

The Story of Keesh

By Jack London

Directions: Read the short story and answer the questions that follow. Refer to the text to check your answers.

Keesh lived long ago on the rim of the polar sea, was head man of his village through many and prosperous years, and died full of honors with his name on the lips of men. So long ago did he live that only the old men remember his name, his name and the tale, which they got from the old men before them, and which the old men to come will tell to their children and their children's children down to the end of time. And the winter darkness, when the north gales make their long sweep across the ice-pack, and the air is filled with flying white, and no man may venture forth, is the chosen time for the telling of how Keesh, from the poorest igloo in the village, rose to power and place over them all.

He was a bright boy, so the tale runs, healthy and strong, and he had seen thirteen suns, in their way of reckoning time. For each winter the sun leaves the land in darkness, and the next year a new sun returns so that they may be warm again and look upon one another's faces. The father of Keesh had been a very brave man, but he had met his death in a time of famine, when he sought to save the lives of his people by taking the life of a great polar bear. In his eagerness he came to close grapples with the bear, and his bones were crushed; but the bear had much meat on him and the people were saved. Keesh was his only son, and after that Keesh lived alone with his mother. But the people are prone to forget, and they forgot the deed of his father; and he being but a boy, and his mother only a woman, they, too, were swiftly forgotten, and ere long came to live in the meanest of all the igloos.

It was at a council, one night, in the big igloo of Klash-Kwan, the chief, that Keesh showed the blood that ran in his veins and the manhood that stiffened his back. With the dignity of an elder, he rose to his feet, and waited for silence amid the babble of voices.

"It is true that meat be apportioned me and mine," he said. "But it is oftentimes old and tough, this meat, and, moreover, it has an unusual quantity of bones."

The hunters, grizzled and gray, and lusty and young, were aghast. The like had never been known before. A child, that talked like a grown man, and said harsh things to their very faces!

But steadily and with seriousness, Keesh went on. "For that I know my father, Bok, was a great hunter, I speak these words. It is said that Bok brought home more meat than any of the two best hunters, that with his own hands he attended to the division of it, that with his own eyes he saw to it that the least old woman and the last old man received fair share."

"Na! Na!" the men cried. "Put the child out!" "Send him off to bed!" "He is no man that he should talk to men and graybeards!"

He waited calmly till the uproar died down.

"Thou hast a wife, Ugh-Gluk," he said, "and for her dost thou speak. And thou, too, Massuk, a mother also, and for them dost thou speak. My mother has no one, save me; wherefore I speak. As I say, though Bok be dead because he hunted over-keenly, it is just that I, who am his son, and that Ikeega, who

is my mother and was his wife, should have meat in plenty so long as there be meat in plenty in the tribe. I, Keesh, the son of Bok, have spoken."

He sat down, his ears keenly alert to the flood of protest and indignation his words had created.

"That a boy should speak in council!" old Ugh-Gluk was mumbling.

"Shall the babes in arms tell us men the things we shall do?" Massuk demanded in a loud voice. "Am I a man that I should be made a mock by every child that cries for meat?"

The anger boiled a white heat. They ordered him to bed, threatened that he should have no meat at all, and promised him sore beatings for his presumption. Keesh's eyes began to flash, and the blood to pound darkly under his skin. In the midst of the abuse he sprang to his feet.

"Hear me, ye men!" he cried. "Never shall I speak in the council again, never again till the men come to me and say, 'It is well, Keesh, that thou shouldst speak, it is well and it is our wish.' Take this now, ye men, for my last word. Bok, my father, was a great hunter. I, too, his son, shall go and hunt the meat that I eat. And be it known, now, that the division of that which I kill shall be fair. And no widow nor weak one shall cry in the night because there is no meat, when the strong men are groaning in great pain for that they have eaten overmuch. And in the days to come there shall be shame upon the strong men who have eaten overmuch. I, Keesh, have said it!"

Jeers and scornful laughter followed him out of the igloo, but his jaw was set and he went his way, looking neither to right nor left.

The next day he went forth along the shore-line where the ice and the land met together. Those who saw him go noted that he carried his bow, with a goodly supply of bone-barbed arrows, and that across his shoulder was his father's big hunting-spear. And there was laughter, and much talk, at the event. It was an unprecedented occurrence. Never did boys of his tender age go forth to hunt, much less to hunt alone. Also were there shaking of heads and prophetic mutterings, and the women looked pityingly at Ikeega, and her face was grave and sad.

