

Rudyard Kipling

The Second Jungle Book



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Kipling Rudyard

The Second Jungle Book

THE SECOND JUNGLE BOOK

The stream is shrunk – the pool is dry,
And we be comrades, thou and I;
With fevered jowl and sunken flank
Each jostling each along the bank;
And, by one drouthy fear made still,
Foregoing thought of quest or kill.

Now 'neath his dam the fawn may see
The lean Pack-wolf as cowed as he,
And the tall buck, unflinching, note
The fangs that tore his father's throat.

*The pools are shrunk – the streams are dry,
And we be playmates, thou and I,
Till yonder cloud – Good Hunting! – loose
The rain that breaks the Water Truce.*

HOW FEAR CAME

The Law of the Jungle – which is by far the oldest law in the world – has arranged for almost every kind of accident that may befall the Jungle People, till now its code is as perfect as time and custom can make it. If you have read the other book about Mowgli, you will remember that he spent a great part of his life in the Seeonee Wolf-Pack, learning the Law from Baloo, the Brown Bear; and it was Baloo who told him, when the boy grew impatient at the constant orders, that the Law was like the Giant Creeper, because it dropped across every one's back and no one could escape. "When thou hast lived as long as I have, Little Brother, thou wilt see how all the Jungle obeys at least one Law. And that will be no pleasant sight," said Baloo.

This talk went in at one ear and out at the other, for a boy who spends his life eating and sleeping does not worry about anything till it actually stares him in the face. But, one year, Baloo's words came true, and Mowgli saw all the Jungle working under the Law.

It began when the winter Rains failed almost entirely, and Ikki, the Porcupine, meeting Mowgli in a bamboo-thicket, told him that the wild yams were drying up. Now everybody knows that Ikki is ridiculously fastidious in his choice of food, and will eat nothing but the very best and ripest. So Mowgli laughed and said, "What is that to me?"

"Not much *now*," said Ikki, rattling his quills in a stiff,

uncomfortable way, "but later we shall see. Is there any more diving into the deep rock-pool below the Bee-Rocks, Little Brother?"

"No. The foolish water is going all away, and I do not wish to break my head," said Mowgli, who, in those days, was quite sure that he knew as much as any five of the Jungle People put together.

"That is thy loss. A small crack might let in some wisdom." Ikki ducked quickly to prevent Mowgli from pulling his nose-bridles, and Mowgli told Baloo what Ikki had said. Baloo looked very grave, and mumbled half to himself: "If I were alone I would change my hunting-grounds now, before the others began to think. And yet – hunting among strangers ends in fighting; and they might hurt the Man-cub. We must wait and see how the *mohwa* blooms."

That spring the *mohwa* tree, that Baloo was so fond of, never flowered. The greeny, cream-colored, waxy blossoms were heat-killed before they were born, and only a few bad-smelling petals came down when he stood on his hind legs and shook the tree. Then, inch by inch, the untempered heat crept into the heart of the Jungle, turning it yellow, brown, and at last black. The green growths in the sides of the ravines burned up to broken wires and curled films of dead stuff; the hidden pools sank down and caked over, keeping the last least footmark on their edges as if it had been cast in iron; the juicy-stemmed creepers fell away from the trees they clung to and died at their feet; the bamboos withered,

clanking when the hot winds blew, and the moss peeled off the rocks deep in the Jungle, till they were as bare and as hot as the quivering blue boulders in the bed of the stream.

The birds and the monkey-people went north early in the year, for they knew what was coming; and the deer and the wild pig broke far away to the perished fields of the villages, dying sometimes before the eyes of men too weak to kill them. Chil, the Kite, stayed and grew fat, for there was a great deal of carrion, and evening after evening he brought the news to the beasts, too weak to force their way to fresh hunting-grounds, that the sun was killing the Jungle for three days' flight in every direction.

Mowgli, who had never known what real hunger meant, fell back on stale honey, three years old, scraped out of deserted rock-hives – honey black as a sloe, and dusty with dried sugar. He hunted, too, for deep-boring grubs under the bark of the trees, and robbed the wasps of their new broods. All the game in the Jungle was no more than skin and bone, and Bagheera could kill thrice in a night, and hardly get a full meal. But the want of water was the worst, for though the Jungle People drink seldom they must drink deep.

And the heat went on and on, and sucked up all the moisture, till at last the main channel of the Waingunga was the only stream that carried a trickle of water between its dead banks; and when Hathi, the wild elephant, who lives for a hundred years and more, saw a long, lean blue ridge of rock show dry in the very center of the stream, he knew that he was looking at the Peace Rock, and

then and there he lifted up his trunk and proclaimed the Water Truce, as his father before him had proclaimed it fifty years ago. The deer, wild pig, and buffalo took up the cry hoarsely; and Chil, the Kite, flew in great circles far and wide, whistling and shrieking the warning.

By the Law of the Jungle it is death to kill at the drinking-places when once the Water Truce has been declared. The reason of this is that drinking comes before eating. Every one in the Jungle can scramble along somehow when only game is scarce; but water is water, and when there is but one source of supply, all hunting stops while the Jungle People go there for their needs. In good seasons, when water was plentiful, those who came down to drink at the Waingunga – or anywhere else, for that matter – did so at the risk of their lives, and that risk made no small part of the fascination of the night's doings. To move down so cunningly that never a leaf stirred; to wade knee-deep in the roaring shallows that drown all noise from behind; to drink, looking backward over one shoulder, every muscle ready for the first desperate bound of keen terror; to roll on the sandy margin, and return, wet-muzzled and well plumped out, to the admiring herd, was a thing that all tall-antlered young bucks took a delight in, precisely because they knew that at any moment Bagheera or Shere Khan might leap upon them and bear them down. But now all that life-and-death fun was ended, and the Jungle People came up, starved and weary, to the shrunken river, – tiger, bear, deer, buffalo, and pig, all together, – drank the fouled waters, and hung above them,

too exhausted to move off.

The deer and the pig had tramped all day in search of something better than dried bark and withered leaves. The buffaloes had found no wallows to be cool in, and no green crops to steal. The snakes had left the Jungle and come down to the river in the hope of finding a stray frog. They curled round wet stones, and never offered to strike when the nose of a rooting pig dislodged them. The river-turtles had long ago been killed by Bagheera, cleverest of hunters, and the fish had buried themselves deep in the dry mud. Only the Peace Rock lay across the shallows like a long snake, and the little tired ripples hissed as they dried on its hot side.

It was here that Mowgli came nightly for the cool and the companionship. The most hungry of his enemies would hardly have cared for the boy then. His naked hide made him seem more lean and wretched than any of his fellows. His hair was bleached to tow color by the sun; his ribs stood out like the ribs of a basket, and the lumps on his knees and elbows, where he was used to track on all fours, gave his shrunken limbs the look of knotted grass-stems. But his eye, under his matted forelock, was cool and quiet, for Bagheera was his adviser in this time of trouble, and told him to go quietly, hunt slowly, and never, on any account, to lose his temper.

"It is an evil time," said the Black Panther, one furnace-hot evening, "but it will go if we can live till the end. Is thy stomach full, Man cub?"

"There is stuff in my stomach, but I get no good of it. Think you, Bagheera, the Rains have forgotten us and will never come again?"

"Not I! We shall see the *mohwa* in blossom yet, and the little fawns all fat with new grass. Come down to the Peace Rock and hear the news. On my back, Little Brother."

"This is no time to carry weight. I can still stand alone, but – indeed we be no fatted bullocks, we too."

Bagheera looked along his ragged, dusty flank and whispered: "Last night I killed a bullock under the yoke. So low was I brought that I think I should not have dared to spring if he had been loose. *Wou!*"

Mowgli laughed. "Yes, we be great hunters now," said he. "I am very bold – to eat grubs," and the two came down together through the crackling undergrowth to the river-bank and the lace-work of shoals that ran out from it in every direction.

"The water cannot live long," said Baloo, joining them. "Look across. Yonder are trails like the roads of Man."

On the level plain of the further bank the stiff jungle-grass had died standing, and, dying, had mummied. The beaten tracks of the deer and the pig, all heading toward the river, had striped that colorless plain with dusty gullies driven through the ten-foot grass, and, early as it was, each long avenue was full of first-comers hastening to the water. You could hear the does and fawns coughing in the snuff-like dust.

Up-stream, at the bend of the sluggish pool round the Peace

Rock, and Warden of the Water Truce, stood Hathi, the wild elephant, with his sons, gaunt and gray in the moonlight, rocking to and fro – always rocking. Below him a little were the vanguard of the deer; below these, again, the pig and the wild buffalo; and on the opposite bank, where the tall trees came down to the water's edge, was the place set apart for the Eaters of Flesh – the tiger, the wolves, the panther, and the bear, and the others.

"We are under one Law, indeed," said Bagheera, wading into the water and looking across at the lines of clicking horns and starting eyes where the deer and the pig pushed each other to and fro. "Good hunting, all you of my blood," he added, lying down at full length, one flank thrust out of the shallows; and then, between his teeth, "But for that which is the Law it would be *very* good hunting."

