

**Chapter 1 : Hiawatha the Unifier - An Iroquois Legend.**

*Find industry contacts & talent representation. Access in-development titles not available on IMDb. Get the latest news from leading industry trades.*

Although the legendary Hiawatha is usually cited as a member of the Mohawk tribe, some Iroquois traditions hold that he belonged to the Onondaga tribe. Given the uncertainty about his tribal affiliation, it has been suggested that the legendary Hiawatha is in fact a composite of several historical personages. The founding of the confederacy and the time of Hiawatha have been assigned to sometime between the late 14th to the early 17th century. They were a fierce, warlike tribe whose members frequently sought to subdue neighboring tribes by attacking them. According to a traditional Iroquois legend recounted in Arthur C. When his tribal council gathered Dekanawida spoke out against these incessant battles, pointing out that all the Mohawk warriors would eventually lose their lives if such warfare continued. Reaching the shore of a lake, he paused to rest. As he reflected, Dekanawida heard the paddling of a canoe in the lake. Looking up, he saw a man fishing for periwinkle shells by dipping his basket into the shallow water of the lake. Paddling to shore with a canoe full of quahog or round clam shells, the canoeist built a fire and proceeded to shape the shells into wampum beads. Varying in color from white to purple, these half-inch-long wampum bead were strung in patterns on elm fiber or sinew thongs and worn as belts. As he finished each belt, the canoeist touched the shells and spoke. After the man had made the last of his wampum belts, Dekanawida announced his own presence, and the canoeist introduced himself as Hiawatha. Dekanawida asked Hiawatha about the wampum belts, and the canoeist explained that they represented the rules of life and good government. The white shells signify truth, peace, and good will, he explained, while the black shells stand for hatred, war, and an evil heart. Hiawatha went on to explain that the string in which black shells alternate with white indicates that peace should exist between tribes, while the string with white on the end and black in the middle means that wars must end and peace should be declared. Tribes speaking the same language should stop fighting each other, he realized, and instead unite against their common enemies. Hiawatha explained to Dekanawida that he had tried to share his philosophy with Chief Tadadaho of the Onondaga tribe, but that Tadadaho had forced him to leave. That was why he now professed his laws in seclusion, at the lake where Dekanawida now found him. Dekanawida asked Hiawatha to return with him to his Mohawk village, and the two traveled east. After reaching his village, Dekanawida called a tribal council to listen to Hiawatha. Finally the two men journeyed to the Onadaga and confronted Chief Tadadaho. Although the evil spirits possessing Tadadaho hung from his head as serpents, Dekanawida and Hiawatha bravely followed. Hiawatha assured Tadadaho he would be allowed to be the head chief of the Iroquois Confederacy if he promised to govern in accord with their philosophy of peace, at which Tadadaho relented and joined the confederacy. Dekanawida and Hiawatha also visited the Seneca and other tribes to the west, but only the Seneca agreed to join the Iroquois Confederacy. The longhouse is symbolic of the political structure of the confederacy. A long, narrow dwelling of over 10 feet wide and up to feet long, it housed many families. At both ends were doors, while shelves for sleeping or storage ran along each side. Families in the longhouse lived in segmented units, and adjoining families shared a fire in the center aisle. Each nation in the confederacy was represented symbolically: As keepers of the longhouse doors, the Seneca and Mohawk were expected to watch for potential danger on their fronts. Dekanawida was given the honorary title "Pine Tree" because, according to tradition, he had a dream in which an evergreen tree grew so tall that it reached the heavens. The five supporting roots of the tree represented the five members of the confederacy. Another tradition holds that when the confederacy was founded a pine tree was uprooted and tomahawks, bows and arrows, armor, shields, and clubs were thrown into the hole where it had stood. In honor of Pine Tree, an Iroquois warrior who demonstrated particular courage became a member of the Pine Tree Society. Scholars trace its origins to sometime between and , when the tribes came together primarily as a means of preserving peace. The Confederacy consisted of a grand council of chiefs or sachems made up 9 Mohawk chiefs, 8 Oneida chiefs, 14 Onondaga chiefs, 10 Cayuga chiefs, and 8 Seneca chiefs; the Tuscarora nation, which would not join the confederacy until , would be represented by the Oneida. All decisions were required

