

Name: _____

Class: _____

The Law of Life

By Jack London

1901

Jack London (1876-1916) was an American author, journalist, and social activist. He is best known for his novels The Call of the Wild and White Fang. In "The Law of Life," an old man is left behind by his tribe. As you read, take notes on how the author uses imagery and symbolism to portray nature.

[1] Old Koskoosh listened greedily. Though his sight had long since faded, his hearing was still acute,¹ and the slightest sound penetrated to the glimmering intelligence which yet abode behind the withered forehead, but which no longer gazed forth upon the things of the world. Ah! that was Sit-cum-to-ha, shrilly anathematizing² the dogs as she cuffed and beat them into the harnesses. Sit-cum-to-ha was his daughter's daughter, but she was too busy to waste a thought upon her broken grandfather, sitting alone there in the snow, forlorn³ and helpless. Camp must be broken.⁴ The long trail waited while the short day refused to linger. Life called her, and the duties of life, not death. And he was very close to death now.



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The thought made the old man panicky for the moment, and he stretched forth a palsied hand which wandered tremblingly over the small heap of dry wood beside him. Reassured that it was indeed there, his hand returned to the shelter of his mangy furs, and he again fell to listening. The sulky crackling of half-frozen hides told him that the chief's moose-skin lodge had been struck, and even then was being rammed and jammed into portable compass. The chief was his son, stalwart⁵ and strong, head man of the tribesmen, and a mighty hunter. As the women toiled with the camp luggage, his voice rose, chiding them for their slowness. Old Koskoosh

1. **Acute** (*adjective*) characterized by sharpness
2. **Anathematize** (*verb*) to curse or condemn
3. **Forlorn** (*adjective*) sad and lonely
4. To "break camp" means to close down a campsite; to pack up and move on.
5. **Stalwart** (*adjective*) marked by outstanding strength and vigor of mind, body, and/or spirit

strained his ears. It was the last time he would hear that voice. There went Geehow's lodge! And Tusken's! Seven, eight, nine; only the shaman's⁶ could be still standing. There! They were at work upon it now. He could hear the shaman grunt as he piled it on the sled. A child whimpered, and a woman soothed it with soft, crooning gutturals. Little Koo-tee, the old man thought, a fretful child, and not overstrong. It would die soon, perhaps, and they would burn a hole through the frozen tundra and pile rocks above to keep the wolverines away. Well, what did it matter? A few years at best, and as many an empty belly as a full one. And in the end, Death waited, ever-hungry and hungriest of them all.

What was that? Oh, the men lashing the sleds and drawing tight the thongs. He listened, who would listen no more. The whip-lashes snarled and bit among the dogs. Hear them whine! How they hated the work and the trail! They were off! Sled after sled churned slowly away into the silence. They were gone. They had passed out of his life, and he faced the last bitter hour alone. No. The snow crunched beneath a moccasin;⁷ a man stood beside him; upon his head a hand rested gently. His son was good to do this thing. He remembered other old men whose sons had not waited after the tribe. But his son had. He wandered away into the past, till the young man's voice brought him back.

"Is it well with you?" he asked.

[5] And the old man answered, "It is well."

"There be wood beside you," the younger man continued, "and the fire burns bright. The morning is gray, and the cold has broken. It will snow presently. Even now is it snowing."

"Ay, even now is it snowing."

"The tribesmen hurry. Their bales are heavy, and their bellies flat with lack of feasting. The trail is long and they travel fast. I go now. It is well?"

"It is well. I am as a last year's leaf, clinging lightly to the stem. The first breath that blows, and I fall. My voice is become like an old woman's. My eyes no longer show me the way of my feet, and my feet are heavy, and I am tired. It is well."

[10] He bowed his head in content till the last noise of the complaining snow had died away, and he knew his son was beyond recall. Then his hand crept out in haste to the wood. It alone stood between him and the eternity that yawned in upon him. At last the measure of his life was a

6. A person regarded as having access to the spirit world, especially among the native peoples of North America

7. A soft leather heelless shoe or boot with the sole brought up the sides of the foot and over the toes where it is joined with a puckered seam to a U-shaped piece lying on top of the foot

handful of fagots.⁸ One by one they would go to feed the fire, and just so, step by step, death would creep upon him. When the last stick had surrendered up its heat, the frost would begin to gather strength. First his feet would yield, then his hands; and the numbness would travel, slowly, from the extremities to the body. His head would fall forward upon his knees, and he would rest. It was easy. All men must die.