The quick-spread ears of the deer caught the last sentence, and a frightened whisper ran along the ranks. "The Truce! Remember the Truce!"

"Peace there, peace!" gurgled Hathi, the wild elephant. "The Truce holds, Bagheera. This is no time to talk of hunting."

"Who should know better than I?" Bagheera answered, rolling his yellow eyes up-stream. "I am an eater of turtles – a fisher of frogs. *Ngaayah!* Would I could get good from chewing branches!"

"*We* wish so, very greatly," bleated a young fawn, who had only been born that spring, and did not at all like it. Wretched as the Jungle People were, even Hathi could not help chuckling;

while Mowgli, lying on his elbows in the warm water, laughed aloud, and beat up the scum with his feet.

"Well spoken, little bud-horn," Bagheera purred. "When the Truce ends that shall be remembered in thy favor," and he looked keenly through the darkness to make sure of recognizing the fawn again.

Gradually the talking spread up and down the drinking-places. One could hear the scuffling, snorting pig asking for more room; the buffaloes grunting among themselves as they lurched out across the sand-bars, and the deer telling pitiful stories of their long foot-sore wanderings in quest of food. Now and again they asked some question of the Eaters of Flesh across the river, but all the news was bad, and the roaring hot wind of the Jungle came and went between the rocks and the rattling branches, and scattered twigs and dust on the water.

"The men-folk, too, they die beside their plows," said a young sambhur. "I passed three between sunset and night. They lay still, and their bullocks with them. We also shall lie still in a little."

"The river has fallen since last night," said Baloo. "O Hathi, hast thou ever seen the like of this drought?"

"It will pass, it will pass," said Hathi, squirting water along his back and sides.

"We have one here that cannot endure long," said Baloo; and he looked toward the boy he loved.

"I?" said Mowgli indignantly, sitting up in the water. "I have no long fur to cover my bones, but – but if *thy* hide were taken

off, Baloo – "

Hathi shook all over at the idea, and Baloo said severely:

"Man-cub, that is not seemly to tell a Teacher of the Law. *Never* have I been seen without my hide."

"Nay, I meant no harm, Baloo; but only that thou art, as it were, like the cocoanut in the husk, and I am the same cocoanut all naked. Now that brown husk of thine – " Mowgli was sitting cross-legged, and explaining things with his forefinger in his usual way, when Bagheera put out a paddy paw and pulled him over backward into the water.

"Worse and worse," said the Black Panther, as the boy rose spluttering. "First, Baloo is to be skinned, and now he is a cocoanut. Be careful that he does not do what the ripe cocoanuts do."

"And what is that?" said Mowgli, off his guard for the minute, though that is one of the oldest catches in the Jungle.

"Break thy head," said Bagheera quietly, pulling him under again.

"It is not good to make a jest of thy teacher," said the bear, when Mowgli had been ducked for the third time.

"Not good! What would ye have? That naked thing running to and fro makes a monkey-jest of those who have once been good hunters, and pulls the best of us by the whisker for sport." This was Shere Khan, the Lane Tiger, limping down to the water. He waited a little to enjoy the sensation he made among the deer on the opposite bank; then he dropped his square, frilled head

and began to lap, growling: "The Jungle has become a whelping-ground for naked cubs now. Look at me, Man-cub!"

Mowgli looked – stared, rather – as insolently as he knew how, and in a minute Shere Khan turned away uneasily. "Man-cub this, and Man-cub that," he rumbled, going on with his drink, "the cub is neither man nor cub, or he would have been afraid. Next season I shall have to beg his leave for a drink. *Aurgh!*"

"That may come, too," said Bagheera, looking him steadily between the eyes. "That may come, too – Faugh, Shere Khan! – what new shame hast thou brought here?"

The Lamé Tiger had dipped his chin and jowl in the water, and dark oily streaks were floating from it down-stream.

"Man!" said Shere Khan coolly, "I killed an hour since." He went on purring and growling to himself.

The line of beasts shook and wavered to and fro, and a whisper went up that grew to a cry: "Man! Man! He has killed Man!" Then all looked toward Hathi, the wild elephant, but he seemed not to hear. Hathi never does anything till the time comes, and that is one of the reasons why he lives so long.

"At such a season as this to kill Man! Was no other game afoot?" said Bagheera scornfully, drawing himself out of the tainted water, and shaking each paw, cat-fashion, as he did so.

"I killed for choice – not for food." The horrified whisper began again, and Hathi's watchful little white eye cocked itself in Shere Khan's direction. "For choice," Shere Khan drawled. "Now come I to drink and make me clean again. Is there any to

forbid?"

Bagheera's back began to curve like a bamboo in a high wind, but Hathi lifted up his trunk and spoke quietly.

"Thy kill was from choice?" he asked; and when Hathi asks a question it is best to answer.

"Even so. It was my right and my Night. Thou knowest, O Hathi." Shere Khan spoke almost courteously.

"Yes, I know," Hathi answered; and, after a little silence, "Hast thou drunk thy fill?"

"For to-night, yes."

"Go, then. The river is to drink, and not to defile. None but the Lame Tiger would so have boasted of his right at this season when – when we suffer together – Man and Jungle People alike. Clean or unclean, get to thy lair, Shere Khan!"

The last words rang out like silver trumpets, and Hathi's three sons rolled forward half a pace, though there was no need. Shere Khan slunk away, not daring to growl, for he knew – what every one else knows – that when the last comes to the last, Hathi is the Master of the Jungle.

"What is this right Shere Khan speaks of?" Mowgli whispered in Bagheera's ear. "To kill Man is *always* shameful. The Law says so. And yet Hathi says – "

"Ask him. I do not know, Little Brother. Right or no right, if Hathi had not spoken I would have taught that lame butcher his lesson. To come to the Peace Rock fresh from a kill of Man – and to boast of it – is a jackal's trick. Besides, he tainted the

good water."

Mowgli waited for a minute to pick up his courage, because no one cared to address Hathi directly, and then he cried: "What is Shere Khan's right, O Hathi?" Both banks echoed his words, for all the People of the Jungle are intensely curious, and they had just seen something that none, except Baloo, who looked very thoughtful, seemed to understand.

"It is an old tale," said Hathi; "a tale older than the Jungle. Keep silence along the banks, and I will tell that tale."

There was a minute or two of pushing and shouldering among the pigs and the buffalo, and then the leaders of the herds grunted, one after another, "We wait," and Hathi strode forward till he was nearly knee-deep in the pool by the Peace Rock. Lean and wrinkled and yellow-tusked though he was, he looked what the Jungle knew him to be – their master.

"Ye know, children," he began, "that of all things ye most fear Man"; and there was a mutter of agreement.

"This tale touches thee, Little Brother," said Bagheera to Mowgli.

"I? I am of the Pack – a hunter of the Free People," Mowgli answered. "What have I to do with Man?"

"And ye do not know why ye fear Man?" Hathi went on. "This is the reason. In the beginning of the Jungle, and none know when that was, we of the Jungle walked together, having no fear of one another. In those days there was no drought, and leaves and flowers and fruit grew on the same tree, and we ate nothing

at all except leaves and flowers and grass and fruit and bark."

"I am glad I was not born in those days," said Bagheera. "Bark is only good to sharpen claws."

"And the Lord of the Jungle was Tha, the First of the Elephants. He drew the Jungle out of deep waters with his trunk, and where he made furrows in the ground with his tusks, there the rivers ran; and where he struck with his foot, there rose ponds of good water; and when he blew through his trunk, – thus, – the trees fell. That was the manner in which the Jungle was made by Tha; and so the tale was told to me."

"It has not lost fat in the telling," Bagheera whispered, and Mowgli laughed behind his hand.

"In those days there was no corn or melons or pepper or sugar-cane, nor were there any little huts such as ye have all seen; and the Jungle People knew nothing of Man, but lived in the Jungle together, making one people. But presently they began to dispute over their food, though there was grazing enough for all. They were lazy. Each wished to eat where he lay down, as sometimes we can do now when the spring rains are good. Tha, the First of the Elephants, was busy making new jungles and leading the rivers in their beds. He could not walk in all places: therefore he made the First of the Tigers the master and the judge of the Jungle, to whom the Jungle People should bring their disputes. In those days the First of the Tigers ate fruit and grass with the others. He was as large as I am, and he was very beautiful, in color all over like the blossom of the yellow creeper. There was never

stripe nor bar upon his hide in those good days when this the Jungle was new. All the Jungle People came before him without fear, and his word was the Law of all the Jungle. We were then, remember ye, one people.

"Yet upon a night there was a dispute between two bucks – a grazing-quarrel such as ye now settle with the horns and the fore feet – and it is said that as the two spoke together before the First of the Tigers lying among the flowers, a buck pushed him with his horns, and the First of the Tigers forgot that he was the master and judge of the Jungle, and, leaping upon that buck, broke his neck.

