrivance,  
Change me, too, into a beaver?"

"Yes!" replied Ahmeek, the beaver,



He the King of all the beavers,  
"Let yourself slide down among us, 100  
Down into the tranquil water."

Down into the pond among them  
Silently sank Pau-Puk-Keewis;  
Black became his shirt of deer-skin,  
Black his moccasins and leggings, 105  
In a broad black tail behind him  
Spread his fox-tails and his fringes;  
He was changed into a beaver.

"Make me large," said Pau-Puk-Keewis,  
"Make me large, and make me larger, 110  
Larger than the other beavers."

"Yes," the beaver chief responded,  
"When our lodge below you enter,  
In our wigwam we will make you  
Ten times larger than the others." 115

Thus into the clear, brown water  
Silently sank Pau-Puk-Keewis;  
Found the bottom covered over  
With the trunks of trees and branches,  
Hoards of food against the winter, 120  
Piles and heaps against the famine;  
Found the lodge with arching doorway,  
Leading into spacious chambers.

Here they made him large and larger,

Made him largest of the beavers, 125  
Ten times larger than the others.

“You shall be our ruler,” said they,  
“Chief and King of all the beavers.”

But not long had Pau-Puk-Keewis  
Sat in state among the beavers, 130

When there came a voice of warning  
From the watchman at his station

In the water-flags and lilies,  
Saying, “Here is Hiawatha!  
Hiawatha with his hunters!” 135

Then they heard a cry above them,  
Heard a shouting and a tramping,  
Heard a crashing and a rushing,  
And the water round and o’er them  
Sank and sucked away in eddies, 140  
And they knew their dam was broken.

On the lodge’s roof the hunters  
Leaped, and broke it all asunder;  
Streamed the sunshine through the crevice,  
Sprang the beavers through the doorway; 145  
Hid themselves in deeper water,  
In the channel of the streamlet;  
But the mighty Pau-Puk-Keewis  
Could not pass beneath the doorway;  
He was puffed with pride and feeding, 150

He was swollen like a bladder.

Through the roof looked Hiawatha,  
Cried aloud, "O Pau-Puk-Keewis!  
Vain are all your craft and cunning,  
Vain your manifold disguises! 155  
Well I know you, Pau-Puk-Keewis!"

With their clubs they beat and bruised him,  
Beat to death poor Pau-Puk-Keewis,  
Pounded him as maize is pounded,  
Till his skull was crushed to pieces. 160

Six tall hunters, lithe and limber,  
Bore him home on poles and branches,  
Bore the body of the beaver;  
But the ghost, the Jeebi in him,  
Thought and felt as Pau-Puk-Keewis, 165  
Still lived on as Pau-Puk-Keewis.

And it fluttered, strove, and struggled,  
Waving hither, waving thither,  
As the curtains of a wigwam  
Struggle with their thongs of deer-skin, 170  
When the wintry wind is blowing;  
Till it drew itself together,  
Till it rose up from the body,  
Till it took the form and features,  
Of the cunning Pau-Puk-Keewis 175  
Vanishing into the forest.

But the wary Hiawatha  
Saw the figure ere it vanished,  
Saw the form of Pau-Puk-Keewis  
Glide into the soft blue shadow 180  
Of the pine-trees of the forest;  
Toward the squares of white beyond it,  
Toward an opening in the forest.  
Like a wind it rushed and panted,  
Bending all the boughs before it, 185  
And behind it, as the rain comes,  
Came the steps of Hiawatha.

To a lake with many islands  
Came the breathless Pau-Puk-Keewis,  
Where among the water-lilies 190  
Pishnekuh, the brant, were sailing;  
Through the tufts of rushes floating,  
Steering through the reedy islands.  
Now their broad black beaks they lifted,  
Now they plunged beneath the water, 195  
Now they darkened in the shadow,  
Now they brightened in the sunshine.

“Pishnekuh!” cried Pau-Puk-Keewis,  
“Pishnekuh! my brothers!” said he,  
“Change me to a brant with plumage, 200  
With a shining neck and feathers,  
Make me large, and make me larger,

Ten times larger than the others.”

Straightway to a brant they changed him,  
With two huge and dusky pinions, 205  
With a bosom smooth and rounded,  
With a bill like two great paddles,  
Made him larger than the others,  
Ten times larger than the largest,  
Just as, shouting from the forest, 210  
On the shore stood Hiawatha.

Up they rose with cry and clamor,  
With a whir and beat of pinions,  
Rose up from the reedy islands,  
From the water-flags and lilies. 215

And they said to Pau-Puk-Keewis:  
“In your flying, look not downward,  
Take good heed, and look not downward,  
Lest some strange mischance should happen,  
Lest some great mishap befall you!” 220

Fast and far they fled to northward,  
Fast and far through mist and sunshine,  
Fed among the moors and fen-lands,  
Slept among the reeds and rushes.

On the morrow as they journeyed, 225  
Buoyed and lifted by the South-Wind,  
Wafted onward by the South-Wind,  
Blowing fresh and strong behind them,

Rose a sound of human voices,  
Rose a clamor from beneath them, 230  
From the lodges of a village,  
From the people miles beneath them.

For the people of the village  
Saw the flock of brant with wonder,  
Saw the wings of Pau-Puk-Keewis 235  
Flapping far up in the ether,  
Broader than two doorway curtains.

Pau-Puk-Keewis heard the shouting,  
Knew the voice of Hiawathá,  
Knew the outcry of Iagoo, 240  
And, forgetful of the warning,  
Drew his neck in, and looked downward,  
And the wind that blew behind him  
Caught his mighty fan of feathers,  
Sent him wheeling, whirling downward! 245

All in vain did Pau-Puk-Keewis  
Struggle to regain his balance!  
Whirling round and round and downward,  
He beheld in turn the village  
And in turn the flock above him, 250  
Saw the village coming nearer,  
And the flock receding farther,  
Heard the voices growing louder,  
Heard the shouting and the laughter;

Saw no more the flock above him, 255  
Only saw the earth beneath him ;  
Dead out of the empty heaven,  
Dead among the shouting people,  
With a heavy sound and sullen,  
Fell the brant with broken pinions. 260

But his soul, his ghost, his shadow,  
Still survived as Pau-Puk-Keewis,  
Took again the form and features  
Of the handsome Yenadizze,  
And again went rushing onward, 265  
Followed fast by Hiawatha,  
Crying: " Not so wide the world is,  
Not so long and rough the way is,  
But my wrath shall overtake you,  
But my vengeance shall attain you ! " 270

And so near he came, so near him,  
That his hand was stretched to seize him,  
His right hand to seize and hold him,  
When the cunning Pau-Puk-Keewis  
Whirled and spun about in circles, 275  
Fanned the air into a whirlwind,  
Danced the dust and leaves about him,  
And amid the whirling eddies  
Sprang into a hollow oak-tree,  
Changed himself into a serpent, 280

Gliding out through root and rubbish.

With his right hand Hiawatha  
Smote amain the hollow oak-tree,  
Rent it into shreds and splinters,  
Left it lying there in fragments. 285

But in vain; for Pau-Puk-Keewis,  
Once again in human figure,  
Full in sight ran on before him.  
Sped away in gust and whirlwind,  
On the shores of Gitche Gumee, 290

Westward by the Big-Sea-Water,  
Came unto the rocky headlands,  
To the Pictured Rocks of sandstone,  
Looking over lake and landscape.

And the Old Man of the Mountain, 295  
He the Manito of Mountains,  
Opened wide his rocky doorways,

Opened wide his deep abysses,  
Giving Pau-Puk-Keewis shelter  
In his caverns dark and dreary, 300  
Bidding Pau-Puk-Keewis welcome  
To his gloomy lodge of sandstone.

There without stood Hiawatha,  
Found the doorways closed against him.  
With his mittens, Minjekahwun, 305  
Smote great caverns in the sandstone,



Cried aloud in tones of thunder,  
"Open! I am Hiawatha!"  
But the Old Man of the Mountain  
Opened not, and made no answer 310  
From the silent crags of sandstone,  
From the gloomy rock abysses.

Then he raised his hands to heaven,  
Called imploring on the tempest,  
Called Waywassimo, the lightning, 315  
And the thunder, Annemeekee;  
And they came with night and darkness,  
Sweeping down the Big-Sea-Water  
From the distant Thunder Mountains;  
And the trembling Pau-Puk-Keewis 320  
Heard the footsteps of the thunder,  
Saw the red eyes of the lightning,  
Was afraid, and crouched and trembled.

Then Waywassimo, the lightning,  
Smote the doorways of the caverns, 325  
With his war-club smote the doorways,  
Smote the jutting crags of sandstone;  
And the thunder, Annemeekee,  
Shouted down into the caverns,  
Saying, "Where is Pau-Puk-Keewis?" 330  
And the crags fell, and beneath them  
Dead among the rocky ruins

Lay the cunning Pau-Puk-Keewis,  
 Lay the handsome Yenadizze,  
 Slain in his own human figure. 335

Ended were his wild adventures,  
 Ended were his tricks and gambols,  
 Ended all his craft and cunning,  
 Ended all his mischief-making,  
 All his gambling and his dancing, 340  
 All his wooing of the maidens.

Then the noble Hiawatha  
 Took his soul, his ghost, his shadow,  
 Spake and said: "O Pau-Puk-Keewis,  
 Never more in human figure 345  
 Shall you search for new adventures;  
 Never more with jest and laughter  
 Dance the dust and leaves in whirlwinds;  
 But above there in the heavens  
 You shall soar and sail in circles; 350  
 I will change you to an eagle,  
 To Keneu, the great war-eagle,  
 Chief of all the fowls with feathers,  
 Chief of Hiawatha's chickens."

And the name of Pau-Puk-Keewis 355  
 Lingers still among the people,  
 Lingers still among the singers,  
 And among the story-tellers;

And in Winter, when the snow-flakes  
Whirl in eddies round the lodges, 360  
When the wind in gusty tumult  
O'er the smoke-flue pipes and whistles,  
"There," they cry, "comes Pau-Puk-Keewis:  
He is dancing through the village,  
He is gathering in his harvest!" 365

## XVIII

### THE DEATH OF KWASIND

FAR and wide among the nations  
Spread the name and fame of Kwasind ;  
No man dared to strive with Kwasind,  
No man could compete with Kwasind.  
But the mischievous Puk-Wudjies, 5  
They the envious Little People,  
They the fairies and the pygmies,  
Plotted and conspired against him.

“ If this hateful Kwasind,” said they,  
“ If this great outrageous fellow 10  
Goes on thus a little longer,  
Tearing everything he touches,  
Rending everything to pieces,  
Filling all the world with wonder,  
What becomes of the Puk-Wudjies? 15  
Who will care for the Puk-Wudjies?  
He will tread us down like mushrooms,  
Drive us all into the water,  
Give our bodies to be eaten

By the wicked Nee-ba-naw-baigs, 20  
By the Spirits of the water!"

So the angry Little People  
All conspired against the Strong Man,  
All conspired to murder Kwasind,  
Yes, to rid the world of Kwasind, 25  
The audacious, overbearing,  
Heartless, haughty, dangerous Kwasind!

Now this wondrous strength of Kwasind  
In his crown alone was seated;  
In his crown too was his weakness; 30  
There alone could he be wounded,  
Nowhere else could weapon pierce him,  
Nowhere else could weapon harm him.

Even there the only weapon  
That could wound him, that could slay him, 35  
Was the seed-cone of the pine-tree,  
Was the blue cone of the fir-tree.  
This was Kwasind's fatal secret,  
Known to no man among mortals,  
But the cunning Little People, 40  
The Puk-Wudjies, knew the secret,  
Knew the only way to kill him.