to be unanimous, and if a unanimous decision could not be reached nations were allowed to act on their own. The confederacy existed only to mediate disputes among tribes, not within them. It had no police powers, so could not enforce its decisions, and had no power to tax its members. The position of chief was hereditary, with appointments made for life by the women in the matriarchal Iroquois society. If the chief performed less than satisfactorily, the individual was given three chances to reform before being removed from office. Setting the value of a human life at ten strings of wampum, the confederacy compensated a bereaved family in the case of murder with the price of its lost member as well as the price for the murderer, who was required to forfeit his or her life to the bereaved family. The Great Law had the desirable effect of bringing to a close many longstanding feuds between families. By 1614, at which time the Iroquois Confederacy was functioning, French traders had made their way into the St. Lawrence Valley. The confederacy doubtless had concerns about the French presence among the five nations. Now joined together, the united tribes were able to present a united defense against this new threat, as well as against hostile and longstanding threats such as the Algonquians. Their unity also guarded them against the risk of famine and other natural disasters. The Algonquian and other hostile tribes to the south, after being repeatedly repulsed and then attacked by the five united Iroquois nations, were eventually forced to ally themselves with European colonists. The Confederacy meanwhile sought to bring other tribes within its structure. However, they failed to unite against the Americans following the Revolutionary War that followed, and by the time the Iroquois confederacy was all but obsolete. Even so, the tradition of the tribal confederacy greatly impressed subsequent historians, some viewing it as a forerunner of the U.S. Some scholars even speculated that the tribal Confederacy would have eventually dominated the Atlantic coast tribes had it not met resistance from European-born whites. In this capacity he looked after the wampum belts with patterns representing the Great Law and the confederacy as well as those patterned in ways assigned by the council to remind the Iroquois of treaties, important personages, and other noteworthy things. Wampum belts were also carried to various villages to announce a decision reached by the Grand Council of Chiefs. When a particular wampum belt lost its significance, it could be assigned a new meaning. Among the Iroquois, wampum did not serve as a currency of exchange. The traditions established by Hiawatha continue to be honored by the Iroquois into the 21st century. When a new leader is selected to head the chiefs of the Grand Council he takes the name Tadadaho, and the chief who takes the position of Keeper of the Wampum assumes the name Hiawatha. Observance of this tradition reminds members of the Confederacy of its origins. The original wampum belt representing Hiawatha was removed from the tribe but was eventually returned to the Onondaga by the New York State Museum in Albany. The unplanned result created a century and a half of historical confusion before the traditions of Native Americans came under renewed scrutiny by revisionist historians late in the 20th century. Books Edmonds, Margot, and Ella E. Clark, *Voices of the Winds*, Facts on File,

*Watch The Legend of Hiawatha online for Free in HD/High Quality. Our players are mobile (HTML5) friendly, responsive with ChromeCast support. Our players are mobile (HTML5) friendly, responsive with ChromeCast support.*