"Till that night never one of us had died, and the First of the Tigers, seeing what he had done, and being made foolish by the scent of the blood, ran away into the marshes of the North, and we of the Jungle, left without a judge, fell to fighting among ourselves; and Tha heard the noise of it and came back. Then some of us said this and some of us said that, but he saw the dead buck among the flowers, and asked who had killed, and we of the Jungle would not tell because the smell of the blood made us foolish. We ran to and fro in circles, capering and crying out and shaking our heads. Then Tha gave an order to the trees that hang low, and to the trailing creepers of the Jungle, that they should mark the killer of the buck so that he should know him again, and he said, 'Who will now be master of the Jungle People?' Then up leaped the Gray Ape who lives in the branches, and said, 'I will now be master of the Jungle.' At this Tha laughed, and said, 'So

be it,' and went away very angry.

"Children, ye know the Gray Ape. He was then as he is now. At the first he made a wise face for himself, but in a little while he began to scratch and to leap up and down, and when Tha came back he found the Gray Ape hanging, head down, from a bough, mocking those who stood below; and they mocked him again. And so there was no Law in the Jungle – only foolish talk and senseless words.

"Then Tha called us all together and said: 'The first of your masters has brought Death into the Jungle, and the second Shame. Now it is time there was a Law, and a Law that ye must not break. Now ye shall know Fear, and when ye have found him ye shall know that he is your master, and the rest shall follow.' Then we of the Jungle said, 'What is Fear?' And Tha said, 'Seek till ye find.' So we went up and down the Jungle seeking for Fear, and presently the buffaloes – "

"Ugh!" said Mysa, the leader of the buffaloes, from their sand-bank.

"Yes, Mysa, it was the buffaloes. They came back with the news that in a cave in the Jungle sat Fear, and that he had no hair, and went upon his hind legs. Then we of the Jungle followed the herd till we came to that cave, and Fear stood at the mouth of it, and he was, as the buffaloes had said, hairless, and he walked upon his hinder legs. When he saw us he cried out, and his voice filled us with the fear that we have now of that voice when we hear it, and we ran away, tramping upon and tearing each other

because we were afraid. That night, so it was told to me, we of the Jungle did not lie down together as used to be our custom, but each tribe drew off by itself – the pig with the pig, the deer with the deer; horn to horn, hoof to hoof, – like keeping to like, and so lay shaking in the Jungle.

"Only the First of the Tigers was not with us, for he was still hidden in the marshes of the North, and when word was brought to him of the Thing we had seen in the cave, he said: 'I will go to this Thing and break his neck.' So he ran all the night till he came to the cave; but the trees and the creepers on his path, remembering the order that Tha had given, let down their branches and marked him as he ran, drawing their fingers across his back, his flank, his forehead, and his jowl. Wherever they touched him there was a mark and a stripe upon his yellow hide. *And those stripes do his children wear to this day!* When he came to the cave, Fear, the Hairless One, put out his hand and called him 'The Striped One that comes by night,' and the First of the Tigers was afraid of the Hairless One, and ran back to the swamps howling."

Mowgli chuckled quietly here, his chin in the water.

"So loud did he howl that Tha heard him and said, 'What is the sorrow?' And the First of the Tigers, lifting up his muzzle to the new-made sky, which is now so old, said: 'Give me back my power, O Tha. I am made ashamed before all the Jungle, and I have run away from a Hairless One, and he has called me a shameful name.' 'And why?' said Tha. 'Because I am smeared

with the mud of the marshes,' said the First of the Tigers. 'Swim, then, and roll on the wet grass, and if it be mud it will wash away,' said Tha; and the First of the Tigers swam, and rolled and rolled upon the grass, till the Jungle ran round and round before his eyes, but not one little bar upon all his hide was changed, and Tha, watching him, laughed. Then the First of the Tigers said, 'What have I done that this comes to me?' Tha said, 'Thou hast killed the buck, and thou hast let Death loose in the Jungle, and with Death has come Fear, so that the people of the Jungle are afraid one of the other, as thou art afraid of the Hairless One.' The First of the Tigers said, 'They will never fear me, for I knew them since the beginning.' Tha said, 'Go and see.' And the First of the Tigers ran to and fro, calling aloud to the deer and the pig and the sambhur and the porcupine and all the Jungle Peoples, and they all ran away from him who had been their judge, because they were afraid.

"Then the First of the Tigers came back, and his pride was broken in him, and, beating his head upon the ground, he tore up the earth with all his feet and said: 'Remember that I was once the Master of the Jungle. Do not forget me, O Tha! Let my children remember that I was once without shame or fear!' And Tha said: 'This much I will do, because thou and I together saw the Jungle made. For one night in each year it shall be as it was before the buck was killed – for thee and for thy children. In that one night, if ye meet the Hairless One – and his name is Man – ye shall not be afraid of him, but he shall be afraid of you, as though ye were

judges of the Jungle and masters of all things. Show him mercy in that night of his fear, for thou hast known what Fear is.'

"Then the First of the Tigers answered, 'I am content'; but when next he drank he saw the black stripes upon his flank and his side, and he remembered the name that the Hairless One had given him, and he was angry. For a year he lived in the marshes, waiting till Tha should keep his promise. And upon a night when the Jackal of the Moon [the Evening Star] stood clear of the Jungle, he felt that his Night was upon him, and he went to that cave to meet the Hairless One. Then it happened as Tha promised, for the Hairless One fell down before him and lay along the ground, and the First of the Tigers struck him and broke his back, for he thought that there was but one such Thing in the Jungle, and that he had killed Fear. Then, nosing above the kill, he heard Tha coming down from the woods of the North, and presently the voice of the First of the Elephants, which is the voice that we hear now – "

The thunder was rolling up and down the dry, scarred hills, but it brought no rain – only heat-lightning that flickered along the ridges – and Hathi went on: "*That* was the voice he heard, and it said: 'Is this thy mercy?' The First of the Tigers licked his lips and said: 'What matter? I have killed Fear.' And Tha said: 'O blind and foolish! Thou hast untied the feet of Death, and he will follow thy trail till thou diest. Thou hast taught Man to kill!'

"The First of the Tigers, standing stiffly to his kill, said: 'He is as the buck was. There is no Fear. Now I will judge the Jungle

Peoples once more."

"And Tha said: 'Never again shall the Jungle Peoples come to thee. They shall never cross thy trail, nor sleep near thee, nor follow after thee, nor browse by thy lair. Only Fear shall follow thee, and with a blow that thou canst not see he shall bid thee wait his pleasure. He shall make the ground to open under thy feet, and the creeper to twist about thy neck, and the tree-trunks to grow together about thee higher than thou canst leap, and at the last he shall take thy hide to wrap his cubs when they are cold. Thou hast shown him no mercy, and none will he show thee.'

"The First of the Tigers was very bold, for his Night was still on him, and he said: 'The Promise of Tha is the Promise of Tha. He will not take away my Night?' And Tha said: 'The one Night is thine, as I have said, but there is a price to pay. Thou hast taught Man to kill, and he is no slow learner.'

"The First of the Tigers said: 'He is here under my foot, and his back is broken. Let the Jungle know I have killed Fear.'

"Then Tha laughed, and said: 'Thou hast killed one of many, but thou thyself shalt tell the Jungle – for thy Night is ended.'

"So the day came; and from the mouth of the cave went out another Hairless One, and he saw the kill in the path, and the First of the Tigers above it, and he took a pointed stick – "

"They throw a thing that cuts now," said Ikki, rustling down the bank; for Ikki was considered uncommonly good eating by the Gonds – they called him Ho-Igoo – and he knew something of the wicked little Gondee axe that whirls across a clearing like

a dragon-fly.

"It was a pointed stick, such as they put in the foot of a pit-trap," said Hathi, "and throwing it, he struck the First of the Tigers deep in the flank. Thus it happened as Tha said, for the First of the Tigers ran howling up and down the Jungle till he tore out the stick, and all the Jungle knew that the Hairless One could strike from far off, and they feared more than before. So it came about that the First of the Tigers taught the Hairless One to kill – and ye know what harm that has since done to all our peoples – through the noose, and the pitfall, and the hidden trap, and the flying stick, and the stinging fly that comes out of white smoke [Hathi meant the rifle], and the Red Flower that drives us into the open. Yet for one night in the year the Hairless One fears the Tiger, as Tha promised, and never has the Tiger given him cause to be less afraid. Where he finds him, there he kills him, remembering how the First of the Tigers was made ashamed. For the rest, Fear walks up and down the Jungle by day and by night."

"*Ahi! Aoo!*" said the deer, thinking of what it all meant to them.

"And only when there is one great Fear over all, as there is now, can we of the Jungle lay aside our little fears, and meet together in one place as we do now."

"For one night only does Man fear the Tiger?" said Mowgli.

"For one night only," said Hathi.

"But I – but we – but all the Jungle knows that Shere Khan kills Man twice and thrice in a moon."

"Even so. *Then* he springs from behind and turns his head aside as he strikes, for he is full of fear. If Man looked at him he would run. But on his one Night he goes openly down to the village. He walks between the houses and thrusts his head into the doorway, and the men fall on their faces and there he does his kill. One kill in that Night."