So they gathered cones together,  
Gathered seed-cones of the pine-tree,  
Gathered blue cones of the fir-tree, 45

In the woods by Taquamenaw,  
Brought them to the river's margin,  
Heaped them in great piles together,  
Where the red rocks from the margin  
Jutting overhang the river. 50

There they lay in wait for Kwasind,  
The malicious Little People.

'T was an afternoon in Summer;  
Very hot and still the air was,  
Very smooth the gliding river, 55  
Motionless the sleeping shadows;  
Insects glistened in the sunshine,  
Insects skated on the water,  
Filled the drowsy air with buzzing,  
With a far resounding war-cry. 60

Down the river came the Strong Man,  
In his birch canoe came Kwasind,  
Floating slowly down the current  
Of the sluggish Taquamenaw,  
Very languid with the weather, 65  
Very sleepy with the silence.

From the overhanging branches,  
From the tassels of the birch-trees,  
Soft the Spirit of Sleep descended;  
By his airy hosts surrounded, 70  
His invisible attendants,

Came the Spirit of Sleep, Nepahwin ;  
Like the burnished Dush-kwo-ne-she,  
Like a dragon-fly he hovered  
O'er the drowsy head of Kwasind. 75

To his ear there came a murmur  
As of waves upon a sea-shore,  
As of far-off tumbling waters,  
As of winds among the pine-trees ;  
And he felt upon his forehead 80  
Blows of little airy war-clubs,  
Wielded by the slumbrous legions  
Of the Spirit of Sleep, Nepahwin,  
As of some one breathing on him.

At the first blow of their war-clubs, 85  
Fell a drowsiness on Kwasind ;  
At the second blow they smote him,  
Motionless his paddle rested ;  
At the third, before his vision  
Reeled the landscape into darkness, 90  
Very sound asleep was Kwasind.  
So he floated down the river,  
Like a blind man seated upright,  
Floated down the Taquamenaw,  
Underneath the trembling birch-trees, 95  
Underneath the wooded headlands,  
Underneath the war encampment

Of the pygmies, the Puk-Wudjies.

There they stood, all armed and waiting,  
Hurled the pine-cones down upon him, 100  
Struck him on his brawny shoulders,  
On his crown defenceless struck him.  
“Death to Kwasind!” was the sudden  
War-cry of the Little People.

And he sideways swayed and tumbled, 105  
Sideways fell into the river,  
Plunged beneath the sluggish water  
Headlong, as an otter plunges;  
And the birch-canoe, abandoned,  
Drifted empty down the river, 110  
Bottom upward swerved and drifted:  
Nothing more was seen of Kwasind.

But the memory of the Strong Man  
Lingered long among the people,  
And whenever through the forest 115  
Raged and roared the wintry tempest,  
And the branches, tossed and troubled,  
Creaked and groaned and split asunder,  
“Kwasind!” cried they; “that is Kwasind!  
He is gathering in his fire-wood!” 120



## XIX

### THE GHOSTS

NEVER stoops the soaring vulture  
On his quarry in the desert,  
On the sick or wounded bison,  
But another vulture, watching  
From his high aerial look-out, 5  
Sees the downward plunge, and follows ;  
And a third pursues the second,  
Coming from the invisible ether ;  
First a speck, and then a vulture,  
Till the air is dark with pinions. 10

So disasters come not singly ;  
But as if they watched and waited,  
Scanning one another's motions,  
When the first descends, the others  
Follow, follow, gathering flock-wise 15  
Round their victim, sick and wounded,  
First a shadow, then a sorrow,  
Till the air is dark with anguish.

Now, o'er all the dreary North-land,

Mighty Peboan, the Winter, 20  
Breathing on the lakes and rivers,  
Into stone had changed their waters.  
From his hair he shook the snow-flakes,  
Till the plains were strewn with whiteness,  
One uninterrupted level, 25  
As if, stooping, the Creator  
With his hands had smoothed them over.

Through the forest, wide and wailing,  
Roamed the hunter on his snow-shoes;  
In the village worked the women, 30  
Pounded maize, or dressed the deer-skin;  
And the young men played together  
On the ice the noisy ball-play,  
On the plain the dance of snow-shoes.

One dark evening, after sundown, 35  
In her wigwam Laughing Water  
Sat with old Nokomis, waiting  
For the steps of Hiawatha  
Homeward from the hunt returning.

On their faces gleamed the firelight, 40  
Painting them with streaks of crimson,  
In the eyes of old Nokomis  
Glimmered like the watery moonlight,  
In the eyes of Laughing Water  
Glistened like the sun in water; 45

And behind them crouched their shadows  
In the corners of the wigwam,  
And the smoke in wreaths above them  
Climbed and crowded through the smoke-flue.

Then the curtain of the doorway 5c  
From without was slowly lifted ;  
Brighter glowed the fire a moment,  
And a moment swerved the smoke-wreath,  
As two women entered softly,  
Passed the doorway uninvited, 55  
Without word of salutation,  
Without sign of recognition,  
Sat down in the farthest corner,  
Crouching low among the shadows. -

From their aspect and their garments 60  
Strangers seemed they in the village ;  
Very pale and haggard were they,  
As they sat there sad and silent,  
Trembling, cowering with the shadows.

Was it the wind above the smoke-flue, 65  
Muttering down into the wigwam ?  
Was it the owl, the Koko-koho,  
Hooting from the dismal forest ?  
Sure a voice said in the silence :  
“ These are corpses clad in garments, 70  
These are ghosts that come to haunt you,

From the kingdom of Ponemah,  
From the land of the Hereafter!"

Homeward now came Hiawatha  
From his hunting in the forest, 75  
With the snow upon his tresses,  
And the red deer on his shoulders.  
At the feet of Laughing Water  
Down he threw his lifeless burden;  
Nobler, handsomer she thought him, 80  
Than when first he came to woo her,  
First threw down the deer before her,  
As a token of his wishes,  
As a promise of the future.

Then he turned and saw the strangers, 85  
Cowering, crouching with the shadows,  
Said within himself, "Who are they?  
What strange guests has Minnehaha?"  
But he questioned not the strangers,  
Only spake to bid them welcome 90  
To his lodge, his food, his fireside.

When the evening meal was ready,  
And the deer had been divided,  
Both the pallid guests, the strangers,  
Springing from among the shadows, 95  
Seized upon the choicest portions,  
Seized the white fat of the roebuck,

Set apart for Laughing Water,  
For the wife of Hiawatha;  
Without asking, without thanking, 100  
Eagerly devoured the morsels,  
Flitted back among the shadows  
In the corner of the wigwam.

Not a word spake Hiawatha,  
Not a motion made Nokomis, 105  
Not a gesture Laughing Water;  
Not a change came o'er their features;  
Only Minnehaha softly  
Whispered, saying, "They are famished;  
Let them do what best delights them; 110  
Let them eat, for they are famished."

Many a daylight dawned and darkened,  
Many a night shook off the daylight  
As the pine shakes off the snow-flakes  
From the midnight of its branches; 115  
Day by day the guests unmoving  
Sat there silent in the wigwam;  
But by night, in storm or starlight,  
Forth they went into the forest,  
Bringing fire-wood to the wigwam, 120  
Bringing pine-cones for the burning,  
Always sad and always silent.

And whenever Hiawatha

Came from fishing or from hunting,  
When the evening meal was ready, 125  
And the food had been divided,  
Gliding from their darksome corner,  
Came the pallid guests, the strangers,  
Seized upon the choicest portions  
Set aside for Laughing Water, 130  
And without rebuke or question  
Flitted back among the shadows.

Never once had Hiawatha  
By a word or look reproved them;  
Never once had old Nokomis 135  
Made a gesture of impatience;  
Never once had Laughing Water  
Shown resentment at the outrage.  
All had they endured in silence,  
That the rights of guest and stranger, 140  
That the virtue of free-giving,  
By a look might not be lessened,  
By a word might not be broken.

Once at midnight Hiawatha,  
Ever wakeful, ever watchful, 145  
In the wigwam, dimly lighted  
By the brands that still were burning,  
By the glimmering, flickering firelight,  
Heard a sighing, oft repeated,

Heard a sobbing, as of sorrow. 150

From his couch rose Hiawatha,  
From his shaggy hides of bison,  
Pushed aside the deer-skin curtain,  
Saw the pallid guests, the shadows,  
Sitting upright on their couches, 155  
Weeping in the silent midnight.

And he said: "O guests! why is it  
That your hearts are so afflicted,  
That you sob so in the midnight?  
Has perchance the old Nokomis, 160  
Has my wife, my Minnehaha,  
Wronged or grieved you by unkindness,  
Failed in hospitable duties?"

Then the shadows ceased from weeping,  
Ceased from sobbing and lamenting, 165  
And they said, with gentle voices,  
"We are ghosts of the departed,  
Souls of those who once were with you.  
From the realms of Chibiabos  
Hither have we come to try you, 170  
Hither have we come to warn you.

"Cries of grief and lamentation  
Reach us in the Blessed Islands;  
Cries of anguish from the living,  
Calling back their friends departed, 175

Sadden us with useless sorrow.  
Therefore have we come to try you ;  
No one knows us, no one heeds us.  
We are but a burden to you,  
And we see that the departed 180  
Have no place among the living.

“Think of this, O Hiawatha!  
Speak of it to all the people,  
That henceforward and forever  
They no more with lamentations 185  
Sadden the souls of the departed  
In the Islands of the Blessed.

“Do not lay such heavy burdens  
In the graves of those you bury,  
Not such weight of furs and wampum, 190  
Not such weight of pots and kettles,  
For the spirits faint beneath them.  
Only give them food to carry,  
Only give them fire to light them.

“Four days is the spirit’s journey 195  
To the land of ghosts and shadows,  
Four its lonely night encampments ;  
Four times must their fires be lighted.  
Therefore, when the dead are buried,  
Let a fire, as night approaches, 200  
Four times on the grave be kindled,



That the soul upon its journey  
May not lack the cheerful firelight,  
May not grope about in darkness.

“Farewell, noble Hiawatha! 205

We have put you to the trial,  
To the proof have put your patience,  
By the insult of our presence,  
By the outrage of our actions.

We have found you great and noble, 210  
Fail not in the greater trial,  
Faint not in the harder struggle.”

When they ceased, a sudden darkness  
Fell and filled the silent wigwam.

Hiawatha heard a rustle 215

As of garments trailing by him,  
Heard the curtain of the doorway  
Lifted by a hand he saw not,  
Felt the cold breath of the night air,  
For a moment saw the starlight; 220

But he saw the ghosts no longer,  
Saw no more the wandering spirits  
From the kingdom of Ponemah,  
From the land of the Hereafter.

## XX

### THE FAMINE

O THE long and dreary Winter !  
O the cold and cruel Winter !  
Ever thicker, thicker, thicker  
Froze the ice on lake and river,  
Ever deeper, deeper, deeper  
Fell the snow o'er all the landscape,  
Fell the covering snow, and drifted  
Through the forest, round the village.

Hardly from his buried wigwam  
Could the hunter force a passage ;  
With his mittens and his snow-shoes  
Vainly walked he through the forest,  
Sought for bird or beast and found none,  
Saw no track of deer or rabbit,  
In the snow beheld no footprints,  
In the ghastly, gleaming forest  
Fell, and could not rise from weakness,  
Perished there from cold and hunger.

O the famine and the fever !

O the wasting of the famine! 20  
O the blasting of the fever!  
O the wailing of the children!  
O the anguish of the women!

All the earth was sick and famished;  
Hungry was the air around them, 25  
Hungry was the sky above them,  
And the hungry stars in heaven  
Like the eyes of wolves glared at them!

Into Hiawatha's wigwam  
Came two other guests, as silent 30  
As the ghosts were, and as gloomy,  
Waited not to be invited,  
Did not parley at the doorway,  
Sat there without word of welcome  
In the seat of Laughing Water; 35  
Looked with haggard eyes and hollow  
At the face of Laughing Water.

