“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY
Ovid’s *Heroïdes* (love letters from legendary heroines to their lords) 16-21.

Lucius Junius Moderatus Columella was born in Gades in Hispania Baetica (now Cádiz, Spain), possibly of Roman parents.
Lucius Junius Moderatus Columella, a Roman agricultural author, wrote a 2d treatise on agriculture, *De Re Rustica* (On Things Rural), covering many subjects, including the various benefits and difficulties of managing slaves versus tenants on large properties:

Book I covers choice of farming site; water supply; buildings; staff.
II: Ploughing; fertilising; care of crops.
III, IV, V: Cultivation, grafting and pruning of fruit trees, vines, and olives.
VI: Acquisition, breeding, and rearing of oxen, horses, and mules; veterinary medicine.
VII: Sheep, goats, pigs, and dogs.
VIII: Poultry; fish ponds.
IX: Bee-keeping.
X (in hexameter poetry, and intended as a supplement to the *Georgics* of Virgil): Gardening.
XI: Duties of the overseer of a farm; calendar for farm work; more on gardening.

1. After serving with the Roman legion in Syria and Cilicia he had settled as an agriculturalist near Rome. He would live to about 70 CE and would probably die in Tarentum. His 1st work product has been lost except for a section entitled *De Arboribus* (On Trees) on vines and olives and various trees, but all twelve scrolls of this 2d work, *De Re Rustica* (On Things Rural), have survived.
XII: Duties of the overseer’s wife; manufacture of wines; pickling; preserving.

(Henry Thoreau would chance belatedly upon this treatise in Fall 1851 while looking through Bronson Alcott’s library.)

Life is lived forward but understood backward? — No, that’s giving too much to the historian’s stories. Life isn’t to be understood either forward or backward.
The siege of Augusta Treverorum:

At about this point Lucius Junius Moderatus Columella died.

Do I have your attention? Good.
Lucius Junius Moderatus Columella

REI RUSTICAEE AUPTORES Latini veteres. M. Cato, M. Varro, L. Colmella, Palladivs: priores tres, e vetustiss. editionibus; quartus, e veteribus membranis aliquammultis in locis emendatores: cum tribus indicubus, capitum, auctorum, & rerum ac verborum memorabilium; criticorum & expositorum in ... (Heidelbergae: ex Hier, Commelini typographio). Henry Thoreau would borrow this volume containing the writings of Marcus Porcius Cato, Marcus Terentius Varro, Lucius Junius Moderatus Columella, and Rutilius Taurus Aemilianus Palladius from the library of Bronson Alcott on August 11, 1851.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT
Philemon Holland provided a translation of C. Plinius Secundus’s NATURAL HISTORY dating to the year 77 CE, using as his English title THE HISTORIE OF THE WORLD:

Book I.

THE INVENTORIE OR INDEX,
CONTAINING THE CONTENTS OF XXXVII BOOKES,
TOVCHING THE HISTORIE OF NATVRE,
WRITTEN BY C. PLINIVS SECVNDVS, WHICH IS RECEI-
VED FOR THE FIRST BOOKS OF THEM.

The Summarie of every Booke.

The first Booke containeth the Dedicatorie Epistle or Preface of the worke, addressed to Titus Vespasian the Emperor. Also the names of the Authors out of which he gathered the Historie, which he prosecuteth in 36 Bookes: togeth with the Summarie of every Chapter: & beginneth, The Books, &c.

The second, treateth of the World, Elements, and Starres, and beginneth thus, The world, &c.

The third, describeth the first and second gulfe, which the Mediterranean sea maketh in Europe: and beginneth in this manner, Hitherto, &c.

The fourth, compriseth the third gulfe of Europe, beginning, The third, &c.

The fift, containeth the description of Affrick, and beginneth thus, Africk, &c.

The sixt, handleth the Cosmographie of Asia, beginning thus, The sea called, &c.

The seventh treateth of man, and his inventions, beginning, Thus as you see, &c.

The eight sheweth unto us, land creatures, and their kinds, and beginneth after this manner, Passe we now, &c.

The ninth, laieth before us all fishes, and creatures of the water, beginning in this wise, I have thus showed, &c.

The tenth speaks of flying fouls and birds, and beginneth thus, It followeth, &c.

The eleventh telleth us of Insects, and beginneth thus, It remaineth now, &c.

The twelfth treateth of drugs & odoriferous plants, beginning, Thus you, &c.
The thirteenth describeth strange and foreign trees: beginning with these words, Thus far forth, &c.

The fifteenth comprehendeth all fruitful trees, thus beginning, There were, &c.

The sixteenth describeth unto us all wild trees, beginning with, Hitherto, &c.

The seventeenth containeth tame trees with hortyards, and beginneth with these words, As touching the nature, &c.

The eighteenth booke treateth of the nature of corn, and all sorts thereof, together with the profession of husbandmen, and agriculture, beginning after this manner, Now followeth, &c.

The nineteenth discourseth of Flax, Spart, and Gardenage, beginning after this manner, In the former book, &c.

The twentieth sheweth of garden herbs, good to serve both the kitchin for meat, and the Apothecaries shop for medicine, & beginneth thus, Now will we, &c.

The one and twentieth treateth of flours & garlands, and beginneth, In Cato, &c.

The two and twentieth containeth the chaplets and medicines made of herbs, with this beginning, Such is the perfection, &c.

The three and twentieth sheweth the medicinable virtues of wine, and tame trees growing in hortyards, beginning thus, Thus have we, &c.

The four and twentieth declareth the properties of wild trees serving in physic, beginning, thus, Nature, &c.

The five and twentieth treateth of the herbs in the field comming up of their own accord, and thus beginning, The excellencie, &c.

The six and twentieth sheweth of many new and strange maladies, the medicinable virtues also of certaine herbs, according to sundrie diseases, beginning thus, The verie face, &c.

The seven and twentieth goeth forward to certaine other herbs and their medicines, and thus beginneth, Certes, &c.

The eight and twentieth setteth downe certaine receits of remedies in physicke, drawne from out of man and other bigger creatures, and it beginneth in this manner, Heretofore, &c.

The nine and twentieth treateth of the first authours and inventors of Physicke, also of medicines taken from other creatures, & beginneth, The nature, &c.

The thirtith booke speaketh of Magicke, and certaine medicines appropriat to the parts and members of mans bodie, beginning thus, The vanitie, &c.

The one and thirtie containeth the medicinable virtues of fishes & water creatures, with this beginning, Now followeth, &c.

The two and thirtie sheweth other properties of fishes, &c.
and beginneth in this manner, Now we are come, &c.

The three and thirtie treateth of gold and silver mines,
and hath this beginning, Time it is, &c.

The foure and thirtie speaketh of copper and brasse mines,
also of lead, also of excellent brasse-founders and workemen in
copper, beginning after this manner, In the next place, &c.

The five and thirtie discourseth of painting, colour, and
painters, beginning in this sort, The discourse, &c.

The six and thirtie treateth of marble and stone for building,
and hath this beginning, It remaineth, &c.

The seven and thirtie concludeth with pretious stones,
and beginneth at these words, To the end that, &c.

**IN THE SECOND BOOKE IS CONTAINED**

the discourse of the World,
of cœlestial impressions and meteors,
as also of them that appeare in the Aire,
and upon Earth.

