

**PEOPLE OF A WEEK AND WALDEN:**

**PROFESSOR HORACE HAYMAN WILSON, MA, FRS**



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,  
THE REAL STUFF BEING MERE CHRONOLOGY**





## PEOPLE OF A WEEK AND WALDEN:

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A WEEK: A Hindoo sage said, "As a dancer, having exhibited herself to the spectator, desists from the dance, so does Nature desist, having manifested herself to soul -. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

PEOPLE OF  
A WEEK

HORACE HAYMAN WILSON  
HENRY THOMAS COLEBROOK



WALDEN: Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them.

PEOPLE OF  
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## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

1786

September 26, Wednesday: [Horace Hayman Wilson](#) was born in London.

A group of disaffected farmers and tradespeople, and former revolutionary fighters, led by Daniel Shays, almost succeeded in seizing a federal arsenal in Springfield, Massachusetts.



The American Revolution having succeeded, they considered that it was past time for them to be enjoying the benefits of their new freedom! (You see, they were not aware that a revolution was merely a recirculation of elites, supposing quite inaccurately that such revolutions amounted to a doing away with such elites. They were going to need to be taught a lesson that they would not soon forget, to wit, that when a revolution is over, it is **over**, and the worker types need to **get back to their labors**.) This would travel as “Shays’ Rebellion.”

**NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT**





PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1808**



After studying medicine at St Thomas's Hospital, [Horace Hayman Wilson](#) went out to [India](#) as assistant-surgeon on the Bengal establishment of the British East India Company. His knowledge of metallurgy would cause the Company to assign him to the mint at Calcutta, and for a time there he would be associated with John Leyden.

**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.**



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1811**



Recognizing [Horace Hayman Wilson](#)'s strong interest in the ancient language and literature of [India](#), [Henry Thomas Colebrooke](#) recommended that he be appointed secretary to the Asiatic Society of Bengal.

**DO I HAVE YOUR ATTENTION? GOOD.**



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1813**



[Horace Hayman Wilson](#) prepared an English rhymed version of the Sanskrit text of a lyrical poem by [Kalidasa](#), *THE MÉGHA DÚTA*, OR, CLOUD MESSENGER: A POEM, IN THE SANSKRIT LANGUAGE BY KALIDASA, WITH TRANSL. IN ENGLISH VERSE (Calcutta, 1814).

**THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT**





PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1819**



Relying largely on native scholars, [Horace Hayman Wilson](#) prepared the 1st Sanskrit-English Dictionary.



**THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT**






PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1827**

 [Horace Hayman Wilson](#) published SELECT SPECIMENS OF THE THEATRE OF THE HINDUS, which contained a very full survey of the [Indian](#) drama, translations of 6 complete plays and short accounts of 23 others.

**SELECT SPECIMENS, I**

**SELECT SPECIMENS, II**

He also issued a HISTORICAL SKETCH OF THE FIRST BURMESE WAR, WITH DOCUMENTS, POLITICAL AND GEOGRAPHICAL.

**CHANGE IS ETERNITY, STASIS A FIGMENT**



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**HORACE HAYMAN WILSON**

**1828**



[Horace Hayman Wilson](#)'s MACKENZIE COLLECTION, a descriptive catalogue of the extensive collection of Oriental, especially [South Indian](#), manuscripts and antiquities made by Colonel Colin Mackenzie, then deposited partly in the India Office, London (now part of the Oriental and India Office Collections of the British Library) and partly at Madras (Chennai).



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1830**

 [Horace Hayman Wilson](#)'s A VIEW OF THE EXTERNAL COMMERCE OF BENGAL FROM 1813 TO 1828.

Rammohan Roy was helping establish the Church of the One God, *Brahma Samaj* or The Divine Society, in a house rented from Ram Kamal Bose at 48 Chitpore Road at Jorasanko in Calcutta, [India](#), to espouse a teaching of the *philosophia perennis* shared by all great religious traditions. There are two distinct accounts of the foundation of this group, which differ primarily in that in the one account the impetus for this foundation came from Indians, and in the other account the impetus for this foundation came from Brits.

The Wesleyan Methodist missionary [Robert Spence Hardy](#) returned from [Ceylon](#) to England.



**WHAT I'M WRITING IS TRUE BUT NEVER MIND  
YOU CAN ALWAYS LIE TO YOURSELF**



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

1831



[Horace Hayman Wilson](#) took the Boden Chair of Sanskrit at Oxford University and started the University's collection of Sanskrit manuscripts.

INDIA



PEOPLE OF A WEEK AND WALDEN:

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**1832**



March 6, Tuesday: [Horace Hayman Wilson](#) took out a column-length advertisement of himself on page 3 of The Times of London, recounting his accomplishments that qualified him to fill the newly founded Boden chair of Sanskrit at Oxford University (guess what, in this case the direct approach worked: they would select him).



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1835**



The Reverend [Robert Spence Hardy](#)'s 2d voyage from England to [Ceylon](#).

[Horace Hayman Wilson](#)'s SELECT SPECIMENS OF THE THEATER OF THE HINDUS (2d edition; 2 volumes, London: Parbury, Allen & Co.). These volumes would be in the personal library of [Henry Thoreau](#).

**SELECT SPECIMENS, I**


**SELECT SPECIMENS, II**



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1836**

 [Horace Hayman Wilson](#) was appointed librarian to the East India Company. He would simultaneously teach at the East India Company College.

TRAVELS IN THE HOLY LAND, AND OTHER PLACES MENTIONED IN THE SCRIPTURES; IN 1832-33. By [Rev. R. Spence Hardy](#) (New-York: Thomas George, Jr. Spruce Street; an 1835 monograph reprinted as a portion of Volume 5 of Jonathan Going's THE CHRISTIAN LIBRARY: A REPRINT OF POPULAR RELIGIOUS WORKS).


**TRAVELS IN THE HOLY LAND**



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1837**

 In Northern [India](#) a famine began, that would last through 1838.