"Oh!" said Mowgli to himself, rolling over in the water. "*Now* I see why it was Shere Khan bade me look at him! He got no good of it, for he could not hold his eyes steady, and – and I certainly did not fall down at his feet. But then I am not a man, being of the Free People."

"Umm!" said Bagheera deep in his furry throat. "Does the Tiger know his Night?"

"Never till the Jackal of the Moon stands clear of the evening mist. Sometimes it falls in the dry summer and sometimes in the wet rains – this one Night of the Tiger. But for the First of the Tigers, this would never have been, nor would any of us have known fear."

The deer grunted sorrowfully, and Bagheera's lips curled in a wicked smile. "Do men know this – tale?" said he.

"None know it except the tigers, and we, the elephants – the children of Tha. Now ye by the pools have heard it, and I have spoken."

Hathi dipped his trunk into the water as a sign that he did not wish to talk.

"But – but – but," said Mowgli, turning to Baloo, "why did

not the First of the Tigers continue to eat grass and leaves and trees? He did but break the buck's neck. He did not *eat*. What led him to the hot meat?"

"The trees and the creepers marked him, Little Brother, and made him the striped thing that we see. Never again would he eat their fruit; but from that day he revenged himself upon the deer, and the others, the Eaters of Grass," said Baloo.

"Then *thou* knowest the tale. Heh? Why have I never heard?"

"Because the Jungle is full of such tales. If I made a beginning there would never be an end to them. Let go my ear, Little Brother."

THE LAW OF THE JUNGLE

Just to give you an idea of the immense variety of the Jungle Law, I have translated into verse (Baloo always recited them in a sort of sing-song) a few of the laws that apply to the wolves. There are, of course, hundreds and hundreds more, but these will do for specimens of the simpler rulings.

Now this is the Law of the Jungle – as old and as true as the sky;

And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.

As the creeper that girdles the tree-trunk the Law runneth forward and back —

For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack.

Wash daily from nose-tip to tail-tip; drink deeply, but never too deep;

And remember the night is for hunting, and forget not the day is for sleep.

The Jackal may follow the Tiger, but, Cub, when thy whiskers are grown,

Remember the Wolf is a hunter – go forth and get food of thine own.

Keep peace with the Lords of the Jungle – the Tiger, the Panther, the Bear;
And trouble not Hathi the Silent, and mock not the Boar in his lair.

When Pack meets with Pack in the Jungle, and neither will go from the trail,
Lie down till the leaders have spoken – it may be fair words shall prevail.

When ye fight with a Wolf of the Pack, ye must fight him alone and afar,
Lest others take part in the quarrel, and the Pack be diminished by war.

The Lair of the Wolf is his refuge, and where he has made him his home,
Not even the Head Wolf may enter, not even the Council may come.

The Lair of the Wolf is his refuge, but where he has digged it too plain,
The Council shall send him a message, and so he shall change it again.

If ye kill before midnight, be silent, and wake not the woods with your bay,
Lest ye frighten the deer from the crops, and the brothers go empty away.

Ye may kill for yourselves, and your mates, and your cubs as they need, and ye can;
But kill not for pleasure of killing, and *seven times never kill Man*.

If ye plunder his Kill from a weaker, devour not all in thy pride;
Pack-Right is the right of the meanest; so leave him the head and the hide.

The Kill of the Pack is the meat of the Pack. Ye must eat where it lies;
And no one may carry away of that meat to his lair, or he dies.

The Kill of the Wolf is the meat of the Wolf. He may do what he will,
But, till he has given permission, the Pack may not eat of that Kill.

Cub-Right is the right of the Yearling. From all of his Pack he may claim
Full-gorge when the killer has eaten; and none may refuse him the same.

Lair-Right is the right of the Mother. From all of her year she may claim
One haunch of each kill for her litter, and none may deny her the same.

Cave-Right is the right of the Father – to hunt by himself for his own:

He is freed of all calls to the Pack; he is judged by the Council alone.

Because of his age and his cunning, because of his gripe and his paw,

In all that the Law leaveth open, the word of the Head Wolf is Law.

Now these are the Laws of the Jungle, and many and mighty are they;

But the head and the hoof of the Law and the haunch and the hump is – Obey!

THE MIRACLE OF PURUN BHAGAT

The night we felt the earth would move
We stole and plucked him by the hand,
Because we loved him with the love
That knows but cannot understand.

And when the roaring hillside broke,
And all our world fell down in rain,
We saved him, we the Little Folk;
But lo! he does not come again!

Mourn now, we saved him for the sake
Of such poor love as wild ones may.
Mourn ye! Our brother will not wake,
And his own kind drive us away!

Dirge of the Langurs.

THE MIRACLE OF PURUN BHAGAT

There was once a man in India who was Prime Minister of one of the semi-independent native States in the northwestern part of the country. He was a Brahmin, so high-caste that caste

ceased to have any particular meaning for him; and his father had been an important official in the gay-colored tag-rag and bobtail of an old-fashioned Hindu Court. But as Purun Dass grew up he felt that the old order of things was changing, and that if any one wished to get on in the world he must stand well with the English, and imitate all that the English believed to be good. At the same time a native official must keep his own master's favor. This was a difficult game, but the quiet, close-mouthed young Brahmin, helped by a good English education at a Bombay University, played it coolly, and rose, step by step, to be Prime Minister of the kingdom. That is to say, he held more real power than his master, the Maharajah.

When the old king – who was suspicious of the English, their railways and telegraphs – died, Purun Dass stood high with his young successor, who had been tutored by an Englishman; and between them, though he always took care that his master should have the credit, they established schools for little girls, made roads, and started State dispensaries and shows of agricultural implements, and published a yearly blue-book on the "Moral and Material Progress of the State," and the Foreign Office and the Government of India were delighted. Very few native States take up English progress altogether, for they will not believe, as Purun Dass showed he did, that what was good for the Englishman must be twice as good for the Asiatic. The Prime Minister became the honored friend of Viceroys and Governors, and Lieutenant-Governors, and medical missionaries, and common missionaries,

and hard-riding English officers who came to shoot in the State preserves, as well as of whole hosts of tourists who traveled up and down India in the cold weather, showing how things ought to be managed. In his spare time he would endow scholarships for the study of medicine and manufactures on strictly English lines, and write letters to the "Pioneer," the greatest Indian daily paper, explaining his master's aims and objects.

At last he went to England on a visit, and had to pay enormous sums to the priests when he came back; for even so high-caste a Brahmin as Purun Dass lost caste by crossing the black sea. In London he met and talked with every one worth knowing – men whose names go all over the world – and saw a great deal more than he said. He was given honorary degrees by learned universities, and he made speeches and talked of Hindu social reform to English ladies in evening dress, till all London cried, "This is the most fascinating man we have ever met at dinner since cloths were first laid."

When he returned to India there was a blaze of glory, for the Viceroy himself made a special visit to confer upon the Maharajah the Grand Cross of the Star of India – all diamonds and ribbons and enamel; and at the same ceremony, while the cannon boomed, Purun Dass was made a Knight Commander of the Order of the Indian Empire; so that his name stood Sir Purun Dass, K.C.I.E.

That evening, at dinner in the big Viceregal tent, he stood up with the badge and the collar of the Order on his breast, and

replying to the toast of his master's health, made a speech few Englishmen could have bettered.

Next month, when the city had returned to its sunbaked quiet, he did a thing no Englishman would have dreamed of doing; for, so far as the world's affairs went, he died. The jeweled order of his knighthood went back to the Indian Government, and a new Prime Minister was appointed to the charge of affairs, and a great game of General Post began in all the subordinate appointments. The priests knew what had happened and the people guessed; but India is the one place in the world where a man can do as he pleases and nobody asks why; and the fact that Dewan Sir Purun Dass, K.C.I.E., had resigned position, palace, and power, and taken up the begging-bowl and ocher-colored dress of a Sunnyasi or holy man, was considered nothing extraordinary. He had been, as the Old Law recommends, twenty years a youth, twenty years a fighter, – though he had never carried a weapon in his life, – and twenty years head of a household. He had used his wealth and his power for what he knew both to be worth; he had taken honor when it came his way; he had seen men and cities far and near, and men and cities had stood up and honored him. Now he would let these things go, as a man drops the cloak he no longer needs.

Behind him, as he walked through the city gates, an antelope skin and brass-handled crutch under his arm, and a begging-bowl of polished brown *coco-de-mer* in his hand, barefoot, alone, with eyes cast on the ground – behind him they were firing salutes

from the bastions in honor of his happy successor. Purun Dass nodded. All that life was ended; and he bore it no more ill-will or good-will than a man bears to a colorless dream of the night. He was a Sunnyasi – a houseless wandering mendicant, depending on his neighbors for his daily bread; and so long as there is a morsel to divide in India neither priest nor beggar starves. He had never in his life tasted meat, and very seldom eaten even fish. A five-pound note would have covered his personal expenses for food through any one of the many years in which he had been absolute master of millions of money. Even when he was being lionized in London he had held before him his dream of peace and quiet – the long, white, dusty Indian road, printed all over with bare feet, the incessant, slow-moving traffic, and the sharp-smelling wood smoke curling up under the fig-trees in the twilight, where the wayfarers sit at their evening meal.

