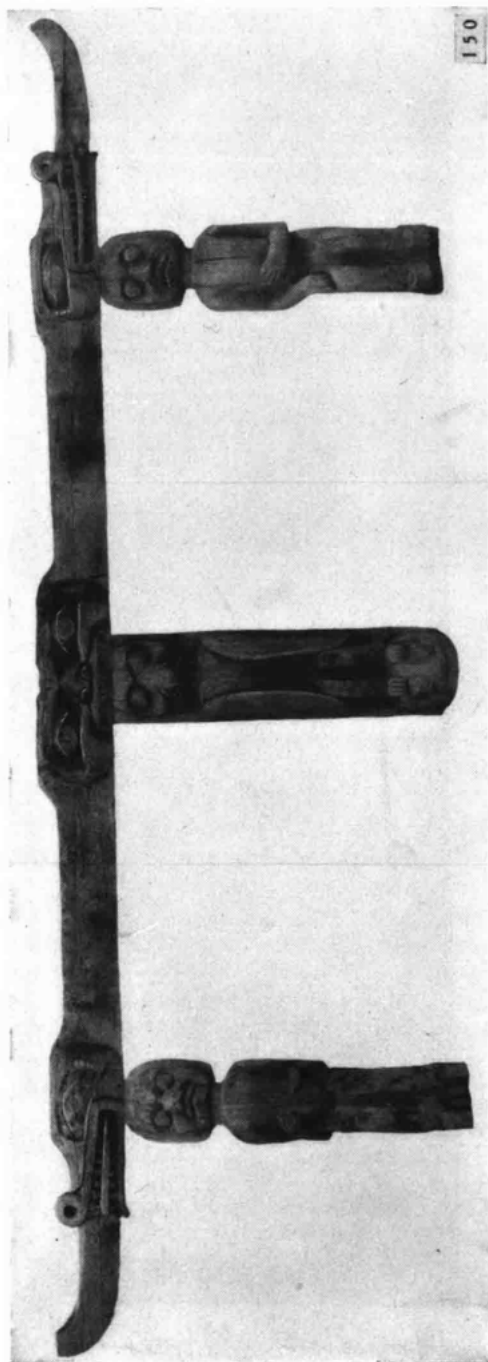


THE DOUBLE-HEADED MONSTER  
TLINGIT



Sisiutl in the graveyard, Fort Rupert

**The Chief's Daughter and the Woodworm** (*Tluqurh*), among the Tlingit, as recorded in English at Wrangell, Alaska, by J. R. Swanton (119a: 151, 152).

A chief's daughter at the place named Qaqarhduu obtained a wood worm (*tluqurh*) as a pet and fed it on different kinds of oil. It grew very fast until it reached the length of a fathom. Then she composed a cradle song for it: "It has a face already. Sit right here! Sit right here!" She sang again, "It has a mouth already. Sit right here! Sit right here!" They would hear her singing these words day after day, and she would come out from her room only to eat. Then her mother said to her, "Stay out here once in a while. Do not sit back there always." They wondered what was wrong with her that she always stayed inside, and at last her mother thought that she would spy upon her daughter. She looked inside, therefore, and saw something very large between the boxes. She thought it an awful monster, but left it alone, because her daughter was fond of it.

Meanwhile the people of the town had been missing oil from their boxes for some time, for this worm was stealing it. The mother kept saying to her daughter, "Why don't you have something else for a pet? That is a horrible thing to have for a pet." But her daughter only cried.

Now, the people got ready to kill this thing, and they tried in every way to induce the girl to come away from her house. Her mother told her that her uncle's wife wanted her help, but, although she was very fond of her, that was not sufficient to get her out. Next morning she said to the big worm, "Son, I have had a very bad dream." After they had begged her to come out day after day she finally came. "Mother," she said, "get me my new marten robe." Then she tied a rope around her waist as a belt and came out singing a song she had been composing ever since they first began to beg her: "I have come out at last. You have begged me to come out. I have come out at last, you have begged me so hard, but it is just like begging me to die. My coming out from my pet is going to cause death."

As she sang she cried, and the song made the people feel very badly. Then she heard a great uproar and said to her uncle's wife, "They are killing my

son at last." "No," said her uncle's wife, "it is a dog fight." "No, they are killing him." They had quite a time killing the worm, and when she heard that it was dead she sang, "They got me away from you, my son. It isn't my fault. I had to leave you. They have killed you at last. They have killed you. But you will be heard of all over the world. Although I am blamed for bringing you up, you will be claimed by a great clan and be looked up to as something great." And to this day, when that clan is feasting, they start her four songs. This clan is the Kanarhtaidi. Then she went to her father and said, "Let that pet of mine be burned like the body of a human being. Let the whole town cut wood for it." So they did, and it burned just like coal oil.

Another of this woman's songs was, "You will be a story for the time coming. You will be told of." This is where the Kanarhtaidi come from. No one outside of them can use this worm. What causes so many wars is the fact that there are very many people having nothing who claim something. The Kanarhtaidi also own Black-skin. They represent him on poles with the sea-lions' intestines around his head.

The girl's father felt very badly that she should care for so ugly a creature, but to please her and make her feel better, he gave a feast along with tobacco and said, "If my daughter had had anything else for a pet, I would have taken good care of it, too, but I feared that it would injure the village later on, so I had to have it killed." . . .

At Tuxican a girl began to nurse a wood-worm, which grew so large that the people became afraid, induced her to come away from it, and killed it. Since then her people, the Kanarhtaidi, have used it as a crest . . .