Minnehaha , by Edmonia Lewis , marble, , collection of the Metropolitan Museum of Art The poem was published on November 10, , by Ticknor and Fields and was an immediate success. In , Longfellow calculated that it had sold 50, copies. The Song presents a legend of Hiawatha and his lover Minnehaha in 22 chapters and an Introduction. Hiawatha is not introduced until Chapter III. Shingebis repels him by burning firewood, and then in a wrestling match. A third brother, Shawondasee, the South Wind, falls in love with a dandelion, mistaking it for a golden-haired maiden. Nokomis gives birth to Wenonah, who grows to be a beautiful young woman. Nokomis warns her not to be seduced by the West Wind Mudjekeewis but she does not heed her mother, becomes pregnant and bears Hiawatha. In the ensuing chapters, Hiawatha has childhood adventures, falls in love with Minnehaha, slays the evil magician Pearl-Feather, invents written language, discovers corn and other episodes. Minnehaha dies in a severe winter. Hiawatha and the chiefs accept the Christian message. Hiawatha bids farewell to Nokomis, the warriors, and the young men, giving them this charge: Folkloric and ethnographic critiques[ edit ] Longfellow used Henry Rowe Schoolcraft as a source of Native American legend. Broilo in German tracked down "chapter and verse" for every detail Longfellow took from Schoolcraft. Intentionally epic in scope, The Song of Hiawatha was described by its author as "this Indian Edda ". It was Longfellow who fully realized for mid-nineteenth century Americans the possibility of [the] image of the noble savage. He had available to him not only [previous examples of] poems on the Indian He saw how the mass of Indian legends which Schoolcraft was collecting depicted noble savages out of time, and offered, if treated right, a kind of primitive example of that very progress which had done them in. Thus in Hiawatha he was able, matching legend with a sentimental view of a past far enough away in time to be safe and near enough in space to be appealing, fully to image the Indian as noble savage. For by the time Longfellow wrote Hiawatha, the Indian as a direct opponent of civilization was dead, yet was still heavy on American consciences The tone of the legend and ballad Longfellow took the name from works by Schoolcraft, whom he acknowledged as his main source. In his notes to the poem, Longfellow cites Schoolcraft as a source for a tradition prevalent among the North American Indians, of a personage of miraculous birth, who was sent among them to clear their rivers, forests, and fishing-grounds, and to teach them the arts of peace. He was known among different tribes by the several names of Michabou, Chiabo, Manabozo, Tarenawagon, and Hiawatha. However, according to ethnographer Horatio Hale " , there was a longstanding confusion between the Iroquois leader Hiawatha and the Iroquois deity Aronhiawagon because of "an accidental similarity in the Onondaga dialect between [their names]. Schoolcraft "made confusion worse Schoolcraft dedicated the book to Longfellow, whose work he praised highly. Forest Service has said that both the historical and poetic figures are the sources of the name for the Hiawatha National Forest. The majority of the words were Ojibwa , with a few from the Dakota , Cree and Onondaga languages. Though the majority of the Native American words included in the text accurately reflect pronunciation and definitions, some words appear incomplete. For example, the Ojibway words for "blueberry" are miin plural: Critics believe such mistakes are likely attributable to Schoolcraft who was often careless about details or to what always happens when someone who does not understand the nuances of a language and its grammar tries to use select words out of context. Longfellow had learned some of the Finnish language while spending a summer in Sweden in The meter is thought to be not ill adapted to the Indian mode of enunciation. Nothing is more characteristic of their harangues and public speeches, than the vehement yet broken and continued strain of utterance, which would be subject to the charge of monotony, were it not varied by the extraordinary compass in the stress of voice, broken by the repetition of high and low accent, and often terminated with an exclamatory vigor, which is sometimes startling. It is not the less in accordance with these traits that nearly every initial syllable of the measure chosen is under accent. This at least may be affirmed, that it imparts a movement to the narrative, which, at the same time that it obviates languor, favors that repetitious rhythm, or