When the time came to make that dream true the Prime Minister took the proper steps, and in three days you might more easily have found a bubble in the trough of the long Atlantic seas than Purun Dass among the roving, gathering, separating millions of India.

At night his antelope skin was spread where the darkness overtook him – sometimes in a Sunnyasi monastery by the roadside; sometimes by a mud pillar shrine of Kala Pir, where the Jogis, who are another misty division of holy men, would receive him as they do those who know what castes and divisions are worth; sometimes on the outskirts of a little Hindu village,

where the children would steal up with the food their parents had prepared; and sometimes on the pitch of the bare grazing-grounds, where the flame of his stick fire waked the drowsy camels. It was all one to Purun Dass – or Purun Bhagat, as he called himself now. Earth, people, and food were all one. But unconsciously his feet drew him away northward and eastward; from the south to Rohtak; from Rohtak to Kurnool; from Kurnool to ruined Samanah, and then up-stream along the dried bed of the Gugger river that fills only when the rain falls in the hills, till one day he saw the far line of the great Himalayas.

Then Purun Bhagat smiled, for he remembered that his mother was of Rajput Brahmin birth, from Kulu way – a Hill-woman, always homesick for the snows – and that the least touch of Hill blood draws a man at the end back to where he belongs.

"Yonder," said Purun Bhagat, breasting the lower slopes of the Sewaliks, where the cacti stand up like seven-branched candlesticks – "yonder I shall sit down and get knowledge"; and the cool wind of the Himalayas whistled about his ears as he trod the road that led to Simla.

The last time he had come that way it had been in state, with a clattering cavalry escort, to visit the gentlest and most affable of Viceroys; and the two had talked for an hour together about mutual friends in London, and what the Indian common folk really thought of things. This time Purun Bhagat paid no calls, but leaned on the rail of the Mall, watching that glorious view of the Plains spread out forty miles below, till a native

Mohammedan policeman told him he was obstructing traffic; and Purun Bhagat salaamed reverently to the Law, because he knew the value of it, and was seeking for a Law of his own. Then he moved on, and slept that night in an empty hut at Chota Simla, which looks like the very last end of the earth, but it was only the beginning of his journey.

He followed the Himalaya-Thibet road, the little ten-foot track that is blasted out of solid rock, or strutted out on timbers over gulfs a thousand feet deep; that dips into warm, wet, shut-in valleys, and climbs out across bare, grassy hill-shoulders where the sun strikes like a burning-glass; or turns through dripping, dark forests where the tree-ferns dress the trunks from head to heel, and the pheasant calls to his mate. And he met Thibetan herdsmen with their dogs and flocks of sheep, each sheep with a little bag of borax on his back, and wandering wood-cutters, and cloaked and blanketed Lamas from Thibet, coming into India on pilgrimage, and envoys of little solitary Hill-states, posting furiously on ring-streaked and piebald ponies, or the cavalcade of a Rajah paying a visit; or else for a long, clear day he would see nothing more than a black bear grunting and rooting below in the valley. When he first started, the roar of the world he had left still rang in his ears, as the roar of a tunnel rings long after the train has passed through; but when he had put the Mutteeanee Pass behind him that was all done, and Purun Bhagat was alone with himself, walking, wondering, and thinking, his eyes on the ground, and his thoughts with the clouds.

One evening he crossed the highest pass he had met till then – it had been a two days' climb – and came out on a line of snow-peaks that banded all the horizon – mountains from fifteen to twenty thousand feet high, looking almost near enough to hit with a stone, though they were fifty or sixty miles away. The pass was crowned with dense, dark forest – deodar, walnut, wild cherry, wild olive, and wild pear, but mostly deodar, which is the Himalayan cedar; and under the shadow of the deodars stood a deserted shrine to Kali – who is Durga, who is Sitala, who is sometimes worshiped against the smallpox.

Purun Dass swept the stone floor clean, smiled at the grinning statue, made himself a little mud fireplace at the back of the shrine, spread his antelope skin on a bed of fresh pine-needles, tucked his *bairagi*— his brass-handled crutch – under his armpit, and sat down to rest.

Immediately below him the hillside fell away, clean and cleared for fifteen hundred feet, where a little village of stone-walled houses, with roofs of beaten earth, clung to the steep tilt. All round it the tiny terraced fields lay out like aprons of patchwork on the knees of the mountain, and cows no bigger than beetles grazed between the smooth stone circles of the threshing-floors. Looking across the valley, the eye was deceived by the size of things, and could not at first realize that what seemed to be low scrub, on the opposite mountain-flank, was in truth a forest of hundred-foot pines. Purun Bhagat saw an eagle swoop across the gigantic hollow, but the great bird dwindled to a dot

ere it was half-way over. A few bands of scattered clouds strung up and down the valley, catching on a shoulder of the hills, or rising up and dying out when they were level with the head of the pass. And "Here shall I find peace," said Purun Bhagat.

Now, a Hill-man makes nothing of a few hundred feet up or down, and as soon as the villagers saw the smoke in the deserted shrine, the village priest climbed up the terraced hillside to welcome the stranger.

When he met Purun Bhagat's eyes – the eyes of a man used to control thousands – he bowed to the earth, took the begging-bowl without a word, and returned to the village, saying, "We have at last a holy man. Never have I seen such a man. He is of the Plains – but pale-colored – a Brahmin of the Brahmins." Then all the housewives of the village said, "Think you he will stay with us?" and each did her best to cook the most savory meal for the Bhagat. Hill-food is very simple, but with buckwheat and Indian corn, and rice and red pepper, and little fish out of the stream in the valley, and honey from the flue-like hives built in the stone walls, and dried apricots, and turmeric, and wild ginger, and bannocks of flour, a devout woman can make good things, and it was a full bowl that the priest carried to the Bhagat. Was he going to stay? asked the priest. Would he need a *chela* – a disciple – to beg for him? Had he a blanket against the cold weather? Was the food good?

Purun Bhagat ate, and thanked the giver. It was in his mind to stay. That was sufficient, said the priest. Let the begging-bowl

be placed outside the shrine, in the hollow made by those two twisted roots, and daily should the Bhagat be fed; for the village felt honored that such a man – he looked timidly into the Bhagat's face – should tarry among them.

That day saw the end of Purun Bhagat's wanderings. He had come to the place appointed for him – the silence and the space. After this, time stopped, and he, sitting at the mouth of the shrine, could not tell whether he were alive or dead; a man with control of his limbs, or a part of the hills, and the clouds, and the shifting rain and sunlight. He would repeat a Name softly to himself a hundred hundred times, till, at each repetition, he seemed to move more and more out of his body, sweeping up to the doors of some tremendous discovery; but, just as the door was opening, his body would drag him back, and, with grief, he felt he was locked up again in the flesh and bones of Purun Bhagat.

Every morning the filled begging-bowl was laid silently in the crutch of the roots outside the shrine. Sometimes the priest brought it; sometimes a Ladakhi trader, lodging in the village, and anxious to get merit, trudged up the path; but, more often, it was the woman who had cooked the meal overnight; and she would murmur, hardly above her breath: "Speak for me before the gods, Bhagat. Speak for such a one, the wife of so-and-so!" Now and then some bold child would be allowed the honor, and Purun Bhagat would hear him drop the bowl and run as fast as his little legs could carry him, but the Bhagat never came down

to the village. It was laid out like a map at his feet. He could see the evening gatherings, held on the circle of the threshing-floors because that was the only level ground; could see the wonderful unnamed green of the young rice, the indigo blues of the Indian corn, the dock-like patches of buckwheat, and, in its season, the red bloom of the amaranth, whose tiny seeds, being neither grain nor pulse, make a food that can be lawfully eaten by Hindus in time of fasts.

When the year turned, the roofs of the huts were all little squares of purest gold, for it was on the roofs that they laid out their cobs of the corn to dry. Hiving and harvest, rice-sowing and husking, passed before his eyes, all embroidered down there on the many-sided plots of fields, and he thought of them all, and wondered what they all led to at the long last.

Even in populated India a man cannot a day sit still before the wild things run over him as though he were a rock; and in that wilderness very soon the wild things, who knew Kali's Shrine well, came back to look at the intruder. The *langurs*, the big gray-whiskered monkeys of the Himalayas, were, naturally, the first, for they are alive with curiosity; and when they had upset the begging-bowl, and rolled it round the floor, and tried their teeth on the brass-handled crutch, and made faces at the antelope skin, they decided that the human being who sat so still was harmless. At evening, they would leap down from the pines, and beg with their hands for things to eat, and then swing off in graceful curves. They liked the warmth of the fire, too, and

huddled round it till Purun Bhagat had to push them aside to throw on more fuel; and in the morning, as often as not, he would find a furry ape sharing his blanket. All day long, one or other of the tribe would sit by his side, staring out at the snows, crooning and looking unspeakably wise and sorrowful.