A girl offended a snail and was found next morning on the side of a high cliff with a big snail coiled about her. Then her brothers made wings, flew up to her, and brought her down. Afterward they brought food to the people of that town, and finally they became the Thunders.

**The Scrubworm of Klukwan**  
in Alaska, according to Livingston F. Jones, (59: 190, 191).

On one of these slabs in a house at Klukwan, a man is depicted in violent action among beasts. The explanation is



Woodworm house posts of Klukwan



Marble grave post, Klukwan

that a certain man, impelled by taunts, determined to become very strong. To this end he exercised and exposed himself to the rugged elements. He would get out of bed very early in the morning, break icicles from the eaves of the house, place them under his arms, and then stand in the cold water of the river. He would then call for the Cold (believing it to have personality) to come from the north. Finally he became powerful enough to break the strong part of a tough tree. Then, in time, he went out to fight with whales. He would catch them by their tails and tear their tails apart. Finally he tore the stomach out of one, inflated it, and got inside it and floated off, no one knew where.

While floating around in this stomach (Jonah-like), he composed songs, which are now used as tribal songs by his tribe. This stomach was found (according to the story of the people), and became the property of his tribe. They kept it many years and finally burned it.

In the same village with this curious house totem may also be seen a large mask, the image of the woman who adopted the worm. She suckled this worm as she would a babe, and raised it. When grown, the worm went under the houses and shook them down (an earthquake, perhaps). This woman composed songs that now belong to the Crow tribe. None other than members of this tribe can use these songs.

The tribe had a mask made to represent this remarkable woman. It is now considered a very valuable heirloom. It is ugly, yet no one would be allowed to make fun of it.

It is rather remarkable that while the natives of Klukwan have made so much of this woman who adopted the worm, yet according to their traditions she lived in the vicinity of Wrangell.

**The Woodworm House Post** (*tluke-assa-gars*) as quoted by H. P. Corser (28: 81. From "The Whale House of the Chilkat," by Lieut. George T. Emmons).

"Tluke-assa-gars," wood-worm post, was a very important happening in the early life of the family that is believed to have caused the separation of the body that first migrated northward. The large upper figure represents Katkutch-an, "the girl who fondled the wood-worm," which she holds in front of her body with both hands. Over her head are two wood-worms whose heads form her ears. Beneath is shown a frog in the bill of a crane. The whole symbolizes the tree in which the wood-worm lives, the crane lights on the outer surface and the frog underneath among the roots.

It is said that in the early days of the village that would seem to have been near Klawock, on the west coast of Prince of Wales Island, there was a chief of the Tlownug-ta-di. He had a daughter just reaching womanhood. One day after the members of the household had returned from gathering firewood, the daughter, picking up a piece of bark, found a wood-worm, which she wrapped up in her blanket and carried into the house. After the evening meal

she took it into the back compartment and offered it some food, but it would not eat. Then she gave it her breast, and it grew rapidly. She became very fond of it, as if it were her child. As time went on, her whole life seemed to be absorbed by her pet, which she kept secreted.

Her constant absences grew so noticeable that her mother's suspicions were aroused. One day she detected her fondling the worm that had now grown as large as a person. She called the chief, and they wondered greatly, for no one had ever seen anything like it. As the girl played with the worm she sang to it all the time. . . .

The father told the uncle, who sent for his niece and set food before her. While she ate, he stole away to see the worm, which she had hidden behind the food chests in the back compartment. That evening the uncle called the people together, and told them that his niece had a great living creature *Kutze-ce-le-ut* that might in time kill them all. They decided to destroy the worm. Another reason given for the destruction of the creature was that it had caused the loss of much food, which had been mysteriously disappearing from the grease boxes for some time past.

The following day the aunt invited the girl to come and sew her marten skin robe. In her absence the men sharpened their long wooden spears, and, going into the house, killed the worm. Upon her return she cried bitterly and said they had killed her child. She sang her song night and day until she died. Then her family left this place and migrated north. In commemoration of this event the *Tlow-on-we-ga-du* family display the tail of the worm on their dance dress, on their pipes, etc.

**The Woodworm in the Whale House of Klukwan, described by Edward L. Keithahn (62:154,155).**

At old Tuxekan a girl of the Ganarhadi while in seclusion at the time when she reached maturity, picked up a woodworm that had been brought in on the firewood and secretly tried to make a pet of it, for she was very lonely. But the woodworm would not eat anything that she offered it and was about to die. Finally in desperation she gave it her breast, where it suckled as if it were her child.

As time passed, the woodworm grew to enormous proportions and the girl had an increasingly difficult time keeping it concealed. At night it crawled about the village through tunnels it had dug and ate the dried fish and grease that the people had put by as their winter stores.

One day, the girl's mother, wondering how her daughter occupied herself, visited her quarters and found the girl singing a lullaby to the woodworm which was now as big as a human being. Horrified, she called the Chief, who took one look and immediately sent for the girl's uncle. Through a ruse they got the girl away long enough to have a good look at the huge white monster which they found hidden behind the food boxes. Now they knew what it was that had been stealing all the winter food. Because of this and through fear that the monster might become dangerous they decided to kill it.

In secret, the men made long wooden spears and fire-hardened the points. Then one day the girl's aunt sent for her, for they were making the marten-skin robe which she was to wear in the ceremony which was to terminate her confinement, and at which time she was to be presented to the village as eligible for marriage.

As soon as the girl was out of the way, the men attacked the woodworm with their spears and killed it. Shortly after, the maid returned and tearfully accused them of murdering her child. She could not be consoled and day after day and night after night she sang the woodworm lullaby until she died.