Chap.
1. Whether the World bee finite and limited within
certaine dimensions or no? whether there be many, or but one?
2. The forme and figure of Heaven and the World.
3. The motion of heaven.
4. Why the world is called Mundus?
5. Of the Elements.
6. Of the seven Planets.
7. Concerning God.
8. The nature of fixed starres and planets:
their course and revolution.
10. The eclipse of Sun and Moone: also of the night.
11. The bignesse of starrs.
12. Divers inventions of men and their observations
   touching the cœlestiall bodies.
14. The motion of the Moone.
15. Generall rules or canons touching planets or lights.
16. The reason why the same planets seeme higher or lower
   at sundrie times.
17. Generall rules concerning the planets or wandring stars.
18. What is the cause that planets change their colours?
19. The course of the Sun: his motion:
    and from whence proceedeth the inequalitie of daies.
20. Why lightnings be assigned to Iupiter.
21. The distances between the planets.
22. The harmonie of stars and planets.
23. The geometrie and dimensions of the world.
24. Of stars appearing sodainly.
25. Of comets or blasing stars, and other prodigious appearances in the skie: their nature, situation, and sundrie kinds.
26. The opinion of Hipparchus the Philosopher as touching the stars, fire-lights, lamps, pillars or beams of fire, burning darts, gapings of the skie, and other such impresions, by way of example.
27. Straunge colours appearing in the firmament.
28. Flames and leams seen in the skie.
29. Circles or guirlands shewing above.
30. Of cœlestiall circles & guirlands that continue not, but soone passe.
31. Of many Suns.
32. Of many Moons.
33. Of nights as light as day.
34. Of meteors resembling fierie targuets.
35. A straunge and woonderfull apparition in the skie.
36. The extraordinarie shooting and motion of stars.
37. Of the stars named Castor and Pollux.
38. Of the Aire.
39. Of certaine set times and seasons.
40. The power of the Dog-star.
41. The sundrie influences of stars according to the seasons and degrees of the signs.
42. The causes of raine, wind, and clowds.
43. Of thunder and lightning.
44. Whereupon commeth the redoubling of the voice, called Echo.
45. Of winds againe.
46. Divers considerations observed in the nature of winds.
47. Many sorts of winds.
48. Of sodaine blasts and whirle-puffs.
49. Other strange kinds of tempests & storms.
50. In what regions there fall thunderbolts.
51. Divers sorts of lightnings, and wonderous accidents by them occasioned.
52. The observations [of the Tuscanes in old time] as touching lightning.
53. Conjuring for to raise lightning.
54. Generall rules concerning leames and flashes of lightning.
55. What things be exempt and secured from lightning and thunderbolts.
56. Of monstrous and prodigious showres of raine, namely of milke, bloud, flesh, yron, wooll, bricke, and tyle.
57. The rattling of harnesse and armour: the sound also of trumpets heard from heaven.
58. Of stones falling from heaven.
59. Of the Rainbow.
60. Of Haile, Snow, Frost, Mists, and Dew.
61. Of divers forms and shapes represented in clowds.
62. The particular properties of the skie in certaine places.
63. The nature of the Earth.
64. The forme and figure of the earth.
65. Of the Antipodes: and whether there bee any such.  
   Also, as touching the roundesse of the water.
66. How the water resteth upon the earth.
67. Of Seas and rivers navigable.
68. What parts of the earth be habitable.
69. That the earth is in the mids of the world.
70. From whence proceedeth the inequality observed 
   in the rising and elevation of the stars.
   Of the eclipse: where it is, & wherfore.
71. The reason of the day-light upon earth.
72. A discourse thereof according to the Gnomon: 
   also of the first Sun-dyall.
73. In what places and at what times there are no shadows cast.
74. Where the shadows fall opposite and contrarie twice 
   in the yeare.
75. Where the dayes bee longest, and where shortest.
76. Likewise of Dyals and Quadrants.
77. The divers observations and acceptations of the day.
78. The diversities of regions, and the reason thereof.
79. Of Earthquake.
80. Of the chinks and openings of the earth.
81. Signes of earthquake toward.
82. Remedies and helps against earthquakes comming.
83. Strange and prodigious wonders seene one time in the earth.
84. Miraculous accidents as touching earth-quake.
85. In what parts the seas went backe.
86. Islands appearing new out of the sea.
87. What Islands have thus shewed, and at what times.
88. Into what lands the seas have broken perforce.
89. What Islands have ben joyned to the continent.
90. What lands have perished by water and become all sea.
91. Of lands that have setled and beene swallowed up 
   of themselves.
92. What citties have beene overflowed and drowned by the sea.
93. Woonderfull strange things as touching some lands.
94. Of certaine lands that alwaies suffer earthquake.
95. Of Islands that flote continually.
96. In what countries of the world it never raineth:
   also of many miracles as well of the earth as other elements 
   hudied up pell mell together.
97. The reason of the Sea-tides, as well ebbing as flowing,
   and where the sea floweth extraordinarily.
98. Woonderfull things observed in the Sea.
99. The power of the Moone over Sea and land.
100. The power of the Sun: and the reason why the sea is salt.
101. Moreover, as touching the nature of the Moone.
102. Where the sea is deepest.
103. Admirable observations in fresh waters,
   as well of fountains as rivers.
104. Admirable things as touching fire and water joyntly 
    togethier: also of Maltha.
105. Of Naphtha.
106. Of certaine places that burne continually.
107. Wonders of fire alone.
108. The dimension of the earth as well in length as in breadth.
109. The harmonical circuit & circumference of the world.

In sum, there are in this booke of histories, notable matters, and worthie observations, foure hundred and eighteene in number.

Latine Authors alledged in this booke.

Forreine Authours cited.
Plato, Hipparchus, Timæus, Sosigenes, Petosiris, Necepsus, the Pythagoreans, Posidonius, Anaximander, Epigenes, Gnomonicus, Euclideæ, Ceres, the Philosopher, Eudoxus, Democritus, Crisodemus, Thrasillus, Serapion, Dicæarchus, Archimedes, Onesicritus, Eratosthenes, Pytheas, Herodotus, Aristotle, Ctesias, Artemidorus the Ephesian, Isidorus Characenus, and Theopompus.

IN THE SEVENTH BOOKE ARE CONTAINED the woonderfull shapes of men in diverse countries.
20. Of bodily strength and swiftnesse.
21. Of excellent sight.
22. Who excelled in hearing.
23. Examples of patience.
24. Who were singular for good memorie.
25. The praise of C. Iulius Cæsar.
26. The commendation of Pompey the Great [Gnaeus Pompeius Magnus].

27. The praise of Cato, the first of that name.
28. Of valour and fortitude.
29. Of notable wits, or the praises of some of their singular wit.
31. Of such as carried a majestie in their behaviour.
32. Of men of great authoritie and reputation.
33. Of certaine divine and heavenly persons.
34. Of Scipio Nasica.
35. Of Chastitie.
36. Of Pietie, and naturall kindnesse.
37. Of excellent men in diverse sciences, and namely, in Astrologie, Grammer, and Geometrie, &c.
38. Item, Rare peeces of worke made by sundry artificers.
39. Of servants and slaves.
40. The excellencie of diverse nations.
41. Of perfect contentment and felicitie.
42. Examples of the variety and mutabilitie of fortune.
43. Of those that were twice outlawed and banished: of L. Sylla and Q. Metellus.
44. Of another Metellus.
45. Of the Emperour Augustus.
46. Of men deemed most happie above all others by the Oracles of the gods.
47. Who was cannonized a god whiles hee lived upon the earth.
48. Of those that lived longer than others.
49. Of diverse nativities of men.
50. Many examples of straunge accidents in maladies.
51. Of the signes of death.
52. Of those that revived when they were caried forth to be buried.
53. Of suddaine death.
54. Of sepulchres and burials.
55. Of the soule: of ghosts and spirits.
56. The first inventors of many things.
57. Wherein all nations first agreed.
58. Of antique letters.
59. The beginning of Barbars first at Rome.
60. The first devisers of Diais and Clockes.

In summe, there are in this booke of stories straunge accidents and matters memorabe 747.

Latine authors.

Forraine writers.

IN THE EIGTH BOOKE ARE CON-tained the natures of land beasts that goe on foot.

Chap.
1. Of land creatures: The good and commendable parts in Elephants: their capacitie and understanding.
2. When Elephants were first yoked and put to draw.
3. The docilitie of Elephants, and their aptnesse to learne.
4. The clemency of Elephants: that they know their owne daungers. Also of the felnese of the Tigre.
5. The perceivance and memory of Elephants.
6. When Elephants were first seene in Italie.
7. The combats performed by Elephants.
8. The manner of taking Elephants.
9. The manner how Elephants be tamed.
10. How long an Elephant goeth with young, and of their nature.
11. The countries where Elephants breed: the discord and warre betweene Elephants and Dragons.
12. The industrie & subtill wit of Dragons and Elephants.
15. Of beasts engendred in Scythia, and the North countries.
16. Of Lions.
17. Of Panthers.
18. The nature of the Tygre: of Camels, and the Pard-Cammell: when it was first seen at Rome.
20. Of Rhinoceros.
21. Of Onces, Marmosets called Sphinges, of the Crocutes, of common Marmosets, of Indian Boeufes, of Leucrocutes, of Eale, of the Aethyopian Bulls, of the beast Mantichora, of the Licorne or Unicorne, of the Catoblepa, and the Basiliske.
22. Of Wolves.
23. Of Serpents.
24. Of the rat of India called Ichneumon.
25. Of the Crocodile, the Skinke, and the River-horse.
26. Who shewed first at Rome the Water-horse and the Crocodiles. Diverse reasons in Physicke found out by dumbe creatures.
27. Of beasts and other such creatures which have taught us certaine hearbes, to wit, the red Deere, Lizards, Swallowes, Tortoises, the Weasell, the Stork, the Bore, the Snake, the Panther, the Elephant, Beares, Stocke-Doves, House-Doves, Cranes, and Ravens.
28. Prognostications of things to come, taken from beasts.
29. What cities and nations have been destroied by small creatures.
30. Of the Hiæna, the Crocuta and Mantichora: of Bievers and Otters.
31. Of Frogs, Sea or sea-Calves, and Stellions.
32. Of Deere both red and fallow.
33. Of the Tragelaphis: of the Chamæleon, and other beasts that chaunge colour.
34. Of the Tarand, the Lycaon, and the Wolfe called Thoes.
35. Of the Porc-espines.
36. Of Beares, and how they bring forth their whelpes.
37. The rats and mice of Pontus and the Alps: also of Hedgehogs.
38. Of the Leontophones, the Onces, Graies, Badgers, and Squirrels.
40. Of Dogs.
41. Against the biting of a mad dog.
42. The nature of Horses.
43. Of Asses.
44. Of Mules.
45. Of Kine, Buls, and Oxen.
46. Of the Boeufe named Apis.
47. The nature of sheepe, their breeding and generation.
48. Sundrie kinds of wooll and cloths.
49. Of sheepe called Musmones.
50. Of Goats and their generation.
51. Of Swine and their nature.
52. Of Parkes and Warrens for beasts.
53. Of beasts halfe tame and wild.
54. Of Apes and Monkies.
55. Of Hares and Connies.
56. Of beasts halfe savage.
57. Of Rats and mice: of Dormice.
58. Of beasts that live not in some places.
59. Of beasts hurtfull to straungers.