[Horace Hayman Wilson](#) became the director (long-term) of the Royal Asiatic Society, of which he had been a founding member.



[Henry Thomas Colebrooke](#) published Īśvara Kṛṣṇa's *SANKHYA KARIKĀ* in a commented translation by [Horace Hayman Wilson](#),<sup>1</sup> and died.

### **THE SANKHYA KARIKĀ**

MISCELLANEOUS ESSAYS BY [H.T. COLEBROOK](#), which contained an essay "On the Vedas" as well as selections

1. [Henry Thoreau](#) would study Vedantic philosophy in this edition:

**A WEEK**: A Hindoo sage said, "As a dancer, having exhibited herself to the spectator, desists from the dance, so does Nature desist, having manifested herself to soul -. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

**PEOPLE OF A WEEK**

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**HENRY THOMAS COLEBROOK**

(He would bequeath this volume of his personal library to [Waldo Emerson](#).)

### **THE SANKHYA KARIKĀ**



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

from the *UPANISHADS*, was published in two volumes in London by W.H. Allen and Company.<sup>2</sup>

**WALDEN**: That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the fairest and most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness they would have performed something. The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

**NARCOLEPSY**

In Chapter 2 of **WALDEN**, "Where I Lived, And What I Lived For," there is a parable about the young person's discovery of who one truly is. The Van Doren Stern commented edition of **WALDEN** says that the source of this parable is "not yet identified," but R.K. Dhawan states categorically that it is part of the Vedantic philosophy contained in Īśvara Kṛṣṇa's *SĀṆKHYA KĀRIKĀ* as translated and commented by [Horace Hayman Wilson](#) and published in London by [Henry Thomas Colebrook](#), which volume contains the central doctrines of the ancient *Sāṅkhya* or "discriminative wisdom" system of Indian philosophy and is said to have originated with the sage *Kapila*, who passed his wisdom on to his pupil *Asuri* who in turn passed it on to *Panchashikha*. Eventually *Iswara Kṛṣṇa* condensed the teaching into the writing known as the *SĀṆKHYA KĀRIKĀ*. Thoreau was reading this book in January 1850 and a reference in his journal indicates that he was re-consulting it in May 1851:

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2. These two volumes by [Henry Thomas Colebrook](#) would become part of Henry David Thoreau's personal library.

**COLEBROOK'S ESSAYS, I**

**COLEBROOK'S ESSAYS, I**

(He would bequeath these volumes also to [Waldo Emerson](#).)



## PEOPLE OF A WEEK AND WALDEN:

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**WALDEN**: Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindoo book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindoo philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be *Brahme*." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that *is* which *appears* to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them.

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## PEOPLE OF A WEEK AND WALDEN:

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**1839**

Professor [Joseph-Héliodore-Sagesse-Vertu Garcin de Tassy](#)'s major work *TARIKH-E-ADABIYAT-E-HINDIVI WA HINDUSTANI*. The initial volume of his *HISTOIRE DE LA LITTÉRATURE HINDOUI ET HINDOUSTANI* was published at Paris under the auspices of the Oriental Translation Committee of Great Britain and Ireland and dedicated *A SA MAJESTÉ LA REINE DE LA GRANDE-BRETAGNE*. From this [Henry Thoreau](#) would on September 11, 1849 extract snippets pertaining to [Kabîr](#) and to [Mîr Camar uddîn Mast](#):



**M. GARCIN DE TASSY, I**

*On prétend que les vers de Kabîr ont quatre sens différents: l'illusion (mâyâ), l'esprit (âtâmâ), l'intellect (man), et la doctrine exotérique des Védas.*

**WALDEN**: Why level downward to our dullest perception always, and praise that as common sense? The commonest sense is the sense of men asleep, which they express by snoring. Sometimes we are inclined to class those who are once-and-a-half witted with the half-witted, because we appreciate only a third part of their wit. Some would find fault with the morning-red, if they ever got up early enough. "They pretend," as I hear, "that the verses of Kabîr have four different senses; illusion, spirit, intellect, and the exoteric doctrine of the Vedas;" but in this part of the world it is considered a ground for complaint if a man's writings admit of more than one interpretation. While England endeavors to cure the potato-rot, will not any endeavor to cure the brain-rot, which prevails so much more widely and fatally?

**PEOPLE OF  
WALDEN**

**KABÎR**

The source which reported this "pretending" (exegeting?) was cited in a footnote of the *HISTOIRE DE LA LITTÉRATURE HINDOUI ET HINDOUSTANI* as [Horace Hayman Wilson](#)'s *ASIATIC RESEARCHES*, Volume XVI, page 62.



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

Thoreau also would render [Mîr Camar uddîn Mast](#)'s

*Etant assis, parcourir la région du monde spirituel: j'ai eu cet avantage dans les livres. Être enviré par une seule coupe de vin: j'ai éprouvé ce plaisir lorsque j'ai bu la liqueur des doctrines ésotériques.*

as:

**WALDEN**: My residence was more favorable, not only to thought, but to serious reading, than a university; and though I was beyond the range of the ordinary circulating library, I had more than ever come within the influence of those books which circulate round the world, whose sentences were first written on bark, and are now merely copied from time to time on to linen paper. Says the poet Mîr Camar Uddîn Mast, "Being seated to run through the region of the spiritual world; I have had this advantage in books. To be intoxicated by a single glass of wine; I have experienced this pleasure when I have drunk the liquor of the esoteric doctrines." I kept Homer's Iliad on my table through the summer, though I looked at his page only now and then. Incessant labor with my hands, at first, for I had my house to finish and my beans to hoe at the same time, made more study impossible. Yet I sustained myself by the prospect of such reading in future. I read one or two shallow books of travel in the intervals of my work, till that employment made me ashamed of myself, and I asked where it was then that **I** lived.

