

MAGAZINE OF HORROR AND STRANGE STORIES

Volume 1

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The Undying Head

by Mark Twain

In one of the appendices to "Life On The Mississippi", Samuel Clemens turns his skill in sheer story-telling to Indian legend. You will not find here either the well-known Twain humor, or the well-known bitterness of the latter days; what you will find is the third element which never quite left him, even at the end: charm. The soul of the American Indian glows through this tale of wonder and strangeness.

IN A REMOTE PART of the North lived a man and his sister, who had never seen a human being. Seldom, if ever, had the man any cause to go from home; for, as his wants demanded food, he had only to go a little distance from the lodge, and there, in some particular spot, place his arrows, with their barbs in the ground. Telling his sister where they had been placed, every morning she

would go in search, and never fail of finding each stuck through the heart of a deer. She had then only to drag them into the lodge and prepare their food. Thus she lived till she attained womanhood, when one day her brother, whose name was Iamo, said to her: "Sister, the time is at hand when you will be ill. Listen to my advice. If you do not, it will probably be the cause of my death. Take

the implements with which we kindle our fires. Go some distance from our lodge and build a separate fire. When you are in want of food, I will tell you where to find it. You must cook for yourself, and I will for myself. When you are ill, do not attempt to come near the lodge, or bring any of the utensils you use. Be sure always to fasten to your belt the implements you need, for you do not know when the time will come. As for myself, I must do the best I can." His sister promised to obey him in all he had said.

Shortly after, her brother had cause to go from home. She was alone in her lodge combing her hair. She had just untied the belt to which the implements were fastened, when suddenly the event to which her brother had alluded occurred. She ran out of the lodge, but in her haste forgot the belt. Afraid to return, she stood for some time thinking. Finally, she decided to enter the lodge and get it. For, thought she, my brother is not at home, and I will stay but a moment to catch hold of it. She went back. Running in suddenly, she caught hold of it, and was coming out when her brother came in sight. He knew what was the matter. "Oh," he said, "did I not tell you to take care? But now you have killed me." She was going on her way, but her brother said to her, "What

can you do there now? The accident has happened. Go in, and stay where you have always stayed. And what will become of you? You have killed me."

He then laid aside his hunting dress and accoutrements, and soon after both his feet began to turn black, so that he could not move. Still he directed his sister where to place the arrows, that she might always have food. The inflammation continued to increase, and had now reached his first rib; and he said, "Sister, my end is near. You must do as I tell you. You see my medicine-sack, and my war-club tied to it. It contains all my medicines, and my war-plumes, and my paints of all colors. As soon as the inflammation reaches my breast, you will take my war-club. It has a sharp point, and you will cut off my head. When it is free from my body, take it, place its neck in the sack, which you must open at one end. Then hang it up in its former place. Do not forget my bow and arrows. One of the last you will take to procure food. The remainder tie in my sack, and then hang it up, so that I can look toward the door. Now and then I will speak to you, but not often." His sister again promised to obey.

In a little time his breast was affected. "Now," said he, "take the club and strike off my head." She was afraid, but he told her

to muster courage. "Strike!" said he, and a smile was on his face. Mustering all her courage, she gave the blow and cut off the head. "Now," said the head, "place me where I told you." And fearfully she obeyed it in all its commands. Retaining its animation, it looked around the lodge as usual, and it would command its sister to go in such places as it thought would procure for her the flesh of different animals she needed. One day the head said: "The time is not distant when I shall be freed from this situation, and I shall have to undergo many sore evils. So the superior manito decrees, and I must bear all patiently." In this situation we must leave the head.

IN A CERTAIN PART of the country was a village inhabited by a numerous and warlike band of Indains. In this village was a family of ten young men — brothers. It was in the spring of the year that the youngest of these blackened his face and fasted. His dreams were propitious. Having ended his fast, he went secretly for his brothers at night, so that none in the village could overhear or find out the direction they intended to go. Though their drum was heard, yet that was a common occurrence. Having ended the usual formalities, he told how favorable his dreams were, and that he had called them together to

know if they would accompany him in a war excursion. They all answered they would. The third brother from the eldest, noted for his oddities, coming up with his war-club when his brother had ceased speaking, jumped up. "Yes," said he, "I will go, and this will be the way I will treat those I am going to fight;" and he struck the post in the center of the lodge, and gave a yell. The others spoke to him saying: "Slow, slow, Mudjikewis! when you are in other people's lodges." So he sat down. Then, in turn, they took the drum, and sang their songs, and closed with a feast. The youngest told them not to whisper their intention to their wives, but secretly to prepare for their journey. They all promised obedience, and Mudjikewis was the first to say so.