In summe, there are in this Booke principall matters, stories, and observations worth the remembrance 788.

Latine authors alledged.


Forraine writers.

King Iuba, Polybius, Onesicitrus, Isidorus, Antipater, Aristotle, Demetrius the naturall Philosopher, Democritus, Theophrastus, Euanthes, Agrippa who wrote of the Olympionice, Hiero, king Attalus, king Pholometer, Ctesias, Philistius, Amphilochues the Athenian, Anaxipolis the Thasian, Apollodorus of Lemnos, Aristophanes the Milesian, Antigonus the Cymæan, Agathocles of Chios, Apollonicus of Pergamus, Aristander of Athens, Bacchus the Milesian, Bion of Soli, Chæreas the Athenian, Dionysius the Pyreæum, Dio the Colophonian, Epigenes of Rhodes, Evagon of Thassus, Euphranius the Athenian, Hegesias of Maronea, Menander of Pyreæum, Menander also of Heracles, Menecrates the Poet, Androcion who wrote of Agriculture or Husbandrie, Aeschrion who likewise wrote of that argument, Dionysius who translated Mago, Diophanes who collected an Epitome or Breviarie out of Dionysius, king Archelaus, and Nicander.
Abraham Cowley’s “Of Agriculture”:

The first wish of Virgil (as you will find anon by his verses) was to be a good philosopher, the second, a good husbandman: and God (whom he seem’d to understand better than most of the most learned heathens) dealt with him just as he did with Solomon; because he prayed for wisdom in the first place, he added all things else, which were subordinately to be desir’d. He made him one of the best philosophers and the best husbandmen; and, to adorn and communicate both those faculties, the best poet. He made him, besides all this, a rich man, and a man who desired to be no richer

“O fortunatus nimium, et bona qui sua novit!”

To be a husbandman, is but a retreat from the city; to be a philosopher, from the world; or rather, a retreat from the world, as it is man’s, into the world, as it is God’s.

But, since nature denies to most men the capacity or appetite, and fortune allows but to a very few the opportunities or possibility of applying themselves wholly to philosophy, the best mixture of humane affairs that we can make, are the employments of a country life. It is, as Columella calls it, “Res sine dubitatione proxima, et quasi consanguinea sapientiae,” the nearest neighbour, or rather next in kindred, to philosophy. Varro says, the principles of it are the same which Ennius made to be the principles of all nature, Earth, Water, Air, and the Sun. It does certainly comprehend more parts of philosophy, than any one profession, art, or science, in the world besides: and therefore Marcus Tullius Cicero says, the pleasures of a husbandman, “mihi ad sapientis vitam proxime videntur accedere,” come very nigh to those of a philosopher. There is no other sort of life that affords so many branches of praise to a panegyrist: the utility of it, to a man’s self; the usefulness, or rather necessity, of it to all the rest of mankind; the innocence, the pleasure, the antiquity, the dignity.

The utility (I mean plainly the lucre of it) is not so great, now in our nation, as arises from merchandise and the trading of the city, from whence many of the best estates and chief honours of the kingdom are derived: we have no men now fetcht from the plow to be made lords, as they were in Rome to be made consuls and dictators; the reason of which I conceive to be from an evil custom, now grown as strong among us as if it were a

3. Human.
law, which is, that no men put their children to be bred up apprentices in agriculture, as in other trades, but such who are so poor, that, when they come to be men, they have not wherewithal to set up in it, and so can only farm some small parcel of ground, the rent of which devours all but the bare subsistence of the tenant: whilst they who are proprietors of the land are either too proud, or, for want of that kind of education, too ignorant, to improve their estates, though the means of doing it be as easy and certain in this, as in any other track of commerce. If there were always two or three thousand youths, for seven or eight years, bound to this profession, that they might learn the whole art of it, and afterwards be enabled to be masters in it, by a moderate stock, I cannot doubt but that we should see as many aldermen’s estates made in the country, as now we do out of all kind of merchandizing in the city. There are as many ways to be rich, and, which is better, there is no possibility to be poor, without such negligence as can neither have excuse nor pity; for a little ground will, without question, feed a little family, and the superfluities of life (which are now in some cases by custom made almost necessary) must be supplied out of the superabundance of art and industry, or contemned by as great a degree of philosophy.

As for the necessity of this art, it is evident enough, since this can live without all others, and no one other without this. This is like speech, without which the society of men cannot be preserved; the others, like figures and tropes of speech, which serve only to adorn it. Many nations have lived, and some do still, without any art but this: not so elegantly, I confess, but still they live; and almost all the other arts, which are here practised, are beholding to this for most of their materials.

The innocence of this life is the next thing for which I commend it; and if husbandmen preserve not that, they are much to blame, for no men are so free from the temptations of iniquity. They live by what they can get by industry from the earth; and others, by what they can catch by craft from men. They live upon an estate given them by their mother; and others; upon an estate cheated from their brethren. They live, like sheep and kine, by the allowances of nature; and others; like wolves and foxes, by the acquisitions of rapine. And, I hope, I may affirm (without any offence to the great) that sheep and kine are very useful, and that wolves and foxes are pernicious creatures. They are, without dispute, of all men, the most quiet and least apt to be inflamed to the disturbance of the commonwealth: their manner of life inclines them, and interest binds them, to love peace: in our late mad and miserable civil wars, all other trades, even to the meanest, set forth whole troops, and raised up some great commanders, who became famous and mighty for the mischiefs they had done: but I do not remember the name of any one husbandman, who had so considerable a share in the twenty years’ ruine of his country, as to deserve the curses of his countrymen.
And if great delights be joyn’d with so much innocence, I think it is ill done of men not to take them here, where they are so tame, and ready at hand, rather than hunt for them in courts and cities, where they are so wild, and the chase so troublesome and dangerous.

We are here among the vast and noble scenes of nature; we are there among the pitiful shifts of policy: we walk here in the light and open ways of the divine bounty; we grope there in the dark and confused labyrinths of humane malice: our senses are here feasted with the clear and genuine taste of their objects, which are all sophisticated there, and for the most part overwhelmed with their contraries. Here, pleasure looks (methinks) like a beautiful, constant, and modest wife; it is there an impudent, fickle, and painted harlot. Here, is harmless and cheap plenty; there, guilty and expenceful luxury.

I shall only instance in one delight more, the most natural and best-natured of all others, a perpetual companion of the husbandman; and that is, he satisfaction of looking round about him, and seeing nothing but the effects and improvements of his own art and diligence; to be always gathering of some fruits of it, and at the same time to behold others ripening, and others budding: to see all his fields and gardens covered with the beauteous creatures of his own industry; and to see, like God, that all his works are good:

— Hinc atque hinc glomerantur Orcades; ipsi Agricolae tacitum pertentant gaudia pectus.5

On his heart-string a secret joy does strike.

The antiquity of his art is certainly not be contested by any other. The three first men in the world, were a gardener, a plowman, and a grazier; and if any man object, that the second of these was a murtherer. I desire he would consider, that as soon as he was so, he quitted our profession, and turn’d builder. It is for this reason, I suppose, that Ecclesiasticus forbids us to hate husbandry; ‘because (says he) the Most High has created it.’ We were all born to this art, and taught by nature to nourish our bodies by the same earth out of which they were made, and to which they must return, and pay at last for their sustenance.

Behold the original and primitive nobility of all those great persons, who are too proud now, not only to till the ground, but almost to tread upon it. We may talk what we please of lillies, and lions rampant, and spread-eagles, in fields d’or or d’argent; but, if heraldry were guided by reason, a plough in a field arable would be the most noble and ancient arms.