And the foremost said: "Behold me!  
I am Famine, Bukadawin!"  
And the other said: "Behold me! 40  
I am Fever, Ahkosewin!"

And the lovely Minnehaha  
Shuddered as they looked upon her,  
Shuddered at the words they uttered,  
Lay down on her bed in silence, 45

Hid her face, but made no answer;  
Lay there trembling, freezing, burning  
At the looks they cast upon her,  
At the fearful words they uttered.

Forth into the empty forest, 50  
Rushed the maddened Hiawatha;  
In his heart was deadly sorrow,  
In his face a stony firmness;  
On his brow the sweat of anguish  
Started, but it froze and fell not. 55

Wrapped in furs and armed for hunting,  
With his mighty bow of ash-tree,  
With his quiver full of arrows,  
With his mittens, Minjekahwun,  
Into the vast and vacant forest 60  
On his snow-shoes strode he forward.

“Gitche Manito, the Mighty!”  
Cried he with his face uplifted  
In that bitter hour of anguish,  
“Give your children food, O father! 65  
Give us food, or we must perish!  
Give me food for Minnehaha,  
For my dying Minnehaha!”

Through the far-resounding forest,  
Through the forest vast and vacant 70  
Rang that cry of desolation,

But there came no other answer  
Than the echo of his crying,  
Than the echo of the woodlands,  
"Minnehaha! Minnehaha!" 75

All day long roved Hiawatha  
In that melancholy forest,  
Through the shadow of whose thickets,  
In the pleasant days of Summer,  
Of that ne'er forgotten Summer, 80  
He had brought his young wife homeward  
From the land of the Dacotahs;  
When the birds sang in the thickets,  
And the streamlets laughed and glistened,  
And the air was full of fragrance, 85  
And the lovely Laughing Water  
Said with voice that did not tremble,  
"I will follow you, my husband!"

In the wigwam with Nokomis,  
With those gloomy guests, that watched her, 90  
With the Famine and the Fever,  
She was lying, the Beloved,  
Shè the dying Minnehaha.

"Hark!" she said; "I hear a rushing,  
Hear a roaring and a rushing, 95  
Hear the Falls of Minnehaha  
Calling to me from a distance!"

"No, my child!" said old Nokomis,  
 "'T is the night-wind in the pine-trees!"  
 "Look!" she said; "I see my father 100  
 Standing lonely at his doorway,  
 Beckoning to me from his wigwam  
 In the land of the Dacotahs!"  
 "No, my child!" said old Nokomis,  
 "'T is the smoke that waves and beckons!" 105  
 "Ah!" said she, "the eyes of Pauguk  
 Glare upon me in the darkness,  
 I can feel his icy fingers  
 Clasp<sup>ing</sup> mine amid the darkness!  
 Hiawatha! Hiawatha!" 110  
 And the desolate Hiawatha,  
 Far away amid the forest,  
 Miles away among the mountains,  
 Heard that sudden cry of anguish,  
 Heard the voice of Minnehaha 115  
 Calling to him in the darkness,  
 "Hiawatha! Hiawatha!"  
 Over snow-fields waste and pathless  
 Under snow-encumbered branches,  
 Homeward hurried Hiawatha, 120  
 Empty-handed, heavy-hearted,  
 Heard Nokomis moaning, wailing:  
 "Wahonowin! Wahonowin!"

Would that I had perished for you,  
Would that I were dead as you are! 125  
Wahonowin! Wahonowin!"

And he rushed into the wigwam,  
Saw the old Nokomis slowly  
Rocking to and fro and moaning,  
Saw his lovely Minnehaha 130  
Lying dead and cold before him,  
And his bursting heart within him  
Uttered such a cry of anguish,  
That the forest moaned and shuddered,  
That she very stars in heaven 135  
Shook and trembled with his anguish.

Then he sat down, still and speechless,  
On the bed of Minnehaha,  
At the feet of Laughing Water,  
At those willing feet, that never 140  
More would lightly run to meet him,  
Never more would lightly follow.

With both hands his face he covered,  
Seven long days and nights he sat there,  
As if in a swoon he sat there, 145  
Speechless, motionless, unconscious  
Of the daylight or the darkness.

Then they buried Minnehaha;  
In the snow a grave they made her,

In the forest deep and darksome. 150  
Underneath the moaning hemlocks ;  
Clothed her in her richest garments,  
Wrapped her in her robes of ermine ;  
Covered her with snow, like ermine,  
Thus they buried Minnehaha. 155

And at night a fire was lighted,  
On her grave four times was kindled,  
For her soul upon its journey  
To the Islands of the Blessed.  
From his doorway Hiawatha 160  
Saw it burning in the forest,  
Lighting up the gloomy hemlocks ;  
From his sleepless bed uprising,  
From the bed of Minnehaha,  
Stood and watched it at the doorway, 165  
That it might not be extinguished,  
Might not leave her in the darkness.

“Farewell!” said he, “Minnehaha!  
Farewell, O my Laughing Water!  
All my heart is buried with you, 170  
All my thoughts go onward with you!  
Come not back again to labor,  
Come not back again to suffer,  
Where the Famine and the Fever  
Wear the heart and waste the body. 175



Soon my task will be completed,  
Soon your footsteps I shall follow  
To the Islands of the Blessed,  
To the Kingdom of Ponemah,  
To the Land of the Hereafter!"

180

## XXI

### THE WHITE MAN'S FOOT

IN his lodge beside a river,  
Close beside a frozen river,  
Sat an old man, sad and lonely.  
White his hair was as a snow-drift;  
Dull and low his fire was burning, 5  
And the old man shook and trembled,  
Folded in his Waubewyon,  
In his tattered white-skin wrapper,  
Hearing nothing but the tempest  
As it roared along the forest, 10  
Seeing nothing but the snow-storm,  
As it whirled and hissed and drifted.  
All the coals were white with ashes,  
And the fire was slowly dying,  
As a young man, walking lightly, 15  
At the open doorway entered.  
Red with blood of youth his cheeks were,  
Soft his eyes, as stars in Spring-time,

Bound his forehead was with grasses,  
Bound and plumed with scented grasses;      20  
On his lips a smile of beauty,  
Filling all the lodge with sunshine,  
In his hand a bunch of blossoms  
Filling all the lodge with sweetness.

“Ah, my son!” exclaimed the old man,      25  
“Happy are my eyes to see you.  
Sit here on the mat beside me,  
Sit here by the dying embers,  
Let us pass the night together,  
Tell me of your strange adventures,      30  
Of the lands where you have travelled;  
I will tell you of my prowess,  
Of my many deeds of wonder.”

From his pouch he drew his peace-pipe,  
Very old and strangely fashioned;      35  
Made of red stone was the pipe-head,  
And the stem a reed with feathers,  
Filled the pipe with bark of willow,  
Placed a burning coal upon it,  
Gave it to his guest, the stranger,      40  
And began to speak in this wise:

“When I blow my breath about me,  
When I breathe upon the landscape,  
Motionless are all the rivers,

- Hard as stone becomes the water!" 45
- And the young man answered, smiling:  
"When I blow my breath about me,  
When I breathe upon the landscape,  
Flowers spring up o'er all the meadows,  
Singing, onward rush the rivers!" 50
- "When I shake my hoary tresses,"  
Said the old man darkly frowning,  
"All the land with snow is covered;  
All the leaves from all the branches  
Fall and fade and die and wither, 55  
For I breathe, and lo! they are not.  
From the waters and the marshes  
Rise the wild goose and the heron,  
Fly away to distant regions,  
For I speak, and lo! they are not. 60  
And where'er my footsteps wander,  
All the wild beasts of the forest  
Hide themselves in holes and caverns,  
And the earth becomes as flint-stone!"
- "When I shake my flowing ringlets," 65  
Said the young man, softly laughing,  
"Showers of rain fall warm and welcome,  
Plants lift up their heads rejoicing,  
Back unto their lakes and marshes  
Come the wild goose and the heron, 70

Homeward shoots the arrowy swallow,  
Sing the bluebird and the robin,  
And where'er my footsteps wander,  
All the meadows wave with blossoms,  
All the woodlands ring with music, 75  
All the trees are dark with foliage!"

While they spake, the night departed:  
From the distant realms of Wabun,  
From his shining lodge of silver,  
Like a warrior robed and painted, 80  
Came the sun, and said, "Behold me!  
Gheezis, the great sun, behold me!"

Then the old man's tongue was speechless.  
And the air grew warm and pleasant,  
And upon the wigwam sweetly 85  
Sang the bluebird and the robin,  
And the stream began to murmur,  
And a scent of growing grasses  
Through the lodge was gently wafted.

And Segwun, the youthful stranger, 90  
More distinctly in the daylight  
Saw the icy face before him;  
It was Peboan, the Winter!

From his eyes the tears were flowing,  
As from melting lakes the streamlets, 95  
And his body shrunk and dwindled

As the shouting sun ascended,  
 Till into the air it faded,  
 Till into the ground it vanished,  
 And the young man saw before him, 100  
 On the hearth-stone of the wigwam,  
 Where the fire had smoked and smouldered,  
 Saw the earliest flower of Spring-time,  
 Saw the beauty of the Spring-time,  
 Saw the Miskodeed in blossom. 105

Thus it was that in the North-land  
 After that unheard-of coldness,  
 That intolerable Winter,  
 Came the Spring with all its splendor,  
 All its birds and all its blossoms, 110  
 All its flowers and leaves and grasses.

Sailing on the wind to northward,  
 Flying in great flocks, like arrows,  
 Like huge arrows shot through heaven,  
 Passed the swan, the Mahnahbezee, 115  
 Speaking almost as a man speaks;  
 And in long lines waving, bending  
 Like a bow-string snapped asunder,  
 Came the white goose, Waw-be-wawa;  
 And in pairs or singly flying, 120  
 Mahng the loon, with clangorous pinions,  
 The blue heron, the Shuh-shuh-gah,

And the grouse, the Mushkodasa.

In the thickets and the meadows  
Piped the bluebird, the Owaissa, 125  
On the summit of the lodges  
Sang the robin, the Opechee,  
In the covert of the pine-trees  
Cooed the pigeon, the Omeme,  
And the sorrowing Hiawatha, 130  
Speechless in his infinite sorrow,  
Heard their voices calling to him,  
Went forth from his gloomy doorway,  
Stood and gazed into the heaven,  
Gazed upon the earth and waters. 135

From his wanderings far to eastward,  
From the regions of the morning,  
From the shining land of Wabun,  
Homeward now returned Iagoo,  
The great traveller, the great boaster, 140  
Full of new and strange adventures,  
Marvels many and many wonders.

And the people of the village  
Listened to him as he told them  
Of his marvellous adventures, 145  
Laughing answered him in this wise:  
"Ugh! it is indeed Iagoo!  
No one else beholds such wonders!"

He had seen, he said, a water  
 Bigger than the Big-Sea-Water, 150  
 Broader than the Gitche Gumee,  
 Bitter so that none could drink it!  
 At each other looked the warriors,  
 Looked the women at each other,  
 Smiled, and said, "It cannot be so!" 155  
 Kaw!" they said, "It cannot be so!"

O'er it, said he, o'er this water  
 Came a great canoe with pinions,  
 A canoe with wings came flying,  
 Bigger than a grove of pine-trees, 160  
 Taller than the tallest tree-tops!  
 And the old men and the women  
 Looked and tittered at each other;  
 "Kaw!" they said, "we don't believe it!"

From its mouth, he said, to greet him, 165  
 Came Waywassimo, the lightning,  
 Came the thunder, Annemeekee!  
 And the warriors and the women  
 Laughed aloud at poor Iagoo;  
 "Kaw!" they said, "what tales you tell us!" 170

In it, said he, came a people,  
 In the great canoe with pinions  
 Came, he said, a hundred warriors;  
 Painted white were all their faces



And with hair their chins were covered! 175  
And the warriors and the women  
Laughed and shouted in derision,  
Like the ravens on the tree-tops,  
Like the crows upon the hemlocks,  
"Kaw!" they said, "what lies you tell us! 180  
Do not think that we believe them!"