pseudo-parallelism, which so strongly marks their highly compound lexicography. Parallelism is an important part of Ojibwe language artistry. What has been most talked about during the week," observed that "The madness of the hour takes the metrical shape of trochees, everybody writes trochaics, talks trochaics, and think [sic] in trochees: As a poem, it deserves no place" because there "is no romance about the Indian. Longfellow wrote to his friend Charles Sumner a few days later: But the idea of making me responsible for that is too ludicrous. One of the first to tackle the poem was Emile Karst, whose cantata *Hiawatha* freely adapted and arranged texts of the poem. An *Indian Symphony*, a work in 14 movements that combined narration, solo arias, descriptive choruses and programmatic orchestral interludes. The composer consulted with Longfellow, who approved the work before its premiere in 1878, but despite early success it was soon forgotten. In an article published in the *New York Herald* on December 15, 1878, he said that the second movement of his work was a "sketch or study for a later work, either a cantata or opera. This had a Munich premiere in 1877 and a Boston performance in 1878. Though it slipped from popularity in the late 20th century, revival performances continue. The hand-colored lithograph on the cover of the printed song, by John Henry Bufford, is now much sought after. Later treated as a rag, it later became a jazz standard. Modern composers have written works with the *Hiawatha* theme for young performers. Some performers have incorporated excerpts from the poem into their musical work. Artistic use[ edit ] Numerous artists also responded to the epic. The earliest pieces of sculpture were by Edmonia Lewis, who had most of her career in Rome. The arrow-maker and his daughter, later called *The Wooing of Hiawatha*, was modelled in and carved in 1880. It was installed in *Minnehaha Park*, Minneapolis, in 1881, as illustrated at the head of this article. In the 20th century Marshall Fredericks created a small bronze *Hiawatha*, now installed in the Michigan University Centre; a limestone statue, also at the University of Michigan; [55] and a relief installed at the Birmingham Covington School, Bloomfield Hills, Michigan. She painted her *Minnehaha Feeding Birds* about 1880. Ingerle's "Death of Minnehaha" by William de Leftwich Dodge, American landscape painters referred to the poem to add an epic dimension to their patriotic celebration of the wonders of the national landscape. Albert Bierstadt presented his sunset piece, *The Departure of Hiawatha*, to Longfellow in 1863 when the poet was in England to receive an honorary degree at the University of Cambridge. Frederic Remington demonstrated a similar quality in his series of 22 grisailles painted in oil for the deluxe photogravure edition of *The Song of Hiawatha*. In there appeared a page parody, *The Song of Milkanwatha: Translated from the Original Feejee*. Probably the work of Rev. Strong, it was ascribed on the title page to "Marc Antony Henderson" and to the publishers "Tickell and Grinne". The work following the original chapter by chapter and one passage later became famous: Over time, an elaborated version stand-alone version developed, titled "*The Modern Hiawatha*": When he killed the Mudjokivis, Of the skin he made him mittens, Made them with the fur side inside, Made them with the skin side outside. He, to get the warm side inside, Put the inside skin side outside; He, to get the cold side outside, Put the warm side fur side inside. Any fairly practised writer, with the slightest ear for rhythm, could compose, for hours together, in the easy running metre of *The Song of Hiawatha*. Having then distinctly stated that I challenge no attention in the following little poem to its merely verbal jingle, I must beg the candid reader to confine his criticism to its treatment of the subject. From his shoulder *Hiawatha* Took the camera of rosewood, Made of sliding, folding rosewood; Neatly put it all together. In its case it lay compactly, Folded into nearly nothing; But he opened out the hinges Till it looked all squares and oblongs, Like a complicated figure In the Second Book of Euclid.

**Chapter 3 : Hiawatha - Myth Encyclopedia - mythology, legend, war, Native American, life, hero, people**

*Hiawatha (also known as Ayenwathaaa, Aionwatha, or Hai'wa'tha [racedaydvl.com] in Onondaga) was a colonial American Indian leader and co-founder of the Iroquois Confederacy. He was a leader of the Onondaga people or the Mohawk people or both.*