All these considerations make me fall into the wonder and complaint of Columella, how it should come to pass that all arts or sciences (for the dispute, which is an art, and which a science, does not belong to the curiosity of us husbandmen)

4. Human.
5. “On this side and on that gather the Orkneys; joys pervade the silent breast of the farmer.” - A parody of Virgil’s “Æneid”, I. 500, 503.
metaphysic, physic, morality, mathematics, logic, rhetoric, &c. which are all, I grant, good and useful faculties, (except only metaphysic which I do not know whether it be anything or no;) but even vaulting, fencing, dancing, attiring, cookery, carving, and such like vanities, should all have public schools and masters, and yet that we should never see or hear of any man, who took upon him the profession of teaching this so pleasant, so virtuous, so profitable, so honourable, so necessary art. A man would think, when he’s in serious humour, that it were but a vain, irrational, and ridiculous thing for a great company of men and women to run up and down in a room together, in a hundred several postures and figures, to no purpose, and with no design; and therefore dancing was invented first, and only practised antiently, in the ceremonies of the heathen religion, which consisted all in mummery and madness; the latter being the chief glory of the worship, and accounted divine inspiration: this, I say, a severe man would think; though I dare not determine so far against so customary a part, now, of good-breeding. And yet, who is there among our gentry, that does not entertain a dancing-master for his children, as soon as they are able to walk? But did ever any father provide a tutor for his son, to instruct him betimes in the nature and improvements of that land which he intended to leave him? That is at least a superfluity, and this a defect, in our manner of education; and therefore I could wish (but cannot in these times much hope to see it) that one college in each university were erected, and appropriated to this study, as well as there are to medicine and the civil law: there would be no need of making a body of scholars and fellows with certain endowments, as in other colleges; it would suffice, if, after the manner of halls in Oxford, there were only four professors constituted (for it would be too much work for only one master, or principal, as they call him there) to teach these four parts of it: First, Aration, and all things relating to it. Secondly, Pasturage. Thirdly, Gardens, Orchards, Vineyards, and Woods. Fourthly, all parts of Rural Economy, which would contain the government of Bees, Swine, Poultry, Decoys, Ponds, &c. and all that which Varro calls villaticas pastiones,6 together with the sports of the field (which ought to be looked upon not only as pleasures, but as parts of housekeeping), and the domestical conservation and uses of all that is brought in by industry abroad. The business of these professors should not be, as is commonly practised in other arts, only to read pompous and superficial lectures, out of Virgil’s Georgics, Pliny, Varro, or Columella; but to instruct their pupils in the whole method and course of this study, which might be run through perhaps, with diligence, in a year or two: and the continual succession of scholars, upon a moderate taxation7 for their diet, a lodging and learning, would be a sufficient constant revenue for maintenance of the house and the professors, who should be men not chosen for the ostentation of critical literature, but for

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6. The keeping of farm animals, etc.
7. Charge
solid and experimental knowledge of the things they teach; such men, so industrious and public-spirited, as I conceive Mr. Hartlib to be, if the gentleman be yet alive: but it is needless to speak further of my thoughts of this design, unless the present disposition of the age allowed more probability of bringing it into execution. What I have further to say of the country life, shall be borrowed from the poets, who were always the most faithful and affectionate friends to it. Poetry was born among the shepherds.

Nescio qua natale solum dulcedine Musas
Ducit, et immemores non sinit esse sui.
The Muses still love their own native place;
’T has secret charms, which nothing” can deface.

The truth is, no other place is proper for their work; one might as well undertake to dance in a crowd, as to make good verses in the midst of noise and tumult.

As well might corn, as verse, in cities grow;
In vain the thankless glebe we plow and sow;
Against th’ unnatural soil in vain we strive;
’Tis not a ground, in which these plants will thrive.

It will bear nothing but the nettles and thorns of satire, which grow most naturally in the worst earth; and therefore almost all poets, except those who were not able to eat bread without the bounty of great men, that is, without what they could get by flattering of them, have not only withdrawn themselves from the vices and vanities of the grand world,

- pariter vitiisque jocisque Attius humanis exeruere caput,

into the innocent happiness of a retired life; but have commended and adorned nothing so much by their ever-living poems. Hesiod was the first or second poet in the world that remains yet extant (if Homer, as some think, preceded him, but I rather believe they were contemporaries); and he is the first writer too of the art of husbandry: “and he has contributed (says Columella) not a little to our profession;” I suppose, he means not a little honour, for the matter of his instructions is not very important: his great antiquity is visible through the gravity and simplicity of his stile. The most acute of all his sayings concerns our purpose very much, and is couched in the reverend obscurity of an oracle.

The half is more than the whole. The occasion of the speech is this: his brother Perses had, by corrupting some great men (great bribe-eaters he calls them), gotten from him the half of his estate. It is no matter (says he); they have not done me so much prejudice, as they imagine.

Unhappy they, to whom God ha’n’t reveal’d,
By a strong light which must their sense controul,
That half a great estate’s more than the whole.
Unhappy, from whom still conceal’d does lye,

8. “They have raised their head above both human vices and vanities.” - Ovid, “Fasti,” I. 300.
Of roots and herbs, the wholesome luxury.

This I conceive to be honest Hesiod’s meaning. From Homer, we must not expect much concerning our affairs. He was blind, and could neither work in the country nor enjoy the pleasures of it; his helpless poverty was likeliest to be sustained in the richest places; he was to delight the Grecians with fine tales of the wars and adventures of their ancestors; his subject removed him from all commerce with us, and yet, methinks, he made a shift to shew his goodwill a little. For, though he could do us no honour in the person of his hero Ulysses (much less of Achilles), because his whole time was consumed in wars and voyages; yet he makes his father Laertes a gardener all that while, and seeking his consolation for the absence of his son in the pleasure of planting, and even during his own grounds. Ye see, he did not contemn us peasants; nay, so far was he from the insolence, that he always stiles Eumaeus, who kept the hogs, with wonderful respect, διὸν άφροδέου, the divine swine herd; he could ha’ done no more for Menelaus or Agamemnon. And Theocritus (a very antient poet, but he was one of our own tribe, for he wrote nothing but pastorals) gave the same epithete to an husbandman.

— ἀμείβετο διός ἀγρώτης

The divine husbandman replied to Hercules, who was but διός himself. These were civil Greeks, and who understood the dignity of our calling!

Among the Romans we have, in the first place, our truly divine Virgil, who, though, by the favour of Maecenas and Augustus, he might have been one of the chief men of Rome, yet chose rather to employ much of his time in the exercise, and much of his immortal wit in the praise and instructions of a rustique life; who, though he had written, before, whole books of pastorals and georgics, could not abstain, in his great and imperial poem, from describing Evander, one of his best princes, as living just after the homely manner of an ordinary countryman. He seats him in a throne of maple, and lays him but upon a bear’s skin; the kine and oxen are lowing in his court-yard; the birds under the eves of his window call him up in the morning, and when he goes aboard, only two dogs go along with him for his guard: at last, when he brings Aeneas into his royal cottage, he makes him say this memorable complement, greater than even yet was spoken at the Escurial, the Louvre, or our Whitehal:

— Hac (inquit) limina victor Alcides subiit, hac illum regia cepit:
Aude, hospes, contemnere opes: et te quoque dignum
Finge Deo, rebusque veni non asper agenis.
This humble roof, this rustic court, (said he)
Recon’ld Alcides, crown’d with victory:
Scorn not, great guest, the steps where he has trod;
But contemn wealth, and imitate a God.

The next man, whom we are much obliged to, both for his doctrine and example, is the next best poet in the world to Virgil, his dear friend Horace; who, when Augustus had desired Maecenas to
persuade him to come and live domestically and at the same table with him, and to be secretary of state of the whole world under him, or rather jointly with him, for he says, "ut nos in epistolis scribendis adjuvet," could not be tempted to forsake his Sabin, or Tiburtin manor, for so rich and so glorious a trouble. There was never, I think, such an example as this in the world, that he should have so much moderation and courage as to refuse an offer of such greatness, and the emperor so much generosity and good-nature as not to be at all offended with his refusal, but to retain still the same kindness, and express it often to him in most friendly and familiar letters, part of which are still extant. If I should produce all the passages of this excellent author upon the several subjects which I treat of in this book, I must be obliged to translate half his works; of which I may say more truly than, in my opinion, he did of Homer.

Qui, quid sit pulchrum, quid turpe, quid utile, quid non, Planius et melius Chrysippo et Crantor dicit.11

I shall content myself upon this particular theme with three only, one out of his Odes, the other out of his Satires, the third out of his Epistles; and shall forbear to collect the suffrages of all other poets, which may be found scattered up and down through all their writings, and especially in Martial’s. But I must not omit to make some excuse for the bold-undertaking of my own unskillful pencil upon the beauties of a face that has been drawn before by so many great masters; especially, that I should dare to do it in Latine verses, (though of another kind), and have the confidence to translate them. I can only say that I love the matter, and that ought to cover many faults; and that I run not to contend with those before me, but follow to applaud them.