Only Hiawatha laughed not,  
But he gravely spake and answered  
To their jeering and their jesting:  
"True is all Iagoo tells us; 185  
I have seen it in a vision,  
Seen the great canoe with pinions,  
Seen the people with white faces,  
Seen the coming of this bearded  
People of the wooden vessel 190  
From the regions of the morning,  
From the shining land of Wabun.

"Gitche Manito, the Mighty,  
The Great Spirit, the Creator,  
Sends them hither on his errand, 195  
Sends them to us with his message.  
Wheresoe'er they move, before them  
Swarms the stinging fly, the Ahmo,  
Swarms the bee, the honey-maker;  
Wheresoe'er they tread, beneath them 200

Springs a flower unknown among us,  
Springs the White-man's Foot in blossom.

“Let us welcome then the strangers,  
Hail them as our friends and brothers,  
And the heart's right hand of friendship 205  
Give them when they come to see us.  
Gitche Manito, the Mighty,  
Said this to me in my vision.

“I beheld, too, in that vision  
All the secrets of the future, 210  
Of the distant days that shall be.  
I beheld the westward marches  
Of the unknown crowded nations.  
All the land was full of people,  
Restless, struggling, toiling, striving, 215  
Speaking many tongues, yet feeling  
But one heart-beat in their bosoms.  
In the woodlands rang their axes,  
- Smoked their towns in all the valleys,  
Over all the lakes and rivers 220  
Rushed their great canoes of thunder.

“Then a darker, drearier vision  
Passed before me, vague and cloudlike;  
I beheld our nation scattered,  
All forgetful of my counsels, 225  
Weakened, warring with each other;

Saw the remnants of our people  
Sweeping westward, wild and woful,  
Like the cloud-rack of a tempest,  
Like the withered leaves of Autumn!"

230

## XXII

### HIAWATHA'S DEPARTURE

By the shore of Gitche Gumee,  
By the shining Big-Sea-Water,  
At the doorway of his wigwam,  
In the pleasant Summer morning,  
Hiawatha stood and waited. 5

All the air was full of freshness,  
All the earth was bright and joyous,  
And before him through the sunshine,  
Westward toward the neighboring forest  
Passed in golden swarms the Ahmo, 10  
Passed the bees, the honey-makers,  
Burning, singing in the sunshine.

Bright above him shone the heavens,  
Level spread the lake before him ;  
From its bosom leaped the sturgeon, 15  
Sparkling, flashing in the sunshine ;  
On its margin the great forest  
Stood reflected in the water,  
Every tree-top had its shadow,

Motionless beneath the water. 20

From the brow of Hiawatha  
 Gone was every trace of sorrow,  
 As the fog from off the water,  
 As the mist from off the meadow.  
 With a smile of joy and triumph, 25  
 With a look of exultation,  
 As of one who in a vision  
 Sees what is to be, but is not,  
 Stood and waited Hiawatha.

Toward the sun his hands were lifted, 30  
 Both the palms spread out against it,  
 And between the parted fingers  
 Fell the sunshine on his features,  
 Flecked with light his naked shoulders,  
 As it falls and flecks an oak-tree 35  
 Through the rifted leaves and branches.

O'er the water floating, flying,  
 Something in the hazy distance,  
 Something in the mists of morning,  
 Loomed and lifted from the water, 40  
 Now seemed floating, now seemed flying,  
 Coming nearer, nearer, nearer.

Was it Shingebis the diver;  
 Was it the pelican, the Shada;  
 Or the heron, the Shuh-shuh-gah? 45

Or the white goose, Waw-be-wawa,  
With the water dripping, flashing,  
From its glossy neck and feathers?

It was neither goose nor diver,  
Neither pelican nor heron, 50  
O'er the water floating, flying,  
Through the shining mist of morning,  
But a birch canoe with paddles,  
Rising, sinking on the water,  
Dripping, flashing in the sunshine; 55  
And within it came a people  
From the distant land of Wabun,  
From the farthest realms of morning  
Came the Black-Robe chief, the Prophet,  
He the Priest of Prayer, the Pale-Face, 60  
With his guides and his companions.

And the noble Hiawatha,  
With his hands aloft extended,  
Held aloft in sign of welcome,  
Waited full of exultation, 65  
Till the birch canoe with paddles  
Grated on the shining pebbles,  
Stranded on the sandy margin,  
Till the Black-Robe chief, the Pale-Face,  
With the cross upon his bosom, 70  
Landed on the sandy margin.

Then the joyous Hiawatha  
 Cried aloud and spake in this wise :  
 " Beautiful is the sun, O strangers,  
 When you come so far to see us ! 75  
 All our town in peace awaits you,  
 All our doors stand open for you ;  
 You shall enter all our wigwams,  
 For the heart's right hand we give you.

" Never bloomed the earth so gayly, 80  
 Never shone the sun so brightly,  
 As to-day they shine and blossom  
 When you come so far to see us !  
 Never was our lake so tranquil,  
 Nor so free from rocks and sand-bars ; 85  
 For your birch canoe in passing  
 Has removed both rock and sand-bar.

" Never before had our tobacco  
 Such a sweet and pleasant flavor,  
 Never the broad leaves of our cornfields 90  
 Were so beautiful to look on,  
 As they seem to us this morning,  
 When you come so far to see us !"

And the Black-Robe chief made answer,  
 Stammered in his speech a little, 95  
 Speaking words yet unfamiliar :  
 " Peace be with you, Hiawatha,

Peace be with you and your people,  
Peace of prayer, and peace of pardon,  
Peace of Christ and joy of Mary!" 100

Then the generous Hiawatha  
Led the strangers to his wigwam,  
Seated them on skins of bison,  
Seated them on skins of ermine,  
And the careful, old Nokomis 105  
Brought them food in bowls of basswood,  
Water brought in birchen dippers,  
And the calumet, the peace-pipe,  
Filled and lighted for their smoking.

All the old men of the village, 110  
All the warriors of the nation,  
All the Jossakeeds, the prophets,  
The magicians, the Wabenos,  
And the medicine-men, the Medas,  
Came to bid the strangers welcome; 115  
"It is well," they said, "O brothers,  
That you come so far to see us!"

In a circle round the doorway,  
With their pipes they sat in silence,  
Waiting to behold the strangers, 120  
Waiting to receive their message;  
Till the Black-Robe chief, the Pale-Face,  
From the wigwam came to greet them,



Stammering in his speech a little,  
 Speaking words yet unfamiliar ; 125  
 "It is well," they said, "O brother,  
 That you come so far to see us!"

Then the Black-Robe chief, the prophet,  
 Told his message to the people,  
 Told the purport of his mission, 130  
 Told them of the Virgin Mary,  
 And her blessed Son, the Saviour,  
 How in distant lands and ages  
 He had lived on earth as we do ;  
 How he fasted, prayed, and labored ; 135  
 How the Jews, the tribe accursed,  
 Mocked him, scourged him, crucified him ;  
 How he rose from where they laid him,  
 Walked again with his disciples,  
 And ascended into heaven. 140

And the chiefs made answer, saying :  
 "We have listened to your message,  
 We have heard your words of wisdom,  
 We will think on what you tell us.  
 It is well for us, O brothers, 145  
 That you come so far to see us!"

Then they rose up and departed  
 Each one homeward to his wigwam,  
 To the young men and the women

- Told the story of the strangers 150  
Whom the Master of Life had sent them  
From the shining land of Wabun.
- Heavy with the heat and silence  
Grew the afternoon of Summer ;  
With a drowsy sound the forest 155  
Whispered round the sultry wigwam,  
With a sound of sleep the water  
Rippled on the beach below it ;  
From the cornfields shrill and ceaseless  
Sang the grasshopper, Pah-puk-keena ! 160  
And the guests of Hiawatha,  
Weary with the heat of Summer,  
Slumbered in the sultry wigwam.
- Slowly o'er the simmering landscape  
Fell the evening's dusk and coolness, 165  
And the long and level sunbeams  
Shot their spears into the forest,  
Breaking through its shields of shadow,  
Rushed into each secret ambush,  
Searched each thicket, dingle, hollow ; 170  
Still the guests of Hiawatha  
Slumbered in the silent wigwam.
- From his place rose Hiawatha,  
Bade farewell to old Nokomis,  
Spake in whispers, spake in this wise, 175

Did not wake the guests that slumbered :

“I am going, O Nokomis,  
 On a long and distant journey,  
 To the portals of the Sunset,  
 To the regions of the home-wind, 180  
 Of the Northwest wind, Keewaydin.  
 But these guests I leave behind me,  
 In your watch and ward I leave them ;  
 See that never harm comes near them,  
 See that never fear molests them, 185  
 Never danger nor suspicion,  
 Never want of food or shelter,  
 In the lodge of Hiawatha !”

Forth into the village went he,  
 Bade farewell to all the warriors, 190  
 Bade farewell to all the young men,  
 Spake persuading, spake in this wise :

“I am going, O my people,  
 On a long and distant journey ;  
 Many moons and many winters 195  
 Will have come and will have vanished,  
 Ere I come again to see you.  
 But my guests I leave behind me ;  
 Listen to their words of wisdom,  
 Listen to the truth they tell you, 200  
 For the Master of Life has sent them

From the land of light and morning!"

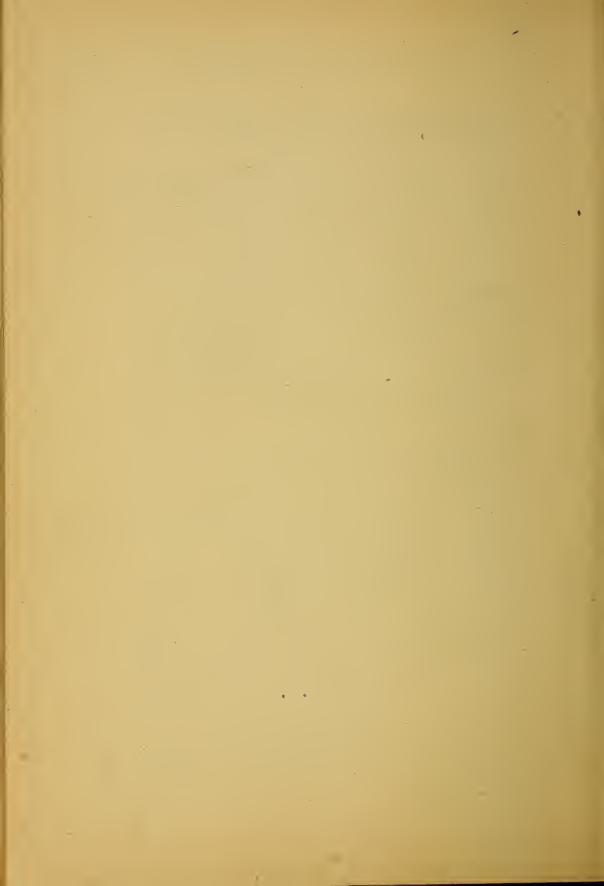
On the shore stood Hiawatha,  
Turned and waved his hand at parting;  
On the clear and luminous water 205  
Launched his birch canoe for sailing,  
From the pebbles of the margin  
Shoved it forth into the water;  
Whispered to it, "Westward! westward!"  
And with speed it darted forward. 210

And the evening sun descending  
Set the clouds on fire with redness,  
Burned the broad sky, like a prairie,  
Left upon the level water  
One long track and trail of splendor, 215  
Down whose stream as down a river,  
Westward, westward Hiawatha  
Sailed into the fiery sunset,  
Sailed into the purple vapors,  
Sailed into the dusk of evening. 220

And the people from the margin  
Watched him floating, rising, sinking,  
Till the birch canoe seemed lifted  
High into that sea of splendor,  
Till it sank into the vapors 225  
Like the new moon slowly, slowly  
Sinking in the purple distance.