"He will be back ere long," they said cheerfully.

"Let him go; it will teach him a lesson," the hunters said. "And he will come back shortly, and he will be meek and soft of speech in the days to follow."

Vocabulary

1. **industrious:** hard-working and persistent
2. **solicitude:** excessive concern; uneasiness occasioned by fear of evil
3. **temperance:** moderation, specifically in respect to using liquors
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But a day passed, and a second, and on the third a wild gale blew, and there was no Keesh. Ikeega tore her hair and put soot of the seal-oil on her face in token of her grief; and the women assailed the men with bitter words in that they had mistreated the boy and sent him to his death; and the men made no answer, preparing to go in search of the body when the storm abated.

Early next morning, however, Keesh strode into the village. But he came not shamefacedly. Across his shoulders he bore a burden of fresh-killed meat. And there was importance in his step and arrogance in his speech.

"Go, ye men, with the dogs and sledges, and take my trail for the better part of a day's travel," he said. "There is much meat on the ice--a she-bear and two half-grown cubs."

Ikeega was overcome with joy, but he received her demonstrations in manlike fashion, saying: "Come, Ikeega, let us eat. And after that I shall sleep, for I am weary."

And he passed into their igloo and ate profoundly, and after that slept for twenty running hours.

There was much doubt at first, much doubt and discussion. The killing of a polar bear is very dangerous, but thrice dangerous is it, and three times thrice, to kill a mother bear with her cubs. The men could not bring themselves to believe that the boy Keesh, single-handed, had accomplished so great a marvel. But the women spoke of the fresh-killed meat he had brought on his back, and this was an overwhelming argument against their unbelief. So they finally departed, grumbling greatly that in all probability, if the thing were so, he had neglected to cut up the carcasses. Now in the north it is very necessary that this should be done as soon as a kill is made. If not, the meat freezes so solidly as to turn the edge of the sharpest knife, and a three-hundred-pound bear, frozen stiff, is no easy thing to put upon a sled and haul over the rough ice. But arrived at the spot, they found not only the kill, which they had doubted, but that Keesh had quartered the beasts in true hunter fashion, and removed the entrails.

Thus began the mystery of Keesh, a mystery that deepened and deepened with the passing of the days. His very next trip he killed a young bear, nearly full-grown, and on the trip following, a large male bear and his mate. He was ordinarily gone from three to four days, though it was nothing unusual for him to stay away a week at a time on the ice-field. Always he declined company on these expeditions, and the people marvelled. "How does he do it?" they demanded of one another. "Never does he take a dog with him, and dogs are of such great help, too."

"Why dost thou hunt only bear?" Klash-Kwan once ventured to ask him.

And Keesh made fitting answer. "It is well known that there is more meat on the bear," he said.

But there was also talk of witchcraft in the village. "He hunts with evil spirits," some of the people contended, "wherefore his hunting is rewarded. How else can it be, save that he hunts with evil spirits?"

"Mayhap they be not evil, but good, these spirits," others said. "It is known that his father was a mighty hunter. May not his father hunt with him so that he may attain excellence and

patience and understanding? Who knows?"

None the less, his success continued, and the less skilful hunters were often kept busy hauling in his meat. And in the division of it he was just. As his father had done before him, he saw to it that the least old woman and the last old man received a fair portion, keeping no more for himself than his needs required. And because of this, and of his merit as a hunter, he was looked upon with respect, and even awe; and there was talk of making him chief after old Klash-Kwan. Because of the things he had done, they looked for him to appear again in the council, but he never came, and they were ashamed to ask.

"I am minded to build me an igloo," he said one day to Klash-Kwan and a number of the hunters. "It shall be a large igloo, wherein Ikeega and I can dwell in comfort."

"Ay," they nodded gravely.

"But I have no time. My business is hunting, and it takes all my time. So it is but just that the men and women of the village who eat my meat should build me my igloo."

And the igloo was built accordingly, on a generous scale which exceeded even the dwelling of Klash-Kwan. Keesh and his mother moved into it, and it was the first prosperity she had enjoyed since the death of Bok. Nor was material prosperity alone hers, for, because of her wonderful son and the position he had given her, she came to be looked upon as the first woman in all the village; and the women were given to visiting her, to asking her advice, and to quoting her wisdom when arguments arose among themselves or with the men.

