

# The Song of Hiawatha

Henry Wadsworth Longfellow



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# **The Song of Hiawatha**

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# Introductory Note



The Song of Hiawatha is based on the legends and stories of many North American Indian tribes, but especially those of the Ojibway Indians of northern Michigan, Wisconsin, and Minnesota. They were collected by Henry Rowe Schoolcraft, the renowned historian, pioneer explorer, and geologist. He was superintendent of Indian affairs for Michigan from 1836 to 1841.

Schoolcraft married Jane, O-bah-bahm-wawa-ge-zhe-go-qua (The Woman of the Sound Which the Stars Make Rushing Through the Sky), Johnston. Jane was a daughter of John Johnston, an early Irish fur trader, and O-shau-gus-coday-way-qua (The Woman of the Green Prairie), who was a daughter of Waub-o-jeeg (The White Fisher), who was Chief of the Ojibway tribe at La Pointe, Wisconsin.

Jane and her mother are credited with having researched, authenticated, and compiled much of the material Schoolcraft included in his *Algic Researches* (1839) and a revision published in 1856 as *The Myth of Hiawatha*. It was this latter revision that Longfellow used as the basis for *The Song of Hiawatha*.

Longfellow began *Hiawatha* on June 25, 1854, he completed it on March 29, 1855, and it was published November 10, 1855. As soon as the poem was published its

popularity was assured. However, it also was severely criticized as a plagiary of the Finnish epic poem Kalevala. Longfellow made no secret of the fact that he had used the meter of the Kalevala; but as for the legends, he openly gave credit to Schoolcraft in his notes to the poem.

I would add a personal note here. My father's roots include Ojibway Indians: his mother, Margaret Caroline Davenport, was a daughter of Susan des Carreaux, O-gee-em-a-qua (The Chief Woman), Davenport whose mother was a daughter of Chief Waub-o-jeeg. Finally, my mother used to rock me to sleep reading portions of Hiawatha to me, especially:

"Wah-wah-taysee, little fire-fly,  
Little, flitting, white-fire insect  
Little, dancing, white-fire creature,  
Light me with your little candle,  
Ere upon my bed I lay me,  
Ere in sleep I close my eyelids!"

Woodrow W. Morris  
April 1, 1991

## **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,  
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,  
"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  
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."

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,  
In the lodges of the beaver,  
In the hoofprint of the bison,  
In the eyry of the eagle!

"All the wild-fowl sang them to him,  
In the moorlands and the fen-lands,  
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!"

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.

"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,  
And beyond them stood the forest,  
Stood the groves of singing pine-trees,  
Green in Summer, white in Winter,  
Ever sighing, ever singing.

"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,  
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,  
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,  
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,  
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  
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,  
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;--  
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  
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,  
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!

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!

I

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  
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  
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!"

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  
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,  
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,  
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,  
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,  
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,  
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  
Said: "Behold it, the Pukwana!  
By the signal of the Peace-Pipe,  
Bending like a wand of willow,  
Waving like a hand that beckons,  
Gitche Manito, the mighty,  
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,  
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,  
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,  
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,  
In their hearts the feuds of ages,  
The hereditary hatred,

The ancestral thirst of vengeance.

Gitche Manito, the mighty,  
The creator of the nations,  
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!

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  
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,  
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,  
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:

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,  
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.

"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,  
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,  
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,  
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,  
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  
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,  
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,  
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,  
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,  
Vanished from before their faces,  
In the smoke that rolled around him,  
The Pukwana of the Peace-Pipe!





**II**

**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,  
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,  
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.

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,  
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,  
Out of which the heavy breathing  
Warmed the hands of Mudjekeewis.

Then he swung aloft his war-club,  
Shouted loud and long his war-cry,  
Smote the mighty Mishe-Mokwa  
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,  
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,  
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  
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,  
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,  
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,  
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.

"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  
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  
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 Shawondasee,  
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  
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.

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  
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,  
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  
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.  
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,  
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,  
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

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,  
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,  
Stained the leaves with red and yellow;  
He it was who sent the snow-flake,  
Sifting, hissing through the forest,  
Froze the ponds, the lakes, the rivers,  
Drove the loon and sea-gull southward,  
Drove the cormorant and curlew  
To their nests of sedge and sea-tang  
In the realms of Shawondasee.

Once the fierce Kabibonokka  
Issued from his lodge of snow-drifts  
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,  
Over frozen lakes and moorlands.

There among the reeds and rushes