PEOPLE OF  
WALDEN

MÎR CAMAR UDDÎN MAST

HOMER



## PEOPLE OF A WEEK AND WALDEN:

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The full selection on Mîr Camar uddîn Mast from which Thoreau was here extracting, on pages 331-2 of Volume I of this *HISTOIRE DE LA LITTÉRATURE HINDOUI ET HINDOUSTANI*,<sup>3</sup> reads as follows:

Mîr Camar uddîn Mast<sup>1</sup>, de Delhi, descendait par sa mère du saïyid Jalâl Bukhârî Mîr. Il retira des avantages littéraires de la société de Mîr Nûr uddîn Nawed et de Mîr Schams uddîn Faquîr, et fut initié par eux aux difficultés de la versification. Il fut un des disciples du spiritualiste le maulawî Fakhr uddîn, et se dévoua à la vie spirituelle, en sorte que Bénî Narâyan le nomme faquîr. Il a écrit beaucoup de vers hindoustani et persans; il avait une grande célérité de conception; il s'énonçait avec esprit et pureté de langage. En 1196 de l'hérige (1781-1782), il était attaché à l'honorable M. Jones.<sup>2</sup> Il était très-enclin à l'amour, et faisait beaucoup attention à la beauté. Alî Ibrâhîm cite deux pages et demie de ses vers hindoustani, et Bénî Narâyan, un gazal mystique qui me paraît très-geau dans l'original. Je joins ici la traduction de quelques hémistiches de ce poème:

*Aujourd'hui j'ai vu en songe ma bien-aimée; j'ai vu la lumière de Dieu sous le voile. Moi qui suis néant, m'unir à son essence: j'ai vu ce spectacle pareil à celui de la bulle d'eau qui se perd dans l'Océan.....*

*Étant assis, parcourir la région du monde spirituel: j'ai eu cet avantage dans les livres. Être enivré par une seule coup de vin: j'ai éprouvé ce plaisir lorsque j'ai bu la liqueur des doctrines ésotériques.*

J'ignore si ce poète est le même dont parle Mushafî, et qu'il donne comme disciple de Mîr Amânî Açad, et comme un des habitués de ses réunions littéraires.

1. *mst* [these characters are printed from right to left in Farsi script] *ivre*.
2. Probablement le célèbre Sir W. Jones.

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3. Be aware that when the 2d edition of this work by M. Garcin de-Tassy would appear in 1847, the text as "revue, corrigée, et considérablement augmentée" would be not at all similar to the above.



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**1840**

[James Robert Ballantyne](#)'s HINDUSTANI SELECTIONS IN THE NASKHI AND DEVANAGURI CHARACTER (Edinburgh), and HINDUSTANI LETTERS, LITHOGRAPHED IN THE NUSKH-TU'LEEK AND SHIKUSTU-AMEZ CHARACTER, WITH TRANSLATIONS (London and Edinburgh).

THE LAWS OF *MENU*, OR THE *VISHNU PURANA* was published in London in a translation into English<sup>4</sup> by [Horace Hayman Wilson](#). [Henry Thoreau](#) would check this out of the Harvard Library during January/February 1850, and would learn much of value from it:

**WALDEN:** There too, as every where, I sometimes expected the Visitor who never comes. The Vishnu Purana says, "The householder is to remain at eventide in his court-yard as long as it takes to milk a cow, or longer if he pleases, to await the arrival of a guest." I often performed this duty of hospitality, waited long enough to milk a whole herd of cows, but did not see the man approaching from the town.

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4. Consult the new edition of this, published with new introductions by Michael Franklin by the University of Wales at Aberystwyth in November 2001:



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(Additional references in [WALDEN; OR, LIFE IN THE WOODS](#) are on following screens.)

**WALDEN:** The whole ground of human life seems to some to have been gone over by their predecessors, both the heights and the valleys, and all things to have been cared for. 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." Hippocrates has even left directions how we should cut our nails; that is, even with the ends of the fingers, neither shorter nor longer. Undoubtedly the very tedium and ennui which presume to have exhausted the variety and the joys of life are as old as Adam. But man's capacities have never been measured; nor are we to judge of what he can do by any precedents, so little has been tried. Whatever have been thy failures hitherto, "be not afflicted, my child, for who shall assign to thee what thou hast left undone?"

PEOPLE OF  
WALDEN



HORACE HAYMAN WILSON

SOLON OF ATHENS

HIPPOCRATES

JOHN EVELYN



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

WALDEN: The other day I picked up the lower jaw of a hog, with white and sound teeth and tusks, which suggested that there was an animal health and vigor distinct from the spiritual. This creature succeeded by other means than temperance and purity. "That in which men differ from brute beasts," says Mencius, "is a thing very inconsiderable; the common herd lose it very soon; superior men preserve it carefully." Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go to seek him forthwith. "A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God." Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion. The generative energy, which, when we are loose, dissipates and makes us unclean, when we are continent invigorates and inspires us. Chastity is the flowering of man; and what are called Genius, Heroism, Holiness, and the like, are but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established. Perhaps there is none but has cause for shame on account of the inferior and brutish nature to which he is allied. I fear that we are such gods or demigods only as fauns and satyrs, the divine allied to beasts, the creatures of appetite, and that, to some extent, our very life is our disgrace.-

"How happy's he who hath due place assigned  
To his beasts and disforested his mind!

\* \* \*

Can use his horse, goat, wolf, and ev'ry beast,  
And is not ass himself to all the rest!  
Else man not only is the herd of swine,  
But he's those devils too which did incline  
Them to a headlong rage, and made them worse."

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumor which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, one who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. If you would avoid uncleanness, and all the sins, work earnestly, thought it be at cleaning a stable. Nature is hard to be overcome, but she must be overcome. What avails it that you are Christian, if you are not purer than the heathen, if you deny yourself no more, if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors, though it be



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I hesitate to say these things, but it is not because of the subject, -I care not how obscene my *words* are,- but because I cannot speak of them without betraying my impurity. We discourse freely without shame of one form of sensuality, and are silent about another. We are so degraded that we cannot speak simply of the necessary functions of human nature. In earlier ages, in some countries, every function was reverently spoken of and regulated by law. Nothing was too trivial for the Hindoo lawgiver, however offensive it may be to modern taste. He teaches how to eat, drink, cohabit, void excrement and urine, and the like, elevating what is mean, and does not falsely excuse himself by calling these things trifles.