After the monkeys came the *barasingh*, that big deer which is like our red deer, but stronger. He wished to rub off the velvet of his horns against the cold stones of Kali's statue, and stamped his feet when he saw the man at the shrine. But Purun Bhagat never moved, and, little by little, the royal stag edged up and nuzzled his shoulder. Purun Bhagat slid one cool hand along the hot antlers, and the touch soothed the fretted beast, who bowed his head, and Purun Bhagat very softly rubbed and raveled off the velvet. Afterward, the *barasingh* brought his doe and fawn – gentle things that mumbled on the holy man's blanket – or would come alone at night, his eyes green in the fire-flicker, to take his share of fresh walnuts. At last, the musk-deer, the shyest and almost the smallest of the deerlets, came, too, her big rabbit ears erect; even brindled, silent *mushick-nabha* must needs find out what the light in the shrine meant, and drop her moose-like nose into Purun Bhagat's lap, coming and going with the shadows of the fire. Purun Bhagat called them all "my brothers," and his low call of "*Bhai! Bhai!*" would draw them from the forest at noon if they were within earshot. The Himalayan black bear, moody and suspicious – Sona, who has the V-shaped white mark under his chin – passed that way more than once; and since

the Bhagat showed no fear, Sona showed no anger, but watched him, and came closer, and begged a share of the caresses, and a dole of bread or wild berries. Often, in the still dawns, when the Bhagat would climb to the very crest of the pass to watch the red day walking along the peaks of the snows, he would find Sona shuffling and grunting at his heels, thrusting a curious forepaw under fallen trunks, and bringing it away with a *whoof* of impatience; or his early steps would wake Sona where he lay curled up, and the great brute, rising erect, would think to fight, till he heard the Bhagat's voice and knew his best friend.

Nearly all hermits and holy men who live apart from the big cities have the reputation of being able to work miracles with the wild things, but all the miracle lies in keeping still, in never making a hasty movement, and, for a long time, at least, in never looking directly at a visitor. The villagers saw the outline of the *barasingh* stalking like a shadow through the dark forest behind the shrine; saw the *minaul*, the Himalayan pheasant, blazing in her best colors before Kali's statue; and the *langurs* on their haunches, inside, playing with the walnut shells. Some of the children, too, had heard Sona singing to himself, bear-fashion, behind the fallen rocks, and the Bhagat's reputation as miracle-worker stood firm.

Yet nothing was further from his mind than miracles. He believed that all things were one big Miracle, and when a man knows that much he knows something to go upon. He knew for a certainty that there was nothing great and nothing little in this

world; and day and night he strove to think out his way into the heart of things, back to the place whence his soul had come.

So thinking, his untrimmed hair fell down about his shoulders, the stone slab at the side of the antelope skin was dented into a little hole by the foot of his brass-handled crutch, and the place between the tree-trunks, where the begging-bowl rested day after day, sunk and wore into a hollow almost as smooth as the brown shell itself; and each beast knew his exact place at the fire. The fields changed their colors with the seasons; the threshing-floors filled and emptied, and filled again and again; and again and again, when winter came, the *langurs* frisked among the branches feathered with light snow, till the mother-monkeys brought their sad-eyed little babies up from the warmer valleys with the spring. There were few changes in the village. The priest was older, and many of the little children who used to come with the begging-dish sent their own children now; and when you asked of the villagers how long their holy man had lived in Kali's Shrine at the head of the pass, they answered, "Always."

Then came such summer rains as had not been known in the Hills for many seasons. Through three good months the valley was wrapped in cloud and soaking mist – steady, unrelenting downfall, breaking off into thunder-shower after thunder-shower. Kali's Shrine stood above the clouds, for the most part, and there was a whole month in which the Bhagat never saw his village. It was packed away under a white floor of cloud that swayed and shifted and rolled on itself and bulged

upward, but never broke from its piers – the streaming flanks of the valley.

All that time he heard nothing but the sound of a million little waters, overhead from the trees, and underfoot along the ground, soaking through the pine-needles, dripping from the tongues of draggled fern, and spouting in newly torn muddy channels down the slopes. Then the sun came out, and drew forth the good incense of the deodars and the rhododendrons, and that far-off, clean smell which the Hill people call "the smell of the snows." The hot sunshine lasted for a week, and then the rains gathered together for their last downpour, and the water fell in sheets that flayed off the skin of the ground and leaped back in mud. Purun Bhagat heaped his fire high that night, for he was sure his brothers would need warmth; but never a beast came to the shrine, though he called and called till he dropped asleep, wondering what had happened in the woods.

It was in the black heart of the night, the rain drumming like a thousand drums, that he was roused by a plucking at his blanket, and, stretching out, felt the little hand of a *langur*. "It is better here than in the trees," he said sleepily, loosening a fold of blanket; "take it and be warm." The monkey caught his hand and pulled hard. "Is it food, then?" said Purun Bhagat. "Wait awhile, and I will prepare some." As he kneeled to throw fuel on the fire the *langur* ran to the door of the shrine, crooned, and ran back again, plucking at the man's knee.

"What is it? What is thy trouble, Brother?" said Purun Bhagat,

for the *langur's* eyes were full of things that he could not tell. "Unless one of thy caste be in a trap – and none set traps here – I will not go into that weather. Look, Brother, even the *barasingh* comes for shelter!"

The deer's antlers clashed as he strode into the shrine, clashed against the grinning statue of Kali. He lowered them in Purun Bhagat's direction and stamped uneasily, hissing through his half-shut nostrils.

"Hai! Hai! Hai!" said the Bhagat, snapping his fingers. "Is *this* payment for a night's lodging?" But the deer pushed him toward the door, and as he did so Purun Bhagat heard the sound of something opening with a sigh, and saw two slabs of the floor draw away from each other, while the sticky earth below smacked its lips.

"Now I see," said Purun Bhagat. "No blame to my brothers that they did not sit by the fire to-night. The mountain is falling. And yet – why should I go?" His eye fell on the empty begging-bowl, and his face changed. "They have given me good food daily since – since I came, and, if I am not swift, to-morrow there will not be one mouth in the valley. Indeed, I must go and warn them below. Back there, Brother! Let me get to the fire."

The *barasingh* backed unwillingly as Purun Bhagat drove a pine torch deep into the flame, twirling it till it was well lit. "Ah! ye came to warn me," he said, rising. "Better than that we shall do; better than that. Out, now, and lend me thy neck, Brother, for I have but two feet."

He clutched the bristling withers of the *barasingh* with his right hand, held the torch away with his left, and stepped out of the shrine into the desperate night. There was no breath of wind, but the rain nearly drowned the flare as the great deer hurried down the slope, sliding on his haunches. As soon as they were clear of the forest more of the Bhagat's brothers joined them. He heard, though he could not see, the *langurs* pressing about him, and behind them the *uhh! uhh!* of Sona. The rain matted his long white hair into ropes; the water splashed beneath his bare feet, and his yellow robe clung to his frail old body, but he stepped down steadily, leaning against the *barasingh*. He was no longer a holy man, but Sir Purun Dass, K.C.I.E., Prime Minister of no small State, a man accustomed to command, going out to save life. Down the steep, plashy path they poured all together, the Bhagat and his brothers, down and down till the deer's feet clicked and stumbled on the wall of a threshing-floor, and he snorted because he smelt Man. Now they were at the head of the one crooked village street, and the Bhagat beat with his crutch on the barred windows of the blacksmith's house as his torch blazed up in the shelter of the eaves. "Up and out!" cried Purun Bhagat; and he did not know his own voice, for it was years since he had spoken aloud to a man. "The hill falls! The hill is falling! Up and out, oh, you within!"

"It is our Bhagat," said the blacksmith's wife. "He stands among his beasts. Gather the little ones and give the call."

It ran from house to house, while the beasts, cramped in the

narrow way, surged and huddled round the Bhagat, and Sona puffed impatiently.

The people hurried into the street – they were no more than seventy souls all told – and in the glare of the torches they saw their Bhagat holding back the terrified *barasingh*, while the monkeys plucked piteously at his skirts, and Sona sat on his haunches and roared.

"Across the valley and up the next hill!" shouted Purun Bhagat. "Leave none behind! We follow!"

Then the people ran as only Hill folk can run, for they knew that in a landslip you must climb for the highest ground across the valley. They fled, splashing through the little river at the bottom, and panted up the terraced fields on the far side, while the Bhagat and his brethren followed. Up and up the opposite mountain they climbed, calling to each other by name – the roll-call of the village – and at their heels toiled the big *barasingh*, weighted by the failing strength of Purun Bhagat. At last the deer stopped in the shadow of a deep pine-wood, five hundred feet up the hillside. His instinct, that had warned him of the coming slide, told him he would be safe here.

Purun Bhagat dropped fainting by his side, for the chill of the rain and that fierce climb were killing him; but first he called to the scattered torches ahead, "Stay and count your numbers"; then, whispering to the deer as he saw the lights gather in a cluster: "Stay with me, Brother. Stay – till – I – go!"

