

THE SUN-DOG TRAIL

Sitka Charley smoked his pipe and gazed thoughtfully at the Police Gazette illustration on the wall. For half an hour he had been steadily regarding it, and for half an hour I had been slyly watching him. Something was going on in that mind of his, and, whatever it was, I knew it was well worth knowing. He had lived life, and seen things, and performed that prodigy of prodigies, namely, the turning of his back upon his own people, and, in so far as it was possible for an Indian, becoming a white man even in his mental processes. As he phrased it himself, he had come into the warm, sat among us, by our fires, and become one of us. He had never learned to read nor write, but his vocabulary was remarkable, and more remarkable still was the completeness with which he had assumed the white man's point of view, the white man's attitude toward things.

We had struck this deserted cabin after a hard day on trail. The dogs had been fed, the supper dishes washed, the beds made, and we were now enjoying that most delicious hour that comes each day, and but once each day, on the Alaskan trail, the hour when nothing intervenes between the tired body and bed save the smoking of the evening pipe. Some former denizen of the cabin had decorated its walls with illustrations torn from magazines and newspapers, and it was these illustrations that had held Sitka Charley's attention from the moment of our arrival two hours before. He had studied them intently, ranging from one to another and

back again, and I could see that there was uncertainty in his mind, and
bepuzzlement.

"Well?" I finally broke the silence.

He took the pipe from his mouth and said simply, "I do not understand."

He smoked on again, and again removed the pipe, using it to point at the
Police Gazette illustration.

"That picture--what does it mean? I do not understand."

I looked at the picture. A man, with a preposterously wicked face, his
right hand pressed dramatically to his heart, was falling backward to the
floor. Confronting him, with a face that was a composite of destroying
angel and Adonis, was a man holding a smoking revolver.

"One man is killing the other man," I said, aware of a distinct
bepuzzlement of my own and of failure to explain.

"Why?" asked Sitka Charley.

"I do not know," I confessed.

"That picture is all end," he said. "It has no beginning."

"It is life," I said.

"Life has beginning," he objected.

I was silenced for the moment, while his eyes wandered on to an adjoining decoration, a photographic reproduction of somebody's "Leda and the Swan."

"That picture," he said, "has no beginning. It has no end. I do not understand pictures."

"Look at that picture," I commanded, pointing to a third decoration. "It means something. Tell me what it means to you."

He studied it for several minutes.

"The little girl is sick," he said finally. "That is the doctor looking at her. They have been up all night--see, the oil is low in the lamp, the first morning light is coming in at the window. It is a great sickness; maybe she will die, that is why the doctor looks so hard. That is the mother. It is a great sickness, because the mother's head is on the table and she is crying."

"How do you know she is crying?" I interrupted. "You cannot see her face. Perhaps she is asleep."

Sitka Charley looked at me in swift surprise, then back at the picture. It was evident that he had not reasoned the impression.

"Perhaps she is asleep," he repeated. He studied it closely. "No, she is not asleep. The shoulders show that she is not asleep. I have seen the shoulders of a woman who cried. The mother is crying. It is a very great sickness."

"And now you understand the picture," I cried.

He shook his head, and asked, "The little girl--does it die?"

It was my turn for silence.

"Does it die?" he reiterated. "You are a painter-man. Maybe you know."

"No, I do not know," I confessed.

"It is not life," he delivered himself dogmatically. "In life little girl die or get well. Something happen in life. In picture nothing happen. No, I do not understand pictures."

His disappointment was patent. It was his desire to understand all things that white men understand, and here, in this matter, he failed. I felt, also, that there was challenge in his attitude. He was bent upon compelling me to show him the wisdom of pictures. Besides, he had

remarkable powers of visualization. I had long since learned this. He visualized everything. He saw life in pictures, felt life in pictures, generalized life in pictures; and yet he did not understand pictures when seen through other men's eyes and expressed by those men with color and line upon canvas.

"Pictures are bits of life," I said. "We paint life as we see it. For instance, Charley, you are coming along the trail. It is night. You see a cabin. The window is lighted. You look through the window for one second, or for two seconds, you see something, and you go on your way. You saw maybe a man writing a letter. You saw something without beginning or end. Nothing happened. Yet it was a bit of life you saw. You remember it afterward. It is like a picture in your memory. The window is the frame of the picture."

I could see that he was interested, and I knew that as I spoke he had looked through the window and seen the man writing the letter.

"There is a picture you have painted that I understand," he said. "It is a true picture. It has much meaning. It is in your cabin at Dawson. It is a faro table. There are men playing. It is a large game. The limit is off."

"How do you know the limit is off?" I broke in excitedly, for here was where my work could be tried out on an unbiassed judge who knew life only, and not art, and who was a sheer master of reality. Also, I was

very proud of that particular piece of work. I had named it "The Last Turn," and I believed it to be one of the best things I had ever done.

"There are no chips on the table," Sitka Charley explained. "The men are playing with markers. That means the roof is the limit. One man play yellow markers--maybe one yellow marker worth one thousand dollars, maybe two thousand dollars. One man play red markers. Maybe they are worth five hundred dollars, maybe one thousand dollars. It is a very big game. Everybody play very high, up to the roof. How do I know? You make the dealer with blood little bit warm in face." (I was delighted.) "The lookout, you make him lean forward in his chair. Why he lean forward? Why his face very much quiet? Why his eyes very much bright? Why dealer warm with blood a little bit in the face? Why all men very quiet?--the man with yellow markers? the man with white markers? the man with red markers? Why nobody talk? Because very much money. Because last turn."

"How do you know it is the last turn?" I asked.

"The king is coppered, the seven is played open," he answered. "Nobody bet on other cards. Other cards all gone. Everybody one mind. Everybody play king to lose, seven to win. Maybe bank lose twenty thousand dollars, maybe bank win. Yes, that picture I understand."

"Yet you do not know the end!" I cried triumphantly. "It is the last turn, but the cards are not yet turned. In the picture they will never be turned. Nobody will ever know who wins nor who loses."

"And the men will sit there and never talk," he said, wonder and awe growing in his face. "And the lookout will lean forward, and the blood will be warm in the face of the dealer. It is a strange thing. Always will they sit there, always; and the cards will never be turned."

"It is a picture," I said. "It is life. You have seen things like it yourself."

He looked at me and pondered, then said, very slowly: "No, as you say, there is no end to it. Nobody will ever know the end. Yet is it a true thing. I have seen it. It is life."

For a long time he smoked on in silence, weighing the pictorial wisdom of the white man and verifying it by the facts of life. He nodded his head several times, and grunted once or twice. Then he knocked the ashes from his pipe, carefully refilled it, and after a thoughtful pause, lighted it again.

"Then have I, too, seen many pictures of life," he began; "pictures not painted, but seen with the eyes. I have looked at them like through the window at the man writing the letter. I have seen many pieces of life, without beginning, without end, without understanding."