According to some sources, he was born a Mohawk and sought refuge among the Onondaga when his own tribe at first rejected his teachings. But this is the legend. The slumber of Ta-ren-ya-wa-gon, Upholder of Heavens, was disturbed by a great cry of anguish and woe. He looked down from his abode to earth and saw human beings moaning with terror, pursued by horrifying monsters and cruel, man-devouring giants. Turning himself into a mortal, Ta-ren-ya-wa-gon swiftly descended to earth and, taking a small girl by the hand, told the frightened humans to follow him. By trails known only to him, he led the group of shivering refugees to a cave at the mouth of a great river, where he fed them and told them to sleep. After the people had somewhat recovered under his protection, Ta-ren-ya-wa-gon again took the little girl by the hand and led them toward the rising sun. The band traveled for many days until they came to the confluence of two mighty rivers whose waters, white with spray, cascaded over tremendous rocks. There Ta-ren-ya-wa-gon halted and built a long-house for himself and his people. For years they lived there, content and growing fat, their children turning into strong men and handsome women. Then Ta-ren-ya-wa-gon, the Sky Upholder became mortal, gathered the people around him and spoke: I will make your numbers like the leaves of a forest in summertime, like pebbles on the shore of the great waters. After a long journey they came to the banks of a beautiful river. Ta-ren-ya-wa-gon separated a few families from the rest and told them to build a long-house at that spot and found a village. And from the moment he had named them, their language changed and they could no longer understand the rest of the people. To the Mohawks Ta-ren-ya-wa-gon gave corn, beans, squash, and tobacco, together with dogs to help them hunt game. He taught them how to plant and reap and pound corn into meal. He taught them the ways of the forest and the game, for in that long-ago time, people did not yet know all these things. When he had fully instructed them and given them the necessities of life, Ta-ren-ya-wa-gon again took one little girl by the hand and traveled with the remaining people toward the sunset. After a long journey they halted in a beautiful well-watered valley surrounded by forests, and he commanded another group to build their village at that spot. He gave them what was necessary for life, taught them what they needed to know, and named them Ne-ha-wre-ta-go, the Big-Tree people, for the great forests surrounding them. And these people, who grew into the Oneida nation, also spoke a tongue of their own as soon as he had named them. They came to a big mountain which he named O-nun-da-ga-o-no-ga. At its foot he commanded some more families to build a long-house, and he gave them the same gifts and taught them the same things that he had the others. He named them after the mountain towering above them and also gave them a speech of their own. And these people became the Onondaga nation. Again with a small girl at his side, Ta-ren-ya-wa-gon wandered on, leading the people to the shores of a lake sparkling in the sun. The lake was called Go-yo-gah, and here still another group built their village, and they became the Cayugas. Now only a handful of people were left, and these Ta-ren-ya-wa-gon led to a lake by a mountain called Ga-nun-da-gwa. There he settled them, giving them the name of Te-ho-ne-noy-hent - Keepers of the Door. They too received a language of their own and grew into the mighty Seneca nation. There were some among the people who were not satisfied with the places appointed to them by the Upholder of Heavens. These wandered on toward the setting sun until they came to a river greater than all others, a river known as the Mississippi. They crossed it on a wild grapevine that formed a bridge from bank to bank, and after the last of them had crossed over, the vine tore asunder. None could ever return, so that this river divided the western from the eastern human beings. To each nation the Upholder of Heavens gave a special gift. To the Senecas he gave such swift feet that their hunters could outrun the deer. To the Cayugas he gave the canoe and the skill to guide it through the most turbulent waters. To the Onondagas he gave the knowledge of eternal laws and the gift to fathom the wishes of the Great Creator. To the Oneidas he gave skills in making weapons and weaving baskets. To the Mohawks he gave bows and arrows and the ability to guide the shafts into the hearts of their game and their