“Be your own palace or the world’s your gaol.”

But for artificial evils, for evils that spring from want of thought, thought must find a remedy somewhere. There has been no period of time in which wealth has been more sensible of its duties than now. It builds hospitals, it establishes missions among the poor, it endows schools. It is one of the advantages of accumulated wealth, and of the leisure it renders possible, that people have time to think of the wants and sorrows of their fellows. But all these remedies are partial and palliative merely. It is as if we should apply plasters to a single pustule of the small-pox with a view of driving out the disease. The true way is to discover and to extirpate the germs. As society is now constituted these are in the air it breathes, in the water it drinks, in things that seem, and which it has always believed, to be the most innocent and healthful. The evil elements it neglects corrupt these in their springs and pollute them in their courses. Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.

10. “That he may assist us in writing letters.”
11. “Who says, more plainly and better than Chrysippus and Crantor, what is beautiful, what base, what useful, what the opposite of these.” Horace, “Epist.” I. 2. 4. Chrysippus and Crantor were noted philosophers.
The world has outlived much, and will outlive a great deal more, and men have contrived to be happy in it. It has shown the strength of its constitution in nothing more than in surviving the quack medicines it has tried. In the scales of the destinies brawn will never weigh so much as brain. Our healing is not in the storm or in the whirlwind, it is not in monarchies, or aristocracies, or democracies, but will be revealed by the still small voice that speaks to the conscience and the heart, prompting us to a wider and wiser humanity.

WHAT I’M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF
In this year, while Evelyn was concerned primarily with London street improvement, the Royal Navy had been asking the Royal Society to look into how England’s depleted woodlands might be restored. Although Evelyn would take full credit for the product of the inquiry, SYLVA, OR A DISCOURSE OF FOREST-TREES, AND THE PROPAGATION OF TIMBER, as it was to be published in 1664, this actually would be a Royal Society production and at least three other members should be credited: Jonathan Goddard, Christopher Merret, and John Winthrop. For the benefit of those of “meander Capacities,” later editions would need to have English translations substituted for Latin passages and a glossary included, for the work to be at all comprehensible to people who might actually have a use for it. The treatise as originally prepared depended largely upon the NATURAL HISTORY of Pliny Secundus or Pliny the Elder and the GEORGICS of Virgil. In this extrapolation the stories of Pliny have the same evidentiary weight as the authors’ experiences and of experiences recounted by contemporary correspondents. Where Pliny is credited, references are often incorrect, and some sections which purport to be Evelyn’s actually are Pliny, nearly verbatim. Although there are references to Marcus Tullius Cicero, Lucius Junius Moderatus Columella, and Ovid, since an Ovid quote is attributed to Juvenal, these gents had likely obtained cosmetic quotes from secondary sources. Evelyn would later comment that since the book had been prepared for the “Benefit and Diversion of Gentlemen” rather than for the education of “ordinary Rusticks,” he would have preferred to have included more of such “Historical passages.” These tales, however, tend to obscure a great deal of useful information about trees and forestry techniques which had traditionally been handed down by word of mouth rather than in fine calf editions for the perusal of notables.

Evelyn et al recommended to those concerned over the insatiability of the maws of the pudding furnaces of England, that “‘Twere better to purchase all our iron out of America than thus to exhaust our woods at home.” Trees were a source of timber vital to the navy, and defense industry should be kept at home. Therefore, let the American colonists trash America while reserving our English woods for timber.

This would in a couple of years be published as a book and Henry Thoreau would check this book relevant to his interests and relevant to Concord history out of the Boston Society of Natural History on April 6, 1852:

[see following screen]
LUCIUS JUNIUS MODERATUS

COLUMELLA
heavy snow was falling. He had come from the Boston Society of Natural History where he had checked out John Evelyn’s SYLVA, OR A DISCOURSE OF FOREST-TREES, AND THE PROPAGATION OF TIMBER.... To which is annexed POMONA.... Also KALENDARIUM HORTENSE....

(see the following screen)

This lecture date had been set up by the Reverend Thomas Wentworth Higginson.

Due to the snowstorm only 5 or 6 persons showed up, among whom was Doctor Walter Channing, the father of Ellery Channing of Concord. Bronson Alcott got the meeting moved to the Mechanics Apprentices Library next door, in hopes that some of the young men reading there could be persuaded to join the audience, but these young men proved to be hard to interest in a lecture on “Reality.”

WALDEN: According to Evelyn, "the wise Solomon prescribed ordinances for the very distances of trees; and the Roman praetors have decided how often you may go into your neighbor’s land to gather the acorns which fall on it without trespass, and what share belongs to that neighbor."

(This was a mistake. Thoreau should not have indicated the by-tradition-wise King Solomon of Judaea, for Evelyn had been referring in SYLVA, OR A DISCOURSE OF FOREST-TREES, to this by-tradition-wise originator...
The common Elm Tree.
Though I gave them no manure, and did not hoe them all once, I hoed them unusually well as far as I went, and was paid for it in the end, "there being in truth," as Evelyn says, "no compost or letation whatsoever comparable to this continual motion, repastination, and turning of the mould with the spade."

"The earth," he adds elsewhere, "especially if fresh, has a certain magnetism in it, by which it attracts the salt, power, or virtue (call it either) which gives it life, and is the logic of all the labor and stir we keep about it, to sustain us; all dungings and other sordid temperings being but the vicars succedaneous to this improvement." Moreover, this being one of those "worn-out and exhausted lay fields which enjoy their sabbath," had perchance, as Sir Kenelm Digby thinks likely, attracted "vital spirits" from the air. I harvested twelve bushels of beans.
One of my most amusing impressions of Thoreau relates to a time when, in the Quixotism of youthful admiration, I had persuaded him to give a lecture in Boston, at my risk. He wrote (April 3, 1852) in a tone of timidity which may surprise those who did not know him, "I certainly do not feel prepared to offer myself as a lecturer to the Boston public, and hardly know whether more to dread a small audience or a large one. Nevertheless I will repress this squeamishness, and propose no alteration in your arrangements." The scene of the lecture was to be a small hall in a court, now vanished, opening from Tremont street, opposite King’s Chapel, the hall itself being leased by an association of young mechanics, who had a reading-room opening out of it. The appointed day ushered in a furious snow-storm before which the janitor of the building retreated in despair, leaving the court almost blockaded. When Thoreau and I ploughed through, we found a few young mechanics reading newspapers; and when the appointed hour came, there were assembled only Mr. Alcott, Dr. Walter Channing and at most three or four ticket-holders. No one wished to postpone the affair and Mr. Alcott suggested that the thing to be done was to adjourn to the reading-room, where, he doubted not, the young men would be grateful for the new gospel offered; for which he himself undertook to prepare their minds. I can see him now, going from one to another, or collecting them in little groups and expounding to them, with his lofty Socratic mien, the privileges they were to share. "This is his life; this is his book; he is to print it presently; I think we shall all be glad, shall we not, either to read his book or to hear it?" Some laid down their newspapers, more retained them; the lecture proved to be one of the most introspective chapters from "Walden." A few went to sleep, the rest rustled their papers; and the most vivid impression which I retain from the whole enterprise is the profound gratitude I felt to one auditor (Doctor Walter Channing), who forced upon me a five-dollar bill towards the expenses of the disastrous entertainment.12

April 6, Tuesday: Last night a snow storm & this morning we find the ground covered again 6 or 8 inches deep–& drifted pretty badly beside. The conductor in the cars which have been detained more than an hour–says it is a dry snow up country– Here it is very damp.

Philip Cafaro on Virtue in Walden13

Page 47: [I]n the chapter “The Bean-Field," Thoreau quotes seventeenth-century horticulturist John Evelyn’s assertion that "the earth ... especially if fresh, has a certain magnetism in it, by which it attracts the salt, power, or virtue (call it either) which gives it life, and is the logic of all the labor and stir we keep about it, to sustain us.” Clearly a field cannot act morally! For Evelyn, as for Thoreau, “virtue” implies power: that force through which a field or a man may flourish and bring forth the proper fruits. Thoreau quotes a similar archaic use

12. The Reverend Thomas Wentworth Higginson’s “Glimpses of Authors” (Brains I, December 1, 1891, page 105)
of "virtue" by Cato the Elder. Virtue is thus essentially active for Thoreau; as he had written earlier, "even virtue is no longer such if it be stagnant." In the modern view, the virtues are valuable largely because they limit our self-assertion and keep us from doing what we should not do. The modest person will not brag about his achievements, the honest person will not lie for personal advantage, the just person will not take more than her fair share. The ancient view instead stresses that actively cultivating the virtues is key to our self-development and happiness. They allow us to do what we should do and become better people. Thoreau echoes this life-affirming view when he writes: "The constant inquiry which Nature puts is Are your virtuous? Then you can behold me. Beauty — fragrance — music — sweetness — & joy of all kinds are for the virtuous."