With a sudden change of position he turned his eyes full upon me and regarded me thoughtfully.

"Look you," he said; "you are a painter-man. How would you paint this which I saw, a picture without beginning, the ending of which I do not understand, a piece of life with the northern lights for a candle and Alaska for a frame."

"It is a large canvas," I murmured.

But he ignored me, for the picture he had in mind was before his eyes and he was seeing it.

"There are many names for this picture," he said. "But in the picture there are many sun-dogs, and it comes into my mind to call it 'The Sun-Dog Trail.' It was a long time ago, seven years ago, the fall of '97, when I saw the woman first time. At Lake Linderman I had one canoe, very good Peterborough canoe. I came over Chilcoot Pass with two thousand letters for Dawson. I was letter carrier. Everybody rush to Klondike at that time. Many people on trail. Many people chop down trees and make boats. Last water, snow in the air, snow on the ground, ice on the lake, on the river ice in the eddies. Every day more snow, more ice. Maybe one day, maybe three days, maybe six days, any day maybe freeze-up come, then no more water, all ice, everybody walk, Dawson six hundred miles, long time walk. Boat go very quick. Everybody want to go boat. Everybody say, 'Charley, two hundred dollars you take me in canoe,' 'Charley, three hundred dollars,' 'Charley, four hundred dollars.' I say no, all the time I say no. I am letter carrier.

"In morning I get to Lake Linderman. I walk all night and am much tired. I cook breakfast, I eat, then I sleep on the beach three hours. I wake up. It is ten o'clock. Snow is falling. There is wind, much wind that blows fair. Also, there is a woman who sits in the snow alongside. She is white woman, she is young, very pretty, maybe she is twenty years old, maybe twenty-five years old. She look at me. I look at her. She is very tired. She is no dance-woman. I see that right away. She is good woman, and she is very tired.

"'You are Sitka Charley,' she says. I get up quick and roll blankets so snow does not get inside. 'I go to Dawson,' she says. 'I go in your canoe--how much?'

"I do not want anybody in my canoe. I do not like to say no. So I say, 'One thousand dollars.' Just for fun I say it, so woman cannot come with me, much better than say no. She look at me very hard, then she says, 'When you start?' I say right away. Then she says all right, she will give me one thousand dollars.

"What can I say? I do not want the woman, yet have I given my word that for one thousand dollars she can come. I am surprised. Maybe she make fun, too, so I say, 'Let me see thousand dollars.' And that woman, that young woman, all alone on the trail, there in the snow, she take out one thousand dollars, in greenbacks, and she put them in my hand. I look at money, I look at her. What can I say? I say, 'No, my canoe very small.

There is no room for outfit.' She laugh. She says, 'I am great traveller. This is my outfit.' She kick one small pack in the snow. It is two fur robes, canvas outside, some woman's clothes inside. I pick it up. Maybe thirty-five pounds. I am surprised. She take it away from me. She says, 'Come, let us start.' She carries pack into canoe. What can I say? I put my blankets into canoe. We start.

"And that is the way I saw the woman first time. The wind was fair. I put up small sail. The canoe went very fast, it flew like a bird over the high waves. The woman was much afraid. 'What for you come Klondike much afraid?' I ask. She laugh at me, a hard laugh, but she is still much afraid. Also is she very tired. I run canoe through rapids to Lake Bennett. Water very bad, and woman cry out because she is afraid. We go down Lake Bennett, snow, ice, wind like a gale, but woman is very tired and go to sleep.

"That night we make camp at Windy Arm. Woman sit by fire and eat supper. I look at her. She is pretty. She fix hair. There is much hair, and it is brown, also sometimes it is like gold in the firelight, when she turn her head, so, and flashes come from it like golden fire. The eyes are large and brown, sometimes warm like a candle behind a curtain, sometimes very hard and bright like broken ice when sun shines upon it. When she smile--how can I say?--when she smile I know white man like to kiss her, just like that, when she smile. She never do hard work. Her hands are soft, like baby's hand. She is soft all over, like baby. She is not thin, but round like baby; her arm, her leg, her muscles, all soft and

round like baby. Her waist is small, and when she stand up, when she walk, or move her head or arm, it is--I do not know the word--but it is nice to look at, like--maybe I say she is built on lines like the lines of a good canoe, just like that, and when she move she is like the movement of the good canoe sliding through still water or leaping through water when it is white and fast and angry. It is very good to see.

"Why does she come into Klondike, all alone, with plenty of money? I do not know. Next day I ask her. She laugh and says: 'Sitka Charley, that is none of your business. I give you one thousand dollars take me to Dawson. That only is your business.' Next day after that I ask her what is her name. She laugh, then she says, 'Mary Jones, that is my name.' I do not know her name, but I know all the time that Mary Jones is not her name.

"It is very cold in canoe, and because of cold sometimes she not feel good. Sometimes she feel good and she sing. Her voice is like a silver bell, and I feel good all over like when I go into church at Holy Cross Mission, and when she sing I feel strong and paddle like hell. Then she laugh and says, 'You think we get to Dawson before freeze-up, Charley?' Sometimes she sit in canoe and is thinking far away, her eyes like that, all empty. She does not see Sitka Charley, nor the ice, nor the snow. She is far away. Very often she is like that, thinking far away. Sometimes, when she is thinking far away, her face is not good to see. It looks like a face that is angry, like the face of one man when he want to kill another man.

"Last day to Dawson very bad. Shore-ice in all the eddies, mush-ice in the stream. I cannot paddle. The canoe freeze to ice. I cannot get to shore. There is much danger. All the time we go down Yukon in the ice. That night there is much noise of ice. Then ice stop, canoe stop, everything stop. 'Let us go to shore,' the woman says. I say no, better wait. By and by, everything start down-stream again. There is much snow. I cannot see. At eleven o'clock at night, everything stop. At one o'clock everything start again. At three o'clock everything stop. Canoe is smashed like eggshell, but is on top of ice and cannot sink. I hear dogs howling. We wait. We sleep. By and by morning come. There is no more snow. It is the freeze-up, and there is Dawson. Canoe smash and stop right at Dawson. Sitka Charley has come in with two thousand letters on very last water.

"The woman rent a cabin on the hill, and for one week I see her no more. Then, one day, she come to me. 'Charley,' she says, 'how do you like to work for me? You drive dogs, make camp, travel with me.' I say that I make too much money carrying letters. She says, 'Charley, I will pay you more money.' I tell her that pick-and-shovel man get fifteen dollars a day in the mines. She says, 'That is four hundred and fifty dollars a month.' And I say, 'Sitka Charley is no pick-and-shovel man.' Then she says, 'I understand, Charley. I will give you seven hundred and fifty dollars each month.' It is a good price, and I go to work for her. I buy for her dogs and sled. We travel up Klondike, up Bonanza and Eldorado, over to Indian River, to Sulphur Creek, to Dominion, back

across divide to Gold Bottom and to Too Much Gold, and back to Dawson. All the time she look for something, I do not know what. I am puzzled. 'What thing you look for?' I ask. She laugh. 'You look for gold?' I ask. She laugh. Then she says, 'That is none of your business, Charley.' And after that I never ask any more.