But it was the mystery of Keesh's marvellous hunting that took chief place in all their minds. And one day Ugh-Gluk taxed him with witchcraft to his face.

"It is charged," Ugh-Gluk said ominously, "that thou dealest with evil spirits, wherefore thy hunting is rewarded."

"Is not the meat good?" Keesh made answer. "Has one in the village yet to fall sick from the eating of it? How dost thou know that witchcraft be concerned? Or dost thou guess, in the dark, merely because of the envy that consumes thee?"

And Ugh-Gluk withdrew discomfited, the women laughing at him as he walked away. But in the council one night, after long deliberation, it was determined to put spies on his track when he went forth to hunt, so that his methods might be learned. So, on his next trip, Bim and Bawn, two young men, and of hunters the craftiest, followed after him, taking care not to be seen. After five days they returned, their eyes bulging and their tongues a-tremble to tell what they had seen. The council was hastily called in Klash-Kwan's dwelling, and Bim took up the tale.

"Brothers! As commanded, we journeyed on the trail of Keesh, and cunningly we journeyed, so that he might not know. And midway of the first day he picked up with a great he-bear. It was a very great bear."

Vocabulary

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"None greater," Bawn corroborated, and went on himself. "Yet was the bear not inclined to fight, for he turned away and made off slowly over the ice. This we saw from the rocks of the shore, and the bear came toward us, and after him came Keesh, very much unafraid. And he shouted harsh words after the bear, and waved his arms about, and made much noise. Then did the bear grow angry, and rise up on his hind legs, and growl. But Keesh walked right up to the bear."

"Ay," Bim continued the story. "Right up to the bear Keesh walked. And the bear took after him, and Keesh ran away. But as he ran he dropped a little round ball on the ice. And the bear stopped and smelled of it, then swallowed it up. And Keesh continued to run away and drop little round balls, and the bear continued to swallow them up."

Exclamations and cries of doubt were being made, and Ugh-Gluk expressed open unbelief.

"With our own eyes we saw it," Bim affirmed.

And Bawn--"Ay, with our own eyes. And this continued until the bear stood suddenly upright and cried aloud in pain, and thrashed his fore paws madly about. And Keesh continued to make off over the ice to a safe distance. But the bear gave him no notice, being occupied with the misfortune the little round balls had wrought within him."

"Ay, within him," Bim interrupted. "For he did claw at himself, and leap about over the ice like a playful puppy, save from the way he growled and squealed it was plain it was not play but pain. Never did I see such a sight!"

"Nay, never was such a sight seen," Bawn took up the strain. "And furthermore, it was such a large bear."

"Witchcraft," Ugh-Gluk suggested.

"I know not," Bawn replied. "I tell only of what my eyes beheld. And after a while the bear grew weak and tired, for he was very heavy and he had jumped about with exceeding violence, and he went off along the shore- ice, shaking his head slowly from side to side and sitting down ever and again to squeal and cry. And Keesh followed after the bear, and we followed after Keesh, and for that day and three days more we followed. The bear grew weak, and never ceased crying from his pain."

"It was a charm!" Ugh-Gluk exclaimed. "Surely it was a charm!"

"It may well be."

And Bim relieved Bawn. "The bear wandered, now this way and now that, doubling back and forth and crossing his trail in circles, so that at the end he was near where Keesh had first come upon him. By this time he was quite sick, the bear, and could crawl no farther, so Keesh came up close and speared him to death."

"And then?" Klash-Kwan demanded.

"Then we left Keesh skinning the bear, and came running that the news of the killing might be told."

And in the afternoon of that day the women hauled in the meat of the bear while the men sat in council assembled.

When Keesh arrived a messenger was sent to him, bidding him come to the council. But he sent reply, saying that he was hungry and tired; also that his igloo was large and comfortable and could hold many men.

And curiosity was so strong on the men that the whole council, Klash-Kwan to the fore, rose up and went to the igloo of Keesh. He was eating, but he received them with respect and seated them according to their rank. Ikeega was proud and embarrassed by turns, but Keesh was quite composed.

He waited calmly till the uproar died down.

Klash-Kwan recited the information brought by Bim and Bawn, and at its close said in a stern voice: "So explanation is wanted, O Keesh, of thy manner of hunting. Is there witchcraft in it?"