Because of this event the family took the woodworm as its crest and migrated northward, settling at Klukwan. There to-day, in the Whale House, one may still see the Woodworm interior house post, one of the very finest in Alaska. On it the girl is shown holding the Woodworm in her hands while two others form her head-dress. Also in the Whale House is the Woodworm dish, a fourteen-foot ceremonial food trough, carved many years ago in the form of a giant woodworm to commemorate this event. It has a long, segmented body, feet like a human being, and a human face with round, fat cheeks.

(M.B.) According to William Lewis Paul, of Juneau, the Klukwan people claim that the Woodworm story comes from Angwile Island, south of Hecate Island (near Klawuck). The owners are called Tauku'anede, a branch of the Gararhtaidi. They are said to be

descendants of the Gitsees tribe of the Tsimshyan, a coast people. There is also a Woodworm tombstone in the graveyard of Klukwan. The Woodworm and the Strong Man (Duktootl) myths go back, it is believed, to the same origin.

They are associated together in two house posts in the Whale House of Klukwan. The other pole shows Duktootl, associated with the Raven, tearing asunder a sea monster.

According to Mr. Paul, these (and other) Klukwan carvings were largely the work of Wrangell carvers.

**The Grubworm of Klukwan** and the young woman house post in the Whale house of Klukwan, as recorded by William L. Paul and his mother, of Juneau (1947).

Emmons has given a full description of the Whale House. This carved and painted post, 7 or 8 feet high, was meant to stand at one of the four corners in the Whale House; it is now housed in a new building with whatever remains of the Whale House collection, in the possession of Victor Hotch of Juneau.

The Young Woman or the Tlingit Maid is here shown holding in front of her, its head down, her pet the Grubworm or Woodworm or Caterpillar (the Dragon of Asiatic and European mythology). Two decorative human faces appear under her feet. The Grubworm, now presented in its other form which is also familiar along the Pacific Coast — that of the Double-headed monster, is shown on her head, its two heads with horn-like nostrils drooping on either side. The horned figure with wings and long sharp nose, presumably the Mosquito, is a crest associated with the Grubworm people.

## THE DOUBLE-HEADED MONSTER

TSIMSYAN

**The Caterpillar and the Girl (Patalas)**, the myth as recorded by William Beynon in 1947 from informant Edmond Patalas, of Kitamat. Among the Tsimsyans, the name of this monster is Hrtsenawsuh, which is an unidentified spirit or monster. Usually the equivalent in English is given as Caterpillar or Grubworm. The informant heard this myth at several feasts of the Kitka'ta tribe, also in a feast at Hlpunem-Kalksap (Village-of-Whales), a village of Metlakatla, where this story was actually dramatized.

The people were living on what is now Kaien Island (then called *krhain*), and near the present site of Prince Rupert was the village of a great chief. (It was where the Co-operative Fish Plant is now.) One day, the tribe was as usual gathering wood for the chief, the dry, rotten wood that was so prized, and piling it up in his house. As it was being stacked, a beautiful grubworm fell upon the ground near the chief's daughter. She took it as a pet, and lavishing her love upon it, took to suckling it. At night she took it to bed with her, and disregarded the wishes of her parents and the wise elders of the tribe who urged her to part with her strange pet. Like every chief's daughter — and she was an only daughter — her parents guarded her closely, never allowing her to stay alone.

As the worm was suckled it grew continuously larger, and very soon it began to burrow into the ground. It kept growing and burrowing, and before long was able to scent the food boxes which were kept underground beneath the houses. On discovering these boxes, the woodworm bored them through and emptied them in turn. This kept on until the monster had devoured all the people's food. They did not know who was consuming their provisions, and still the Princess suckled her pet.

The grubworm was now of an enormous size. How long it was no one could tell, as no more than its head could be seen. Only when it had reached the end of the houses, and was on its last food box, did the people catch it in the act. They found that it had a head on its tail [or was double-headed like the *Larah'wais*], and was thus eating the contents of the last box. They chopped into the ground at once, and cut the monster into large pieces [or segments], as they followed up its length. By doing this they killed the huge Grubworm which was starving them. To punish his daughter, the chief angrily sent his slaves to the people, saying, "Let us all leave this place at once," and they moved to their other villages, leaving *Khrain* vacant. (Even today, a number of depressions can be seen, corresponding to the segments in the mountain ridge behind the deserted site.)

One day, the Tsimsyan villagers of 'Nlawhkarhsaw (place where canoes land) on Digby Island, saw a canoe approaching. (This was on the present site of the Marine Station on Digby Island.) Previously they had noticed a wooden urinal inlaid with abalone pearl and such as was used by chiefs, drifting along the shore. The young people threw stones at it until it had disappeared. In the rear of the canoe that followed the urinal sat a big man, while two others paddled. As it approached, everyone in the village ran down and marvelled at its strangeness. The giant sitting in the stern shouted out, "My dear men, have you seen my urinal floating about?" At first no one heeded his question, so he repeated it, "My dear men, has anyone

seen my small urinal floating about?" Finally someone replied, "Why should we care for your urinal and keep track of it?" But when they saw the face of the big chief sitting in the stern of the canoe, they realized too late that it was not a human face, and they all fell dead.

