

# THE HIAWATHA LEGENDS



Henry R. Schoolcraft

# The Hiawatha Legends

**JL Elias**



## **The Hiawatha Legends:**

The Myth of Hiawatha Henry Rowe Schoolcraft, 1856      *Hiawatha* Henry Schoolcraft, 2015-10-22 An incredible first hand record of Native American myths and legends collected during the exploration and studies of Henry R Schoolcraft TO PROF HENRY WADSWORTH LONGFELLOW SIR Permit me to dedicate to you this volume of Indian myths and legends derived from the story telling circle of the native wigwams That they indicate the possession by the Vesperic tribes of mental resources of a very characteristic kind furnishing in fact a new point from which to judge the race and to excite intellectual sympathies you have most felicitously shown in your poem of Hiawatha Not only so but you have demonstrated by this pleasing series of pictures of Indian life sentiment and invention that the theme of the native lore reveals one of the true sources of our literary independence Greece and Rome England and Italy have so long furnished if they have not exhausted the field of poetic culture that it is at least refreshing to find both in theme and metre something new Very truly yours HENRY R SCHOOLCRAFT      The Myth of Hiawatha, and Other Oral Legends Henry R. Schoolcraft,      **The Myth of Hiawatha and Other Oral Legends** Henry Rowe Schoolcraft, 2010-08-28 The Song of Hiawatha is an 1855 epic poem by Henry Wadsworth Longfellow featuring an Indian hero and loosely based on legends and ethnography of the Ojibwe Chippewa Anishinaabeg and other Native American peoples contained in the writings of Henry Rowe Schoolcraft In sentiment scope overall conception and many particulars the poem is very much a work of American Romantic literature not a representation of Native American oral tradition although Longfellow insisted I can give chapter and verse for these legends Their chief value is that they are Indian legends Longfellow had originally planned on following Schoolcraft in calling his hero Manabozho the name of the Ojibwe trickster transformer in use along the south shore of Lake Superior at the time but in his journal entry for June 28 1854 he wrote Work at Manabozho or as I think I shall call it Hiawatha that being another name for the same personage Hiawatha was not in fact another name for the same personage the mistaken identification was actually made by Schoolcraft then compounded by Longfellow but a probable historical figure associated with the founding of the League of the Iroquois      *The Myth of Hiawatha and Other Oral Legends, Mythologic and Allegoric, of the North American Indians* Schoolcraft, 1856      MYTH HIAWATHA HENRY R. SCHOOLCRAFT, 2018      **The Myth of Hiawatha, and Other Oral Legends (Esprios Classics)** Henry R. Schoolcraft, 2017-04-27 Henry Rowe Schoolcraft 1793 1864 was an American geographer geologist and ethnologist noted for his early studies of Native American cultures as well as for his discovery in 1832 of the source of the Mississippi River His wife s knowledge on Native American legends shared with Schoolcraft formed in part the source material for Longfellow s epic poem The Song of Hiawatha Schoolcraft began his ethnological research in 1822 during his appointment as Indian agent at Sault Ste Marie Michigan He wedded Jane Johnston who was the daughter of an Irish fur trader and an Ojibwe woman From his wife he learned the Ojibwe language and the lore of the tribe In 1841 he lost his position as Indian agent and moved back to the East where he continued to write about Native

Americans      *The Myth of Hiawatha, and Other Oral Legends, Mythologic and Allegoric, of the North American Indians*  
Henry Rowe Schoolcraft, 2017-05-17 The Myth of Hiawatha and Other Oral Legends Mythologic and Allegoric of the North  
American Indians By Henry Rowe Schoolcraft      **The Myth of Hiawatha** Henry R. Schoolcraft, 2015-06-12 TO PROF  
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from the story telling circle of the native wigwams That they indicate the possession by the Vesperic tribes of mental  
resources of a very characteristic kind furnishing in fact a new point from which to judge the race and to excite intellectual  
sympathies you have most felicitously shown in your poem of Hiawatha Not only so but you have demonstrated by this  
pleasing series of pictures of Indian life sentiment and invention that the theme of the native lore reveals one of the true  
sources of our literary independence Greece and Rome England and Italy have so long furnished if they have not exhausted  
the field of poetic culture that it is at least refreshing to find both in theme and metre something new Very truly yours  
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and foes suffers wants hungers is in dread or joy and in fine undergoes all the vicissitudes of his fellows His miraculous gifts and powers are always adapted to his situation When he is swallowed by a great fish with his canoe he escapes by the exertion of these powers but always as much as possible in accordance with Indian maxims and means He is provided with a magic canoe which goes where it is bid yet in his fight with the great wampum prince he is counselled by a woodpecker to know where the vulnerable point of his antagonist lies He rids the earth of monsters and giants and clears away windfalls and obstructions to the navigation of streams But he does not do these feats by miracles he employs strong men to help him When he means to destroy the great serpents he changes himself into an old tree and stands on the beach till they come out of the water to bask in the sun Whatever man could do in strength or wisdom he could do But he never does things above the comprehension or belief of his people and whatever else he is he is always true to the character of an Indian The Myth of Hiawatha,; And Other Oral Legends, Mythologic and Allegoric, of the North American Indians Anonymous,2018-02-15 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant **The Myth of Hiawatha and Other Oral Legends** Henry Schoolcraft,2015-07-11 The Myth of Hiawatha and Other Oral Legends from Henry Schoolcraft American geographer geologist and ethnologist 1793 1864 Schoolcraft's Indian Legends from Algonic Researches, The Myth of Hiawatha, Oneota, the Race in America, and Historical and Statistical Information Respecting...the Indian Tribes of the United States Henry Rowe Schoolcraft,1991 With a new forward by Phillip P Mason this book is designed to reacquaint America with one of its often neglected geniuses It is apparent when studying Schoolcraft's writing that he was clearly one of the first European Americans to recognize the merit and value of the Native American heritage as expressed in oral tradition The Algonquin Legends of New England Charles Godfrey Leland,1884 The Myth of Hiawatha, and Other Oral Legends, Mythologic and Allegoric, of the North American Indians. By Henry R. Schoolcraft. Philadelphia, Lippincott, 1856 Henry Rowe Schoolcraft, *The Myth of Hiawatha and Other Oral Legends - Scholar's Choice Edition* Henry R Schoolcraft,2015-02-16 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original

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