The time for their departure drew near. Word was given to assemble on a certain night, when they would depart immediately. Mudjikewis was loud in his demands for his moccasins. Several times his wife asked him the reason. "Besides," said she, "you have a good pair on." "Quick, quick!" said he, "since you must know, — we are going on a war excursion, so be quick." He thus revealed the secret. That night they met and started. The snow was on the ground, and they traveled all night, lest others should follow them. When it was daylight, the

leader took snow and made a ball of it, then tossing it into the air, he said: "It was in this way I saw snow fall in a dream, so that I could not be tracked." And he told them to keep close to each other for fear of losing themselves, as the snow began to fall in very large flakes. Near as they walked, it was with difficulty they could see each other. The snow continued falling all that day and the following night, so it was impossible to track them.

They had now walked for several days, and Mudjikewis was always in the rear. One day, running suddenly forward, he gave the *saw-saw-quan*,¹ and struck a tree with his war-club and it broke into pieces as if struck with lightning. "Brothers," said he, "this will be the way I will serve those we are going to fight." The leader answered, "Slow, slow, Mudjikewis! The one I lead you to is not to be thought of so lightly." Again he fell back and thought to himself: "What! what! Who can this be he is leading us to?" He felt fearful, and was silent. Day after day they traveled on, till they came to an extensive plain, on the borders of which human bones were bleaching in the sun. The leader spoke: "They are the bones of those who have gone before us. None has ever yet returned to tell the

sad tale of their fate." Again Mudjikewis became restless, and, running forward, gave the accustomed yell. Advancing to a large rock which stood above the ground, he struck it, and it fell to pieces. "See, brothers," said he, "thus will I treat those whom we are going to fight." "Still, still!" once more said the leader. "He to whom I am leading you is not to be compared to the rock."

Mudjikewis fell back thoughtful, saying to himself: "I wonder who this can be that he is going to attack," and he was afraid. Still they continued to see the remains of former warriors, who had been to the place where they were now going, some of whom had retreated as far back as the place where they first saw the bones, beyond which no one had ever escaped. At last they came to a piece of rising ground, from which they plainly distinguished, sleeping on a distant mountain, a mammoth bear.

THE DISTANCE between them was very great, but the size of the animal caused him to be plainly seen. "There" said the leader, "it is he to whom I am leading you. Here our troubles will commence, for he is a mishernokwa and a manito. It is he who has that we prize so dearly (*i.e.*, wampum), to obtain which the warriors whose bones we saw sacrificed their

¹War-whoop.

lives. You must not be fearful. Be manly. We shall find him asleep." Then the leader went forward and touched the belt around the animal's neck. "This," said he, "is what we must get. It contains the wampum." Then they requested the eldest to try and slip the belt over the bear's head, who appeared to be fast asleep, as he was not in the least disturbed by the attempt to obtain the belt.

All their efforts were in vain, till it came to the one next to the youngest. He tried, and the belt moved nearly over the monster's head, but he could get it no farther. Then the youngest one, and the leader, made his attempt, and succeeded. Placing it on the back of the oldest, he said, "Now we must run," and off they started. When one became fatigued with its weight, another would relieve him. Thus they ran till they had passed the bones of all former warriors, and were some distance beyond, when, looking back, they saw the monster slowly rising. He stood some time before he missed his wampum. Soon they heard his tremendous howl, like distant thunder, slowly filling all the sky; and then they heard him speak and say, "Who can it be that has dared to steal my wampum? Earth is not so large but that I can find them;" and he descended from the hill in pur-

suit. As if convulsed, the earth shook, with every jump he made.