"She has a small revolver which she carries in her belt. Sometimes, on trail, she makes practice with revolver. I laugh. 'What for you laugh, Charley?' she ask. 'What for you play with that?' I say. 'It is no good. It is too small. It is for a child, a little plaything.' When we get back to Dawson she ask me to buy good revolver for her. I buy a Colt's 44. It is very heavy, but she carry it in her belt all the time.

"At Dawson comes the man. Which way he come I do not know. Only do I know he is checha-quo--what you call tenderfoot. His hands are soft, just like hers. He never do hard work. He is soft all over. At first I think maybe he is her husband. But he is too young. Also, they make two beds at night. He is maybe twenty years old. His eyes blue, his hair yellow, he has a little mustache which is yellow. His name is John Jones. Maybe he is her brother. I do not know. I ask questions no more. Only I think his name not John Jones. Other people call him Mr. Girvan. I do not think that is his name. I do not think her name is Miss Girvan, which other people call her. I think nobody know their names.

"One night I am asleep at Dawson. He wake me up. He says, 'Get the dogs

ready; we start.' No more do I ask questions, so I get the dogs ready and we start. We go down the Yukon. It is night-time, it is November, and it is very cold--sixty-five below. She is soft. He is soft. The cold bites. They get tired. They cry under their breaths to themselves. By and by I say better we stop and make camp. But they say that they will go on. Three times I say better to make camp and rest, but each time they say they will go on. After that I say nothing. All the time, day after day, is it that way. They are very soft. They get stiff and sore. They do not understand moccasins, and their feet hurt very much. They limp, they stagger like drunken people, they cry under their breaths; and all the time they say, 'On! on! We will go on!'

"They are like crazy people. All the time do they go on, and on. Why do they go on? I do not know. Only do they go on. What are they after? I do not know. They are not after gold. There is no stampede. Besides, they spend plenty of money. But I ask questions no more. I, too, go on and on, because I am strong on the trail and because I am greatly paid.

"We make Circle City. That for which they look is not there. I think now that we will rest, and rest the dogs. But we do not rest, not for one day do we rest. 'Come,' says the woman to the man, 'let us go on.' And we go on. We leave the Yukon. We cross the divide to the west and swing down into the Tanana Country. There are new diggings there. But that for which they look is not there, and we take the back trail to Circle City.

"It is a hard journey. December is most gone. The days are short. It is very cold. One morning it is seventy below zero. 'Better that we don't travel to-day,' I say, 'else will the frost be unwarmed in the breathing and bite all the edges of our lungs. After that we will have bad cough, and maybe next spring will come pneumonia.' But they are checha-quo. They do not understand the trail. They are like dead people they are so tired, but they say, 'Let us go on.' We go on. The frost bites their lungs, and they get the dry cough. They cough till the tears run down their cheeks. When bacon is frying they must run away from the fire and cough half an hour in the snow. They freeze their cheeks a little bit, so that the skin turns black and is very sore. Also, the man freezes his thumb till the end is like to come off, and he must wear a large thumb on his mitten to keep it warm. And sometimes, when the frost bites hard and the thumb is very cold, he must take off the mitten and put the hand between his legs next to the skin, so that the thumb may get warm again.

"We limp into Circle City, and even I, Sitka Charley, am tired. It is Christmas Eve. I dance, drink, make a good time, for to-morrow is Christmas Day and we will rest. But no. It is five o'clock in the morning--Christmas morning. I am two hours asleep. The man stand by my bed. 'Come, Charley,' he says, 'harness the dogs. We start.'

"Have I not said that I ask questions no more? They pay me seven hundred and fifty dollars each month. They are my masters. I am their man. If they say, 'Charley, come, let us start for hell,' I will harness the

dogs, and snap the whip, and start for hell. So I harness the dogs, and we start down the Yukon. Where do we go? They do not say. Only do they say, 'On! on! We will go on!'

"They are very weary. They have travelled many hundreds of miles, and they do not understand the way of the trail. Besides, their cough is very bad--the dry cough that makes strong men swear and weak men cry. But they go on. Every day they go on. Never do they rest the dogs. Always do they buy new dogs. At every camp, at every post, at every Indian village, do they cut out the tired dogs and put in fresh dogs. They have much money, money without end, and like water they spend it. They are crazy? Sometimes I think so, for there is a devil in them that drives them on and on, always on. What is it that they try to find? It is not gold. Never do they dig in the ground. I think a long time. Then I think it is a man they try to find. But what man? Never do we see the man. Yet are they like wolves on the trail of the kill. But they are funny wolves, soft wolves, baby wolves who do not understand the way of the trail. They cry aloud in their sleep at night. In their sleep they moan and groan with the pain of their weariness. And in the day, as they stagger along the trail, they cry under their breaths. They are funny wolves.

"We pass Fort Yukon. We pass Fort Hamilton. We pass Minook. January has come and nearly gone. The days are very short. At nine o'clock comes daylight. At three o'clock comes night. And it is cold. And even I, Sitka Charley, am tired. Will we go on forever this way without end?

I do not know. But always do I look along the trail for that which they try to find. There are few people on the trail. Sometimes we travel one hundred miles and never see a sign of life. It is very quiet. There is no sound. Sometimes it snows, and we are like wandering ghosts. Sometimes it is clear, and at midday the sun looks at us for a moment over the hills to the south. The northern lights flame in the sky, and the sun-dogs dance, and the air is filled with frost-dust.

"I am Sitka Charley, a strong man. I was born on the trail, and all my days have I lived on the trail. And yet have these two baby wolves made me very tired. I am lean, like a starved cat, and I am glad of my bed at night, and in the morning am I greatly weary. Yet ever are we hitting the trail in the dark before daylight, and still on the trail does the dark after nightfall find us. These two baby wolves! If I am lean like a starved cat, they are lean like cats that have never eaten and have died. Their eyes are sunk deep in their heads, bright sometimes as with fever, dim and cloudy sometimes like the eyes of the dead. Their cheeks are hollow like caves in a cliff. Also are their cheeks black and raw from many freezings. Sometimes it is the woman in the morning who says, 'I cannot get up. I cannot move. Let me die.' And it is the man who stands beside her and says, 'Come, let us go on.' And they go on. And sometimes it is the man who cannot get up, and the woman says, 'Come, let us go on.' But the one thing they do, and always do, is to go on. Always do they go on.

"Sometimes, at the trading posts, the man and woman get letters. I do

not know what is in the letters. But it is the scent that they follow, these letters themselves are the scent. One time an Indian gives them a letter. I talk with him privately. He says it is a man with one eye who gives him the letter, a man who travels fast down the Yukon. That is all. But I know that the baby wolves are after the man with the one eye.