PEOPLE OF A WEEK AND WALDEN:

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1844

From this year into 1848, in continuation of James Mill's 1818 THE HISTORY OF BRITISH INDIA, [Horace Hayman Wilson](#) would be preparing a HISTORY OF BRITISH [INDIA](#) FROM 1805 TO 1835.



[Monier Williams](#) graduated from [University College, Oxford](#) and began to teach Asian languages at the East India Company College.



## PEOPLE OF A WEEK AND WALDEN:

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**1849**

Fall: [Henry Thoreau](#) made extracts in his Literary Note-Book from [James Elliot Cabot](#)'s "The Philosophy of the Ancient Hindoos"

### **JAMES ELLOT CABOT**

in the 4th issue of Cabot's and the Reverend [Theodore Parker](#)'s [Massachusetts Quarterly Review](#) and thus brought his careful attention to the *BHAGAVAD-GÍTÁ*, the *SÁNKHYA KÁRIKÁ*, and the *VISHNU PURÁNA*. In quoting

### **THE SÁNKHYA KÁRIKÁ**

primarily from the [Horace Hayman Wilson](#) translation of THE *VISHNU PURÁNA* (London: Oriental Translation Fund, 1840), the [Henry Thomas Colebrooke](#) translation, edited by [Horace Hayman Wilson](#), of the *SÁNKHYA KÁRIKÁ* (Oxford: Oriental Translation Fund, 1837), the [Charles Wilkins](#) translation of the THE *BHAGVAT-GEETA* OR DIALOGUES OF *KREESHNA* AND *ARJOON...* (London: Nourse, 1785), and [Henry Thomas Colebrook](#)'s

### **BHAGVAT-GEETA**

MISCELLANEOUS ESSAYS in two volumes (London, 1837), Cabot was presented Hindus as Idealists — as Eastern [Immanuel Kant](#)-wannabees or, more accurately, Johann Gottlieb Fichte-imitators.

*VISHNU PURÁNA*: "As long as man lives he is immersed in manifold afflictions, like the seed of the cotton amidst its down."

*VISHNU PURÁNA*: "Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the dust of imagination."

*VISHNU PURÁNA*: "I am neither going nor coming; nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I."

*VISHNU PURÁNA*: "The story of Prahláda who became as one with Vishnu, by meditating upon him."

*VISHNU PURÁNA*: "Liberation, which is the object to be affected, being accomplished, discriminative knowledge ceases. When endowed with the apprehension of the nature of the object of inquiry, then there is no difference between it and supreme spirit; difference is the consequence of the absence of true knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed, finally and for ever, who shall ever make that distinction between them which does not exist?"

*VISHNU PURÁNA*: "That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness: all other knowledge is only the cleverness of an artist."

*SÁNKHYA KÁRIKÁ*: "As a dancer, having exhibited herself to the spectator, desists from the dance, so does nature desist, having



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

manifested herself to soul. Generous Nature, endued with qualities, does by manifest means accomplish, without benefit (to herself) the wish of ungrateful soul, devoid as he is of qualities. Nothing, in my opinion, is more gentle than Nature; once aware of having been seen, she does not again expose herself to the gaze of soul."

*SĀNKHYA KĀRIKĀ*: "By attainment of perfect knowledge, virtue and the rest become causeless; yet soul remains awhile invested with body, as the potter's wheel continues whirling from the effects of the impulse previously given to it."

INDIA



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1850**

January 28, Monday: [Henry Thoreau](#) checked out, from [Harvard Library](#), [Horace Hayman Wilson](#)'s translation from Sanskrit into English of *THE LAWS OF MENU, OR THE VISHNU PURANA* (London, 1840), and his translation of Iswara Krsna's *THE SANKHYA KARIKÁ; OR, MEMORIAL VERSES ON THE SANKHYA PHILOSOPHY*, as published with commentary by [Henry Thomas Colebrooke](#), the 9th volume of *THE WORKS OF SIR WILLIAM JONES. WITH THE LIFE OF THE AUTHOR, BY LORD TEIGNMOUTH. IN THIRTEEN VOLUMES* (London: Printed for J. Stockdale, Piccadiley; and John Walker, Paternoster-Row, 1807),

### **SACONTALÁ; OR ...**

from which he would copy into his 1st Commonplace Book, and the *BHASHYA* OR COMMENTARY OF *GAURAPADA*, as translated from the Sanskrit and commented upon by [Horace Hayman Wilson](#).



### **COMMENTARY OF GAURAPADA**

This volume had been prepared by the Oriental Translation Fund at Oxford in 1837, and here is what Thoreau abstracted:

I

"The inquiry is into the means of precluding the three sorts of pain; [for pain is embarrassment: nor is the inquiry superfluous because obvious means of alleviation exist, for absolute and final relief is not thereby accomplished.]" which constitute the pain of life. For life is on the whole according to all philosophers an evil— The inquiry then is after a righteous mode of suicide

II

"The revealed mode is like the temporal one, ineffectual," — because it prescribes only acts — but "recurrence is the result



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

of that immunity which is attainable by acts" "The consequences of acts are not eternal." The true mode consists in a certain "discriminative knowledge" – not a doing but a knowing – doing is partial and one sided knowing as universal & central. What you see you are, but what you do without seeing helps you not Gaurapada says "as that which is irrational appears as if it was rational, it must have a guide and superintendent, which is soul." There is an interval between my brain and heart & me. How inconsiderate for a man to keep a dog who already keeps a body– Yet some men will have a horse & car also to look after – and their bodies are neglected.