He did not complain. It was the way of life, and it was just. He had been born close to the earth, close to the earth had he lived, and the law thereof was not new to him. It was the law of all flesh. Nature was not kindly to the flesh. She had no concern for that concrete thing called the individual. Her interest lay in the species, the race. This was the deepest abstraction old Koskoosh's barbaric mind was capable of, but he grasped it firmly. He saw it exemplified in all life. The rise of the sap, the bursting greenness of the willow bud, the fall of the yellow leaf—in this alone was told the whole history. But one task did Nature set the individual. Did he not perform it, he died. Did he perform it, it was all the same, he died. Nature did not care; there were plenty who were obedient, and it was only the obedience in this matter, not the obedient, which lived and lived always. The tribe of Koskoosh was very old. The old men he had known when a boy, had known old men before them. Therefore it was true that the tribe lived, that it stood for the obedience of all its members, way down into the forgotten past, whose very resting-places were unremembered. They did not count; they were episodes. They had passed away like clouds from a summer sky. He also was an episode, and would pass away. Nature did not care. To life she set one task, gave one law. To perpetuate was the task of life, its law was death. A maiden was a good creature to look upon, full-breasted and strong, with spring to her step and light in her eyes. But her task was yet before her. The light in her eyes brightened, her step quickened, she was now bold with the young men, now timid, and she gave them of her own unrest. And ever she grew fairer and yet fairer to look upon, till some hunter, able no longer to withhold himself, took her to his lodge to cook and toil for him and to become the mother of his children. And with the coming of her offspring her looks left her. Her limbs dragged and shuffled, her eyes dimmed and bleared, and only the little children found joy against the withered cheek of the old squaw⁹ by the fire. Her task was done. But a little while, on the first pinch of famine or the first long trail, and she would be left, even as he had been left, in the snow, with a little pile of wood. Such was the law.

He placed a stick carefully upon the fire and resumed his meditations. It was the same everywhere, with all things. The mosquitoes vanished with the first frost. The little tree-squirrel crawled away to die. When age settled upon the rabbit it became slow and heavy, and could no longer outfoot its enemies. Even the big bald-face¹⁰ grew clumsy and blind and quarrelsome,¹¹ in the end to be dragged down by a handful of yelping huskies. He remembered how he had

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8. A bundle of sticks; kindling
 9. An outdated word referring to a Native American woman. Today, it is considered an offensive term to call someone this.
 10. A bald-faced horse
 11. **Quarrelsome** (*adjective*) disposed to arguments; contentious

abandoned his own father on an upper reach of the Klondike¹² one winter, the winter before the missionary came with his talk-books and his box of medicines. Many a time had Koskoosh smacked his lips over the recollection of that box, though now his mouth refused to moisten. The "painkiller" had been especially good. But the missionary was a bother after all, for he brought no meat into the camp, and he ate heartily, and the hunters grumbled. But he chilled his lungs on the divide by the Mayo,¹³ and the dogs afterwards nosed the stones away and fought over his bones.

Koskoosh placed another stick on the fire and harked back deeper into the past. There was the time of the Great Famine, when the old men crouched empty-bellied to the fire, and let fall from their lips dim traditions of the ancient day when the Yukon ran wide open for three winters, and then lay frozen for three summers. He had lost his mother in that famine. In the summer the salmon run had failed, and the tribe looked forward to the winter and the coming of the caribou. Then the winter came, but with it there were no caribou. Never had the like been known, not even in the lives of the old men. But the caribou did not come, and it was the seventh year, and the rabbits had not replenished, and the dogs were naught but bundles of bones. And through the long darkness the children wailed and died, and the women, and the old men; and not one in ten of the tribe lived to meet the sun when it came back in the spring. That was a famine!

But he had seen times of plenty, too, when the meat spoiled on their hands, and the dogs were fat and worthless with overeating—times when they let the game go unkilld, and the women were fertile, and the lodges were cluttered with sprawling men-children and women-children. Then it was the men became high-stomached, and revived ancient quarrels,¹⁴ and crossed the divides to the south to kill the Pellys,¹⁵ and to the west that they might sit by the dead fires of the Tananas. He remembered, when a boy, during a time of plenty, when he saw a moose pulled down by the wolves. Zing-ha lay with him in the snow and watched—Zing-ha, who later became the craftiest of hunters, and who, in the end, fell through an air-hole on the Yukon. They found him, a month afterward, just as he had crawled halfway out and frozen stiff to the ice.