Very soon he approached the party. They, however, kept the belt, exchanging it from one to another, and encouraging each other; but he gained on them fast. "Brothers," said the leader, "has never any one of you, when fasting, dreamed of some friendly spirit who would aid you as a guardian?" A dead silence followed. "Well," said he, "fasting, I dreamed of being in danger of instant death, when I saw a small lodge, with smoke curling from its top. An old man lived in it. I dreamed he helped me, and may it be verified soon," he said, running forward and giving the peculiar yell, and a howl as if the sounds came from the depth of his stomach, and what is called *checaudum*. Getting upon a piece of rising ground, behold! a lodge, with smoke curling from its top, appeared. This gave them all new strength, and they ran forward and entered it.

The leader spoke to the old man who sat in the lodge, saying, "Nemesho, help us. We claim your protection, for the great bear will kill us."

"Sit down and eat, my grandchildren," said the old man. "Who is a great manito?" said he. "There is none but me, but let me look," and he opened the door of the lodge, when lo! at a little distance he saw the en-

raged animal coming on, with slow but powerful leaps. He closed the door. "Yes," said he, "he is indeed a great manito. My grandchildren, you will be the cause of my losing my life. You asked my protection, and I granted it, so now, come what may, I will protect you. When the bear arrives at the door, you must run out of the other door of the lodge." Then putting his hand to the side of the lodge where he sat, he brought out a bag which he opened. Taking out two small black dogs, he placed them before him. "These are the ones I use when I fight," said he; and he commenced patting with both hands the sides of one of them, and he began to swell out, so that he soon filled the lodge by his bulk; and he had great strong teeth.

When he attained his full size he growled, and from that moment, as from instinct, he jumped out at the door and met the bear, who in another leap would have reached the lodge. A terrible combat ensued. The skies rang with the howls of the fierce monsters. The remaining dog soon took the field. The brothers, at the onset, took the advice of the old man, and escaped through the opposite side of the lodge. They had not proceeded far before they heard the dying cry of one of the dogs, and, soon after, of the other.

"Well," said the leader, "the old man will share their fate, so run. He will soon be after us." They started with fresh vigor, for they had received food from the old man; but very soon the bear came in sight, and again was fast gaining upon them. Again the leader asked the brothers if they could do nothing for their safety.

All were silent. The leader, running forward, did as before. "I dreamed," he cried, "that, being in great trouble, an old man helped me who was a manito. We shall soon see his lodge." Taking courage, they still went on. After going a short distance they saw the lodge of the old manito. They entered immediately and claimed his protection, telling him a manito was after them. The old man, setting meat before them, said: "Eat! who is a manito? There is no manito but me. There is none whom I fear;" and the earth trembled as the monster advanced. The old man opened the door and saw him coming. He shut it slowly, and said: "Yes, my grandchildren, you have brought trouble upon me." Procuring his medicine-sack, he took out his small war-clubs of black stone, and told the young men to run through the other side of the lodge. As he handled the clubs, they became very large, and the old man stepped out just as the bear reached the door. Then striking him with

one of the clubs, it broke in pieces; the bear stumbled. Renewing the attempt with the other war-club, that also was broken, but the bear fell senseless. Each blow the old man gave him sounded like a clap of thunder, and the howls of the bear ran along till they filled the heavens.

THE YOUNG MEN had now run some distance, when they looked back. They could see that the bear was recovering from the blows. First he moved his paws, and soon they saw him rise on his feet. The old man shared the fate of the first, for they now heard his cries as he was torn in pieces. Again the monster was in pursuit, and fast overtaking them. Not yet discouraged, the young men kept on their way; but the bear was now so close that the leader once more applied to his brothers, but they could do nothing.