Now, here is the source material from which Thoreau had abstracted the above, on pages 13-26 passim:

"The revealed mode is like the temporal one, ineffectual, for it is impure; and it is defective in some respects, as well as excessive in others. A method different from both is preferable, consisting in a discriminative knowledge of perceptible principles, and of the imperceptible one, and of the thinking soul.... What is that revealed mode, and whence is it (ineffectual)? It is impure, defective in some respects, and excessive in others.... It is impure from (enjoining) animal sacrifices.... Excess is also one of its properties, and pain is produced by observing the superior advantages of others.... ...the original aphorism of KAPILA affirms of these two modes, the temporal and revealed, that there 'is no difference between them,' and that 'escape from pain is not the consequence of the latter,' because recurrence is nevertheless the result of that immunity which is attainable by arts (of devotion),' as 'the consequences of acts are not eternal.' This discriminative wisdom is the accurate discrimination of those principles into which all that exists is distributed by the Sánkhya philosophy.... The object of the S. Káriká is to define and explain these three things, the correct knowledge of which is of itself release from worldly bondage, and exemption from exposure to human ills, by the final separation of soul from body. Nature and soul are not objects of sense, and are to be known only by reasoning from analogy. For as the predicates Mahat and the rest have the three qualities; and as that which is irrational appears as if it was rational, it must have a guide and superintendent, which is soul. That which is perceptible is known by perception; but that which is imperceptible, and which is not to be inferred from analogy, must be learnt from revelation, as, INDRA, the king of the gods; the northern Kurus; the nymphs of heaven: these depend upon sacred authority."



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

This was what [Harvard College](#) looked like during the 1850s:





PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1851**

May: In his journal, [Henry Thoreau](#) quoted from the *BHĀSHYA* OR COMMENTARY OF *GAURAPĀDA*, as translated from the Sanskrit and commented upon by [Horace Hayman Wilson](#). (He had found this in a volume he had checked out from [Harvard Library](#), that had been prepared by the Oriental Translation Fund at Oxford in 1837.)

**COMMENTARY OF *GAURAPĀDA***



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1854**

October 25, Wednesday: [Henry Thoreau](#) checked out, again, from [Harvard Library](#), the [Horace Hayman Wilson](#) translation from Sanskrit into English of *THE LAWS OF MENU, OR THE VISHNU PURANA* (London, 1840).

Back in Concord, he went on the Assabet River.

The 7th Earl of Cardigan, Major General James Thomas Brudenell, led a charge across the face of batteries of cannons near Balaclava in the Crimea, left two out of three of the soldiers in his Light Cavalry Brigade lying on the ground, and became a popular hero in Britain. The result was the cardigan sweater and “Charge of the Light Brigade” by Alfred, Lord Tennyson.





## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1855**

[James Robert Ballantyne](#)'s A DISCOURSE ON TRANSLATION, WITH REFERENCE TO THE EDUCATIONAL DESPATCH OF THE HON. COURT OF DIRECTORS, 19 JULY 1854 (Mirzapore).

The Reverend Professor [Henry Hart Milman](#)'s HISTORY OF LATIN CHRISTIANITY.

[Joseph-Héliodore-Sagesse-Vertu Garcin de Tassy](#)'s *LES AUTEURS HINDOUSTANIS ET LEURS OUVRAGES*.

[John Cockburn Thomson](#) produced, while in Paris, France, as an undergraduate student of Sanskrit at the age of 21 under [Horace Hayman Wilson](#) (MA, FRS, Boden Professor of Sanskrit in the University of Oxford), *THE BHAGAVAD-GĪTĀ; OR, A DISCOURSE BETWEEN KRĪSHṆA AND ARJUNA ON DIVINE MATTERS. A SANSKRIT PHILOSOPHICAL POEM: TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND OTHER MATTER: BY J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE; AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY. HERTFORD: Printed and Published by Stephen Austin, Fore Street, Bookseller to the East India College. MDCCCLV* (Thomson would then collaborate on other unrelated projects having to do with the honors and standing of the British nobility, under the pen name "Philip Wharton").

### **J. COCKBURN THOMSON**

[Henry Thoreau](#) would have a copy of this volume in his personal library, but when he would comment passim on the *MAHĀBHĀRATA* in his journal after June 20, 1846, and on June 26, 1852, it would be on the basis of the earlier translation into English by the Reverend Professor [Henry Hart Milman](#) that was also in his library,

### **NALA AND DAMAYANTI**

and the earlier translation into English by [Charles Wilkins](#) that was in the Harvard Library, and on the

### ***BHAGVAT-GEETA***

earlier translation into French by Simon-Alexandre Langlois (1788-1854) that was in the Harvard Library. Various remarks about his readings of the *MAHĀBHĀRATA* are to be found in his [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#).

November 30, Friday: By this point [Henry Thoreau](#) had installed wheels on his boat, as his and his brother's boat *Musketaquid* had likewise had wheels. Therefore he would not have to borrow a wheelbarrow in order to get his boat up out of the river ice that winter. Thoreau received Thomas Cholmondeley's<sup>5</sup> gift of treatises on [India](#). This shipment included works in Sanskrit which Thoreau could not read but also included the following works in accessible English, French, German, and Latin:

- [John Cockburn Thomson](#)'s very recently published new translation of *THE BHAGAVAD-GĪTĀ; OR, A DISCOURSE BETWEEN KRĪSHṆA AND ARJUNA ON DIVINE MATTERS. A SANSKRIT PHILOSOPHICAL POEM: TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SANSKRIT PHILOSOPHY, AND*

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5. Did he spell the name "Chomondeley" in his journal?