The urinal drifted along to the next village, and there the same thing happened. The people ran down to the shore to look at the beautiful thing. The people had urinals, which were indispensable in every household. These utensils were always carried as a precaution, when the folk travelled, to be poured upon any *narhnorh*s or spirits that they happened to meet. The giant's urinal floated past *Hrtsewæl*, the second village, while the people gathered to watch. As the canoe with the large man in the rear came by, the spirit shouted to those on the shore, "Have you seen my urinal floating about?" The people answered, "What do we care for your smelly urinal!" The big man shouted back, "Come, my dear folk, look at me! I have something to show you." The people on the shore gazed at him, and all fell dead. Only those who had stayed at home were still alive. The urinal kept on drifting into what is now the *Metlakatla Narrows*, and was going past the village of *Miyænhl'ntkyirhsit* — (*miyæn* — the head of; *'nttky* — down; *rhsit* — vomit; — the place where what is vomited comes down). The people stopped close to shore where the floating urinal passed by, and the same fate befell them. They were killed by the great supernatural power of this chief, who was the spirit of the great *Grubworm* that had brought death to the people of *Krhain*.

Still the urinal kept going past the various villages. Now it approached that of *Larhwelgiyæps*, where many people came to the shore as it drifted by; so also did the *Gisparhlawts* people, who had their village on the opposite shore. When the urinal drifted to *Larhwelgiyæps* the young people stoned it as it passed by, trying to sink it. Then the canoe came up and the big man in the stern shouted out, "My dear people, has any of you seen my urinal?" At first nobody answered him, so he repeated his question. Then those on shore replied, "Why should we pay attention to your smelly urinal?" "My friends, I have much to tell you. Look at me!" And all those that looked fell dead.

Now there was a man on the shore below the *Gisparhlawts* who knew what had just happened at *Larhwelgiyæps*. When he saw the drifting urinal coming towards the *Gisparhlawts* village, he gave warning to the people: "Be careful! Do not heed the canoe that is coming, nor the drifting urinal! It is a dangerous *narhnorh*. All the villagers below us have perished for looking at it. So be very careful!" When the urinal came drifting by the *Gisparhlawts* village followed by the canoe, nobody paid any attention. No harm befell them. They shouted warning to the next village, and these in turn warned the others. But they were unable to warn the *Gitzarhlæhl*, who lived at *Krhado*. When the urinal came drifting by there, the people on shore tried to sink it, but were unable. Soon the canoe came close, and the giant sitting in the stern shouted out. "Did you see my urinal drifting by, my dear friends?" At first no one heeded him, but finally they answered, "Why do we want to see your urinal?" So the big chief said, "Come, my friends, look at me! I have something to tell you." Again the people fell dead at their first glance upon the big chief in the canoe.

The urinal now drifted to the *Gitwilgyawts* village. When these people saw it, they immediately recognized it as a spirit and, retrieving it, found

out that it was full of urine. Then they saw a canoe approaching, and the man sitting in the stern shouted out, "Have you seen my urinal floating about?" Without waiting further, a Gitwilgyawts man took the contents, and threw them onto the big man in the canoe. He fell over dead, and the Gitwilgyawts then took possession of the *narhnorh*. This is the origin of the house and name of Me'awn among the Gitwilgyawts. It is also a *narhnorh*. The urine had broken the chief's power, and he was now dead, like all his victims.

**The Larah'wæse of the Nass**, now at the Provincial Museum, at Victoria, explained by Dennis (Rhstiyæ, Eagle, of Gitlarhdamks) in 1927. Presumably collected by Dr. C. F. Newcombe about 1903.

This board was made in commemoration of Adaremsem'oiget, a member of the Hhlæq group in the Nass River village of Gitlarhdamks. It was probably carved by 'Arhtimenawdzek (Wolf, of the Gitwinksihlk or Canyon tribe, a member of the Kyærk family). The Double-headed being is a crest of Hlæq.

**The Larah'wæse of Port Simpson** at the top of a totem pole and painted on a house front, was a crest of the Gispewudwades at Port Simpson, according to Herbert Wallace, interpreted by William Beynon, in 1915.

This monster had Blackfish heads at both ends, across the top of a totem pole or painted on the house front. It showed rows of teeth, but no protruding tongue. It belonged originally to the salt-water branch of the Gispewudwade, but later extended to all the phratry.

**The Larah'wæse of the Tsimisyans** (*larah'wæse*) as a painted house front among the Tsimisyans, according to Herbert Wallace, Kanhade chief of the Gitsees tribe of the Tsimisyans; J. Ryan, interpreter, in 1915.

The Double-headed monster, with teeth showing in the two heads in opposite directions, was painted on a house front of the Gispewudwade phratry; also of the Eagle phratry. A song of the Eagles mentioned the Larah'wæse.

## THE DOUBLE-HEADED MONSTER

### HAIDA

**The Woodworm Myth at Massett**, given in brief by J. R. Swanton (97:230).

A woman of the Stikine family Datlawadis suckled a woodworm, which grew to enormous proportions, and, coming up to the houses from beneath, used to steal food out of them. Finally, the people banded together and killed it. The woman's father would not give her in marriage for a long time, until at last an old man married her, when she became old like him. Her husband gave the people a great deal of food; but when he went away for good, the food all changed into snails, worms, and frogs.

**The Weenaamaw or Woodworm**, as told by Henry Young, an old Skidegate Haida, who had learned it from Roger, a Massett Haida. It was recorded in 1947.

A girl had a white worm as a pet, a worm such as is found underneath rotten logs, and feeding on wood. She would let her pet suck from her breasts, which made the worm grow fast. Then she hid it, and it made its way down underground. Nobody knew about it. When hungry it stuck its





Double-headed Dragon of the Haidas,  
Pitt-Rivers Museum, Oxford

mouth up. By and by it had grown to a large size, quite long, and made its way under the houses of other people to feed from the food boxes containing oolaken oil and dried wild berries preserved in grease. Before the people knew it, their food was gone and their food boxes were empty, with holes in the bottom. Thus in every house throughout the village they were near starvation, and still in ignorance of the thief's identity.