And they said, "Farewell forever!"  
 Said, "Farewell, O Hiawatha!"  
 And the forests, dark and lonely, 230  
 Moved through all their depths of darkness,  
 Sighed, "Farewell, O Hiawatha!"  
 And the waves upon the margin  
 Rising, rippling on the pebbles,  
 Sobbed, "Farewell, O Hiawatha!" 235  
 And the heron, the Shuh-shuh-gah,  
 From her haunts among the fen-lands  
 Screamed, "Farewell, O Hiawatha!"

Thus departed Hiawatha,  
 Hiawatha the Beloved, 240  
 In the glory of the sunset,  
 In the purple mists of evening,  
 To the regions of the home-wind,  
 Of the Northwest wind Keewaydin,  
 To the Islands of the Blessed, 245  
 To the kingdom of Ponemah,  
 To the land of the Hereafter!



# NOTES



## INTRODUCTION

THE scene of the poem is laid among the Ojibway Indians, on the southern shore of Lake Superior, between the Pictured Rocks and the Grand Sable.

The Pictured Rocks are a series of sandstone cliffs, three hundred feet in height, stretching for five miles along the shore of Lake Superior, in Alger County, about forty-five miles east of Marquette. They present a remarkable variety of form and color, and are diversified by a number of waterfalls. For further description, see Report on the Geology of Lake Superior Land District, Part II. Foster and Whitney.

The Grand Sable is a name given to the great sand-dunes of Lake Superior. These dunes have a long reach of coast resembling a vast sand-bank and have a height of more than three hundred and fifty feet, without a trace of vegetation. Report on the Geology of Lake Superior Land District, Part II.

### I. THE PEACE-PIPE

Line 1. The mountains of the prairie, *coteau des prairie* (kō'tō dā prā'rī), an elevated region or swell in the prairies of Dakota, separating the basin of the Mississippi from the basin

of the Missouri. It commences about the parallel of  $46^{\circ}$  N. lat., between the meridians of  $98^{\circ}$  and  $99^{\circ}$  W. lon., and extends S.S.E. two hundred miles to the head of Blue Earth River, where it gradually falls to the level of the surrounding country.

1. 2. **Red Pipe-stone Quarry.** This quarry is situated in Pipestone County, in southwestern Minnesota. Here is found the red catlinite, a red clay-stone, used by the North American Indians for making pipes. By common consent the territory adjacent to the quarry was long a neutral ground, so that even hostile tribes might meet here to secure the gift of the Great Spirit. Afterward, the Sioux monopolized the territory, and other tribes could secure the stone only by barter. These mines are still owned and worked by the Indians. The stone is named for George Catlin, the American traveller.

1. 3. **Gitche Manito.** The Great Spirit. The idea of God was associated with Gitche Manito through the teachings of the Jesuit missionaries. "In no Indian language could the early missionaries find a word to express the idea of God. Even when he, the Indian, borrows from Christianity the idea of a Supreme and Universal Spirit, his tendency is to reduce Him to a local habitation and a bodily shape; and this tendency disappears only in tribes that have been long in contact with civilized white men. The primitive Indian, yielding his untutored homage to the One all-pervading and Omnipotent Spirit, is a dream of poets, rhetoricians, and sentimentalists."

11. 23-24. **Bark of willow.** The bark of the red willow was sometimes used alone for smoking. Sometimes it was mixed with the tobacco, the Indians thinking the flavor of the latter improved by the mixture.

1. 30. **Calumet.** A large pipe, commonly called by the



whites the pipe of peace, or the calumet, has always been a favorite article in the negotiation of treaties and the entertainment of strangers. The meaning was the same in all cases. It was an exchange and pledge of faith between the parties who joined in the smoking. In all parts of the country the calumet was much larger and handsomer than the ordinary pipe.— B. B. THATCHER, *Indian Traits*, p. 186. See also Schoolcraft's *Notes on the Iroquois*, p. 239, and Catlin's *Life among the Indians*, p. 82.

ll. 32-42. Probably the haze of Indian summer.

ll. 60-65. Representative Indian tribes. The locations, given in the vocabulary, are taken from the *Century Dictionary* to which the reader is referred for a fuller account of the names and movements of the tribes.

ll. 116-123. The prophecy of Hiawatha's coming.

## II. THE FOUR WINDS

l. 4. **Wampum.** Small shell beads, pierced and strung, used as money and for ornament by the North American Indians. All compacts were confirmed by the delivery of a string or belt of wampum. On occasions of great importance, the devices of the belts were suggestive of the substance of the compacts. The keeping of the wampum belts, the national records, was given to one or more old men of the tribe, whose duty it was to remember and interpret their meaning. See also *Century Dictionary*, the *New International Encyclopædia*, and Parkman's *Jesuits in North America*, Introduction.

ll. 45-47. An Indian hunter was always anxious to propitiate the animal he sought to kill. He has often been known

to address a wounded bear in a long harangue of apology. — PARKMAN.

ll. 123-128. This translation and union is somewhat similar to that of Perseus and Andromeda of Greek mythology.

l. 153. The story of Shingebis and Kabibonokka is an Ojibway legend. Schoolcraft relates it in his *The Indian in his Wigwam*, p. 85.

l. 237. Here we have another reference to the Indian summer, caused by the sighs of Shawondasee.

### III. HIAWATHA'S CHILDHOOD

ll. 64-65. The shores of Gitche Gumee. See note on Introduction.

l. 76. Linden cradle. The Indian cradle is an object of great pride with the Indian mother. In the lodges of those who can afford it, there is no article more showy than the full, round cradle. The frame is itself a curiosity. It consists of three pieces, — the vertebral board which supports the back, the hoop, or foot-board, which extends tapering up each side, and the arch, or bow, which springs from each side and protects the face and head. These are tied together with deer sinews or pegged. The whole structure is very light, and is carved with a knife by the men out of the linden or maple tree. Moss constitutes the bed of the infant. — SCHOOLCRAFT, *The Indian in his Wigwam*.

l. 90. Death-Dance of the spirits. Probably the Northern Lights, or Aurora Borealis.

l. 94. The broad, white road in heaven. The Milky Way.

l. 111. Wah-wah-taysee. The original of this song and the literal translation is found in *The Indian in his Wigwam*, SCHOOLCRAFT, p. 230.

l. 159. **Iagoo.** The Baron Munchausen or Jack Falstaff of our written literature. For some of his wonderful stories, see "Iagoo," *Hiawatha Legends*, p. 85.

l. 164. Their arrows are well made, barbed with iron, flint, or bone, and feathered. They are from two to two and one half feet long. — B. B. THATCHER.

l. 229. The drying or curing of the skins is done by the women mostly. An Indian may bring in a deer in the morning, and before bedtime his wife will have some moccasins made from the skin.

l. 231. For description of an Indian feast, see Parkman's *Jesuits in North America*, Introduction.

#### IV. HIAWATHA AND MUDJEKEEWIS

l. 233. **Keewaydin, the Northwest.** Called the Home Wind.

ll. 239-244. "The northern Indians," says Schoolcraft, "are in the habit of making frequent allusions to Manabozho and his exploits. 'There,' said a young Chippewa, pointing to some huge boulders of greenstone, 'are pieces of the rock broken off in Manabozho's contest with his father. This is the duck that Manabozho kicked. Under that rock Manabozho lost a beaver.'"

l. 257. **Falls of Minnehaha.** The name "Minnehaha" (Sioux, *Mini-haha*, laughing water) is borne by a picturesque cascade, about fifty feet high, in the Minnehaha River, a small stream flowing into the Mississippi at Minneapolis, Minnesota. This name is given to the heroine. Thus the hero has an Iroquois name, the heroine a Sioux name, while the poem itself is based upon Ojibway legends.

## V. HIAWATHA'S FASTING

ll. 9-15. Connected with the belief of Indians relating to spirits is a curious custom which Mr. Heckewelder, who observed it among all the tribes with which he was acquainted, calls the "initiation of boys." The main thing was to take them to the woods and there shut them up close, day and night, for some weeks in a pen made for this purpose, with lattice wire so as to admit a free passage of air. During this time no sustenance was allowed them but a decoction of certain herbs and roots. These perhaps had an intoxicating quality, but at all events the effect of the whole process was to render the patients stark and staring mad for the time.—B. B. THATCHER, *Traits of the Indians*. The hallucinations of this time are taken as divine inspiration, and thus have a great influence upon the future career. The discipline is also supposed to blot out from the mind of the young warrior the prejudice and follies of his childhood, and to fit him for acting a dignified and energetic part in his tribe. See also Parkman's *Jesuits in North America*.

l. 270. **Mondamin.** The Spirit's grain or berry. "The Ojibway Algonquins have a pretty story, in which the stalk in full tassel is represented as descending from the sky, under the guise of a handsome youth, in answer to the prayers of a young man at his fast of virility, or coming to manhood." The legend refers, of course, to the settling of the tribes, when, instead of depending upon "these things," they receive Mondamin, — Indian corn, — the gift of the Great Spirit. Schoolcraft calls this the Cereal Allegory of the West. He says the Indian is here taught that transformation can be effected only by labor

and perseverance. There is much beauty of fancy in describing the change. It is to be regretted that the savage does not seem to profit more by the lesson it inculcates.

## VI. HIAWATHA'S FRIENDS

ll. 6-7. **Chibiabos and Kwasind.** These two friends of Hiawatha, with Iagoo, the great story-teller, present a fine trio, representing history and literature, music and poetry, and perfect physical development.

l. 84. **His Manito.** "Each primitive Indian has his guardian manitou which counsels and protects him. This manito, beast, bird, or other object, animate or inanimate, appears to him in dreams during his fast. He thenceforth wears about him some portion of the object revealed in his dream, and this is called his 'medicine.'"

## VII. HIAWATHA'S SAILING

l. 6. **Cheemaun.** The tribes of the northern lakes build their canoes wholly of birch bark, with a little soft wood and pine gum, or boiled pitch, without a nail or bit of metal of any kind to confine the parts. The entire outside is bark. Where the edges of it come together at the bottom or along the sides, they are sewed very closely with a sort of vegetable thread called "wattap," made of roots, and the seam is plastered over with gum. — B. B. THATCHER, *Indian Traits*. See also *New International Encyclopædia*.

## VIII. HIAWATHA'S FISHING

l. 121. This legend reminds us of the Jewish story of Jonah, and the Norse story of Thor's fishing.

## IX. HIAWATHA AND THE PEARL-FEATHER

ll. 109-111. The Indians lighted a fire on the grave for four nights after the burial of a body, that being the time required for the journey to the Spirit-land. The Spirit must gather his own fuel and make his own fire if the duty was neglected by the friends, thus delaying him on his journey.

## X. HIAWATHA'S WOOING

l. 90. **Mats of flags and rushes.** Everywhere east of the Mississippi beautiful mats were woven from grass and rushes, and stained in bright colors from native dyes.

l. 139. **Wigwam made of deer-skin.** "The wigwam is generally of conical shape and formed of bark or mats, or now most often of skins, laid over poles, called lodge-poles, stacked on the ground and converging at the top, where is left an opening for the escape of smoke."