## PEOPLE OF A WEEK AND WALDEN:



## HORACE HAYMAN WILSON

OTHER MATTER: BY [J. COCKBURN THOMSON](#), MEMBER OF THE ASIATIC SOCIETY OF FRANCE; AND OF THE ANTIQUARIAN SOCIETY OF NORMANDY. HERTFORD: PRINTED AND PUBLISHED BY STEPHEN AUSTIN, FORE STREET, BOOKSELLER TO THE EAST INDIA COLLEGE. MDCCCLV (this is one of the volumes that Thoreau would bequeath to Bronson Alcott that he would bequeath to [Franklin Benjamin Sanborn](#))

### J. COCKBURN THOMSON

- [Horace Hayman Wilson](#)'s translation of the *RIG-VEDA SAMHITA*
- [Horace Hayman Wilson](#)'s SELECT SPECIMENS OF THE THEATRE OF THE *HINDOOS*
- Īśvara Kṛṣṇa's THE [SĀṆKHYA KĀRIKĀ](#), OR, MEMORIAL VERSES ON THE *SĀṆKHYA* PHILOSOPHY, BY ISWARA KRISHNA in a commented translation by [Horace Hayman Wilson](#)'s published by [Henry Thomas Colebrooke](#) (or would Thoreau have accessed the H.T. Colebrook translation of 1837?)

### THE SĀṆKHYA KĀRIKĀ

- [Henry Thomas Colebrooke](#)'s edition of [Horace Hayman Wilson](#)'s translation of the THE LAWS OF *MENU*, OR THE *VIŠHNU PURĀNA*: A SYSTEM OF HINDU MYTHOLOGY AND TRADITION. (He had quoted the "All intelligences awake with the morning" of this edition of the *VIŠHNU PURĀNA* in [WALDEN](#) as "The Vedas say" , and from this he had obtained his own "Morning is when I am awake and there is dawn in me" )
- Houghton's INSTITUTES OF *MENU*
- [Henry Thomas Colebrooke](#)'s TREATISE ON THE HINDU LAW OF INHERITANCE
- a translation of the *MANDUKYA UPANISHAD*
- [James Robert Ballantyne](#)'s translation of THE APHORISMS OF THE *MĪMĀNSĀ* PHILOSOPHY BY [JAIMINI](#). WITH EXTRACTS FROM THE COMMENTARIES. IN *SANSKRIT* AND ENGLISH. PRINTED FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT., N.W.P. (Allahabad: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Supt.* 1851)

### APHORISMS OF MĪMĀNSĀ

- Gautama, called Aksapāda. THE APHORISMS OF THE *NYĀNA* PHILOSOPHY, BY [GAUTAMA](#), WITH ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY BY [VIŠWANĀTHA](#). IN *SANSKRIT* AND ENGLISH. PRINTED, FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT. N.W.P. (ALLAHABAD: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Superintendent.* 1850)

### APHORISMS IN SANSKRIT

- the Reverend Professor [Henry Hart Milman](#)'s translation of *NALA* AND *DAMYANTI*

### NALA AND DAMAYANTI



PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

- John Stuart Mill's HISTORY OF BRITISH INDIA
- Monier Williams's retranslation of [Kalidasa](#)'s *SAKUNTALA*, OR THE FATAL RING
- a number of volumes of history and criticism of Indian literature



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**1856**


January 24, Thursday: [Henry Thoreau](#) wrote in his journal:



January 24: A journal is a record of experiences and growth, not a preserve of things well done or said. I am occasionally reminded of a statement which I have made in conversation and immediately forgotten, which would read much better than what I put in my journal. It is a ripe, dry fruit of long-past experience which falls from me easily, without giving pain or pleasure. The charm of the journal must consist in a certain greenness, though freshness, and not in maturity. Here I cannot afford to be remembering what I said or did, my scurf cast off, but what I am and aspire to become.

Reading the hymns of the Rig Veda, translated by Wilson,<sup>6</sup> which consist in a great measure of simple epithets addressed to the firmament, or the dawn, or the winds, which mean more or less as the reader is more or less alert and imaginative, and seeing how widely the various translators have differed, they regarding not the poetry, but the history and philology, dealing with very concise Sanscrit, which must almost always be amplified to be understood, I am sometimes inclined to doubt if the translator has not made something out of nothing, — whether a real idea or sentiment has been thus transmitted to us from so primitive a period. I doubt if learned Germans might not thus edit pebbles from the seashore into hymns of the Rig Veda, and translators translate them accordingly, extracting the meaning which the sea has imparted to them in very primitive times. While the commentators and translators are disputing about the meaning of this word or that, I hear only the resounding of the ancient sea and put into it all the meaning I am possessed of, the deepest murmurs I can recall, for I do not the least care where I get my ideas, or what suggests them.

**WILSON**

I knew that a crow [**American Crow**,  *Corvus brachyrhynchos*] had that day plucked the cedar berries and barberries by Flint's Pond and then flapped silently through the trackless air to Walden, where it dined on fisherman's bait, though there was no living creature to tell me.

Holbrook's elm measured to-day 11 feet 4 inches in circumference at six feet from ground, the size of one of the branches of the Davis elm (call it the Lee elm, for a Lee formerly lived there). Cheney's largest in front of Mr. Frost's, 12 feet 4 inches, at six feet; 16 feet 6 inches, at one foot. The great elm opposite Keyes's land, near by (call it the Jones elm): 17 feet 6 inches, at two behind and one plus before; 15 feet 10 inches, at four; 15 feet 5 inches, at six; 16 feet at seven and a half, or spike on west side. At the smallest place between the ground and branches, this is a little bigger than the Davis elm, but it is not so big at or near the ground, nor is it so high to the branching, — about twelve feet, — nor are the branches so big, but it is much sounder, and its top broader, fuller, and handsomer. This has an uncommonly straight-sided and solid-looking trunk, measuring only two feet less at six feet from the ground than at two.

P. M. — Up Assabet.

Even the patches of shining snow-crust between those of dry white surface snow are slightly blue, like ice and water.

You may walk anywhere on the river now. Even the open space against Merrick's, below the Rock, has been closed again, and there is only six feet of water there now. I walk with a peculiar sense of freedom over the snow-covered ice, not fearing that I shall break through. I have not been able to find any tracks of muskrats this winter. I suspect that they very rarely venture out in winter with their wet coats.