One night, an old man lying down in his house heard something eating wood. Next morning, he too found his food boxes empty, and he noticed a hole at the bottom. The women in the house saw this, but could not say who the thief was.

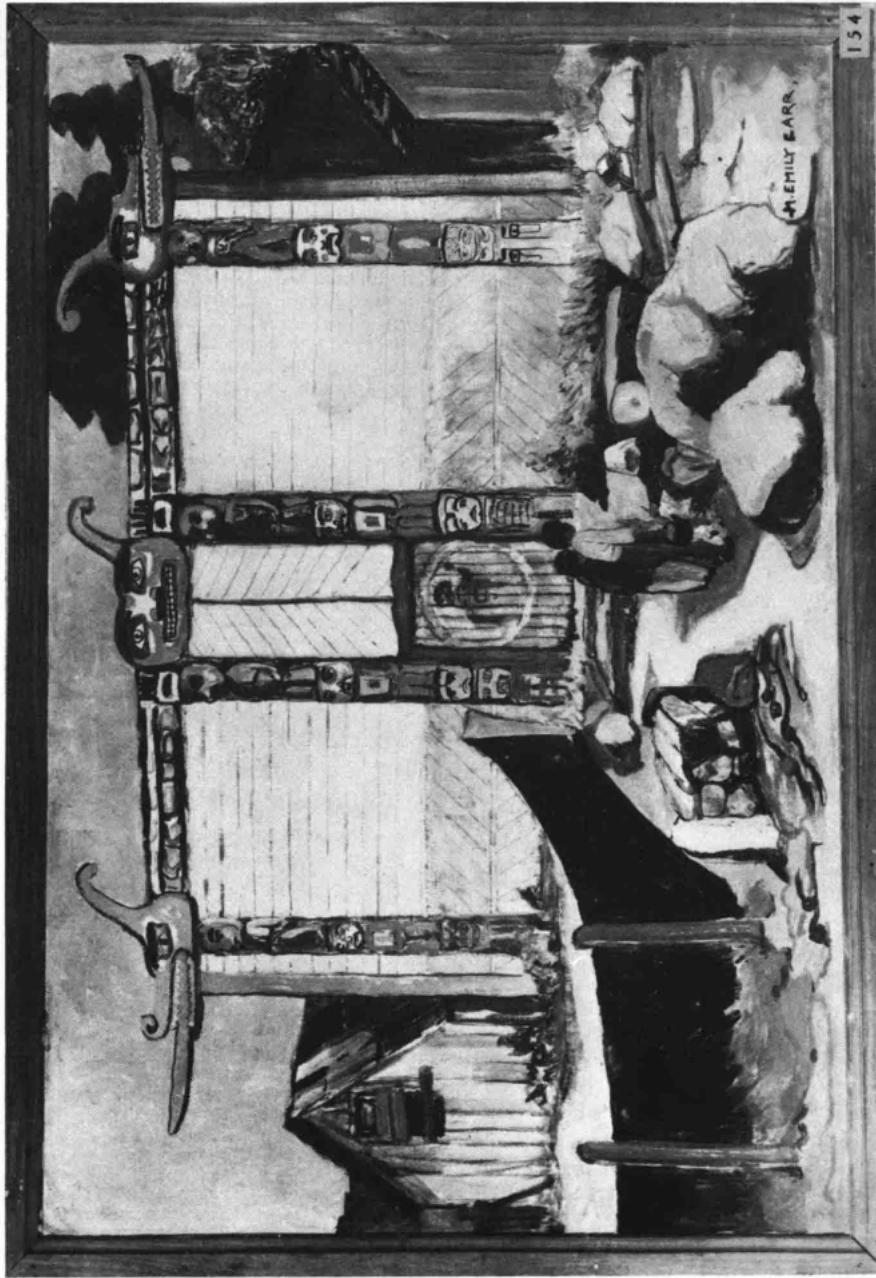
Later the villagers discovered a great big worm while it was gorging on stolen food. They wanted to kill the beast, but on learning that it was the young woman's pet, they hesitated to hurt her feelings. A fellow went and told her: "You are invited to the village." So she went there, a good distance away. They had their chance during her absence. Taking large knives, they tied them on long shafts (*icatehl*) in the manner of spears. With these they pierced the monster after much trouble and difficulty. It was a huge worm, and only by destroying it could they save their lives.

#### THE DOUBLE-HEADED MONSTER KWAKIUTL

**The Sisiutl among the Kwakiutls,**  
according to G. M. Dawson (31:20, 24).

The double-headed serpent, *si-si-ootl*, evidently plays an important part in the myths of these people. It is represented as with a cylindrical body, terminating at each end in a serpent's head, and with the appearance of a human face in the middle. It is said to be often quite small, and at times to be found in the sea, but at will can increase to an immense size. To see this creature is most unlucky, and may even cause death. Kan-e-a-ke-luh's brother once saw it, and in consequence his head was twisted to one side. To possess a piece of the serpent, on the contrary, brings good luck and good fortune in fishing and hunting.