"It is February, and we have travelled fifteen hundred miles. We are getting near Bering Sea, and there are storms and blizzards. The going is hard. We come to Anvig. I do not know, but I think sure they get a letter at Anvig, for they are much excited, and they say, 'Come, hurry, let us go on.' But I say we must buy grub, and they say we must travel light and fast. Also, they say that we can get grub at Charley McKeon's cabin. Then do I know that they take the big cut-off, for it is there that Charley McKeon lives where the Black Rock stands by the trail.

"Before we start, I talk maybe two minutes with the priest at Anvig. Yes, there is a man with one eye who has gone by and who travels fast. And I know that for which they look is the man with the one eye. We leave Anvig with little grub, and travel light and fast. There are three fresh dogs bought in Anvig, and we travel very fast. The man and woman are like mad. We start earlier in the morning, we travel later at night. I look sometimes to see them die, these two baby wolves, but they will not die. They go on and on. When the dry cough take hold of them hard, they hold their hands against their stomach and double up in the snow, and cough, and cough, and cough. They cannot walk, they cannot talk. Maybe for ten minutes they cough, maybe for half an hour, and then they

straighten up, the tears from the coughing frozen on their faces, and the words they say are, 'Come, let us go on.'

"Even I, Sitka Charley, am greatly weary, and I think seven hundred and fifty dollars is a cheap price for the labor I do. We take the big cut-off, and the trail is fresh. The baby wolves have their noses down to the trail, and they say, 'Hurry!' All the time do they say, 'Hurry! Faster! Faster!' It is hard on the dogs. We have not much food and we cannot give them enough to eat, and they grow weak. Also, they must work hard. The woman has true sorrow for them, and often, because of them, the tears are in her eyes. But the devil in her that drives her on will not let her stop and rest the dogs.

"And then we come upon the man with the one eye. He is in the snow by the trail, and his leg is broken. Because of the leg he has made a poor camp, and has been lying on his blankets for three days and keeping a fire going. When we find him he is swearing. He swears like hell. Never have I heard a man swear like that man. I am glad. Now that they have found that for which they look, we will have rest. But the woman says, 'Let us start. Hurry!'

"I am surprised. But the man with the one eye says, 'Never mind me. Give me your grub. You will get more grub at McKeon's cabin to-morrow. Send McKeon back for me. But do you go on.' Here is another wolf, an old wolf, and he, too, thinks but the one thought, to go on. So we give him our grub, which is not much, and we chop wood for his fire, and we take

his strongest dogs and go on. We left the man with one eye there in the snow, and he died there in the snow, for McKeon never went back for him. And who that man was, and why he came to be there, I do not know. But I think he was greatly paid by the man and the woman, like me, to do their work for them.

"That day and that night we had nothing to eat, and all next day we travelled fast, and we were weak with hunger. Then we came to the Black Rock, which rose five hundred feet above the trail. It was at the end of the day. Darkness was coming, and we could not find the cabin of McKeon. We slept hungry, and in the morning looked for the cabin. It was not there, which was a strange thing, for everybody knew that McKeon lived in a cabin at Black Rock. We were near to the coast, where the wind blows hard and there is much snow. Everywhere there were small hills of snow where the wind had piled it up. I have a thought, and I dig in one and another of the hills of snow. Soon I find the walls of the cabin, and I dig down to the door. I go inside. McKeon is dead. Maybe two or three weeks he is dead. A sickness had come upon him so that he could not leave the cabin. The wind and the snow had covered the cabin. He had eaten his grub and died. I looked for his cache, but there was no grub in it.

"Let us go on," said the woman. Her eyes were hungry, and her hand was upon her heart, as with the hurt of something inside. She bent back and forth like a tree in the wind as she stood there. 'Yes, let us go on,' said the man. His voice was hollow, like the klonk of an old raven,

and he was hunger-mad. His eyes were like live coals of fire, and as his body rocked to and fro, so rocked his soul inside. And I, too, said, 'Let us go on.' For that one thought, laid upon me like a lash for every mile of fifteen hundred miles, had burned itself into my soul, and I think that I, too, was mad. Besides, we could only go on, for there was no grub. And we went on, giving no thought to the man with the one eye in the snow.

"There is little travel on the big cut-off. Sometimes two or three months and nobody goes by. The snow had covered the trail, and there was no sign that men had ever come or gone that way. All day the wind blew and the snow fell, and all day we travelled, while our stomachs gnawed their desire and our bodies grew weaker with every step they took. Then the woman began to fall. Then the man. I did not fall, but my feet were heavy and I caught my toes and stumbled many times.

"That night is the end of February. I kill three ptarmigan with the woman's revolver, and we are made somewhat strong again. But the dogs have nothing to eat. They try to eat their harness, which is of leather and walrus-hide, and I must fight them off with a club and hang all the harness in a tree. And all night they howl and fight around that tree. But we do not mind. We sleep like dead people, and in the morning get up like dead people out of their graves and go on along the trail.

"That morning is the 1st of March, and on that morning I see the first sign of that after which the baby wolves are in search. It is clear

weather, and cold. The sun stay longer in the sky, and there are sun-dogs flashing on either side, and the air is bright with frost-dust. The snow falls no more upon the trail, and I see the fresh sign of dogs and sled. There is one man with that outfit, and I see in the snow that he is not strong. He, too, has not enough to eat. The young wolves see the fresh sign, too, and they are much excited. 'Hurry!' they say. All the time they say, 'Hurry! Faster, Charley, faster!'

"We make hurry very slow. All the time the man and the woman fall down. When they try to ride on sled the dogs are too weak, and the dogs fall down. Besides, it is so cold that if they ride on the sled they will freeze. It is very easy for a hungry man to freeze. When the woman fall down, the man help her up. Sometimes the woman help the man up. By and by both fall down and cannot get up, and I must help them up all the time, else they will not get up and will die there in the snow. This is very hard work, for I am greatly weary, and as well I must drive the dogs, and the man and woman are very heavy with no strength in their bodies. So, by and by, I, too, fall down in the snow, and there is no one to help me up. I must get up by myself. And always do I get up by myself, and help them up, and make the dogs go on.

"That night I get one ptarmigan, and we are very hungry. And that night the man says to me, 'What time start to-morrow, Charley?' It is like the voice of a ghost. I say, 'All the time you make start at five o'clock.' 'To-morrow,' he says, 'we will start at three o'clock.' I laugh in great bitterness, and I say, 'You are dead man.' And he says, 'To-morrow we

will start at three o'clock.'

"And we start at three o'clock, for I am their man, and that which they say is to be done, I do. It is clear and cold, and there is no wind.