## XI. HIAWATHA'S WEDDING-FEAST

l. 1. **Pau-Puk-Keewis.** The Indian idea is that of a harum-scarum. He is regarded as a foil to Manabozho, with whom he is frequently brought into contact in aboriginal storycraft. — SCHOOLCRAFT.

l. 15. Pots, bowls, mortars, and pestles were fashioned from stone. Arrow-heads, knives, skin-dressers, sewing-awls, and fishing-hooks were frequently made from bone. Mortars, bowls, clubs, masks, and sacred images for ceremonial occasions were made of wood.

l. 31. **Pemican.** "Originally a preparation made by North

American Indians, consisting of the lean parts of venison dried by the sun or wind, and then pounded into a paste, with melted fat, and tightly pressed into cakes. It is now made of beef, especially for use in Arctic expeditions, being an easily preserved food, which keeps for a long time and contains the largest amount of nutriment in the smallest space."

l. 32. **Buffalo marrow.** Catlin says, "At a feast, chunks of this marrow-fat are cut off and placed in a tray or bowl with the pemican, and eaten together, forming a very good substitute for butter."

ll. 36-41. At an Indian feast the hosts did not partake of the food, but occupied themselves in serving the guests.

l. 51. **Beggar's Dance.** This may be the Begging Dance described in *Indian Traits*, by B. B. Thatcher, p. 52.

l. 65. **Pugasaing, the Bowl and Counters.** This is the principal game of hazard among the northern tribes. It is played with thirteen pieces hustled in a kind of wooden bowl. The game is very fascinating to some portions of the Indians. They stake at it their ornaments, weapons, clothing, canoes, horses, everything, in fact, that they possess; and have been known, it is said, to set up their wives and children. Of such desperate stakes I have seen no examples, nor do I think the game in common use. It is confined, rather, to certain persons who hold the relative rank of gamblers in Indian society—men who are not noted as hunters or warriors, or steady providers for their families.—SCHOOLCRAFT, *The Indian in his Wigwam*, pp. 188-190. Here is found a further description of the game, with crude illustrations of the thirteen pieces. It is suggested that pupils make these pieces according to their own conceptions received from the poem. Then, if desirable, compare them

with those given by Schoolcraft. Descriptions of this game and also of the game of Plum-stones are given in Parkman's *Jesuits in North America*.

ll. 109-118. Thus the sand-dunes of Lake Superior, or Nagow Wudjoo, are caused by the mad dance of Pau-Puk-Keewis.

ll. 151, 156, 160. The Indian year consisted of thirteen moons, each designated by a descriptive name, as the Moon of Strawberries, June.

l. 141. Littell's *Living Age*, Vol. XXV., p. 45, gives the original of this song.

ll. 230-240. Story-telling is one of the principal amusements of the long winter evenings among the Indians. But the tales must not be told in summer; since at that season, when all nature is full of life, the spirits are awake, and hearing what is said of them may take offence; whereas in winter they are fast sealed up in ice and snow, and no longer capable of listening.

## XII. THE SON OF THE EVENING STAR

This is a neat allegory and has a new interest in the association it gives to the name of Michilimackinac, or Mackinac, that island of the Lakes so picturesque, so full of romantic tradition, so marked by freaks of nature. — SCHOOLCRAFT.

l. 3. **The Red Swan.** Three brothers one day agreed that each was to go out and kill the animal he habitually hunted. Ojibwa, the youngest, had killed a bear and was beginning to skin it when suddenly the air around him was suffused with wonderful red light. He heard strange noises, and following these saw a beautiful red swan in a lake. Having shot all of his arrows at it in vain, he went home and got three magic arrows



left by his father. With the last of these he wounded the bird, which then flew away. He followed it, encountering many adventures on the way. The Red Swan he found to be the beautiful daughter of a magician, and he at last won her for his bride by recovering her father's cap of wampum from his enemies.

This story may be found in full in *The Indian Fairy Book* compiled from Schoolcraft's manuscripts.

l. 289. The Island of Michilimackinac, or Mackinac, in the Straits of Mackinac.

### XIII. BLESSING THE CORNFIELDS

ll. 25-31. It is well known that corn-planting and corn-gathering, at least among all the still *uncolonized* tribes, are left entirely to the females and children and a few superannuated old men. It is not generally known, perhaps, that this labor is not compulsory, and that it is assumed by the females as a just equivalent, in their view, for the onerous and continuous labor of the other sex in providing meats, and skins for clothing, by the chase, and in defending their villages against their enemies and keeping intruders off their territories. A good Indian housewife deems this a part of her prerogative, and prides herself to have a store of corn to exercise her hospitality, or duly honor her husband's hospitality, in the entertainment of the lodge guests. — SCHOOLCRAFT, *The Indian in his Wigwam*, p. 179.

ll. 36-65. A singular proof of this belief, in both sexes, of the mysterious influence of the steps of a woman on the vegetable and insect creation, is found in an ancient custom which

was related to me respecting corn-planting. It was the practice of the hunter's wife, when the field of corn had been planted, to choose the first dark or over-clouded evening to perform a secret circuit, *sans habillement*, around the field. For this purpose, she slipped out of the lodge in the evening, unobserved, to some obscure nook, where she completely disrobed. Then taking her *matchecota*, or principal garment, in one hand, she dragged it around the field. This was thought to insure a prolific crop, and to prevent the assault of insects and worms upon the grain. It was supposed they could not creep over the charmed line. — SCHOOLCRAFT, *The Indian in his Wigwam*.

l. 226. **Wagemin.** The literal meaning of the term is a mass or crooked ear of grain; but the ear of corn so called is a conventional type of a little old man pilfering ears of corn in a corn-field. This term is taken as the basis of the cereal chorus or corn song as sung by the Northern Algonquin tribes. It is coupled with the phrase Paimosaïd from the verb *pimosa* to walk. The ideas conveyed are he who walks at night to pilfer corn. — SCHOOLCRAFT, *The Indian in his Wigwam*.

#### XIV. PICTURE-WRITING

To serve in some degree the purpose of writing, the Indians have a very ingenious system of hieroglyphics, not indeed arranged by any rule of science, but suggested by necessity and common sense. For example, on a piece of bark or on a large tree from which the bark has been removed for the purpose, by the side of a path, they can and do give every necessary information to those who travel the same way. They will in that manner let them know that they were a war-party of so

many men, from such a place, of such a nation, etc., all of which is perfectly well understood by them at a single glance. — B. B. THATCHER, *Indian Traits*.

ll. 7-10. The priests formed societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonquins had three such grades, the wabeno, the meda, and the jossakeed, the last being the highest.

l. 23. **Totem.** "Among the Indians of North America a natural object, usually an animal, assumed as the token or emblem of a clan or family. The representation of the totem borne by an individual was often painted or figured in some way upon the skin itself, and upon his garments, utensils, etc."

#### XV. HIAWATHA'S LAMENTATION

l. 91. **Sacred Lodge.** The doctor often consulted the spirits to learn the cause and cure of the disease by a method peculiar to that family of tribes. He shut himself in a small conical lodge, and the spirits here visited him, manifesting their presence by a violent shaking of the whole structure. — PARKMAN.

ll. 96-97. The great knowledge of roots and herbs for the cure of disease popularly ascribed to the Indian is unwarranted. The apparent efficacy of the application was due, no doubt, to purity of blood as well as to their active habits.

#### XVI. PAU-PUK-KEEWIS

l. 28. **Ojeeg.** A group of stars in the northern hemisphere is called, by the Ojibways, Ojeeg Annung or the Fisher Stars. It

is believed to be identical with the group of the Plough. — SCHOOLCRAFT, *Algie Researches*.

### XVII. THE HUNTING OF PAU-PUK-KEEWIS

We are here reminded of the Hunting of Loki, the Norse Spirit of mischief.

### XVIII. THE DEATH OF KWASIND

l. 5. **Puk-Wudjies.** Hosts of a small fairylike creation, called Ininees, little men, or Puk-wudj Ininees, vanishing little men, inhabit cliffs and picturesque romantic scenes. — SCHOOLCRAFT, *Hiawatha Legends*, Introduction. Also p. 90.

ll. 20-21. **Nee-ba-naw-baigs.** Another class of marine or water-spirits, called Nebunnabaigs, occupy the rivers and lakes. There is an articulate voice in all varied sounds of the forests. Local manitos inhabit every grove, and hence the Indian is never alone. — SCHOOLCRAFT, *Hiawatha Legends*, Introduction.

ll. 28-33. Kwasind has but one vulnerable spot, like the Greek Achilles.

ll. 35-42. Like the Norse Baldur who could be harmed by the mistletoe only.

l. 105. Ever since this victory the Puk-wudj Ininee have made that point of rock a favorite resort. The hunters often hear them laugh and see their little plumes shake as they pass this scene on light summer evenings. — SCHOOLCRAFT, *Hiawatha Legends*.

### XIX. THE GHOSTS

ll. 50-59. It was a custom among the Indians to allow any one, friend, stranger, or enemy, to walk into the lodge, rest, and eat. Thus sacred did they hold the duties of hospitality.

ll. 195-204. Among the Chippewas of the North there is a custom to light a fire at night upon a newly made grave. This fire is renewed during four nights. Fire in their minds is regarded in some manner as we should view the opening of a door into the spiritual world. It is believed that its symbolical light is thus thrown on the path of the deceased to guide its footsteps through the darkling way to the land of the dead. — DRAKE, *Indian Tribes of the United States*.

## XXI. THE WHITE MAN'S FOOT

l. 186. The gift of prophecy enables Hiawatha to foretell the coming of the white man. Many Indian tribes are said to have believed in the coming of a white race, notably the Mexicans and Peruvians.

## XXII. HIAWATHA'S DEPARTURE

l. 59. Black-Robe was the Indian name for a Jesuit missionary, suggested by his clothing. Indian names generally are of this character; as, Crooked Hand and Flat Mouth.

ll. 71-93. Marquette and his company visited the Algonquins in 1673. They were well received in a manner meant to do them honor. The chief stood stark naked at the door of a large wigwam, holding up both hands as if to shield his eyes. Frenchmen, how bright the sun shines when you come to visit us! All our village awaits you; and you shall enter our wigwams in peace. So saying, he led them to his own wigwam. — PARKMAN, *La Salle and the Discovery of the Great West*.



## PRONOUNCING VOCABULARY OF PROPER NAMES



<p>Ād jī d̄au'mo, the red squirrel.          Ah deek', the reindeer.          Āh kō sē'wīn, fever.          Ah meek', the King of Beavers.          Ah'mo, the bee.          Āl gōn'quin, Al gōn'kin, a collective term for a group of tribes of North American Indians of the valleys of the Ottawa River and of the northern tributaries of the St. Lawrence to near Quebec.          — <i>Century Dictionary</i>.          Ān nē mē'kee, the thunder.          Ā pūk'w̄a, a bulrush.          Bā im w̄a'w̄a, the sound of thunder.          Bē m̄ah'gūt, the grape vine.          Bē'nā, the pheasant.</p>	<p>Big-Sea-Water, Lake Superior.          Black'feet, a tribe of North American Indians.          Bū kā dā'win, a famine.          Cá m̄an'cheş, a tribe of North American Indians formerly neighbors of the Shoshoni in Wyoming.          Chee maun', a birch canoe.          Chēt ō wāik', the plover.          Chī bī a'bōs, a musician; friend of Hiawatha; ruler in the Land of Spirits.          Chōc'taws, a tribe of North American Indians whose chief habitat in prehistoric times was the middle and north of Mississippi valley.          Crows, a tribe of the Hidatsa</p>
---	---

- division of North American Indians, now on the Crow reservation in Montana.
- Dà cō'tah, a division of the Siouan stock of North American Indians. This reference is probably to the Sioux.
- Da hīn'dá, the bullfrog.
- Dead Man's Moccasin Leather, a fungus.
- Dēl'á wares, a division of North American Indians. They formerly occupied the valley of the Delaware River in Pennsylvania, and the greater part of New Jersey and Delaware.
- Dūsh kwō nē'shě or Kwō nē'shě, the dragon-fly.
- Ē'sá, shame upon you.
- Ēs cō nā'bá, a river in northern Michigan.
- Evening Star, Venus.
- Ē wā ye ā', a lullaby.
- Face-in-a-Mist, nephew of Iagoo.
- Fox'es, a tribe of North American Indians, first found in Wisconsin, extending to Lake Superior.
- Ghee'zis, Gee'zīs, the sun.
- Ĝīt'chē Gū'mee, the Big-Sea-Water, Lake Superior.
- Ĝīt'chē Mǎn'i tō, the Great Spirit; the Master of Life.
- Gūsh kē wāu', the darkness.
- Hi au ha', hi ō ha'.
- Hī á wā'thá, the prophet; the teacher; son of Mudjeeewis, the West-Wind, and Wenonah, daughter of Nokomis. (Longfellow is said to have used Hē á wā'thá.)
- Hu'rons, a tribe of North American Indians. When first known, they occupied a narrow territory between Georgian Bay and Lake Simcoe in Ontario. Later they spread along the south and west shores of Lake Erie.
- I a'goo (Ē ā'gōō), a great boaster and story-teller.