[15] But the moose. Zing-ha and he had gone out that day to play at hunting after the manner of their fathers. On the bed of the creek they struck the fresh track of a moose, and with it the tracks of many wolves. "An old one," Zing-ha, who was quicker at reading the sign, said—"an old one who cannot keep up with the herd. The wolves have cut him out from his brothers, and they will never leave him." And it was so. It was their way. By day and by night, never resting, snarling on his heels, snapping at his nose, they would stay by him to the end. How Zing-ha and he felt the blood-lust quicken! The finish would be a sight to see!

12. The Klondike River, which stretches 90 miles (145 kilometers) in Canadian Yukon Territory

13. Territory in the Yukon, Canada

14. **Quarrel** (*noun*) argument, dispute, or feud

15. "Pellys" perhaps refers to those living near or along the Pelly River in Canada

Eager-footed, they took the trail, and even he, Koskoosh, slow of sight and an unversed tracker, could have followed it blind, it was so wide. Hot were they on the heels of the chase, reading the grim tragedy, fresh-written, at every step. Now they came to where the moose had made a stand. Thrice the length of a grown man's body, in every direction, had the snow been stamped about and uptossed. In the midst were the deep impressions of the splay-hoofed game, and all about, everywhere, were the lighter footmarks of the wolves. Some, while their brothers harried the kill, had lain to one side and rested. The full-stretched impress of their bodies in the snow was as perfect as though made the moment before. One wolf had been caught in a wild lunge of the maddened victim and trampled to death. A few bones, well picked, bore witness.

Again, they ceased the uplift of their snowshoes at a second stand. Here the great animal had fought desperately. Twice had he been dragged down, as the snow attested, and twice had he shaken his assailants clear and gained footing once more. He had done his task long since, but none the less was life dear to him. Zing-ha said it was a strange thing, a moose once down to get free again; but this one certainly had. The shaman would see signs and wonders in this when they told him.

And yet again, they come to where the moose had made to mount the bank and gain the timber. But his foes had laid on from behind, till he reared and fell back upon them, crushing two deep into the snow. It was plain the kill was at hand, for their brothers had left them untouched. Two more stands were hurried past, brief in time-length and very close together. The trail was red now, and the clean stride of the great beast had grown short and slovenly.¹⁶ Then they heard the first sounds of the battle—not the full-throated chorus of the chase, but the short, snappy bark which spoke of close quarters and teeth to flesh. Crawling up the wind, Zing-ha bellied it through the snow, and with him crept he, Koskoosh, who was to be chief of the tribesmen in the years to come. Together they shoved aside the under branches of a young spruce and peered forth. It was the end they saw.

The picture, like all of youth's impressions, was still strong with him, and his dim eyes watched the end played out as vividly as in that far-off time. Koskoosh marvelled at this, for in the days which followed, when he was a leader of men and a head of councillors, he had done great deeds and made his name a curse in the mouths of the Pellys, to say naught¹⁷ of the strange white man he had killed, knife to knife, in open fight.

[20] For long he pondered on the days of his youth, till the fire died down and the frost bit deeper. He replenished it with two sticks this time, and gauged his grip on life by what remained. If Sit-cum-to-ha had only remembered her grandfather, and gathered a larger armful, his hours would have been longer. It would have been easy. But she was ever a careless child, and honored not her ancestors from the time the Beaver, son of the son of Zing-ha, first cast eyes upon her. Well, what mattered it? Had he not done likewise in his own quick youth? For a while

16. **Slovenly** (*adverb*) messy, untidy

17. **Naught** (*noun*) nothing

he listened to the silence. Perhaps the heart of his son might soften, and he would come back with the dogs to take his old father on with the tribe to where the caribou ran thick and the fat hung heavy upon them.