When daylight comes we can see a long way off. And it is very quiet. We can hear no sound but the beat of our hearts, and in the silence that is a very loud sound. We are like sleep-walkers, and we walk in dreams until we fall down; and then we know we must get up, and we see the trail once more and bear the beating of our hearts. Sometimes, when I am walking in dreams this way, I have strange thoughts. Why does Sitka Charley live? I ask myself. Why does Sitka Charley work hard, and go hungry, and have all this pain? For seven hundred and fifty dollars a month, I make the answer, and I know it is a foolish answer. Also is it a true answer. And after that never again do I care for money. For that day a large wisdom came to me. There was a great light, and I saw clear, and I knew that it was not for money that a man must live, but for a happiness that no man can give, or buy, or sell, and that is beyond all value of all money in the world.

"In the morning we come upon the last-night camp of the man who is before us. It is a poor camp, the kind a man makes who is hungry and without strength. On the snow there are pieces of blanket and of canvas, and I know what has happened. His dogs have eaten their harness, and he has made new harness out of his blankets. The man and woman stare hard at what is to be seen, and as I look at them my back feels the chill as of a cold wind against the skin. Their eyes are toil-mad and hunger-mad, and

burn like fire deep in their heads. Their faces are like the faces of people who have died of hunger, and their cheeks are black with the dead flesh of many freezings. 'Let us go on,' says the man. But the woman coughs and falls in the snow. It is the dry cough where the frost has bitten the lungs. For a long time she coughs, then like a woman crawling out of her grave she crawls to her feet. The tears are ice upon her cheeks, and her breath makes a noise as it comes and goes, and she says, 'Let us go on.'

"We go on. And we walk in dreams through the silence. And every time we walk is a dream and we are without pain; and every time we fall down is an awakening, and we see the snow and the mountains and the fresh trail of the man who is before us, and we know all our pain again. We come to where we can see a long way over the snow, and that for which they look is before them. A mile away there are black spots upon the snow. The black spots move. My eyes are dim, and I must stiffen my soul to see. And I see one man with dogs and a sled. The baby wolves see, too. They can no longer talk, but they whisper, 'On, on. Let us hurry!'

"And they fall down, but they go on. The man who is before us, his blanket harness breaks often, and he must stop and mend it. Our harness is good, for I have hung it in trees each night. At eleven o'clock the man is half a mile away. At one o'clock he is a quarter of a mile away. He is very weak. We see him fall down many times in the snow. One of his dogs can no longer travel, and he cuts it out of the harness. But he does not kill it. I kill it with the axe as I go by, as I kill one of my

dogs which loses its legs and can travel no more.

"Now we are three hundred yards away. We go very slow. Maybe in two, three hours we go one mile. We do not walk. All the time we fall down. We stand up and stagger two steps, maybe three steps, then we fall down again. And all the time I must help up the man and woman. Sometimes they rise to their knees and fall forward, maybe four or five times before they can get to their feet again and stagger two or three steps and fall. But always do they fall forward. Standing or kneeling, always do they fall forward, gaining on the trail each time by the length of their bodies.

"Sometimes they crawl on hands and knees like animals that live in the forest. We go like snails, like snails that are dying we go so slow. And yet we go faster than the man who is before us. For he, too, falls all the time, and there is no Sitka Charley to lift him up. Now he is two hundred yards away. After a long time he is one hundred yards away.

"It is a funny sight. I want to laugh out loud, Ha! ha! just like that, it is so funny. It is a race of dead men and dead dogs. It is like in a dream when you have a nightmare and run away very fast for your life and go very slow. The man who is with me is mad. The woman is mad. I am mad. All the world is mad, and I want to laugh, it is so funny.

"The stranger-man who is before us leaves his dogs behind and goes on alone across the snow. After a long time we come to the dogs. They lie

helpless in the snow, their harness of blanket and canvas on them, the sled behind them, and as we pass them they whine to us and cry like babies that are hungry.

"Then we, too, leave our dogs and go on alone across the snow. The man and the woman are nearly gone, and they moan and groan and sob, but they go on. I, too, go on. I have but one thought. It is to come up to the stranger-man. Then it is that I shall rest, and not until then shall I rest, and it seems that I must lie down and sleep for a thousand years, I am so tired.

"The stranger-man is fifty yards away, all alone in the white snow. He falls and crawls, staggers, and falls and crawls again. He is like an animal that is sore wounded and trying to run from the hunter. By and by he crawls on hands and knees. He no longer stands up. And the man and woman no longer stand up. They, too, crawl after him on hands and knees. But I stand up. Sometimes I fall, but always do I stand up again.

"It is a strange thing to see. All about is the snow and the silence, and through it crawl the man and the woman, and the stranger-man who goes before. On either side the sun are sun-dogs, so that there are three suns in the sky. The frost-dust is like the dust of diamonds, and all the air is filled with it. Now the woman coughs, and lies still in the snow until the fit has passed, when she crawls on again. Now the man looks ahead, and he is blear-eyed as with old age and must rub his eyes so that he can see the stranger-man. And now the stranger-man looks back

over his shoulder. And Sitka Charley, standing upright, maybe falls down and stands upright again.

"After a long time the stranger-man crawls no more. He stands slowly upon his feet and rocks back and forth. Also does he take off one mitten and wait with revolver in his hand, rocking back and forth as he waits. His face is skin and bones and frozen black. It is a hungry face. The eyes are deep-sunk in his head, and the lips are snarling. The man and woman, too, get upon their feet and they go toward him very slowly. And all about is the snow and the silence. And in the sky are three suns, and all the air is flashing with the dust of diamonds.

"And thus it was that I, Sitka Charley, saw the baby wolves make their kill. No word is spoken. Only does the stranger-man snarl with his hungry face. Also does he rock to and fro, his shoulders drooping, his knees bent, and his legs wide apart so that he does not fall down. The man and the woman stop maybe fifty feet away. Their legs, too, are wide apart so that they do not fall down, and their bodies rock to and fro. The stranger-man is very weak. His arm shakes, so that when he shoots at the man his bullet strikes in the snow. The man cannot take off his mitten. The stranger-man shoots at him again, and this time the bullet goes by in the air. Then the man takes the mitten in his teeth and pulls it off. But his hand is frozen and he cannot hold the revolver, and it fails in the snow. I look at the woman. Her mitten is off, and the big Colt's revolver is in her hand. Three times she shoot, quick, just like that. The hungry face of the stranger-man is still snarling as he falls

forward into the snow.

"They do not look at the dead man. 'Let us go on,' they say. And we go on. But now that they have found that for which they look, they are like dead. The last strength has gone out of them. They can stand no more upon their feet. They will not crawl, but desire only to close their eyes and sleep. I see not far away a place for camp. I kick them. I have my dog-whip, and I give them the lash of it. They cry aloud, but they must crawl. And they do crawl to the place for camp. I build fire so that they will not freeze. Then I go back for sled. Also, I kill the dogs of the stranger-man so that we may have food and not die. I put the man and woman in blankets and they sleep. Sometimes I wake them and give them little bit of food. They are not awake, but they take the food. The woman sleep one day and a half. Then she wake up and go to sleep again. The man sleep two days and wake up and go to sleep again. After that we go down to the coast at St. Michaels. And when the ice goes out of Bering Sea, the man and woman go away on a steamship. But first they pay me my seven hundred and fifty dollars a month. Also, they make me a present of one thousand dollars. And that was the year that Sitka Charley gave much money to the Mission at Holy Cross."