Keesh looked up and smiled. "Nay, O Klash-Kwan. It is not for a boy to know aught of witches, and of witches I know nothing. I have but devised a means whereby I may kill the ice-bear with ease, that is all. It be headcraft, not witchcraft."

"And may any man?"

"Any man."

There was a long silence. The men looked in one another's faces, and Keesh went on eating.

"And... and... and wilt thou tell us, O Keesh?" Klash-Kwan finally asked in a tremulous voice.

"Yea, I will tell thee." Keesh finished sucking a marrow-bone and rose to his feet. "It is quite simple. Behold!"

He picked up a thin strip of whalebone and showed it to them. The ends were sharp as needle-points. The strip he coiled carefully, till it disappeared in his hand. Then, suddenly releasing it, it sprang straight again. He picked up a piece of blubber.

"So," he said, "one takes a small chunk of blubber, thus, and thus makes it hollow. Then into the hollow goes the whalebone, so, tightly coiled, and another piece of blubber is fitted over the whale-bone. After that it is put outside where it freezes into a little round ball. The bear swallows the little round ball, the blubber melts, the whalebone with its sharp ends stands out straight, the bear gets sick, and when the bear is very sick, why, you kill him with a spear. It is quite simple."

And Ugh-Gluk said "Oh!" and Klash-Kwan said "Ah!" And each said something after his own manner, and all understood.

And this is the story of Keesh, who lived long ago on the rim of the polar sea. Because he exercised headcraft and not witchcraft, he rose from the meanest igloo to be head man of his village, and through all the years that he lived, it is related, his tribe was prosperous, and neither widow nor weak one cried aloud in the night because there was no meat.

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The Story of Keesh | Reading Quiz

1. Keesh is facing all of the following problems at the beginning of the story **EXCEPT** which?

- a. He is not given his fair share of food. b. His father was crushed by a polar bear.
c. He is not respected by the old hunters. d. His mother is sick.

2. Which character trait does **NOT** apply to Keesh?

- a. Timid b. Loyal c. Wise d. Respectful

3. Which best explains why the women look pityingly at Ikeega in the following?

"Also were there shaking of heads and prophetic mutterings, and the women looked pityingly at Ikeega."

- a. They think that Keesh disrespected the elders. b. They think Ikeega is at fault for Keesh's bad manners.
c. They think that Keesh is going to die. d. They think that the Ikeega's sickness will kill her soon.

4. Which best expresses how the men reacted to the success of Keesh's first hunt?

- a. They were happy that he shared his meat. b. They were angry that he left without permission.
c. They were suspicious of his success. d. They were regretful for how they acted.

5. Which of the statements about how Keesh gains status in the village is **FALSE**?

- a. Keesh distributes his meat fairly. b. Keesh asks to rejoin the council.
c. Keesh goes on many successful hunts. d. Keesh hunts alone.

6. Which conclusion is most logical when comparing Keesh's new igloo with that of Chief Klosh-Kwan's?

- a. Keesh is more important to the tribe than Klosh-Kwan.
b. Keesh is of equal importance as Klosh-Kwan to the tribe.
c. Keesh is less important to the tribe than Klosh-Kwan.
d. Keesh is of no importance to the tribe.

7. Which figurative language technique is used in the following?

"How dost thou know that witchcraft be concerned? Or dost thou guess, in the dark?"

- a. Personification b. Metaphor c. Hyperbole d. Onomatopoeia e. Simile

8. Which of the following is **NOT** an effect of Keesh's success?

- a. Jealous tribesmen accuse Keesh of witchcraft. b. Ikeega becomes well-respected amongst the women.
c. Men from the village spy on Keesh. d. Ugh-Gluk attempts to poison Keesh.

9. Which best explains how Keesh is able to hunt so many bears by himself?

- a. Keesh is protected by his father's spirit. b. Keesh is stronger than the bears.
c. Keesh outsmarts the bears. d. Keesh uses witchcraft.

10. Which adage expresses a theme in this story?

- a. A watched pot never boils b. Two wrongs don't make a right.
c. Beggars can't be choosers. d. Work smarter not harder.

Long Response

Answer the following question in complete sentences on a separate sheet of paper. **Use at least two examples from the text to support your response** and explain what your support shows.

What can readers learn from this text? Put the lesson of this story in your own words and explain how the text teaches readers this lesson. Be sure to use the text to support your response.