"Well," said he, "my dreams will soon be exhausted. After this I have but one more." He advanced, invoking his guardian spirit to aid him. "Once," said he, "I dreamed that, being sorely pressed, I came to a large lake, on the shore of which was a canoe, partly out of water, having ten paddles all in readiness. Do not fear," he cried, "we shall soon get it." And so it was, even as he had said. Coming to the lake, they saw the canoe with ten paddles, and immedi-

ately they embarked. Scarcely had they reached the center of the lake, when they saw the bear arrive at its borders. Lifting himself on his hind legs, he looked around. Then he waded into the water; then, losing his footing, he turned back, and commenced making the circuit of the lake. Meantime the party remained stationary in the center to watch his movements. He traveled all around, till at last he came to the place whence he started. Then he commenced drinking up the water, and they saw the current fast setting in toward his open mouth. The leader encouraged them to paddle hard for the opposite shore. When only a short distance from the land, the current had increased so much that they were drawn back by it, and all their efforts to reach it were in vain.

Then the leader again spoke, telling them to meet their fates manfully. "Now is the time, Mudjikewis," said he, "to show your prowess. Take courage and sit at the bow of the canoe. When the canoe approaches his mouth, try what effect your club will have on his head." He obeyed, and stood ready to give the blow; while the leader, who steered, directed the canoe for the open mouth of the monster.

Rapidly advancing, they were just about to enter his mouth, when Mudjikewis struck him a tremendous blow on the head,

and gave the *saw-saw-quan*. The bear's limbs doubled under him, and he fell, stunned by the blow. But before Mudjikewis could renew it, the monster disgorged all the water he had drunk, with a force which sent the canoe with great velocity to the opposite shore. Instantly leaving the canoe, again they fled, and on they went till they were completely exhausted. The earth again shook, and soon they saw the monster hard after them. Their spirits dropped, and they felt discouraged. The leader exerted himself, by actions and words, to cheer them up; and once more he asked them if they thought of nothing, or could do nothing for their rescue; and as before, all were silent. "Then," he said, this is the last time I can apply to my guardian spirit. Now, if we do not succeed, our fates are decided." He ran forward, invoking his spirit with great earnestness, and gave the yell. "We shall soon arrive," said he to his brothers, "at the place where my last guardian spirit dwells. In him I place great confidence. Do not, do not be afraid, or your limbs will be fear-bound. We shall soon reach his lodge. Run, run!" he cried.

RETURNING NOW to Iamo, he had passed all the time in the same condition we had left him, the head directing his sister, in order to procure food,

where to place the magic arrows, and speaking at long intervals. One day the sister saw the eyes of the head brighten, as if with pleasure. At last it spoke: "Oh, sister," it said, 'in what a pitiful situation you have been the cause of placing me! Soon, very soon, a party of young men will arrive and apply to me for aid, but alas! How can I give what I would have done with so much pleasure? Nevertheless, take two arrows and place them where you have been in the habit of placing the others, and have meat prepared and cooked before they arrive. When you hear them coming and calling on my name, go out and say, 'Alas! it is long ago that an accident befell him. I was the cause of it.' If they still come near, ask them in, and set meat before them. And now you must follow my directions strictly. When the bear is near, go out and meet him. You will take my medicine-sack, bow and arrows, and my head. You must then untie the sack, and spread out before you my paints of all colors, my war-eagle feathers, my tufts of dried hair, and whatever else it contains. As the bear approaches, you will take all these articles, one by one, and say to him, 'This is my deceased brother's paint,' and so on with all the other articles, throwing each of them as far as you can. The virtues contained in them will cause

him to totter, and, to complete his destruction, you will take my head, and that too you will cast as far off as you can, crying aloud, 'See, this is my deceased brother's head!' He will then fall senseless. By the time the young men will have eaten, and you will call them to your assistance. You must then cut the carcass into pieces — yes, into small pieces — and scatter them to the four winds. Unless you do this, he will again revive."

She promised that all should be done as he said. She had only time to prepare the meat, when the voice of the leader was heard calling upon Iamo for aid. The woman went out, and said as her brother had directed. But the war-party, being closely pursued, came up to the lodge. She invited them in, and placed the meat before them. While they were eating, they heard the bear approaching. Untying the medicine-sack and taking the head, she had all in readiness for his approach. When he came up she did as she had been told; and before she had expended the paints and feathers, the bear began to totter, but, still advancing, came close to the woman. Saying as she was commanded, she then took the head, and cast it as far from her as she could. As it rolled along the ground, the blood, excited by the feelings of

the head in this terrible scene, gushed from the nose and mouth. The bear, tottering, soon fell with a tremendous noise. Then she cried for help, and the young men came rushing out, having partially regained their strength and spirits.