enemies. Ta-ren-ya-wa-gon resolved to live among the people as a human being. Having the power to assume any shape, he chose to be a man and took the name of Hiawatha. He chose to live among the Onondagas and took a beautiful young woman of that tribe for his wife. From their union came a daughter, Mni-haha, who surpassed even her mother in beauty and womanly skills. Hiawatha never ceased to teach and advise, and above all he preached peace and harmony. Under Hiawatha the Onondagas became the greatest of all tribes, but the other nations founded by the Great Upholder also increased and prospered. So all was well and the people lived happily. But the law of the universe is also that happiness alternates with sorrow, life with death, prosperity with hardship, harmony with disharmony. From out of the north beyond the Great Lakes came wild tribes, fierce, untutored nations who knew nothing of the eternal law; people who did not plant or weave baskets or fire clay into cooking vessels. All they knew was how to prey on those who planted and reaped the fruits of their labor. Fierce and pitiless, these strangers ate their meat raw, tearing it apart with their teeth. Warfare and killing were their occupation. Again the people turned to Hiawatha for help. He advised all the nations to assemble and wait his coming. And so the five tribes came together at the place of the great council fire, by the shores of a large and tranquil lake where the wild men from the north had not yet penetrated. The people waited for Hiawatha one day, two days, three days. On the fourth day his gleaming-white canoe appeared, floating, gliding above the mists. Hiawatha sat in the stern guiding the mystery canoe, while in the bow was his only child, his daughter. Hiawatha and his daughter stepped ashore. He greeted all he met as brothers and spoke to each in his own language. Suddenly there came an awesome noise, a noise like the rushing of a hundred rivers, like the beating of a thousand giant wings. Fearfully the people looked upward. Out of the clouds, circling lower and lower, flew the great mystery bird of the heavens, a hundred times as big as the largest eagles, and when ever he beat his wings he made the sound of a thousand thunderclaps. While the people cowered, Hiawatha and daughter stood unmoved. The people watched in awe, but Hiawatha, stunned with grief, sank to the ground and covered himself with the robe of a panther. Three days he sat thus in silence, and none dared approach him. The people wondered whether he had given his only child to the manitous above as a sacrifice for the deliverance of his people. But the Great Upholder would never tell them, would never speak of his daughter or of the mystery bird who had carried her away. After having mourned for three days, Hiawatha rose on the morning of the fourth and purified himself in the cold, clear waters of the lake. Then he asked the great council to assemble. When the Sachems, elders, and wise men had seated themselves in a circle around the sacred fire, Hiawatha came before them and said: My children, listen well, for these are my last words to you. My time among you is drawing to an end. My children, war, fear, and disunity have brought you from your villages to this sacred council fire. Facing a common danger, and fearing for the lives of your families, you have yet drifted apart, each tribe thinking and acting only for itself. Remember how I took you from one small band and nursed you up into many nations. You must reunite now and act as one. No tribe alone can withstand our savage enemies, who care nothing about the eternal law, who sweep upon us like the storms of winter, spreading death and destruction everywhere. My children, listen well. Remember that you are brothers, that the downfall of one means the downfall of all. You must have one fire, one pipe, one war club. Then the Great Upholder sprinkled sacred tobacco upon the glowing embers so that its sweet fragrance enveloped the wise men sitting in the circle. Your strength is like that of a giant pine tree whose roots spread far and deep so that it can withstand any storm. Be you the protectors. You shall be the first nation. Oneida, your men are famous for their wisdom. Be you the counselors of the tribes. You shall be the second nation. Senca, you are swift of foot and persuasive in speech. Your men are the greatest orators among the tribes. Be you the spokesmen. You shall be the third people. Cayuga, you are the most cunning. You are the most skilled in the building and managing of canoes. Be you the guardians of our rivers. You shall be the fourth nation. Mohawk, you are foremost in planting corn and beans and in building long-houses. Be you the nourishers.

#### Chapter 4 : Longfellow: The Song of Hiawatha, The Song of Hiawatha

*An Iroquois Legend Hiawatha (Haion-Hwa-Tha / He-Who-Makes-Rivers) is thought to have been a statesman, lawgiver,*

## DOWNLOAD PDF THE LEGEND OF HIAWATHA

shaman, and unifier who lived around According to some sources, he was born a Mohawk and sought refuge among the Onondaga when his own tribe at first rejected his teachings.

### Chapter 5 : Watch The Legend of Hiawatha () online full free cartoonwire

*Summary: Watch The Legend of Hiawatha () full movie online free. Synopsis: The Song of Hiawatha is an epic poem in trochaic tetrameter by Henry Wadsworth Longfellow that features Native American characters.*

### Chapter 6 : Hiawatha | HistoryNet

*Classics Collector's Edition Multi-pack: the Legend of Hiawatha, Westward Ho, the Last of the Mohicans Currently unavailable LEGEND OF HIAWATHA, THE (DVD MOVIE).*

### Chapter 7 : The Legend Of Hiawatha () - Atkinson Film-Arts Cartoon Episode Guide

*Henry Wadsworth Longfellow's Hiawatha was written in and has, for generations, been a part of of every American schoolchild's experience. This is the.*

### Chapter 8 : The Legend of Hiawatha (TV Movie ) - IMDb

*Hiawatha was a Native American leader of the s who became a legend for his role in bringing the people of the five Iroquois nations together. According to the stories, he helped persuade the tribes to live in peace and join forces against their enemies.*

### Chapter 9 : The Legend of Hiawatha () - Rotten Tomatoes

*The Song of Hiawatha is an epic poem in trochaic tetrameter by Henry Wadsworth Longfellow that features Native American characters. The epic relates the fictional adventures of an Ojibwe warrior named Hiawatha and the tragedy of his love for Minnehaha, a Dakota woman.*