I see squirrel-tracks about the hemlocks.



6. [Thoreau](#) had in his personal library the two volumes of [Horace Hayman Wilson](#)'s SELECT SPECIMENS OF THE THEATER OF THE HINDUS (London: Parbury, Allen & Co., 1835).

**SELECT SPECIMENS, I**

**SELECT SPECIMENS, II**



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

They are much like rabbits, only the toes are very distinct. From this they pass into a semicircular figure sometimes. Some of the first are six inches from outside to outside lengthwise, with one to two feet of interval.



Are these the gray or red?

A great many hemlock cones have fallen on the snow and rolled down the hill.

Higher up, against the Wheeler Swamp, I see where many squirrels - perhaps red, for the tracks appear smaller - have fed on the alder cones on the twigs which are low or frozen into the ice, stripping them to the core just as they do the pine cones.

Here are the tracks of a crow, like those of the 22d, with a long hind toe, nearly two inches. The two feet are also nearly two inches apart. I see where the bird alighted, descending with an impetus and breaking through the slight crust, planting its feet side by side.

How different this partridge-track, with its slight hind toe, open and wide-spread toes on each side, both feet forming one straight line, exactly thus:—



(Five inches from centre to centre.) The middle toe alternately curved to the right and to the left, and what is apparently the outer toe in each case shorter than the inner one.

I see under a great many trees, black willow and swamp white oak, the bark scattered over the snow, some pieces six inches long, and above see the hole which a woodpecker has bored.

The snow is so deep along the sides of the river that I can now look into nests which I could hardly reach in the summer. I can hardly believe them the same. They have only an ice egg in them now. Thus we go about, raised, generally speaking, more than a foot above the summer level. So much higher do we carry our heads in the winter. What a great odds such a little difference makes! When the snow raises us one foot higher than we have been accustomed to walk, we are surprised at our elevation! So we soar.

I do not find a foot of open water, even, on this North Branch, as far as I go, i.e. to J. Hosmer's lot. The river has been frozen unusually long and solidly. They have been sledding wood along the river for a quarter of a mile in front of Merriam's and past the mouth of Sam Barrett's Brook, where it is bare of snow, - hard, glare ice on which there is scarcely a trace of the sled or oxen. They have sledded home a large oak which was cut down on the bank. Yet this is one of the rockiest and swiftest parts of the stream. Where I have so often stemmed the swift current, dodging the rocks, with my paddle, there the heavy, slowpaced oxen, with their ponderous squeaking load, have plodded, while the teamster walked musing beside it.

That Wheeler swamp is a great place for squirrels. I observe many of their tracks along the riverside there. The nests are of leaves, and apparently of the gray species.

There is much of the water milkweed on the little island just above Dove Rock. It rises above the deep snow there.

It is remarkable how much the river has been tracked by dogs the week past, not accompanied by their masters. They hunt, perchance, in the night more than is supposed, for I very rarely see one alone by day.

The river is pretty low and has fallen within a month, for there has been no thaw. The ice has broken and settled around the rocks, which look as if they had burst up through it. Some maple limbs which were early frozen in have been broken and stripped down by this irresistible weight.

You see where the big dogs have slipped on one or two feet in their haste, sinking to the ice, but, having two more feet, it did not delay them.

I walk along the sides of the stream, admiring the rich mulberry catkins of the alders, which look almost edible. They attract us because they have so much of spring in them. The elder red osiers, too, along the riverside in front of Merriam's on Wheeler's side.

I have seen many a collection of stately elms which better deserved to be represented at the General Court than the manikins beneath, — than the barroom and victualling cellar and groceries they overshadowed. When I see their magnificent domes, miles away in the horizon, over intervening valleys and forests, they suggest a village, a community, there. But, after all, it is a secondary consideration whether there are human dwellings beneath them; these may have long since passed away. I find that into my idea of the village has entered more of the elm than of the human being. They are worth many a political borough. They constitute a borough. The poor human representative of his party fell out from beneath their shade will not suggest a tithe of the dignity, the true nobleness and comprehensiveness of view, the sturdiness and independence, and the serene beneficence that they do. They look from township to township. A fragment of their bark is worth the backs of all the politicians in the union. They are free-sailers in their own broad sense. They send their roots north and south and east and west into many a conservative's Kansas and Carolina, who does not suspect such underground railroads, - they

DOG



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

improve the subsoil he has never disturbed, -- and many times their length, if the support of their principles requires it. They battle with the tempests of a century. See what scars they bear, what limbs they lost before we were born! Yet they never adjourn; they steadily vote for their principles, and send their roots further and wider from the same centre. They die at their posts, and they leave a tough butt for the choppers to exercise themselves about, and a stump which serves for their monument. They attend no caucus, they make no compromise, they use no policy. Their one principle is growth. They combine a true radicalism with a true conservatism. Their radicalism is not cutting away of roots, but an infinite multiplication and extension of them under all surrounding institutions. They take a firmer hold on the earth that they may rise higher into the heavens. Their conservative heartwood, in which no sap longer flows, does not impoverish their growth, but is a firm column to support it; and when their expanding trunks no longer require it, it utterly decays. Their conservatism is a dead but solid heart-wood, which is the pivot and firm column of support to all this growth, appropriating nothing to itself, but forever by its support assisting to extend the area of their radicalism. Half a century after they are dead at the core, they are preserved by radical reforms. They do not, like men, from radicals turn conservative. Their conservative part dies out first; their radical and growing part survives. They acquire new States and Territories, while the old dominions decay, and become the habitation of bears and owls and coons.



## PEOPLE OF A WEEK AND WALDEN:

## HORACE HAYMAN WILSON

1860

[James Robert Ballantyne](#) assisted in the preparation of a translation of the first three chapters of *GENESIS* into Sanskrit, with a commentary, under the title THE BIBLE FOR THE PANDITS.