Mudjikewis, stepping up, gave a yell and struck him a blow upon the head. This he repeated, till it seemed like a mass of brains, while the others, as quick as possible, cut him into very small pieces, which they then scattered in every direction. While thus employed, happening to look around where they had thrown the meat, wonderful to behold, they saw starting up and running off in every direction small black bears, such as are seen at the present day. The country was soon overspread with these black animals. And it was from this monster that the present race of bear derived their origin.

HAVING THUS overcome their pursuer, they returned to the lodge. In the meantime, the woman, gathering the implements she had used, and the head, placed them again in the sack. But the head did not speak again, probably from its great exertion to overcome the monster.

Having spent so much time and traversed so vast a country

in their flight, the young men gave up the idea of ever returning to their own country, and game being plenty, they determined to remain where they now were. One day they moved off some distance from the lodge for the purpose of hunting, having left the wampum with the woman. They were very successful, and amused themselves, as all young men do when alone, by talking and jesting with each other. One of them spoke and said, "We having all this sport to ourselves, let us go and ask our sister if she will not let us bring the head to this place, as it is still alive. It may be pleased to hear us talk, and be in our company. In the meantime take food to our sister."

They went and requested the head. She told them to take it, and they took it to their hunting-grounds, and tried to amuse it, but only at times did they see its beam with pleasure. One day, while busy in their encampment, they were unexpectedly attacked by unknown Indians. The skirmish was long-contested and bloody; many of their foes were slain, but still they were thirty to one. The young men fought desperately till they were all killed. The attacking party then retreated to a height of ground, to muster their men, and to count the number of missing and slain. One of their young men had stayed away,

and, in endeavoring to overtake them, came to the place where the head was hung up. Seeing that alone retain animation, he eyed it for some time with fear and surprise. However, he took it down and opened the sack, and was much pleased to see the beautiful feathers, one of which he placed on his head.

Starting off, it waved gracefully over him till he reached his party, when he threw down the head and sack, and told them how he had found it, and that the sack was full of paints and feathers. They all looked at the head and made sport of it. Numbers of the young men took the paint and painted themselves, and one of the party took the head by the hair and said:

"Look, you ugly thing, and see your paints on the faces of warriors."

But the feathers were so beautiful that numbers of them also placed them on their heads. Then again they used all kinds of indignity to the head, for which they were in turn repaid by the death of those who had used the feathers. Then the chief commanded them to throw away all except the head. "We will see," said he, "when we get home what we can do with it. We will try to make it shut its eyes."

When they reached their homes they took it to the council lodge and hung it up before

the fire, fastening it with raw-hide soaked, which would shrink and become tightened by the action of the fire. "We will then see," they said, "if we cannot make it shut its eyes."

MEANTIME, FOR several days, the sister had been waiting for the young men to bring back the head; till at last, getting impatient, she went in search of it. The young men she found lying within short distances of each other, dead, and covered with wounds. Various other bodies lay scattered in different directions around them. She searched for the head and sack, but they were nowhere to be found. She raised her voice and wept, and blackened her face. Then she walked in different directions, till she came to the place from whence the head had been taken. Then she found the magic bow and arrows, where the young men, ignorant of their qualities had left them. She thought to herself that she would find her brother's head, and came to a piece of rising ground, and there saw some of his paints and feathers. These she carefully put up, and hung upon the branch of a tree till her return.

At dusk she arrived at the first lodge of a very extensive village. Here she used a charm, common among Indians when they wish to meet with a kind reception. On applying to the

old man and woman of the lodge, she was kindly received. She made known her errand. The old man promised to aid her, and told her the head was hung up before the council fire, and that the chiefs of the village, with their young men, kept watch over it continually. The former are considered as manitoes. She said she only wished to see it, and would be satisfied if she could only get to the door of the lodge. She knew she had not sufficient power to take it by force. "Come with me," said the Indian, "I will take you there."