"But why did they kill the man?" I asked.

Sitka Charley delayed reply until he had lighted his pipe. He glanced at the Police Gazette illustration and nodded his head at it familiarly.

Then he said, speaking slowly and ponderingly:

"I have thought much. I do not know. It is something that happened. It is a picture I remember. It is like looking in at the window and seeing the man writing a letter. They came into my life and they went out of my life, and the picture is as I have said, without beginning, the end without understanding."

"You have painted many pictures in the telling," I said.

"Ay," he nodded his head. "But they were without beginning and without end."

"The last picture of all had an end," I said.

"Ay," he answered. "But what end?"

"It was a piece of life," I said.

"Ay," he answered. "It was a piece of life."

NEGORE, THE COWARD

He had followed the trail of his fleeing people for eleven days, and his pursuit had been in itself a flight; for behind him he knew full well were the dreaded Russians, toiling through the swampy lowlands and over the steep divides, bent on no less than the extermination of all his people. He was travelling light. A rabbit-skin sleeping-robe, a muzzle-loading rifle, and a few pounds of sun-dried salmon constituted his outfit. He would have marvelled that a whole people--women and children and aged--could travel so swiftly, had he not known the terror that drove them on.

It was in the old days of the Russian occupancy of Alaska, when the nineteenth century had run but half its course, that Negore fled after his fleeing tribe and came upon it this summer night by the head waters of the Pee-lat. Though near the midnight hour, it was bright day as he passed through the weary camp. Many saw him, all knew him, but few and cold were the greetings he received.

"Negore, the Coward," he heard Illiha, a young woman, laugh, and Sun-ne, his sister's daughter, laughed with her.

Black anger ate at his heart; but he gave no sign, threading his way among the camp-fires until he came to one where sat an old man. A young woman was kneading with skilful fingers the tired muscles of his legs. He

raised a sightless face and listened intently as Negore's foot crackled a dead twig.

"Who comes?" he queried in a thin, tremulous voice.

"Negore," said the young woman, scarcely looking up from her task.

Negore's face was expressionless. For many minutes he stood and waited. The old man's head had sunk back upon his chest. The young woman pressed and prodded the wasted muscles, resting her body on her knees, her bowed head hidden as in a cloud by her black wealth of hair. Negore watched the supple body, bending at the hips as a lynx's body might bend, pliant as a young willow stalk, and, withal, strong as only youth is strong. He looked, and was aware of a great yearning, akin in sensation to physical hunger. At last he spoke, saying:

"Is there no greeting for Negore, who has been long gone and has but now come back?"

She looked up at him with cold eyes. The old man chuckled to himself after the manner of the old.

"Thou art my woman, Oona," Negore said, his tones dominant and conveying a hint of menace.

She arose with catlike ease and suddenness to her full height, her eyes

flashing, her nostrils quivering like a deer's.

"I was thy woman to be, Negore, but thou art a coward; the daughter of Old Kinoos mates not with a coward!"

She silenced him with an imperious gesture as he strove to speak.

"Old Kinoos and I came among you from a strange land. Thy people took us in by their fires and made us warm, nor asked whence or why we wandered. It was their thought that Old Kinoos had lost the sight of his eyes from age; nor did Old Kinoos say otherwise, nor did I, his daughter. Old Kinoos is a brave man, but Old Kinoos was never a boaster. And now, when I tell thee of how his blindness came to be, thou wilt know, beyond question, that the daughter of Kinoos cannot mother the children of a coward such as thou art, Negore."

Again she silenced the speech that rushed up to his tongue.

"Know, Negore, if journey be added unto journey of all thy journeyings through this land, thou wouldst not come to the unknown Sitka on the Great Salt Sea. In that place there be many Russian folk, and their rule is harsh. And from Sitka, Old Kinoos, who was Young Kinoos in those days, fled away with me, a babe in his arms, along the islands in the midst of the sea. My mother dead tells the tale of his wrong; a Russian, dead with a spear through breast and back, tells the tale of the vengeance of Kinoos.

"But wherever we fled, and however far we fled, always did we find the hated Russian folk. Kinoos was unafraid, but the sight of them was a hurt to his eyes; so we fled on and on, through the seas and years, till we came to the Great Fog Sea, Negore, of which thou hast heard, but which thou hast never seen. We lived among many peoples, and I grew to be a woman; but Kinoos, growing old, took to him no other woman, nor did I take a man.

"At last we came to Pastolik, which is where the Yukon drowns itself in the Great Fog Sea. Here we lived long, on the rim of the sea, among a people by whom the Russians were well hated. But sometimes they came, these Russians, in great ships, and made the people of Pastolik show them the way through the islands uncountable of the many-mouthed Yukon. And sometimes the men they took to show them the way never came back, till the people became angry and planned a great plan.

"So, when there came a ship, Old Kinoos stepped forward and said he would show the way. He was an old man then, and his hair was white; but he was unafraid. And he was cunning, for he took the ship to where the sea sucks in to the land and the waves beat white on the mountain called Romanoff. The sea sucked the ship in to where the waves beat white, and it ground upon the rocks and broke open its sides. Then came all the people of Pastolik, (for this was the plan), with their war-spears, and arrows, and some few guns. But first the Russians put out the eyes of Old Kinoos that he might never show the way again, and then they fought,

where the waves beat white, with the people of Pastolik.

"Now the head-man of these Russians was Ivan. He it was, with his two thumbs, who drove out the eyes of Kinoos. He it was who fought his way through the white water, with two men left of all his men, and went away along the rim of the Great Fog Sea into the north. Kinoos was wise. He could see no more and was helpless as a child. So he fled away from the sea, up the great, strange Yukon, even to Nulato, and I fled with him.

"This was the deed my father did, Kinoos, an old man. But how did the young man, Negore?"

Once again she silenced him.

"With my own eyes I saw, at Nulato, before the gates of the great fort, and but few days gone. I saw the Russian, Ivan, who thrust out my father's eyes, lay the lash of his dog-whip upon thee and beat thee like a dog. This I saw, and knew thee for a coward. But I saw thee not, that night, when all thy people--yea, even the boys not yet hunters--fell upon the Russians and slew them all."

"Not Ivan," said Negore, quietly. "Even now is he on our heels, and with him many Russians fresh up from the sea."

Oona made no effort to hide her surprise and chagrin that Ivan was not dead, but went on:

"In the day I saw thee a coward; in the night, when all men fought, even the boys not yet hunters, I saw thee not and knew thee doubly a coward."