Thoreau, like the ancients, links his notion of virtue to personal flourishing. In WALDEN, he tries to show how the virtues of simplicity, integrity, and resolutions serve to focus and clarify our lives; how generosity and sympathy may improve our relations with our neighbors; how curiosity, imagination, and reverence help us appreciate the world around us. These connections between virtue and flourishing serve to specify genuine virtues and spell out their proper development and use.

August 11, Monday: Lorenz Oken died in Zurich at the age of 72.

Henry Thoreau and Bronson Alcott took the train to Cambridge and passed the forenoon in Harvard Library. Bronson looked at the section of English poetry of the Elizabethan age but couldn’t find any book he wanted to check out. Henry returned the books he had checked out on August 1st and checked out Volume I of the 2d Series (1841) of the COLLECTIONS OF THE NEW YORK HISTORICAL SOCIETY, which contains THE VOYAGES OF JOHN DE VERAZZANO ALONG THE COAST OF NORTH AMERICA FROM CAROLINA TO NEWFOUNDLAND, A.D. 1524 and EXTRACTS FROM THE NEW WORLD, OR, A DESCRIPTION OF THE WEST INDIES. BY JOHN DE LAET, DIRECTOR OF THE DUTCH WEST INDIA COMPANY, &C. TRANSLATED TR. FROM THE ORIGINAL DUTCH, BY THE EDITOR [George Folsom]).

He would make notes on this reading in these earliest contact records in his Indian Notebook #5, and then mention this in CAPE COD.

He would place his notes from this reading in his Canadian Notebook and in his Indian Notebook #5.
That Cabot merely landed on the uninhabitable shore of Labrador, gave the English no just title to New England, or to the United States generally, any more than to Patagonia. His careful biographer (Biddle) is not certain in what voyage he ran down the coast of the United States, as is reported, and no one tells us what he saw. Miller, in the New York Hist. Coll., Vol. I. p. 28, says he does not appear to have landed anywhere. Contrast with this Verrazzani’s tarrying fifteen days at one place on the New England coast, and making frequent excursions into the interior thence. It chances that the latter’s letter to Francis I., in 1524, contains “the earliest original account extant of the Atlantic coast of the United States”; and even from that time the northern part of it began to be called La Terra Francese, or French Land. A part of it was called New Holland before it was called New England. The English were very backward to explore and settle the continent which they had stumbled upon. The French preceded them both in their attempts to colonize the continent of North America (Carolina and Florida, 1562-4), and in their first permanent settlement (Port Royal, 1605); and the right of possession, naturally enough, was the one which England mainly respected and recognized in the case of Spain, of Portugal, and also of France, from the time of Henry VII.

The explorations of the French gave to the world the first valuable maps of these coasts. Denys of Honfleur made a map of the Gulf of St. Lawrence in 1506. No sooner had Cartier explored the St. Lawrence in 1535, than there began to be published by his countrymen remarkably accurate charts of that river as far up as Montreal. It is almost all of the continent north of Florida that you recognize on charts for more than a generation afterward, — though Verrazzani’s rude plot (made under French auspices) was regarded by Hackluyt, more than fifty years after his voyage (in 1524), as the most accurate representation of our coast. The French trail is distinct. They went measuring and sounding, and when they got home had something to show for their voyages and explorations. There was no danger of their charts being lost, as Cabot’s have been.
In addition, he checked out the first three volumes of Peter Kalm’s TRAVELS INTO NORTH AMERICA; CONTAINING ITS NATURAL HISTORY, AND A CIRCUMSTANTIAL ACCOUNT OF ITS PLANTATIONS AND AGRICULTURE IN GENERAL ... (English version of 1770; Thoreau had evidently already been reading Kalm in volumes obtained from the library of the Boston Society of Natural History).

Later, Henry dined with the Alcotts and borrowed Bronson’s copy of REI RUSTICAE AUCTORES LATINE VETERES, M. CATO, M. VARRO, L. COLVMELLA, PALLÀDIVS: PRIORES TRES, E VETUSTISS. EDITIONIBUS; QUARTUS, E VETERIBUS MEMBRANIS ALIQUAMMULTIS IN LOCIS EMENDATIORES: CUM TRIBUS INDICUBUS, CAPITUM, AUCTORUM, & RERUM AC VERBORUM MEMORABILIAM ....

“There is no Frigate like a Book
To take us Lands away”
— Emily Dickinson

(I should mention at some point, and therefore will insert the material arbitrarily at this point in the Kouroo Contexture, that Thoreau had in his personal library one of the editions of a very expansive Latin/English lexicon that was being published regularly over the years by Harper & Brothers of New-York, A COPIOUS AND CRITICAL LATIN-ENGLISH LEXICON: FOUNDED ON THE LARGER LATIN-GERMAN LEXICON OF DR. WILLIAM FREUND; WITH ADDITIONS AND CORRECTIONS FROM THE LEXICONS OF GESNER, FACCIOLATI, SCHELLER, GEORGES, ETC, by Professor Ethan Allen Andrews. We do not know which edition it was that Thoreau owned, but it is the 1851 edition that is presently offered online by Google Books: <http://books.google.com/books?id=xXhfAAAAAMAAJ&printsec=frontcover&source=gbs_summary_r&cad=0#PPT10,M1>.)

Thoreau commented in WALDEN that old Marcus Porcius Cato the Censor’s De Re Rustica was his “Cultivator.” Compare this antique text that he at this point borrows from Alcott’s library, therefore, with a “Pictorial Cultivator” magazine being produced monthly for the farmers of Thoreau’s own era:
A

Copious and Critical

Latin-English Lexicon,

Founded on the

Large Latin-German Lexicon of

Dr. William Freund;

with

Additions and Corrections from the Lexicons of Gruter, Faccioli, Scheil, George, etc.

By E. A. Andrews, LL.D.

New York:
Harper & Brothers, Publishers,
57 Cliff Street.
1854.
WALDEN: Old Cato, whose "De Re Rusticâ" is my "Cultivator," says, and the only translation I have seen makes sheer nonsense of the passage, "When you think of getting a farm, turn it thus in your mind, not to buy greedily; nor spare your pains to look at it, and do not think it enough to go round it once. The oftener you go there the more it will please you, if it is good." I think I shall not buy greedily, but go round and round it as long as I live, and be buried in it first, that it may please me the more at last.
Marcus Porcius Cato (the Elder)
(the Censor) 234-149 BCE
There were a great many holidays at Plumfield, and one of the most delightful was the yearly apple-picking, — for then the Marches, Laurences, Brookes, and Bhaers turned out in full force, and made a day of it. Five years after Jo’s wedding, one of these fruitful festivals occurred. — A mellow October day, when the air was full of an exhilarating freshness which made the spirits rise and the blood dance healthily in the veins. The old orchard wore its holiday attire; golden-rod and asters fringed the mossy walls; grasshoppers skipped briskly in the sere grass, and crickets chirped like fairy pipers at a feast. Squirrels were busy with their small harvesting; birds twittered their adieux from the alders in the lane; and every tree stood ready to send down its shower of red or yellow apples at the first shake. Everybody was there, — everybody laughed and sang, climbed up and tumbled down; everybody declared that there never had been such a perfect day or such a jolly set to enjoy it, — and every one gave themselves up to the simple pleasures of the hour as freely as if there were no such things as care or sorrow in the world.

Mr. March strolled placidly about, quoting Tusser, Cowley, and Columella to Mr. Laurence, while enjoying

“The gentle apple’s winey juice.”
COLUMELLA

LUCIUS JUNIUS MODERATUS
Thoreau also went to the Society of Natural History, and looked at Louis Agassiz and Augustus A. Gould’s *Principles of Zoology* in its new edition.

(He also looked through the 16 volumes of the Baron Cuvier’s *The Animal Kingdom.*

**Agassiz & Gould 1851**

**Animal Kingdom, 1**

**Animal Kingdom, 2**

**Animal Kingdom, 3**

**Animal Kingdom, 4**

**Animal Kingdom, 5**

**Animal Kingdom, 6**

**Animal Kingdom, 7**

**Animal Kingdom, 8**

**Animal Kingdom, 9**

**Animal Kingdom, 10**

**Animal Kingdom, 11**

**Animal Kingdom, 12**

**Animal Kingdom, 13**

**Animal Kingdom, 14**

**Animal Kingdom, 15**

**Animal Kingdom, 16**

*Change is Eternity, Stasis a Figment*
February 9, Thursday: Henry Thoreau went to Pine Hill at 9 AM. He read Marcus Terentius Varro, Lucius Junius Moderatus Columella’s *De Re Rustica*, and William Howitt’s *The Book of the Seasons; Or, The Calendar of Nature*.

