

BRET HARTE

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REDWOOD
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They had all known him as a shiftless, worthless creature. From the time he first entered Redwood Camp, carrying his entire effects in a red handkerchief on the end of a long-handled shovel, until he lazily drifted out of it on a plank in the terrible inundation of '56, they never expected anything better of him. In a community of strong men with sullen virtues and charmingly fascinating vices, he was tolerated as possessing neither—not even rising by any dominant human weakness or ludicrous quality to the importance of a butt. In the dramatis personae of Redwood Camp he was a simple “super”—who had only passive, speechless roles in those fierce dramas that were sometimes unrolled beneath its green-curtained pines. Nameless and penniless, he was overlooked by the census and ignored by the tax collector, while in a hotly-contested election for sheriff, when even the head-boards of the scant cemetery were consulted to fill the poll-lists, it was discovered that neither candidate had thought fit to avail himself of his actual vote. He was debarred the rude heraldry of a nickname of achievement, and in a camp made up of “Euchre Bills,” “Poker Dicks,” “Profane Pete,” and “Snap-shot Harry,” was known vaguely as “him,” “Skeesicks,” or “that coot.” It was remembered long after, with a feeling of superstition, that he had never even met with the dignity

of an accident, nor received the fleeting honor of a chance shot meant for somebody else in any of the liberal and broadly comprehensive encounters which distinguished the camp. And the inundation that finally carried him out of it was partly anticipated by his passive incompetency, for while the others escaped—or were drowned in escaping—he calmly floated off on his plank without an opposing effort.

For all that, Elijah Martin—which was his real name—was far from being unamiable or repellent. That he was cowardly, untruthful, selfish, and lazy, was undoubtedly the fact; perhaps it was his peculiar misfortune that, just then, courage, frankness, generosity, and activity were the dominant factors in the life of Redwood Camp. His submissive gentleness, his unquestioned modesty, his half refinement, and his amiable exterior consequently availed him nothing against the fact that he was missed during a raid of the Digger Indians, and lied to account for it; or that he lost his right to a gold discovery by failing to make it good against a bully, and selfishly kept this discovery from the knowledge of the camp. Yet this weakness awakened no animosity in his companions, and it is probable that the indifference of the camp to his fate in this final catastrophe came purely from a simple forgetfulness of one who at that supreme moment was weakly incapable.

Such was the reputation and such the antecedents of the man who, on the 15th of March, 1856, found himself adrift in a swollen tributary of the Minyo. A spring freshet of unusual

volume had flooded the adjacent river until, bursting its bounds, it escaped through the narrow, wedge-shaped valley that held Redwood Camp. For a day and night the surcharged river poured half its waters through the straggling camp. At the end of that time every vestige of the little settlement was swept away, all that was left was scattered far and wide in the country, caught in the hanging branches of water-side willows and alders, embayed in sluggish pools, dragged over submerged meadows, and one fragment—bearing up Elijah Martin—pursuing the devious courses of an unknown tributary fifty miles away. Had he been a rash, impatient man, he would have been speedily drowned in some earlier desperate attempt to reach the shore; had he been an ordinary bold man, he would have succeeded in transferring himself to the branches of some obstructing tree; but he was neither, and he clung to his broken raft-like berth with an endurance that was half the paralysis of terror and half the patience of habitual misfortune. Eventually he was caught in a side current, swept to the bank, and cast ashore on an unexplored wilderness.

His first consciousness was one of hunger that usurped any sentiment of gratitude for his escape from drowning. As soon as his cramped limbs permitted, he crawled out of the bushes in search of food. He did not know where he was; there was no sign of habitation—or even occupation—anywhere. He had been too terrified to notice the direction in which he had drifted—even if he had possessed the ordinary knowledge of a backwoodsman,

which he did not. He was helpless. In his bewildered state, seeing a squirrel cracking a nut on the branch of a hollow tree near him, he made a half-frenzied dart at the frightened animal, which ran away. But the same association of ideas in his torpid and confused brain impelled him to search for the squirrel's hoard in the hollow of the tree. He ate the few hazel-nuts he found there, ravenously. The purely animal instinct satisfied, he seemed to have borrowed from it a certain strength and intuition. He limped through the thicket not unlike some awkward, shy quadruped, stopping here and there to peer out through the openings over the marshes that lay beyond. His sight, hearing, and even the sense of smell had become preternaturally acute. It was the latter which suddenly arrested his steps with the odor of dried fish. It had a significance beyond the mere instincts of hunger—it indicated the contiguity of some Indian encampment. And as such—it meant danger, torture, and death.