He strained his ears, his restless brain for the moment stilled. Not a stir, nothing. He alone took breath in the midst of the great silence. It was very lonely. Hark! What was that? A chill passed over his body. The familiar, long-drawn howl broke the void, and it was close at hand. Then on his darkened eyes was projected the vision of the moose—the old bull moose—the torn flanks and bloody sides, the riddled mane, and the great branching horns, down low and tossing to the last. He saw the flashing forms of gray, the gleaming eyes, the lolling tongues, the slavered fangs. And he saw the inexorable¹⁸ circle close in till it became a dark point in the midst of the stamped snow.

A cold muzzle thrust against his cheek, and at its touch his soul leaped back to the present. His hand shot into the fire and dragged out a burning fagot. Overcome for the nonce¹⁹ by his hereditary fear of man, the brute²⁰ retreated, raising a prolonged call to his brothers; and greedily they answered, till a ring of crouching, jaw-slobbered gray was stretched round about. The old man listened to the drawing in of this circle. He waved his brand wildly, and sniffs turned to snarls; but the panting brutes refused to scatter. Now one wormed his chest forward, dragging his haunches after, now a second, now a third; but never a one drew back. Why should he cling to life? he asked, and dropped the blazing stick into the snow. It sizzled and went out. The circle grunted uneasily, but held its own. Again he saw the last stand of the old bull moose, and Koskoosh dropped his head wearily upon his knees. What did it matter after all? Was it not the law of life?

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18. **Inexorable** (*adjective*) not to be moved or stopped
 19. The time being
 20. **Brute** (*adjective*) of or relating to beasts

Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: What is "the law," according to the text?
 - A. The law is the law of time, in which the older one lives the more likely one will lose others.
 - B. The law is the law of nature, in that all things must eventually die.
 - C. The law is the law of survival, that those who do their duty will survive.
 - D. The law is survival of the fittest, in that nature is indifferent to fairness.

2. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "Sled after sled churned slowly away into the silence. They were gone. They had passed out of his life, and he faced the last bitter hour alone." (Paragraph 3)
 - B. "He also was an episode, and would pass away. Nature did not care." (Paragraph 11)
 - C. "To life she set one task, gave one law. To perpetuate was the task of life, its law was death." (Paragraph 11)
 - D. "Here the great animal had fought desperately.... He had done his task long since, but none the less was life dear to him." (Paragraph 17)

3. PART A: How does Old Koskoosh feel about being left behind?
 - A. He feels nothing but fear and cannot accept his fate.
 - B. He is resigned to his fate, as it is the way of his tribe and of nature.
 - C. He mostly just resents his son for leaving him, even though he did the same to his father.
 - D. He is happy for the chance to sit in the quiet and to rest.

4. PART B: Which of the following quotes best supports the answer to Part A?
 - A. "The thought made the old man panicky for the moment, and he stretched forth a palsied hand which wandered tremblingly over the small heap of dry wood beside him." (Paragraph 2)
 - B. "He remembered other old men whose sons had not waited after the tribe. But his son had." (Paragraph 3)
 - C. "It is well. I am as a last year's leaf, clinging lightly to the stem.... My eyes no longer show me the way of my feet, and my feet are heavy, and I am tired. It is well." (Paragraph 9)
 - D. "...he knew his son was beyond recall. Then his hand crept out in haste to the wood." (Paragraph 10)

5. PART A: Which of the following best describes how the author portrays nature?
- A. The author describes nature in very simple terms, hardly employing imagery in his description.
 - B. The author describes nature as mankind's enemy, constantly out to destroy it.
 - C. The author personifies nature, attributing it with a seeming conscious attitude towards living creatures.
 - D. The author depicts nature as repetitive and dull, an endless and meaningless cycle.
6. PART B: Which of the following best supports the answer to Part A?
- A. "Nature was not kindly to the flesh. She had no concern for that concrete thing called the individual. Her interest lay in the species, the race." (Paragraph 11)
 - B. "The rise of the sap, the bursting greenness of the willow bud, the fall of the yellow leaf—in this alone was told the whole history." (Paragraph 11)
 - C. "Her limbs dragged and shuffled, her eyes dimmed and bleared, and only the little children found joy against the withered cheek of the old squaw by the fire. Her task was done." (Paragraph 11)
 - D. "The mosquitoes vanished with the first frost. The little tree-squirrel crawled away to die." (Paragraph 12)
7. Consider Koskoosh's memory of the bull moose. What meaning does this memory contribute to the story's central themes?