There were a great many holidays at Plumfield, and one of the most delightful was the yearly apple-picking, — for then the Marches, Laurences, Brookes, and Bhaers turned out in full force, and made a day of it. Five years after Jo’s wedding, one of these fruitful festivals occurred. — A mellow October day, when the air was full of an exhilarating freshness which made the spirits rise and the blood dance healthily in the veins. The old orchard wore its holiday attire; golden-rod and asters fringed the mossy walls; grasshoppers skipped briskly in the sere grass, and crickets chirped like fairy pipers at a feast. Squirrels were busy with their small harvesting; birds twittered their *adieux* from the alders in the lane; and every tree stood ready to send down its shower of red or yellow apples at the first shake. Everybody was there, — everybody laughed and sang, climbed up and tumbled down; everybody declared that there never had been such a perfect day or such a jolly set to enjoy it, — and every one gave themselves up to the simple pleasures of the hour as freely as if there were no such things as care or sorrow in the world.

Mr. March strolled placidly about, quoting Tusser, Cowley, and Columella to Mr. Laurence, while enjoying

“The gentle apple’s winey juice.”

Feb. 9. High wind in the night and now, the rain being over. Does it not usually follow rain-storms at this season, to dry up the water? It has cleared off very pleasant and is still quite warm.

9 A.M. — To Pine Hill.

Some of these thaws succeed suddenly to intensely cold weather, and the sky that was tense like a bow that is bent is now relaxed. There is a peculiar softness and luminousness in the air this morning, perhaps the light being diffused by vapor. It is such a warm, moist, or softened, sunlit air as we are wont to hear the first bluebird's warble in. And the brightness of the morning is increased tenfold by the sun reflected from broad sheets of rain and melted snow-water, and also, in a peculiar manner, from the snow on the sides of the Deep Cut. The crowing of cocks mid the voices of the school-children sound like spring. I hear the sound of the horses’ feet on the bared ice as on pavements; and the sun is reflected from a hundred rippling sluices of snow-water finding its level in the fields. Are not both sound and light condensed or contracted by cold? The jays are more lively than usual. That lichen with a white elastic thread for core is like a tuft of hair on the trees, sometimes springing from the centre of another, larger, flat lichen. There are show-fleas, quite active, on the half-melted snow on the middle of Walden. I do not hear Therien's axe far of late. The moment I came on his chopping-ground, the chickadees flew to me, as if glad to see me. They are a peculiarly honest and sociable...
little bird. I saw them go to his pail repeatedly and peck his bread and butter. They came and went a dozen times while I stood there. He said that a great flock of them came round him the other day while he was eating his dinner and lit on his clothes “just like flies.” One roosted on his finger, and another pecked a piece of bread in his hand. They are considerable company for the woodchopper. I heard one wiry phe-be. They love to hop about wood freshly split. Apparently they do not leave his clearing all day. They were not scared when he threw down wood within a few feet of them. When I looked to see how much of his bread and butter they had eaten, I did not perceive that any was gone. He could afford to dine a hundred.

I see some chestnut sprouts with leaves on them still. The hollows about Walden, still bottomed with snow, are filled with greenish water like its own. I do not find any willow catkins started, though many have lost their scales. I have brought home some alder and sweet-gale and put them in water. The black birch has a slender sharp bud, much like the shadbush. In Stow's meadow by railroad causeway, saw many dusky flesh-colored, transparent worms, about five eighths of an inch long, in and upon the snow, crawling about. These, too, must be food for birds.

I have seen two red squirrels and heard a third since the snow covered the ground. I have seen one gray one, but traces of many.
After “putabant” in Varro, four pages back, comes “Itaque annum ita diviscrunt, ut nonis modo diebus urbanas res usurparent, reliquis VII ut rura colerent. (Therefore they so divided the year as to attend to town affairs on the ninth day only, that they might cultivate the fields on the other days.” Hence nundinae means a fair, and oppidum nundinarium (a ninth-day town) is a market town, and forum numlinarium is the market-place.

Columella, referring to Varro, gives the same reason for the setting aside of the ninth day only, and adds: “Illis enim temporibus proceres civitatis in agris morabantur; et cum consilium publicum desiderabatur, a villis arcessebantur in senatum. Ex quo qui eos evocabant, Viatores nominati sunt. (For in those days the chief men of the state stayed on their farms; and when a public council was wanted they were sent for from their villas to the senate. Whence they who called them out were named Road-men.)” These were the times which all Romans loved to praise. But now, so far as the rulers of the State are concerned, the city for the most part, instead of being a ninth-day town, gets six days, while the country gets only one day and the nights at most. We go to market every day. The city is not a ninth-day place but an every-day place, and the country is only a night or Sunday place. In a Yankee’s estimation, it is perhaps the greatest satire on a New England country village to say that it has an air of quietness which reminds him of the Sabbath. He loves the bustle of a market, where things are bought and sold, and sometimes men among the rest. The boys swop jack-knives on Sunday, and their fathers, perchance, barter their own souls.

Howitt describes the harvest moon in August. Did I not put it in September? He speaks of “willow-holts on the banks of rivers.” Bailey defines “holt,—small wood or grove.” Does not our “holt” on the river answer to this? It is in this case a poke-logan.

My ink was frozen last month, and is now pale. Howitt says that in Britain the law “is opposed to tracking game in a snow.” I feel some pity for the wild animals when I see how their tracks betray them in calm weather after a snow-storm, and consider what risks they, run of being exterminated.

Is not January alone pure winter? December belongs to the fall: is a wintry-November: February, to the spring: it is a snowy March. The water was several inches deep in the road last evening, but it has run nearly dry by morning. The illustrious farmer Romans who lived simply on their land, to whom Columella refers, are Q. Cincinnatus, C. Fabricius, and Curius Dentatus.
February 16, Thursday: Francis Sales died, leaving his daughter Mary Catherine Sales.\textsuperscript{15}

Henry Thoreau was reading Lucius Junius Moderatus Columella’s \textit{DE RE RUSTICA}.

In the afternoon he walked to Walden Pond and Flint Pond, returning home on the turnpike.

There were a great many holidays at Plumfield, and one of the most delightful was the yearly apple-picking, — for then the Marches, Laurences, Brookes, and Bhaers turned out in full force, and made a day of it. Five years after Jo’s wedding, one of these fruitful festivals occurred. — A mellow October day, when the air was full of an exhilarating freshness which made the spirits rise and the blood dance healthily in the veins. The old orchard wore its holiday attire; golden-rod and asters fringed the mossy walls; grasshoppers skipped briskly in the sere grass, and crickets chirped like fairy pipers at a feast. Squirrels were busy with their small harvesting; birds twittered their \textit{adieux} from the alders in the lane; and every tree stood ready to send down its shower of red or yellow apples at the first shake. Everybody was there, — everybody laughed and sang, climbed up and tumbled down; everybody declared that there never had been such a perfect day or such a jolly set to enjoy it, — and every one gave themselves up to the simple pleasures of the hour as freely as if there were no such things as care or sorrow in the world.

Mr. March strolled placidly about, quoting Tusser, Cowley, and Columella to Mr. Laurence, while enjoying

“The gentle apple’s winey juice.”

The New-York \textit{Daily Times} reported an address by Lt. Matthew Fontaine Maury before the Geographical and Nautical Society. Thoreau would copy from this article into his Fact Book.

\textsuperscript{15} Sales’s papers have migrated to the Harvard Library (HUG1763). The “Sales Prize” of $60 is awarded to Harvard students “who shall have commenced the study of that language at Harvard College and whose scholarship shall be determined by his proficiency in Spanish Composition.” This award is made possible out of income from his bequest.
December 21, Friday: Henry Thoreau read in Lucius Junius Moderatus Columella's *De Re Rustica*. 

*REI RUSTICAE AUCTORES...*
March 4, Tuesday: Henry Thoreau checked out, from Harvard Library, Lucius Junius Moderatus Columella’s HUSBANDRY and his short BOOK CONCERNING TREES (this may have been L. JUNIUS MODERATUS COLUMELLA OF HUSBANDRY. IN TWELVE BOOKS: AND HIS BOOK CONCERNING TREES. TRANSLATED INTO ENGLISH, WITH SEVERAL ILLUSTRATIONS FROM PLINY, CATO, VARRO, PALLADIUS, AND OTHER ANTIENT AND MODERN AUTHORS, printed for A. Millar in London in 1745).