- Īnĭn'ē wūg, men or pawns in the Game of the Bowl.
- Īsh koo dah', fire ; a comet.
- Jee'bī, a ghost ; a spirit.
- Jōss'á keed, a prophet.
- Kā'bē yūn, the West-Wind.
- Ká bī bō nōk'ká, the North-Wind.
- Kāgh, the hedgehog.
- Kā'gō, do not.
- Kah gāh gee', the raven.
- Kaw, no.
- Ká ween', no indeed.
- Kāy ōshk', the sea-gull.
- Kee'gō, a fish.
- Kee wāy'dīn, the Northwest-Wind ; the Home-Wind.
- Kēn a'beek, a serpent.
- Keneu (kēn ū'), a great war-eagle.
- Kēn ō'zhá, the pickerel.
- Kō'kō-kō'hō, the owl.
- Kūn tás soo', the Game of Plum-stones.
- Kwā'sīnd, the Strong Man.
- Kwō-nē'shē or Dūsh-kwō-nē'-shē, the dragon-fly.
- Mahn ah bē'zee, the swan.
- Māng, the loon.
- Mahn-gō-tāy'see, loon-hearted ; brave.
- Mah nō mō'nee, wild rice.
- Mā'ma, the woodpecker.
- Man'dans, one of the Siouan divisions of North American Indians.
- Mān'í to, Guardian Spirit.
- Mās kēn ō'zhá, the pike.
- Mē'dá, a medicine-man.
- Mē dá'min, the art of healing.
- Mee nah'gā, the blueberry.
- Mēg ís sōg'wōn, the great Pearl-Feather, a magician, and the Manito of Wealth.
- Mēsh í nāu'wā, a pipe-bearer.
- Mín jē kāh'wūn, Hiawatha's mittens.
- Mín nē há'há, Laughing Water ; a waterfall on a stream running into the Mississippi between Fort Snelling and the Falls of St. Anthony.
- Mín nē há'há, Laughing Water ; wife of Hiawatha.
- Mín nē wā'wā, a pleasant sound, as of the wind in the trees.

- Mis hē Mō'kwá, the Great Bear.
- Mish ē Nah'má, the Great Sturgeon, King of Fishes.
- Mis kō deed', the Spring Beauty; the Claytonia Virginica.
- Mis sis sīp'pi River, the largest river of North America.
- Mit chē Man'i tō, the Spirit of Evil.
- Mō'hawks, a tribe of North American Indians. Their villages were along the Mohawk River, New York, but they claimed vast territory to the north and south.
- Mōn dā'mīn, Indian corn.
- Moon of Bright Nights, April.
- Moon of Leaves, May.
- Moon of Strawberries, June.
- Moon of Falling Leaves, September.
- Mountains of the Prairie, *Coteau des Prairie* (kō'tō da prā'rī).
- Mūd jē kee'wīs, the West-Wind, father of Hiawatha.
- Mūd wāy-āush'ká, the sound of waves on a shore.
- Mūsh kō dā'sá, the grouse.
- Mūs'kō day, the meadow.
- Nā'gōw Wūd'jō, the Sand Dunes of Lake Superior.
- Nah'má, the sturgeon.
- Nah má-wūsk', the spearmint.
- Naked Bear, the "Great Bear of the mountains," the bugbear among the Indians.
- Nā wā dā'há, the singer.
- Nee-bá-naw'bāigs, water spirits.
- Nē nē moo'shá, sweetheart.
- Nē pāh'wīn, sleep.
- Nō kō'mīs, a grandmother; mother of Wenonah.
- Nō'sá, my father.
- Nūsh'ká, look! look!
- Ō dāh'mīn, the strawberry.
- Ō jeeg', the Summer-Maker.
- Ō jīb'wāys, or Chīp'pe wās, a large tribe of North American Indians. Their former range was along Lakes Huron and Superior, and extended west across northern Minnesota to the Turtle Mountains of North Dakota.
- Ō ká hāh'wīs, the fresh-water herring.

- O'má hās, a tribe of North American Indians now in eastern Nebraska.
- Ō mē'mě, the pigeon.
- Ō nā'gōn, a bowl.
- Ōn á wāy', awake.
- Ō pē'chee, the robin.
- Ōs sē'ō, Son of the Evening Star.
- Ō wāis' sá, the bluebird.
- Ō wee nee', wife of Osseo.
- Ō zá wā'beek, a round piece of brass or copper in the Game of the Bowl.
- Pah-pūk-kee'ná, the grasshopper.
- Pai mo said' (pí mo sěd'), a thief of cornfields.
- Pāu'gŭk, Death.
- Paŭ-pūk-kee'wís, the handsome Yenadizze, the Storm Fool.
- Paŭ wā'ting, Sault Sainte Marie.
- Pawnees', a confederacy of North American Indians. Its habitat was formerly in Nebraska and Kansas.
- Pearl-Feather, the magician; manito of wealth and wampum.
- Pē'bō ǎn, Winter.
- Pēm'í cǎn, meat of the deer or buffalo dried and pounded.
- Pěz hē kee', the bison.
- Pĭsh nē kŭh', the brant.
- Pō nē'máh, the land of the Hereafter.
- Pū gā sāing', Game of the Bowl.
- Pŭg gā wāu'gŭn, a war club.
- Pŭk wā'ná, the smoke of the Peace-Pipe.
- Pŭk-Wŭdj'ies, pygmies; little wild men of the woods.
- Red Pipe-stone Quarry, located in Pipestone County, in southwestern Minnesota.
- Rocky Mountains, the most important mountain system in North America.
- Sāh-sāh-jě'wŭn, rapids.
- Sah'wá, the perch.
- Sěb ō wĭsh'á, the brook.
- Sěg wŭn', Spring.
- Shā'dá, the pelican.
- Shah bō'mĭn, the gooseberry.

Shah-shah, long ago.

Shạu gō dā'yá, a coward.

Shạw gá shee', the craw-fish.

Shạ wǒn dā'see, the South-Wind.

Shạw-shạw, the swallow.

Shěsh'ěb wǔg, ducks ; pieces in the Game of the Bowl.

Shǐn'gē bǐs, the diver or grebe.

Shō'shōn iěs, the most northernly division of the Shoshonean stock of North American Indians. The Snake River region of Idaho was their chief seat.

Shō wāin' nē mē'shǐn, pity me.

Shụh-shụh'gah, the blue heron.

Sōan ge tǎ'ha, strong-hearted.

Sụb bē kǎ'shě, the spider.

Sug ge'ma (sū je'ma), the mosquito.

Tǎm'ar ack, the larch tree.

Tǎ quǎ mē'nạw, a river in northeastern Michigan.

Tǎ wǎ sěn'tha, Vale of, in Albany County, New York. Now called Norman's Kill.

Tō'tēm, family coat-of-arms among the Indians.

Tus ca loo'sa (tǔs ká lōō'sá).

Grove of, a part of Alabama, so named from a chief defeated by De Soto in 1540.

Ụgh, yes.

Ū gụd wạsh', the sunfish.

Ụnk tá hee', the God of Water.

Wạ bǎs'sō, the rabbit; the North.

Wạ bē'nō, a magician ; a juggler.

Wạ bē'nō-wǔsk, yarrow.

Wạ'bǔn, the East-Wind.

Wạ'bǔn An'nǔng, the Star of the East, the Morning Star.

Wǎ'gē mǐn, the thief of corn-fields.

Wǎhō nō'mǐn, a cry of lamentation.

Wạh-wạh-tǎy'see, the firefly.

Wạm'pǔm, beads of shell.

Wạu bē wǎ'ǒn, a white skin wrapper.

Wạ'wạ, the wild goose.

Waw'beek, a rock.

Wạw-bē-wạ'wạ, the white goose.

Wạ wǒn āis' sá, the whippoorwill.

Wāy wāy'.

Wāy-mũk-kwá'ná, the caterpillar.

Wāy wạs'sĩ mō, the lightning.

Wěn'dĩ gōes, the giants.

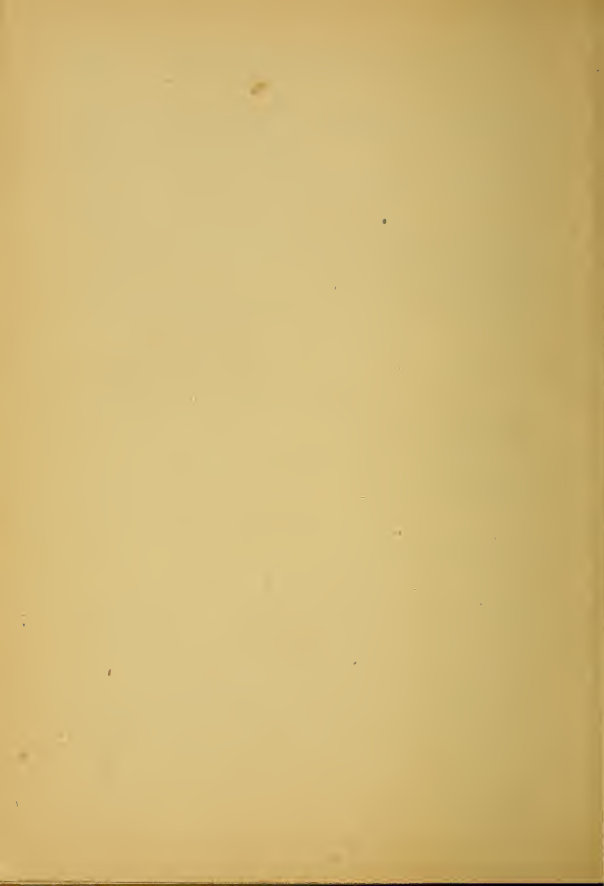
Wě nō'náh, Hiawatha's mother, daughter of Nokomis.

White man's foot, the common

plantain, so called by the Indians because it advances into the wilderness with the white settlers.

Wỹ ǒ'mĩng, in northern Pennsylvania, the scene of a terrible massacre in 1778.

Yěn à dĩz'zě, an idler and gambler; an Indian dandy.



## INDEX TO NOTES

---

- Bark of willow, 228.  
Beggar's dance, 235.  
Black-Robe, 241.  
Blessing the cornfields, 237.  
Buffalo marrow, 235.  
Burial custom, 234.
- Calumet, 228.  
Cheemaun, 233.  
Chibiabos, 233.  
Corn-planting, 237.  
Curing skins, 231.
- Death-Dance, 230.  
Death of Kwasind, 240.
- Fasting, 232.  
Funeral custom, 241.
- Ghosts, 240.  
Gitche Gumee, 230.
- Gitche Manito, 228.  
Grand Sable, 227.
- Haze and vapor, 229.  
Hiawatha's prophecy, 241.  
Hiawatha's welcome, 241.  
Hunting of Pau-Puk-Keewis,  
240.
- Indian feast, 235.  
Indian hunter, 229.  
Indian summer, 229.  
Indian tribes, 229.  
Indian year, 236.
- Jossakeed, 239.
- Kabibonokka, 230.  
Keewaydin, 231.  
Kwasind, 233.
- Lamentation, 239.  
Linden cradle, 230.