Kan-e-a-ke-luh left his home at Cape Scott. He walked eastward along the shore and did not go in a canoe. When he came to Ko-sa he saw a young girl, and asked her to go and fetch some water for

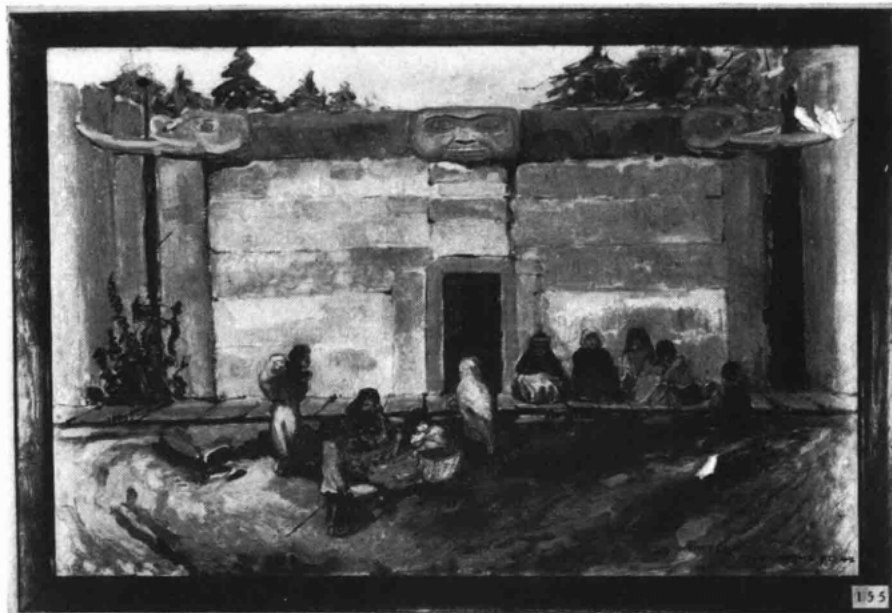


Double-headed Sisiutl of the Kwakiutls (Emily Carr)

him to drink. She refused, saying that a terrible monster named Tsi-a-kish (Tse-a-kish of the Ma-me-li-li-a-ka, said to live beneath the sea and swallow canoes, etc.) guarded the water and killed all who endeavoured to approach. At length, however, she was persuaded to go. She put on her belt, which represented the double-headed serpent *se-sentl* (*si-si-ootl* of the Kwa-wa-ai-nut Indians) and set out. Immediately the monster, which had an immense mouth, swallowed her; but Kan-e-a-ke-luh was close behind. He began to sing a song which caused the creature to burst open and forthwith all the Kos-ki-mo people came out. They walked at first in a one-sided manner, their joints being imperfectly formed, but Kan-e-a-ke-luh remedied this, and thus originated the Kos-ki-mo tribe.

**The Sisiutl**, as described by Dr. Franz Boas (21:371, 372).

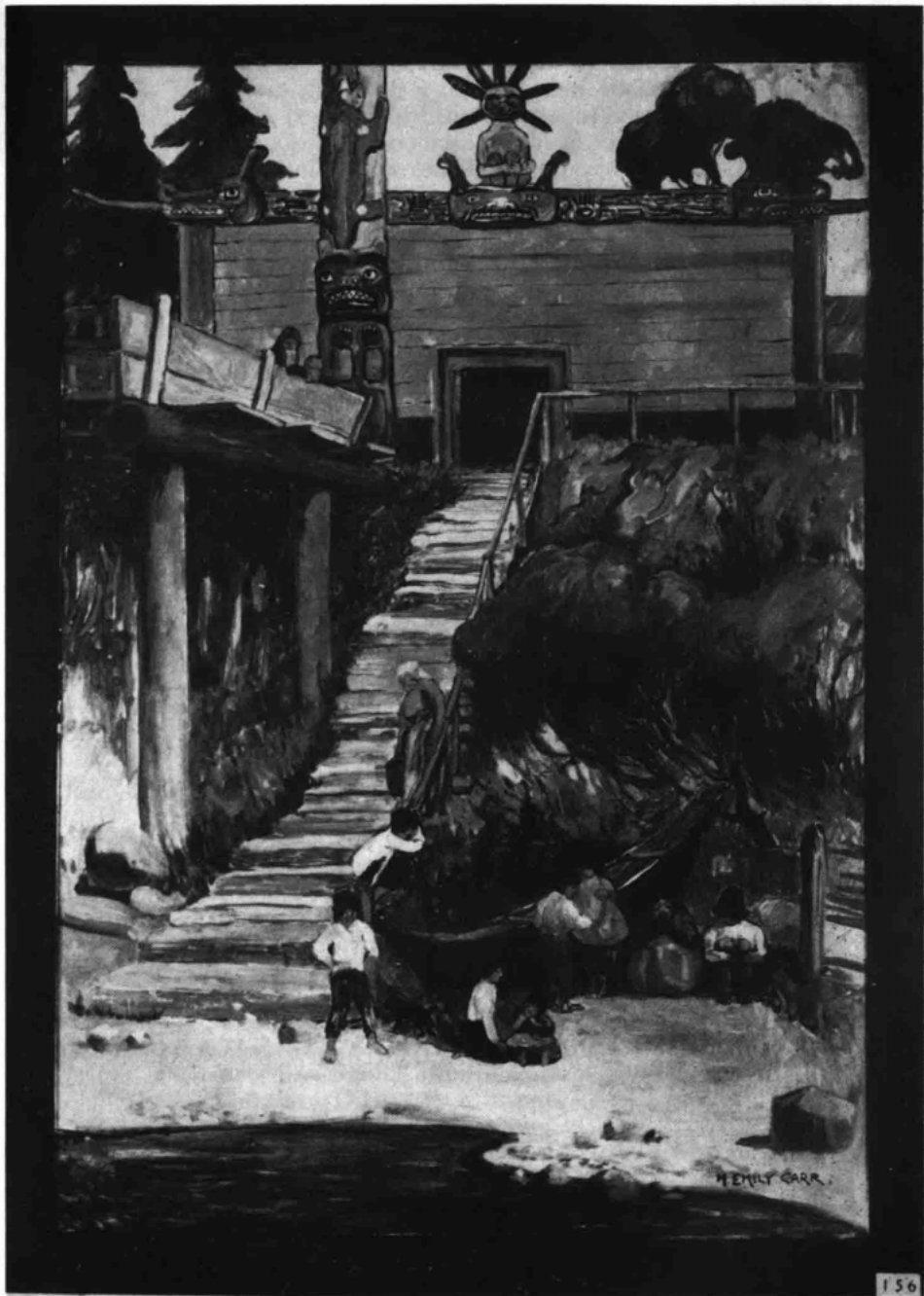
Perhaps the most important among these is the sisiutl, the fabulous double-headed snake, which has one head at each end, a human head in the middle, one horn on each terminal head, and two on the central human head. It has the power to assume the shape of a fish. To eat it and even to touch or to see it is sure death, as all the joints of the unfortunate one become dislocated, the head being turned backward. But to those who enjoy supernatural help it may bring power; its blood, wherever it touches the skin, makes it as hard as stone; its skin used as a belt enables the owner to perform wonderful feasts; it may become a canoe which moves by the motions of the sisiutl fins; its eyes, when used as sling stones, kill even whales. It is essentially the helper of warriors.