There was a sigh in the air that grew to a mutter, and a mutter

that grew to a roar, and a roar that passed all sense of hearing, and the hillside on which the villagers stood was hit in the darkness, and rocked to the blow. Then a note as steady, deep, and true as the deep C of the organ drowned everything for perhaps five minutes, while the very roots of the pines quivered to it. It died away, and the sound of the rain falling on miles of hard ground and grass changed to the muffled drum of water on soft earth. That told its own tale.

Never a villager – not even the priest – was bold enough to speak to the Bhagat who had saved their lives. They crouched under the pines and waited till the day. When it came they looked across the valley and saw that what had been forest, and terraced field, and track-threaded grazing-ground was one raw, red, fan-shaped smear, with a few trees flung head-down on the scarp. That red ran high up the hill of their refuge, damming back the little river, which had begun to spread into a brick-colored lake. Of the village, of the road to the shrine, of the shrine itself, and the forest behind, there was not trace. For one mile in width and two thousand feet in sheer depth the mountain-side had come away bodily, planed clean from head to heel.

And the villagers, one by one, crept through the wood to pray before their Bhagat. They saw the *barasingh* standing over him, who fled when they came near, and they heard the *langurs* wailing in the branches, and Sona moaning up the hill; but their Bhagat was dead, sitting cross-legged, his back against a tree, his crutch under his armpit, and his face turned to the northeast.

The priest said: "Behold a miracle after a miracle, for in this very attitude must all Sunnyasis be buried! Therefore where he now is we will build the temple to our holy man."

They built the temple before a year was ended – a little stone-and-earth shrine – and they called the hill the Bhagat's Hill, and they worship there with lights and flowers and offerings to this day. But they do not know that the saint of their worship is the late Sir Purun Dass, K.C.I.E., D.C.L., Ph.D., etc., once Prime Minister of the progressive and enlightened State of Mohiniwala, and honorary or corresponding member of more learned and scientific societies than will ever do any good in this world or the next.

A SONG OF KABIR

Oh, light was the world that he weighed in his hands!
Oh, heavy the tale of his fiefs and his lands!
He has gone from the *guddee* and put on the shroud,
And departed in guise of *bairagi* avowed!

Now the white road to Delhi is mat for his feet,
The *sal* and the *kikar* must guard him from heat;
His home is the camp, and the waste, and the crowd —
He is seeking the Way as *bairagi* avowed!

He has looked upon Man, and his eyeballs are clear
(There was One; there is One, and but One, saith Kabir);
The Red Mist of Doing has thinned to a cloud —
He has taken the Path for *bairagi* avowed!

To learn and discern of his brother the clod,
Of his brother the brute, and his brother the God.
He has gone from the council and put on the shroud
("Can ye hear?" saith Kabir), a *bairagi* avowed!

LETTING IN THE JUNGLE

Veil them, cover them, wall them round —
Blossom, and creeper, and weed —
Let us forget the sight and the sound,
The smell and the touch of the breed!

Fat black ash by the altar-stone,
Here is the white-foot rain,
And the does bring forth in the fields unsown,
And none shall affright them again;
And the blind walls crumble, unknown, o'erthrown
And none shall inhabit again!

LETTING IN THE JUNGLE

You will remember, if you have read the tales in the first Jungle Book, that, after Mowgli had pinned Shere Khan's hide to the Council Rock, he told as many as were left of the Seeonee Pack that henceforward he would hunt in the Jungle alone; and the four children of Mother and Father Wolf said that they would hunt with him. But it is not easy to change one's life all in a minute – particularly in the Jungle. The first thing Mowgli did, when the disorderly Pack had slunk off, was to go to the home-

cave, and sleep for a day and a night. Then he told Mother Wolf and Father Wolf as much as they could understand of his adventures among men; and when he made the morning sun flicker up and down the blade of his skinning-knife, – the same he had skinned Shere Khan with, – they said he had learned something. Then Akela and Gray Brother had to explain their share of the great buffalo-drive in the ravine, and Baloo toiled up the hill to hear all about it, and Bagheera scratched himself all over with pure delight at the way in which Mowgli had managed his war.

It was long after sunrise, but no one dreamed of going to sleep, and from time to time, during the talk, Mother Wolf would throw up her head, and sniff a deep snuff of satisfaction as the wind brought her the smell of the tiger-skin on the Council Rock.

"But for Akela and Gray Brother here," Mowgli said, at the end, "I could have done nothing. Oh, mother, mother! if thou hadst seen the black herd-bulls pour down the ravine, or hurry through the gates when the Man-Pack flung stones at me!"

"I am glad I did not see that last," said Mother Wolf, stiffly. "It is not *my* custom to suffer my cubs to be driven to and fro like jackals. *I* would have taken a price from the Man-Pack; but I would have spared the woman who gave thee the milk. Yes, I would have spared her alone."

"Peace, peace, Raksha!" said Father Wolf, lazily. "Our Frog has come back again – so wise that his own father must lick his feet; and what is a cut, more or less, on the head? Leave Men

alone." Baloo and Bagheera both echoed: "Leave Men alone."

Mowgli, his head on Mother Wolf's side, smiled contentedly, and said that, for his own part, he never wished to see, or hear, or smell Man again.

"But what," said Akela, cocking one ear – "but what if men do not leave thee alone, Little Brother?"

"We be *five*," said Gray Brother, looking round at the company, and snapping his jaws on the last word.

"We also might attend to that hunting," said Bagheera, with a little *switch-switch* of his tail, looking at Baloo. "But why think of men now, Akela?"

"For this reason," the Lone Wolf answered: "when that yellow thief's hide was hung up on the rock, I went back along our trail to the village, stepping in my tracks, turning aside, and lying down, to make a mixed trail in case one should follow us. But when I had fouled the trail so that I myself hardly knew it again, Mang, the Bat, came hawking between the trees, and hung up above me. Said Mang, 'The village of the Man-Pack, where they cast out the Man-cub, hums like a hornet's nest.'"

"It was a big stone that I threw," chuckled Mowgli, who had often amused himself by throwing ripe paw-paws into a hornet's nest, and racing off to the nearest pool before the hornets caught him.

"I asked of Mang what he had seen. He said the Red Flower blossomed at the gate of the village, and men sat about it carrying guns. Now *I* know, for I have good cause," – Akela looked down

at the old dry scars on his flank and side, – "that men do not carry guns for pleasure. Presently, Little Brother, a man with a gun follows our trail – if, indeed, he be not already on it."

"But why should he? Men have cast me out. What more do they need?" said Mowgli, angrily.

"Thou art a man, Little Brother," Akela returned. "It is not for *us*, the Free Hunters, to tell thee what thy brethren do, or why."

He had just time to snatch up his paw as the skinning-knife cut deep into the ground below. Mowgli struck quicker than an average human eye could follow, but Akela was a wolf; and even a dog, who is very far removed from the wild wolf, his ancestor, can be waked out of deep sleep by a cart-wheel touching his flank, and can spring away unharmed before that wheel comes on.

"Another time," Mowgli said quietly, returning the knife to its sheath, "speak of the Man-Pack and of Mowgli in *two* breaths – not one."

"Phff! That is a sharp tooth," said Akela, snuffing at the blade's cut in the earth, "but living with the Man-Pack has spoiled thine eye, Little Brother. I could have killed a buck while thou wast striking."

Bagheera sprang to his feet, thrust up his head as far as he could, sniffed, and stiffened through every curve in his body. Gray Brother followed his example quickly, keeping a little to his left to get the wind that was blowing from the right, while Akela bounded fifty yards up wind, and, half crouching, stiffened too.

Mowgli looked on enviously. He could smell things as very few human beings could, but he had never reached the hair-trigger-like sensitiveness of a Jungle nose; and his three months in the smoky village had set him back sadly. However, he dampened his finger, rubbed it on his nose, and stood erect to catch the upper scent, which, though it is the faintest, is the truest.

"Man!" Akela growled, dropping on his haunches.

"Buldeo!" said Mowgli, sitting down. "He follows our trail, and yonder is the sunlight on his gun. Look!"

It was no more than a splash of sunlight, for a fraction of a second, on the brass clamps of the old Tower musket, but nothing in the Jungle winks with just that flash, except when the clouds race over the sky. Then a piece of mica, or a little pool, or even a highly polished leaf will flash like a heliograph. But that day was cloudless and still.

"I knew men would follow," said Akela, triumphantly. "Not for nothing have I led the Pack."

The four cubs said nothing, but ran down hill on their bellies, melting into the thorn and underbrush as a mole melts into a lawn.

"Where go ye, and without word?" Mowgli called.

"H'sh! We roll his skull here before midday!" Gray Brother answered.

"Back! Back and wait! Man does not eat Man!" Mowgli shrieked.

"Who was a wolf but now? Who drove the knife at me for thinking he might be Man?" said Akela, as the four wolves turned

back sullenly and dropped to heel.

"Am I to give a reason for all I choose to do?" said Mowgli, furiously.