He stopped, trembled violently, and tried to collect his scattered senses. Redwood Camp had embroiled itself needlessly and brutally with the surrounding Indians, and only held its own against them by reckless courage and unerring marksmanship. The frequent use of a casual wandering Indian as a target for the practising rifles of its members had kept up an undying hatred in the heart of the aborigines and stimulated them to terrible and isolated reprisals. The scalped and skinned dead body of Jack Trainer, tied on his horse and held hideously upright by a cross of wood behind his saddle, had passed, one night, a slow and ghastly

apparition, into camp; the corpse of Dick Ryner had been found anchored on the river-bed, disembowelled and filled with stone and gravel. The solitary and unprotected member of Redwood Camp who fell into the enemy's hands was doomed.

Elijah Martin remembered this, but his fears gradually began to subside in a certain apathy of the imagination, which, perhaps, dulled his apprehensions and allowed the instinct of hunger to become again uppermost. He knew that the low bark tents, or wigwams, of the Indians were hung with strips of dried salmon, and his whole being was now centered upon an attempt to stealthily procure a delicious morsel. As yet he had distinguished no other sign of life or habitation; a few moments later, however, and grown bolder with an animal-like trustfulness in his momentary security, he crept out of the thicket and found himself near a long, low mound or burrow-like structure of mud and bark on the river-bank. A single narrow opening, not unlike the entrance of an Esquimau hut, gave upon the river. Martin had no difficulty in recognizing the character of the building. It was a "sweathouse," an institution common to nearly all the aboriginal tribes of California. Half a religious temple, it was also half a sanitary asylum, was used as a Russian bath or superheated vault, from which the braves, sweltering and stifling all night, by smothered fires, at early dawn plunged, perspiring, into the ice-cold river. The heat and smoke were further utilized to dry and cure the long strips of fish hanging from the roof, and it was through the narrow aperture that served as a chimney that the

odor escaped which Martin had detected. He knew that as the bathers only occupied the house from midnight to early morn, it was now probably empty. He advanced confidently toward it.

He was a little surprised to find that the small open space between it and the river was occupied by a rude scaffolding, like that on which certain tribes exposed their dead, but in this instance it only contained the feathered leggings, fringed blanket, and eagle-plumed head-dress of some brave. He did not, however, linger in this plainly visible area, but quickly dropped on all fours and crept into the interior of the house. Here he completed his feast with the fish, and warmed his chilled limbs on the embers of the still smouldering fires. It was while drying his tattered clothes and shoeless feet that he thought of the dead brave's useless leggings and moccasins, and it occurred to him that he would be less likely to attract the Indians' attention from a distance and provoke a ready arrow, if he were disguised as one of them. Crawling out again, he quickly secured, not only the leggings, but the blanket and head-dress, and putting them on, cast his own clothes into the stream. A bolder, more energetic, or more provident man would have followed the act by quickly making his way back to the thicket to reconnoitre, taking with him a supply of fish for future needs. But Elijah Martin succumbed again to the recklessness of inertia; he yielded once more to the animal instinct of momentary security. He returned to the interior of the hut, curled himself again on the ashes, and weakly resolving to sleep until moonrise, and as weakly

hesitating, ended by falling into uneasy but helpless stupor.

When he awoke, the rising sun, almost level with the low entrance to the sweat-house, was darting its direct rays into the interior, as if searching it with fiery spears. He had slept ten hours. He rose tremblingly to his knees. Everything was quiet without; he might yet escape. He crawled to the opening. The open space before it was empty, but the scaffolding was gone. The clear, keen air revived him. As he sprang out, erect, a shout that nearly stunned him seemed to rise from the earth on all sides. He glanced around him in a helpless agony of fear. A dozen concentric circles of squatting Indians, whose heads were visible above the reeds, encompassed the banks around the sunken base of the sweat-house with successive dusky rings. Every avenue of escape seemed closed. Perhaps for that reason the attitude of his surrounding captors was passive rather than aggressive, and the shrewd, half-Hebraic profiles nearest him expressed only stoical waiting. There was a strange similarity of expression in his own immovable apathy of despair. His only sense of averting his fate was a confused idea of explaining his intrusion. His desperate memory yielded a few common Indian words. He pointed automatically to himself and the stream. His white lips moved.

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