Double-headed Sisiutl of Gwayusdums (Emily Carr)

The terminal head, with its horn laid backward, is plainly seen. The upper line behind the head designates the body, from which downward and forward extends one leg, the foot of which is quite clear. One of the central horns is shown over the point of attachment of the leg.

**The Pole of Tatentsit**, representing the Sisiutl, about 60 feet high, at Fort Rupert. It formerly stood in front of the owner's communal house, which was burned down. The back of the pole, in the lower part, was singed. It was purchased in 1947 for the University of British Columbia, and partly



Double-headed Sisiutl of the Kwakiutls (Emily Carr)

re-adzed and redecorated before shipping, by Mungo Martin. The bottom figure, much damaged, was removed. Martin learned his craft from Charlie James (*Yaqulas*), who carved it over 40 years ago. It is one of the oldest poles at Fort Rupert.

*Description.* From the top: 1. a mythical woman; 2. the *q'olus* bird — a minor Thunderbird; 3. the Sisiutl or Dragon; 4. the Double-headed Serpent or Dragon changed into a man, who is below, holding a copper (a man who was a Sisiutl before); 5. the Raven (*kwaw'win*), at the bottom.

*Historical Notes.* It was erected for or by T'at'entsit on the occasion of a big potlatch, to which several tribes were invited to assist in putting it up. The potlatch was in payment of their services. It was not a memorial pole or a commemoration of a death.

*Carver.* Charlie James (*Yaqulas*), of Alert Bay, but a native of Malelekula. The red cedar out of which it was carved in the round was from Hardy Bay, 10 miles away.

(Informant, Mrs. Elizabeth Wilson, Fort Rupert, 1947.)

**Double-headed Snakes.** Carved frontal post, house posts, cross-beams, with the Double-headed Snake, in a legend collected by Dr. Franz Boas, at Fort Rupert (21: 387).

... When the people arrived in front of the house, the mouth of the door of Qawatiliqala's house opened. They jumped in all at the same time, and it bit only a corner of Lolatsa's blanket. Then the posts at the sides of the door spoke, and the one to the right hand side said: "You made them come to your house, Qawatiliqala;" and the post on the left-hand side said: "Now spread a mat and give your guests to eat, Chief." It is said that the cross-beams over the rear posts were double-headed snakes (*sisiutl*), which were constantly playing with their tongues. The posts in the rear of the house were wolves, and a grizzly bear was under each of the wolves. Carved images were all round the house.

**The Double-headed Dragon** (Pitt Rivers), the corner house-post of the Double-headed Dragon, now at the Pitt Rivers Museum, Oxford, England (as seen in *Man*, II, 1902, No. 1).

*Description.* This post now stands about 8 or 10 feet high, and shows the familiar Sisiutl of the Kwakiutl Indians of British Columbia (called *lararh'wais* among the Tsimshyan). Here the two heads of the monster are opposed to each other, back to back, facing in opposite directions. They consist only of the head with large mouths and sharp teeth in zigzag form, on both sides of a small human figure sideways. This figure often is associated with the Dragon. It is explained in the myth of the Grub Worm or Caterpillar, the distribution of which centres in the Tlingit and Tsimshyan country to the north.

**The Raven and Sisiutl at Fort Rupert.** The Raven (*kwawgwenuh*) pole of Kustidzes, Billy McDuff, formerly in front of his Indian communal house at Fort Rupert. A very tall pole, uncarved except at the top. Inside this house a Double-headed-Dragon (*sisiutl*) was painted. On top of it was the Thunderbird (*kwunkunekuleki*). The owner, Billy McDuff, is no longer living.

(Informant, Mrs. Elizabeth Wilson, Fort Rupert, 1947.)