"That is Man! There speaks Man!" Bagheera muttered under his whiskers. "Even so did men talk round the King's cages at Oodeypore. We of the Jungle know that Man is wisest of all. If we trusted our ears we should know that of all things he is most foolish." Raising his voice, he added, "The Man-cub is right in this. Men hunt in packs. To kill one, unless we know what the others will do, is bad hunting. Come, let us see what this Man means toward us."

"We will not come," Gray Brother growled. "Hunt alone, Little Brother. We know our own minds. That skull would have been ready to bring by now."

Mowgli had been looking from one to the other of his friends, his chest heaving and his eyes full of tears. He strode forward to the wolves, and, dropping on one knee, said: "Do I not know my mind? Look at me!"

They looked uneasily, and when their eyes wandered, he called them back again and again, till their hair stood up all over their bodies, and they trembled in every limb, while Mowgli stared and stared.

"Now," said he, "of us five, which is leader?"

"Thou art leader, Little Brother," said Gray Brother, and he licked Mowgli's foot.

"Follow, then," said Mowgli, and the four followed at his heels

with their tails between their legs.

"This comes of living with the Man-Pack," said Bagheera, slipping down after them. "There is more in the Jungle now than Jungle Law, Baloo."

The old bear said nothing, but he thought many things.

Mowgli cut across noiselessly through the Jungle, at right angles to Buldeo's path, till, parting the undergrowth, he saw the old man, his musket on his shoulder, running up the trail of overnight at a dog-trot.

You will remember that Mowgli had left the village with the heavy weight of Shere Khan's raw hide on his shoulders, while Akela and Gray Brother trotted behind, so that the triple trail was very clearly marked. Presently Buldeo came to where Akela, as you know, had gone back and mixed it all up. Then he sat down, and coughed and grunted, and made little casts round and about into the Jungle to pick it up again, and all the time he could have thrown a stone over those who were watching him. No one can be so silent as a wolf when he does not care to be heard; and Mowgli, though the wolves thought he moved very clumsily, could come and go like a shadow. They ringed the old man as a school of porpoises ring a steamer at full speed, and as they ringed him they talked unconcernedly, for their speech began below the lowest end of the scale that untrained human beings can hear. [The other end is bounded by the high squeak of Mang, the Bat, which very many people cannot catch at all. From that note all the bird and bat and insect talk takes on.]

"This is better than any kill," said Gray Brother, as Buldeo stooped and peered and puffed. "He looks like a lost pig in the Jungles by the river. What does he say?" Buldeo was muttering savagely.

Mowgli translated. "He says that packs of wolves must have danced round me. He says that he never saw such a trail in his life. He says he is tired."

"He will be rested before he picks it up again," said Bagheera coolly, as he slipped round a tree-trunk, in the game of blindman's-buff that they were playing. "*Now*, what does the lean thing do?"

"Eat or blow smoke out of his mouth. Men always play with their mouths," said Mowgli; and the silent trailers saw the old man fill and light and puff at a water-pipe, and they took good note of the smell of the tobacco, so as to be sure of Buldeo in the darkest night, if necessary.

Then a little knot of charcoal-burners came down the path, and naturally halted to speak to Buldeo, whose fame as a hunter reached for at least twenty miles round. They all sat down and smoked, and Bagheera and the others came up and watched while Buldeo began to tell the story of Mowgli, the Devil-child, from one end to another, with additions and inventions. How he himself had really killed Shere Khan; and how Mowgli had turned himself into a wolf, and fought with him all the afternoon, and changed into a boy again and bewitched Buldeo's rifle, so that the bullet turned the corner, when he pointed it at Mowgli,

and killed one of Buldeo's own buffaloes; and how the village, knowing him to be the bravest hunter in Seeonee, had sent him out to kill this Devil-child. But meantime the village had got hold of Messua and her husband, who were undoubtedly the father and mother of this Devil-child, and had barricaded them in their own hut, and presently would torture them to make them confess they were witch and wizard, and then they would be burned to death.

"When?" said the charcoal-burners, because they would very much like to be present at the ceremony.

Buldeo said that nothing would be done till he returned, because the village wished him to kill the Jungle Boy first. After that they would dispose of Messua and her husband, and divide their lands and buffaloes among the village. Messua's husband had some remarkably fine buffaloes, too. It was an excellent thing to destroy wizards, Buldeo thought; and people who entertained Wolf-children out of the Jungle were clearly the worst kind of witches.

But, said the charcoal-burners, what would happen if the English heard of it? The English, they had heard, were a perfectly mad people, who would not let honest farmers kill witches in peace.

Why, said Buldeo, the head-man of the village would report that Messua and her husband had died of snake-bite. *That* was all arranged, and the only thing now was to kill the Wolf-child. They did not happen to have seen anything of such a creature?

The charcoal-burners looked round cautiously, and thanked their stars they had not; but they had no doubt that so brave a man as Buldeo would find him if any one could. The sun was getting rather low, and they had an idea that they would push on to Buldeo's village and see that wicked witch. Buldeo said that, though it was his duty to kill the Devil-child, he could not think of letting a party of unarmed men go through the Jungle, which might produce the Wolf-demon at any minute, without his escort. He, therefore, would accompany them, and if the sorcerer's child appeared – well, he would show them how the best hunter in Seeonee dealt with such things. The Brahmin, he said, had given him a charm against the creature that made everything perfectly safe.

"What says he? What says he? What says he?" the wolves repeated every few minutes; and Mowgli translated until he came to the witch part of the story, which was a little beyond him, and then he said that the man and woman who had been so kind to him were trapped.

"Does Man trap Man?" said Bagheera.

"So he says. I cannot understand the talk. They are all mad together. What have Messua and her man to do with me that they should be put in a trap; and what is all this talk about the Red Flower? I must look to this. Whatever they would do to Messua they will not do till Buldeo returns. And so – " Mowgli thought hard, with his fingers playing round the haft of the skinning-knife, while Buldeo and the charcoal-burners went off

very valiantly in single file.

"I am going hot-foot back to the Man-Pack," Mowgli said at last.

"And those?" said Gray Brother, looking hungrily after the brown backs of the charcoal-burners.

"Sing them home," said Mowgli with a grin; "I do not wish them to be at the village gates till it is dark. Can ye hold them?"

Gray Brother bared his white teeth in contempt. "We can head them round and round in circles like tethered goats – if I know Man."

"That I do not need. Sing to them a little, lest they be lonely on the road, and, Gray Brother, the song need not be of the sweetest. Go with them, Bagheera, and help make that song. When the night is shut down, meet me by the village – Gray Brother knows the place."

"It is no light hunting to work for a Man-cub. When shall I sleep?" said Bagheera, yawning, though his eyes showed that he was delighted with the amusement. "Me to sing to naked men! But let us try."

He lowered his head so that the sound would travel, and cried a long, long, "Good hunting" – a midnight call in the afternoon, which was quite awful enough to begin with. Mowgli heard it rumble, and rise, and fall, and die off in a creepy sort of whine behind him, and laughed to himself as he ran through the Jungle. He could see the charcoal-burners huddled in a knot; old Buldeo's gun-barrel waving, like a banana-leaf, to every

point of the compass at once. Then Gray Brother gave the *Ya-la-hi! Yalaha!* call for the buck-driving, when the Pack drives the nilghai, the big blue cow, before them, and it seemed to come from the very ends of the earth, nearer, and nearer, and nearer, till it ended in a shriek snapped off short. The other three answered, till even Mowgli could have vowed that the full Pack was in full cry, and then they all broke into the magnificent Morning-song in the Jungle, with every turn, and flourish, and grace-note, that a deep-mouthed wolf of the Pack knows. This is a rough rendering of the song, but you must imagine what it sounds like when it breaks the afternoon hush of the Jungle:

One moment past our bodies cast
No shadow on the plain;
Now clear and black they stride our track,
And we run home again.
In morning hush, each rock and bush
Stands hard, and high, and raw:
Then give the Call: "*Good rest to all
That keep the Jungle Law!*"

Now horn and pelt our peoples melt
In covert to abide;
Now, crouched and still, to cave and hill
Our Jungle Barons glide.
Now, stark and plain, Man's oxen strain,
That draw the new-yoked plow;
Now, stripped and dread, the dawn is red

Above the lit *talao*.

Ho! Get to lair! The sun's aflare
Behind the breathing grass:
And creaking through the young bamboo
The warning whispers pass.
By day made strange, the woods we range
With blinking eyes we scan;
While down the skies the wild duck cries:
"The Day – the Day to Man!"

The dew is dried that drenched our hide,
Or washed about our way;
And where we drank, the puddled bank
Is crisping into clay.
The traitor Dark gives up each mark
Of stretched or hooded claw;
Then hear the Call: *"Good rest to all
That keep the Jungle Law!"*

But no translation can give the effect of it, or the yelping scorn the Four threw into every word of it, as they heard the trees crash when the men hastily climbed up into the branches, and Buldeo began repeating incantations and charms. Then they lay down and slept, for, like all who live by their own exertions, they were of a methodical cast of mind; and no one can work well without sleep.

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