They went, and they took their seats near the door. The council lodge was filled with warriors, amusing themselves with games, and constantly keeping up a fire to smoke the head, as they said, to make dry meat. They saw the head move, and not knowing what to make of it, one spoke and said "Hal hal It is beginning to feel the effects of the smoke." The sister looked up from the door, and her eyes met those of her brother, and tears rolled down the cheeks of the head. "Well," said the chief, "I thought we would make you do something at last. Look! look at it — shedding tears!" said he to those around him; and they all laughed and passed their jokes upon it. The chief, looking around and observing the woman, after some time said to

the man who came with her: "Who have you got there? I have never seen that woman before in our village."

"Yes," replied the man, "you have seen her. She is a relation of mine, and seldom goes out. She stays at my lodge, and asked me to allow her to come with me to this place." In the center of the lodge sat one of those young men who are always forward and fond of boasting and displaying themselves before others. "Why," said he, "I've seen her often, and it is as to this lodge I go, almost every night, to court her." All the others laughed, and continued their games. The young man did not know he was telling a lie to the woman's advantage, who by that means escaped.

She returned to the man's lodge, and immediately set out for her own country. Coming to the spot where the bodies of her adopted brothers lay, she placed them together, their feet toward the east. Then, taking an axe which she had, she cast it up into the air, crying out, "Brothers, get up from under it, or it will fall on you!" This she repeated three times, and the third time the brothers all rose and stood on their feet.

Mudjikewis commenced rubbing his eyes and stretching himself. "Why," said he, "I have overslept myself." "No, indeed," said one of the others, "do you

not know we were all killed, and that it is our sister who has brought us to life?" The young men took the bodies of their enemies and burned them. Soon after, the woman went to procure wives for them in a distant country, they knew not where; but she returned with ten young women, whom she gave to the ten young men, beginning with the eldest. Mudjikewis stepped to and fro, uneasy lest he should not get the one he liked. But he was not disappointed, for she fell to his lot. And they were well matched, for she was a female magician. They then all moved into a very large lodge, and their sister told them that the women must now take turns in going to her brother's head every night, trying to untie it. They all said they would do so with pleasure. The eldest made the first attempt, and with a rushing noise she fled through the air.

TOWARD DAYLIGHT, she returned. She had been unsuccessful, as she succeeded in untying only one of the knots. All took their turns regularly, and each one succeeded in untying only one knot each time. But when the youngest went, she commenced the work as soon as she reached the lodge; although it had always been occupied, still the Indians never could see any one. For ten nights now the smoke had not

ascended, but filled the lodge and drove them out. This last night they were all driven out, and the young woman carried off the head.

The young people and the sister heard the young woman coming high through the air, and they heard her saying: "Prepare the body of our brother." And as soon as they heard it, they went to a small lodge where the black body of Iamo lay. His sister commenced cutting the neck part, from which the neck had been severed. She cut so deep as to cause it to bleed; and the others who were present, by rubbing the body and applying medicines, expelled the blackness. In the meantime, the one who brought it, by cutting the neck of the head, caused that also to bleed.

As soon as she arrived, they placed that close to the body, and by aid of medicines and various other means, succeeded in restoring Iamo to all his former beauty and manliness. All rejoiced in the happy termination of their troubles, and they had spent some time joyfully together, when Iamo said: "Now I will divide the wampum;" and getting the belt which contained it, he com-

menced with the eldest, giving it in equal portions. But the youngest got the most splendid and beautiful, as the bottom of the belt held the richest and the rarest.

They were told that, since they had all once died, and were restored to life, they were no longer mortal, but spirits, and they were assigned different stations in the invisible world. Only Mudjikewis's place was, however, named. He was to direct the west wind, hence generally called Kebeyun, there to remain forever. They were commanded, as they had it in their power, to do good to the inhabitants of the earth, and, forgetting their sufferings in procuring the wampum, to give all things with a liberal hand. And they were also commanded that it should also be held by them sacred; those grains or shells of the pale hue to be emblematic of peace, while those of the darker hue would lead to evil and war.

The spirits then, amid songs and shouts, took their flight to their respective abodes on high; while Iamo with his sister Iam-oqua, descended into the depths below.