**The Sisiutl Among the Kwakiutls**, according to Daniel Cranmer, of Alert Bay (1947).

Sometimes the Sisiutl appeared to the people just as an ordinary salmon swimming up a river. Then in a flash it changed into the Sisiutl, double-headed, with tongues protruding, and horn-like protuberances on the head. They say that the Thunderbird lives on the Sisiutl and always looks for it. Sometimes, it is said, if a fisherman tries to cook this salmon for eating, he dies as if poisoned. The Sisiutl blood is strong, according to a story of the Rhwiuksutinarh (close to a narrow passage near Gifford). Here a trap was once set to capture a Sisiutl. They meant to get the blood of the monster and had long prepared for the affair, the warriors undergoing trials to make themselves tough. After they caught the Sisiutl, they killed it, and drew its blood. There was only a little flesh around its throat. They bathed a newborn child in the blood as a test, and it turned to stone. It was called Stone-Body (*taisemsyet*).

**The Large Sisiutl at Alert Bay** (Double-Headed Monster), in the graveyard, according to Daniel Cranmer.

Albert Shaughnessy, of the Kingcombe tribe, carved it in 1926 after another large pole belonging to Cranmer's uncle to which the only addition was the Sisiutl. The Raven sits on the pole with its beak bent down.

#### THE DOUBLE-HEADED MONSTER

##### NOOKKA

**The Mountain-Snake at Clayoquot** (*Hai-et-lik*), among the Nootkas as represented on a carved house post collected by Dr. C. F. Newcombe, in 1905, for the Field Museum of Natural History, Chicago (No. 87328).

The human face [according to the label copied by the author in 1915] represents Wikananish II, a great whaling chief. Much of his success was due to the use of charm consisting of the skin of a mythical Mountain-Snake, Hai-et-lik, the lower figure. This he concealed in a box in the bow of his canoe when hunting.

**The Hai-et-lik House Post** among the Nootkas of Clayoquot, collected by Dr. C. F. Newcombe in 1905 for the Field Museum of Natural History, Chicago (No. 87329).

The label, as copied by the author in 1915, read: "The lower figure is Chief Wikananish with his Whale charm, Hai-et-lik, or mythical Snake, in his mouth."

**The Mythical-Snake Post of the Clayoquot Nootkas**, Vancouver Island, on a carved house post collected by Dr. C. F. Newcombe for the Field Museum of Natural History, Chicago, in 1905 (No. 87332).

The Hai-et-lik or mythical Snake [or Dragon] commemorates the taking of a whale by the father of Ai-ata-mocha, of Hesquot, with its help. The whale was eaten at her marriage feast (as copied by the author from the label in 1915).

**The Snake, Shark, and Thunderbird**, as painted by the Nootkas of Alberni, described in a letter to J. D. McLean, Department of Indian Affairs, Ottawa, by A. W. O'Neill, Indian Agent, Alberni, Vancouver Island, Dec. 29, 1910.



Captain Jack's inside-house posts, at Friendly Cove

A canvas with paintings made by Indians was used at a potlatch given here recently. When I first saw it, it was hung across the end of a large potlatch house [the custom of painting on canvas in place of former wooden partitions at the back of a house is still preserved among the Kwakiutls].

This [Nootka] picture is supposed to represent and remind the Indians of olden times and more particularly of the greatness of Bob's ancestors, a sort of glorification of his family descent. The Tseshat Indians have been here at Alberni for some 200 years or so . . . The large figure is Bob's great grandfather in the act of attacking what he calls the snake. This animal or reptile is supposed to be the maker of lightning. At night it gives out a luminous sheen from its scales and this man's attention was called to it one night as it was on some rocks close to shore. He went out and attacked it with his spear and broke off some of its scales and after a fearful battle the reptile escaped but left these portions of its scales in the Indians' possession. This gave the Indian immense powers of strength and endurance so that he excelled all others.

The smaller pictures of canoes represent Bob's ancestor in the pursuit of sea otters the skins of which are very valuable and of which he would kill as many as three in one day (worth at present prices about \$1800). Bob's ancestor also formed an alliance with the shark shown in left hand corner at top of picture. He was out swimming one day and the shark seized him and carried him down forty fathoms deep and he had some trouble in reaching the surface, but after that he was doubly strong and could summon the assistance of the shark at any time . . . The mere possession of the scales of the reptile was sufficient to give the great powers possessed by Bob's great grandfather. These powers were bequeathed to Bob's grandfather but lost in some way at his death, though even without the precious relics enough of their power descended to Bob's father . . . The most curious part of the picture is the representation of the reptile which much resembles a crocodile save in its head. The Indians can have had no acquaintance whatever with any animal or reptile at all resembling a crocodile [the Dragon] and it is difficult to guess where they got the idea of the scales.

The large bird shown is the Thunderbird, which made the thunder and is credited with miraculous powers. This figure often appears on totem poles. It is supposed to have had the power of attacking whales and carrying them in its powerful claws to the tops of mountains to devour them, where the bones of whales can now be found according to the Indians.

The lightning reptile vomited the lightning, and in the picture it is shown climbing some rocks towards the island where the Indian village was situated, and but for the valour of Bob's ancestor, would have set the whole village on fire.



Heitlick or Dragon  
of the Nootka

#### THE DOUBLE-HEADED MONSTER IN SIBERIA

**The Several-Headed Monster Among the Koriaks, according to Waldemar Jochelson (116:368).**

The five-headed kamak (p. 323).

The double-headed reindeer of Earth-Maker (p. 300).

Mongol-Turk. — Among the many-headed monsters of the Old World may be mentioned the fifty-eight-headed monster (*Khangeloff and Satoplaeff*, p. 66), the iron seven-headed strong man (*Khudyakoff*, p. 187), and the twenty-five-headed snake (*Khangeloff and Satoplaeff*, p. 70). Coasts of Northern and Southern British Columbia. — Two-headed snake (Boas, *Indianische Sagen*, pp. 41, 58, 81, 195, 271).