- Manabozho, 231.  
Manito, 233.  
Mats, 234.  
Meda, 239.  
Michilimackinac, 237.  
Milky Way, 230.  
Minnehaha Falls, 231.  
Mondamin, 232.  
Mountains of the prairie, 227.  
Nagow Wudjoo, 236.  
Nahma, 234.  
Nee-ba-naw-baigs, 240.  
Ojeeg, 239.  
Onaway, 236.  
Pau-Puk-Keewis, 239.  
Pemican, 234.  
Pictured Rocks, 227.  
Picture-writing, 238.  
Pugasaing, 235.  
Puk-Wudjies, 240.  
Red Pipe-stone, 228.  
Red Swan, 236.  
Sacred Lodge, 239.  
Shingebis, 230.  
Story-telling, 236.  
Totem, 239.  
Wabeno, 239.  
Wabun, 229.  
Wagemin, 238.  
Wah-wah-taysee, 230.  
Wampum, 229.  
White man's foot, 241.



MACMILLAN'S  
POCKET SERIES OF ENGLISH  
CLASSICS

UNIFORM IN SIZE AND BINDING

Cloth - - - - - 25 Cents Each

---

**B. A. Heydrick, State Normal School, Millersville, Pa.**

"I know of no edition that can compare with yours in attractiveness and cheapness. So far as I have examined it the editor's work has been judiciously performed. But well-edited texts are easy to find: you have done something new in giving us a beautiful book, one that will teach pupils to love and care for books; and, which seems to me quite as important, you have made an edition which does not look 'school-booky.'"

**Oscar D. Robinson, Principal High School, Albany, N.Y.**

"The books possess all the excellences claimed for them,—scholarly annotation, convenience of form, beautiful open pages, attractive binding, and remarkably low price. I shall take pleasure in recommending them for use in our school."

**S. H. Bundell, Principal Girls' High School, Lancaster, Pa.**

"The publishers may justly be proud of the clear type, convenient size, and beautiful binding of the book."

**George McK. Bain, Principal High School, Norfolk, Va.**

"Handsome volumes for school use I have never seen. They are well edited, clearly printed, and beautifully bound, while the price is remarkably low."

**Professor Charles M. Curry, Indiana State Normal School.**

"You have hit upon a splendid form for this series, and the price will certainly attract the attention of any one who has been looking for good material at a 'good' price."

**C. N. Kendall, Superintendent of Schools, Indianapolis.**

"The form in which you send out these little volumes is very attractive."

---

THE MACMILLAN COMPANY

64-66 FIFTH AVENUE, NEW YORK

## ENGLISH CLASSICS

---

- Addison's *Sir Roger de Coverley*. Edited by ZELMA GRAY.
- Browning's *Shorter Poems*. Edited by FRANKLIN T. BAKER.
- Mrs. Browning's *Poems (Selections from)*. Edited by HELOISE E. HERSHEY.
- Burke's *Speech on Conciliation*. Edited by S. C. NEWSOM.
- Byron's *Child Harold*. Edited by A. J. GEORGE.
- Byron's *Shorter Poems*. Edited by RALPH HARTT BOWLES.
- Carlyle's *Essay on Burns, with Selections*. Edited by WILLARD C. GORE.
- Chaucer's *Prologue to the Book of the Tales of Canterbury, the Knight's Tale, and the Nun's Priest's Tale*. Edited by ANDREW INGRAHAM.
- Coleridge's *The Ancient Mariner*. Edited by T. F. HUNTINGTON.
- Cooper's *Last of the Mohicans*. Edited by W. K. WICKES.
- Cooper's *The Deerslayer*.
- De Quincey's *Confessions of an English Opium Eater*. Edited by ARTHUR BEATY.
- Dryden's *Palamon and Arcite*. Edited by PERCIVAL CHUBB.
- Early American *Orations, 1760-1824*. Edited by LOUIE R. HELLER.
- Epoch-making Papers in United States History*. Edited by M. S. BROWN.
- Franklin's *Autobiography*.
- George Eliot's *Silas Marner*. Edited by E. L. GULICK.
- Goldsmith's *Vicar of Wakefield*. Edited by H. W. BOYNTON.
- Hawthorne's *Twice-Told Tales*. Edited by R. C. GASTON.
- Irving's *Alhambra*. Edited by ALFRED M. HITCHCOCK.
- Irving's *Life of Goldsmith*. Edited by GILBERT SYKES BLAKELY.
- Irving's *Sketch Book*.
- Jonathan Edwards' *Sermons (Selections from)*. Edited by Professor H. N. GARDINER.
- Longfellow's *Evangeline*. Edited by LEWIS B. SEMPLE.
- Lowell's *Vision of Sir Launfal*. Edited by HERBERT E. BATES.
- Macaulay's *Essay on Addison*. Edited by C. W. FRENCH.
- Macaulay's *Essay on Clive*. Edited by J. W. PEARCE.
- Macaulay's *Essay on Johnson*. Edited by WILLIAM SCHUYLER.
- Macaulay's *Essay on Milton*. Edited by C. W. FRENCH.
- Macaulay's *Essay on Warren Hastings*. Edited by Mrs. M. J. FRICK.

## ENGLISH CLASSICS

---

- Milton's *Comus*, *Lycidas*, and Other Poems. Edited by ANDREW J. GEORGE.
- Milton's *Paradise Lost*. Books I and II. Edited by W. I. CRANE.
- Palgrave's *Golden Treasury of Songs and Lyrics*.
- Plutarch's *Lives of Cæsar, Brutus, and Antony*. Edited by MARTHA BRIER.
- Poe's Poems. Edited by CHARLES W. KENT.
- Poe's Prose Tales (Selections from).
- Pope's *Homer's Iliad*. Edited by ALBERT SMYTH.
- Ruskin's *Sesame and Lilies*, and *King of the Golden River*. Edited by HERBERT E. BATES.
- Scott's *Ivanhoe*. Edited by ALFRED M. HITCHCOCK.
- Scott's *Lady of the Lake*. Edited by ELIZABETH A. PACKARD.
- Scott's *Lay of the Last Minstrel*. Edited by RALPH H. BOWLES.
- Scott's *Marmion*. Edited by GEORGE B. AITON.
- Shakespeare's *As You Like It*. Edited by CHARLES ROBERT GASTON.
- Shakespeare's *Hamlet*. Edited by L. A. SHERMAN.
- Shakespeare's *Julius Cæsar*. Edited by GEORGE W. HUFFORD and LOIS G. HUFFORD.
- Shakespeare's *Merchant of Venice*. Edited by CHARLOTTE W. UNDERWOOD.
- Shakespeare's *Macbeth*. Edited by C. W. FRENCH.
- Shakespeare's *Twelfth Night*. Edited by EDWARD P. MORTON.
- Shelley and Keats (Selections from). Edited by S. C. NEWSOM.
- Southern Poets (Selections from). Edited by W. L. WEBER.
- Spenser's *Faerie Queene, Book I*. Edited by GEORGE ARMSTRONG WAUCHOPE.
- Stevenson's *Treasure Island*. Edited by H. A. VANCE.
- Tennyson's *The Princess*. Edited by WILSON FARRAND.
- Tennyson's *Idylls of the King*. Edited by W. T. VLYMEN.
- Tennyson's *Shorter Poems*. Edited by CHARLES READ NUTTER.
- John Woolman's *Journal*.
- Wordsworth's *Shorter Poems*. Edited by EDWARD FULTON.
- Old English Ballads. Edited by Professor WILLIAM D. ARMES.
- Kingsley's *The Heroes*. Edited by CHARLES A. MCMURRY.

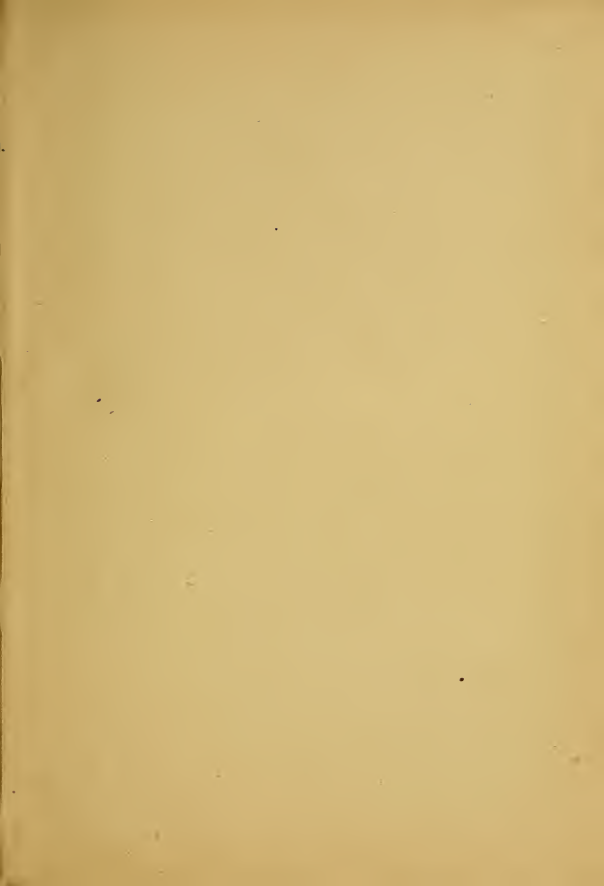
## ENGLISH CLASSICS

---

- Macaulay's Lays of Ancient Rome and Other Poems. Edited by  
FRANKLIN T. BAKER.
- Swift's Gulliver's Travels. Edited by CLIFTON JOHNSON.
- The Arabian Nights' Entertainments. Edited by CLIFTON JOHNSON.
- Keary's Heroes of Asgard. Edited by CHARLES A. MCMURRY.
- Hawthorne's Grandfather's Chair. Edited by CHARLES A. MCMURRY.
- Longfellow's Courtship of Miles Standish. Edited by HOMER P. LEWIS.
- Grimm's Fairy Tales. Selected and edited by JAMES H. FASSETT.
- Defoe's Robinson Crusoe. Edited by CLIFTON JOHNSON.
- Out of the Northland. Stories from the Northern Myths. By EMILIE  
KIP BAKER.
- Scott's The Talisman. Edited by FREDERICK TRENDLY.
- Scott's Quentin Durward. Edited by ARTHUR L. ENO.
- Homer's Iliad (abridged). Done into English by ANDREW LANG, WAL-  
TER LEAF, and ERNEST MYERS.
- Homer's Odyssey (abridged). Done into English by S. H. BUTCHER  
and ANDREW LANG.
- Carroll's Alice's Adventures in Wonderland. (Illustrated.) Edited by  
CHARLES A. MCMURRY.
- Dickens's A Christmas Carol and the Cricket on the Hearth. Edited by  
JAMES M. SAWIN.
- Hawthorne's Wonder-Book. Edited by L. E. WOLFE.
- Carlyle's Heroes and Hero Worship.
- Church's The Story of the Iliad.
- Church's The Story of the Odyssey.
- Hawthorne's The House of the Seven Gables. Edited by CLYDE FURST.
- Arnold's Sohrab and Rustum and other Poems. Edited by JUSTUS  
COLLINS CASTLEMAN.
- Andersen's Danish Fairy Legends and Tales. (Translated.) Edited  
by SARAH C. BROOKS.
- Longfellow's Hiawatha. Edited by ELIZABETH J. FLEMING.

THE MACMILLAN COMPANY

64-66 FIFTH AVENUE, NEW YORK



LIBRARY OF CONGRESS



0 015 971 485 8