"Thou art done? All done?" Negore asked.

She nodded her head and looked at him askance, as though astonished that he should have aught to say.

"Know then that Negore is no coward," he said; and his speech was very low and quiet. "Know that when I was yet a boy I journeyed alone down to the place where the Yukon drowns itself in the Great Fog Sea. Even to Pastolik I journeyed, and even beyond, into the north, along the rim of the sea. This I did when I was a boy, and I was no coward. Nor was I coward when I journeyed, a young man and alone, up the Yukon farther than man had ever been, so far that I came to another folk, with white faces, who live in a great fort and talk speech other than that the Russians talk. Also have I killed the great bear of the Tanana country, where no one of my people hath ever been. And I have fought with the Nuklukyets, and the Kaltags, and the Sticks in far regions, even I, and alone. These deeds, whereof no man knows, I speak for myself. Let my people speak for me of things I have done which they know. They will not say Negore is a coward."

He finished proudly, and proudly waited.

"These be things which happened before I came into the land," she said, "and I know not of them. Only do I know what I know, and I know I saw thee lashed like a dog in the day; and in the night, when the great fort flamed red and the men killed and were killed, I saw thee not. Also, thy people do call thee Negore, the Coward. It is thy name now, Negore, the Coward."

"It is not a good name," Old Kinoos chuckled.

"Thou dost not understand, Kinoos," Negore said gently. "But I shall make thee understand. Know that I was away on the hunt of the bear, with Kamo-tah, my mother's son. And Kamo-tah fought with a great bear. We had no meat for three days, and Kamo-tah was not strong of arm nor swift of foot. And the great bear crushed him, so, till his bones cracked like dry sticks. Thus I found him, very sick and groaning upon the ground. And there was no meat, nor could I kill aught that the sick man might eat.

"So I said, 'I will go to Nulato and bring thee food, also strong men to carry thee to camp.' And Kamo-tah said, 'Go thou to Nulato and get food, but say no word of what has befallen me. And when I have eaten, and am grown well and strong, I will kill this bear. Then will I return in honor to Nulato, and no man may laugh and say Kamo-tah was undone by a bear.'

"So I gave heed to my brother's words; and when I was come to Nulato, and

the Russian, Ivan, laid the lash of his dog-whip upon me, I knew I must not fight. For no man knew of Kamo-tah, sick and groaning and hungry; and did I fight with Ivan, and die, then would my brother die, too. So it was, Oona, that thou sawest me beaten like a dog.

"Then I heard the talk of the shamans and chiefs that the Russians had brought strange sicknesses upon the people, and killed our men, and stolen our women, and that the land must be made clean. As I say, I heard the talk, and I knew it for good talk, and I knew that in the night the Russians were to be killed. But there was my brother, Kamo-tah, sick and groaning and with no meat; so I could not stay and fight with the men and the boys not yet hunters.

"And I took with me meat and fish, and the lash-marks of Ivan, and I found Kamo-tah no longer groaning, but dead. Then I went back to Nulato, and, behold, there was no Nulato--only ashes where the great fort had stood, and the bodies of many men. And I saw the Russians come up the Yukon in boats, fresh from the sea, many Russians; and I saw Ivan creep forth from where he lay hid and make talk with them. And the next day I saw Ivan lead them upon the trail of the tribe. Even now are they upon the trail, and I am here, Negore, but no coward."

"This is a tale I hear," said Oona, though her voice was gentler than before. "Kamo-tah is dead and cannot speak for thee, and I know only what I know, and I must know thee of my own eyes for no coward."

Negore made an impatient gesture.

"There be ways and ways," she added. "Art thou willing to do no less than what Old Kinoos hath done?"

He nodded his head, and waited.

"As thou hast said, they seek for us even now, these Russians. Show them the way, Negore, even as Old Kinoos showed them the way, so that they come, unprepared, to where we wait for them, in a passage up the rocks. Thou knowest the place, where the wall is broken and high. Then will we destroy them, even Ivan. When they cling like flies to the wall, and top is no less near than bottom, our men shall fall upon them from above and either side, with spears, and arrows, and guns. And the women and children, from above, shall loosen the great rocks and hurl them down upon them. It will be a great day, for the Russians will be killed, the land will be made clean, and Ivan, even Ivan who thrust out my father's eyes and laid the lash of his dog-whip upon thee, will be killed. Like a dog gone mad will he die, his breath crushed out of him beneath the rocks. And when the fighting begins, it is for thee, Negore, to crawl secretly away so that thou be not slain."

"Even so," he answered. "Negore will show them the way. And then?"

"And then I shall be thy woman, Negore's woman, the brave man's woman. And thou shalt hunt meat for me and Old Kinoos, and I shall cook thy

food, and sew thee warm parkas and strong, and make thee moccasins after the way of my people, which is a better way than thy people's way. And as I say, I shall be thy woman, Negore, always thy woman. And I shall make thy life glad for thee, so that all thy days will be a song and laughter, and thou wilt know the woman Oona as unlike all other women, for she has journeyed far, and lived in strange places, and is wise in the ways of men and in the ways they may be made glad. And in thine old age will she still make thee glad, and thy memory of her in the days of thy strength will be sweet, for thou wilt know always that she was ease to thee, and peace, and rest, and that beyond all women to other men has she been woman to thee."

"Even so," said Negore, and the hunger for her ate at his heart, and his arms went out for her as a hungry man's arms might go out for food.

"When thou hast shown the way, Negore," she chided him; but her eyes were soft, and warm, and he knew she looked upon him as woman had never looked before.

"It is well," he said, turning resolutely on his heel. "I go now to make talk with the chiefs, so that they may know I am gone to show the Russians the way."

"Oh, Negore, my man! my man!" she said to herself, as she watched him go, but she said it so softly that even Old Kinoos did not hear, and his ears were over keen, what of his blindness.

* * * * *

Three days later, having with craft ill-concealed his hiding-place, Negore was dragged forth like a rat and brought before Ivan--"Ivan the Terrible" he was known by the men who marched at his back. Negore was armed with a miserable bone-barbed spear, and he kept his rabbit-skin robe wrapped closely about him, and though the day was warm he shivered as with an ague. He shook his head that he did not understand the speech Ivan put at him, and made that he was very weary and sick, and wished only to sit down and rest, pointing the while to his stomach in sign of his sickness, and shivering fiercely. But Ivan had with him a man from Pastolik who talked the speech of Negore, and many and vain were the questions they asked him concerning his tribe, till the man from Pastolik, who was called Karduk, said:

"It is the word of Ivan that thou shalt be lashed till thou diest if thou dost not speak. And know, strange brother, when I tell thee the word of Ivan is the law, that I am thy friend and no friend of Ivan. For I come not willingly from my country by the sea, and I desire greatly to live; wherefore I obey the will of my master--as thou wilt obey, strange brother, if thou art wise, and wouldst live."