He also checked out David Cusick’s SKETCHES OF ANCIENT HISTORY OF THE SIX NATIONS, –COMPRISING—first—a tale of the foundation of the great island, (now North America,) the two infants born, and the creation of the universe. Second—a real account of the early settlers of North America, and their dissentions. Third—origin of the kingdom of the Five Nations, which was called a long house: the wars, fierce animals, &c. (Lockport, New York: Turner & McCollum, printers, Democrat Office. 1848).

(Cusick was a Tuscarora tribesman. Thoreau made entries from this in his Indian Notebook #10.)

Thoreau also checked out a volume “US 10267.97” which contained the Reverend Doctor Jonathan Edwards the Younger (1745-1801)’s OBSERVATIONS ON THE LANGUAGE OF THE MUHHEKANEW INDIANS .... A NEW EDITION WITH NOTES, BY JOHN PICKERING. AS PUBLISHED IN THE MASSACHUSETTS HISTORICAL COLLECTIONS (Boston: Printed by Phelps and Farnham, 1823; this had been delivered on October 23, 1787 in New Haven, Connecticut),
Professor Benjamin Smith Barton’s *New Views of the Origin of the Tribes and Nations of America* (1798),

and, bound with the above, the Reverend George Burder’s *The Welch Indians; Or, A Collection of Papers Respecting a People Whose Ancestors Emigrated from Wales to America in the Year 1170, with Prince Madoc*, (three hundred years before the first voyage of Columbus), and who are said now to inhabit a beautiful country on the west side of the Mississippi [sic] Dedicated to the Missionary society by George Burder. London, Printed for T. Chapman. Consists chiefly of extracts from the Gentleman’s magazine, 1789-1792, the Monthly magazine, December, 1796, and letters from missionaries and traders (1797).

Thoreau would make notes in his Indian Notebook #10.
I had 2 friends. The one offered me friendship on such terms that I could not accept it, without a sense of degradation — He would not meet me on equal terms — but only to some extent my patron. He would not come to see me, but was hurt if I did not visit him — He would not readily accept a favor — but would gladly confer one — He treated me with ceremony occasionally — though he could be simple & downright sometimes. — and from time to time acted a part treating me as if I were a distinguished stranger — Was on stilts — using made words. Our relation was one long tragedy — for I did not directly speak of it. — I do not believe in complaint, nor in explanation The whole is but too plain alas already. We grieve that we do not have each other — that we cannot confide in each other. I could not bring myself to speak and so recognize an obstacle to our affection —

I had another friend, who through a slight obtuseness perchance did not recognize a fact — which the dignity of friendship could by no means allow me to descend so far as to speak of — & yet the inevitable effect of that ignorance was to hold us apart forever.

April 3, Thursday: Henry Thoreau wrote in his journal after reading in Lucius Junius Moderatus Columella’s De Re Rustica: REI RUSTICAE AUCTORES...

April 3. When I awoke this morning I heard the almost forgotten sound of rain on the roof. I think there has not been any of any consequence since Christmas Day. Looking out, I see the air full of fog, and that the snow has gone off wonderfully during the night. The drifts have settled and the patches of bare ground extended...
themselves, and the river is fast spreading over the meadows. The patterning of the rain is a soothing, slumberous sound, which tempts me to lie late, yet there is more fog than rain. Here, then, at last, is the end of the sleighing, which began the 25th of December. Not including that date and to-day it has lasted ninety-nine days. I hear that young Demond of the Factory will have come into town one hundred times in his sleigh the past winter, if he comes to-day, having come probably only once in a day.

P. M. — To Hunt's Bridge.
It is surprising how the earth on bare south banks begins to show some greenness in its russet cheeks in this rain and fog,—a precious emerald-green tinge, almost like a green mildew, the growth of the night,—a green blush suffusing her cheek, heralded by twittering birds. This sight is no less interesting than the corresponding bloom and ripe blush of the fall. How encouraging to perceive again that faint tinge of green, spreading amid the russet on earth's cheeks! I revive with Nature; her victory is mine. This is my jewelry. It. raids very little, but a dense fog, fifteen or twenty feet high, rests on the earth all day, spiriting away the snow,—behind which the cockerels crow and a few birds sing or twitter. The osiers look bright and fresh in the rain and fog, like the grass. Close at hand they are seen to be beaded with drops from the fog. There seems to be a little life in the bark now, and it strips somewhat more freely than in winter. What a lusty growth have these yellow osiers! Six feet is common the last year, chiefly from the summit of the pollards,—but also from the sides of the trunk,—filling a quadrant densely with their yellow rays. The white maple buds on the south side of sorte trees have slightly opened, so that I can peep into their cavities and detect the stamens. They will probably come next to the skunk-cabbage this year, if the cowslip does not. Yet the trees stand in the midst of the old snow. I see small flocks of robins running on the bared portions of the meadow. Hear the sprayey tinkle of the song sparrow along the hedges. Hear also, squeaking notes of in advancing flock of red-wings [Red-winged Blackbird *Agelaius phoeniceus*], [or grackles; am uncertain which makes that squeak] somewhere high in the sky. At length detect them high overhead, advancing northeast in loose array, with a broad extended front, competing with each other, winging their way to some northern meadow which they remember.

The note of some is like the squeaking of many signs, while others accompany them with a steady dry *tchuck*, *tchuck*. Hosmer is overhauling a vast heap of manure in the rear of his barn, turning the ice within it up to the light; yet he asks despairingly what life is for, and says he does not expect to stay here long. But I have just come from reading Columella, who describes the same kind of spring work, in that to him new spring of the world, with hope, and I suggest to be brave and hopeful with nature. Human life may be transitory and full of trouble, but the perennial mind, whose survey extends from that spring to this, from Columella to Hosmer, is superior to change. I will identify myself with that which did not die with Columella and will not die with Hosmer.

Coming home along the causeway, a robin sings (though faintly) as in May. The road is a path, here and there shovelled through drifts which are considerably higher than a man's head on each side. People are talking about my Uncle Charles. George Minott tells how he heard Tilly Brown once asking him to show him a peculiar (inside?) lock in wrestling. “Now, don't hurt me, don't throw me hard.” He struck his antagonist inside his knees with his feet, and so deprived him of his legs. Hosmer remembers his tricks in the barroom, shuffling cards, etc. He could do anything with cards, yet he did not gamble. He would toss up his hat, twirling it over and over, and catch it on his head invariably. Once wanted to live at Hosmer's, but the latter was afraid of him. “Can't we study up something?” he asked. H. asked him into the house and brought out apples and cider, and Charles talked. “You!” said he, “I burst the bully of Lowell” (or “Haverhill”). He wanted to wrestle; would not be put off. “Well, we won't wrestle in the house.” So they went out to the yard, and a crowd got round. “Come spread some straw here,” said C. “I don't want to hurt him.” He threw him at once. They tried again. He told them to spread more straw and he “burst” him.

He had a strong head and never got drunk; would drink gin sometimes, but not to excess. Did not use tobacco, except snuff out of another's box sometimes. Was very neat in his person. Was not profane, though vulgar. Very few men take a wide survey; their knowledge is very limited and particular. I talked with an old man the other day about the snow, hoping he would give me some information about past winters. I said, “I guess you don't remember so much old snow on the ground at this season.” He answered, “I never saw the snow so deep
between tug house and John's." It wasn't a stone's throw. [The same man in summer of '59 said he never saw the river so low! Of what use to be old?]

Uncle Charles used to say that he had n't a single tooth in his head. The fact was they were all double, and I have heard that he lost about all of them by the time he was twenty-one. Ever since I knew him he could swallow his nose.

The river is now generally and rapidly breaking up. It is surprising what progress has been made since yesterday. It is now generally open about the town. It lists gradually worn roil melted away at the bends, where it is shallow and swift, and now small pieces are breaking off around the edges and floating down these reaches. It is not generally floated off, but dissolved and melted where it is, for the open reaches gradually extend themselves till they meet, and there is no space or escape for floating ice in any quantity, until the ice is all gone from the channel. I think that what I have seen floating in former years is commonly such as had risen up afterward from the bottom of flooded meadows. Sometimes, however, you observe great masses of floating ice, consisting of that which is later to break up, the thicker and more lasting ice from broad bays or between bridges. There is now an open water passage on each side of the broad field of ice in the bay above the railroad. The water, which is rapidly rising, has overflowed the icy snow on the meadows, which is seen a couple of feet beneath it, for there is no true ice there. It is this rising of the water that breaks up the ice more than anything. The Mill Brook has risen much higher comparatively than the river.

“MAGISTERIAL HISTORY” IS FANTASIZING: HISTORY IS CHRONOLOGY
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“It’s all now you see. Yesterday won’t be over until tomorrow and tomorrow began ten thousand years ago.”

- Remark by character “Garin Stevens” in William Faulkner’s INTRUDER IN THE DUST

Prepared: December 28, 2014
This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.
Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology — but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

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