"Nay, strange brother," Negore answered, "I know not the way my people are gone, for I was sick, and they fled so fast my legs gave out from under me, and I fell behind."

Negore waited while Karduk talked with Ivan. Then Negore saw the Russian's face go dark, and he saw the men step to either side of him, snapping the lashes of their whips. Whereupon he betrayed a great fright, and cried aloud that he was a sick man and knew nothing, but would tell what he knew. And to such purpose did he tell, that Ivan gave the word to his men to march, and on either side of Negore marched the men with the whips, that he might not run away. And when he made that he was weak of his sickness, and stumbled and walked not so fast as they walked, they laid their lashes upon him till he screamed with pain and discovered new strength. And when Karduk told him all would be well with him when they had overtaken his tribe, he asked, "And then may I rest and move not?"

Continually he asked, "And then may I rest and move not?"

And while he appeared very sick and looked about him with dull eyes, he noted the fighting strength of Ivan's men, and noted with satisfaction that Ivan did not recognize him as the man he had beaten before the gates of the fort. It was a strange following his dull eyes saw. There were Slavonian hunters, fair-skinned and mighty-muscled; short, squat Finns, with flat noses and round faces; Siberian half-breeds, whose noses were more like eagle-beaks; and lean, slant-eyed men, who bore in their veins the Mongol and Tartar blood as well as the blood of the Slav. Wild adventurers they were, forayers and destroyers from the far lands beyond the Sea of Bering, who blasted the new and unknown world with fire and

sword and clutched greedily for its wealth of fur and hide. Negore looked upon them with satisfaction, and in his mind's eye he saw them crushed and lifeless at the passage up the rocks. And ever he saw, waiting for him at the passage up the rocks, the face and the form of Oona, and ever he heard her voice in his ears and felt the soft, warm glow of her eyes. But never did he forget to shiver, nor to stumble where the footing was rough, nor to cry aloud at the bite of the lash. Also, he was afraid of Karduk, for he knew him for no true man. His was a false eye, and an easy tongue--a tongue too easy, he judged, for the awkwardness of honest speech.

All that day they marched. And on the next, when Karduk asked him at command of Ivan, he said he doubted they would meet with his tribe till the morrow. But Ivan, who had once been shown the way by Old Kinoos, and had found that way to lead through the white water and a deadly fight, believed no more in anything. So when they came to a passage up the rocks, he halted his forty men, and through Karduk demanded if the way were clear.

Negore looked at it shortly and carelessly. It was a vast slide that broke the straight wall of a cliff, and was overrun with brush and creeping plants, where a score of tribes could have lain well hidden.

He shook his head. "Nay, there be nothing there," he said. "The way is clear."

Again Ivan spoke to Karduk, and Karduk said:

"Know, strange brother, if thy talk be not straight, and if thy people block the way and fall upon Ivan and his men, that thou shalt die, and at once."

"My talk is straight," Negore said. "The way is clear."

Still Ivan doubted, and ordered two of his Slavonian hunters to go up alone. Two other men he ordered to the side of Negore. They placed their guns against his breast and waited. All waited. And Negore knew, should one arrow fly, or one spear be flung, that his death would come upon him. The two Slavonian hunters toiled upward till they grew small and smaller, and when they reached the top and waved their hats that all was well, they were like black specks against the sky.

The guns were lowered from Negore's breast and Ivan gave the order for his men to go forward. Ivan was silent, lost in thought. For an hour he marched, as though puzzled, and then, through Karduk's mouth, he said to Negore:

"How didst thou know the way was clear when thou didst look so briefly upon it?"

Negore thought of the little birds he had seen perched among the rocks and upon the bushes, and smiled, it was so simple; but he shrugged his

shoulders and made no answer. For he was thinking, likewise, of another passage up the rocks, to which they would soon come, and where the little birds would all be gone. And he was glad that Karduk came from the Great Fog Sea, where there were no trees or bushes, and where men learned water-craft instead of land-craft and wood-craft.

Three hours later, when the sun rode overhead, they came to another passage up the rocks, and Karduk said:

"Look with all thine eyes, strange brother, and see if the way be clear, for Ivan is not minded this time to wait while men go up before."

Negore looked, and he looked with two men by his side, their guns resting against his breast. He saw that the little birds were all gone, and once he saw the glint of sunlight on a rifle-barrel. And he thought of Oona, and of her words: "And when the fighting begins, it is for thee, Negore, to crawl secretly away so that thou be not slain."

He felt the two guns pressing on his breast. This was not the way she had planned. There would be no crawling secretly away. He would be the first to die when the fighting began. But he said, and his voice was steady, and he still feigned to see with dull eyes and to shiver from his sickness:

"The way is clear."

And they started up, Ivan and his forty men from the far lands beyond the Sea of Bering. And there was Karduk, the man from Pastolik, and Negore, with the two guns always upon him. It was a long climb, and they could not go fast; but very fast to Negore they seemed to approach the midway point where top was no less near than bottom.

A gun cracked among the rocks to the right, and Negore heard the war-yell of all his tribe, and for an instant saw the rocks and bushes bristle alive with his kinfolk. Then he felt torn asunder by a burst of flame hot through his being, and as he fell he knew the sharp pangs of life as it wrenches at the flesh to be free.

But he gripped his life with a miser's clutch and would not let it go. He still breathed the air, which bit his lungs with a painful sweetness; and dimly he saw and heard, with passing spells of blindness and deafness, the flashes of sight and sound again wherein he saw the hunters of Ivan falling to their deaths, and his own brothers fringing the carnage and filling the air with the tumult of their cries and weapons, and, far above, the women and children loosing the great rocks that leaped like things alive and thundered down.

The sun danced above him in the sky, the huge walls reeled and swung, and still he heard and saw dimly. And when the great Ivan fell across his legs, hurled there lifeless and crushed by a down-rushing rock, he remembered the blind eyes of Old Kinoos and was glad.

Then the sounds died down, and the rocks no longer thundered past, and he saw his tribespeople creeping close and closer, spearing the wounded as they came. And near to him he heard the scuffle of a mighty Slavonian hunter, loath to die, and, half uprisen, borne back and down by the thirsty spears.

Then he saw above him the face of Oona, and felt about him the arms of Oona; and for a moment the sun steadied and stood still, and the great walls were upright and moved not.

"Thou art a brave man, Negore," he heard her say in his ear; "thou art my man, Negore."

And in that moment he lived all the life of gladness of which she had told him, and the laughter and the song, and as the sun went out of the sky above him, as in his old age, he knew the memory of her was sweet. And as even the memories dimmed and died in the darkness that fell upon him, he knew in her arms the fulfilment of all the ease and rest she had promised him. And as black night wrapped around him, his head upon her breast, he felt a great peace steal about him, and he was aware of the hush of many twilights and the mystery of silence.