When the [Reverend Charles Henry Appleton Dall](#) founded in Calcutta a “School of Useful Arts,” in its initial year it had only 7 students (a year later there would be nearly 300, and the Reverend would come also to manage the Rover’s School for Poor Boys, the American [Unitarian](#) Association’s Hindu Girl’s School, and the Hayward School for Girls). During this decade he would be affiliating himself closely with a new leader of the Brahma Samaj in Calcutta, [Keshub Chandra Sen](#), a person influenced by the writings of the Reverends William Ellery Channing and Theodore Parker.

At about this point Professor [Horace Hayman Wilson](#)’s Boden Chair of Sanskrit at Oxford University was inherited by [Monier Williams](#).

INDIA

May 8, Tuesday: [Horace Hayman Wilson](#) died in London.

In retaliation for the Williams Station massacre of five white rapists, an “army” of miners assembled and was dissolved. A more select group of 105 volunteers then made the trek through Paiute country toward the Pyramid Lake. How dare these people object to being raped?



May 8. A cloudy day.

The small pewee, how long. The night-warbler’s note. River four and seven eighths inches below summer level. Stone-heaps, how long?

I see a woodchuck in the middle of the field at Assabet Bath. He is a [indecipherable word] heavy fellow with a black tip to his tail, poking about almost on his belly, — where there is but little greenness yet, — with a great heavy head. He is very wary, every minute pausing and raising his head, and sometimes sitting erect and looking around. He is evidently nibbling some green thing, maybe clover. He runs at last, with an undulating motion, jerking his lumbering body along, and then stops when near a hole. But on the whole he runs and stops and looks round very much like a cat in the fields.

The cinquefoil is closed in a cloudy day, and when the sun shines it is turned toward it.

The simple *peep peep* of the peewee, as it flies away from the shore before me, sounds hollow and rather mournful, reminding me of the seashore and its wrecks, and when I smell the fresh odor of our marshes the resemblance is increased.

How the marsh hawk circles or skims low, round and round over a particular place in a meadow, where, perhaps, it has seen a frog, screaming once or twice, and then alights on a fence-post! How it crosses the causeway between the willows, at a gap in them with which it is familiar, as a hen knows a hole in a fence! I lately saw one flying over the road near our house.

I see a gray squirrel ascend the dead aspen at the rock, and enter a hole some eighteen feet up it. Just below this, a crack is stuffed with leaves which project. Probably it has a nest within and has filled up this crack.

Now that the river is so low, the bared bank, often within the button-bushes, is seen to be covered with that fine, short, always green *Eleocharis acicularis* (?).

C. has seen a brown thrasher and a republican swallow to-day.

CAT



## PEOPLE OF A WEEK AND WALDEN:

## HORACE HAYMAN WILSON

1862

The Reverend [Robert Spence Hardy](#) sailed for [Ceylon](#) a 3d time, as a Wesleyan missionary.

The [Reverend Charles Henry Appleton Dall](#) returned from Calcutta to America and visited his wife [Caroline Wells Healey Dall](#), 17-year-old son William Healey Dall, and 13-year-old daughter Sarah Keene Healey Dall (during his 31-year ministry in [India](#) he would be visiting them but 5 times, which is to say, approximately every 5th or 6th year).

[James Robert Ballantyne](#)'s FIRST LESSONS IN SANSKRIT GRAMMAR, TOGETHER WITH AN INTRODUCTION TO THE HITOPADÉSA, 2d edition.

At the end of the journal entries for this year, [Waldo Emerson](#) listed his recent readings in Oriental materials: "Iamblichus; Sakootala, or The Lost Ring, (by [Kalidasa](#)); Hafiz." "Nala and Damayanti; 'Books bequeathed to me by [H.D. Thoreau](#)'; Abd el Kader."

Here is a more elaborate record of the books out of [Thoreau](#)'s personal library that [Emerson](#) mentions (above) as having been bequeathed to him:

- THE LAWS OF MENU, OR THE *VISHNU PURĀNA*: A SYSTEM OF HINDU MYTHOLOGY AND TRADITION, translated by [Horace Hayman Wilson](#)
- SELECT SPECIMENS OF THE THEATRE OF THE *HINDOOS*, translated by [Horace Hayman Wilson](#)
- *RIG-VEDA SANHITA*; First *ASHTAKA*; Second *ASHTAKA*; translated by [Horace Hayman Wilson](#)
- Īśvara Kṛṣṇa's THE *SĀṆKHYA KĀRIKĀ*; OR, MEMORIAL VERSES ON THE *SĀṆKHYA* PHILOSOPHY, translated by [Henry Thomas Colebrooke](#)

### THE *SĀṆKHYA KĀRIKĀ*

and the *BHĀŚHYA* OR COMMENTARY OF *GAURAPĀDA*, translated by [Horace Hayman Wilson](#)

### COMMENTARY OF *GAURAPĀDA*

- *LE LOTUS DE LA BONNE LOI*, TRADUIT DU SANSKRIT, ACCOMPAGNÉ D'UN COMMENTAIRE ET DE VINGT ET UN MÉMOIRES RELATIFS AU BUDDHISME, PAR [M. E. BURNOUF](#) (Paris: Imprimerie nationale, 1852)

### LE LOTUS DE LA BONNE LOI

- *LA BHĀGAVATA PURĀNA*, OU HISTOIRE POÉTIQUE DE KRICHNA, translated by [Eugène Burnouf](#) and published in three volumes at Paris between 1840 and 1844

### LA BHĀGAVATA PURĀNA, I

### LA BHĀGAVATA PURĀNA, II

### LA BHĀGAVATA PURĀNA, III

- INSTITUTES OF *MENU*, translated by [Sir William Jones](#)



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

- TWO TREATISES ON THE HINDU LAW OF INHERITANCE [Comprising the Translation of the Dáyabhága of Jímútavāhana and that of the section of the Mitáksharáj by Vijñāneśvara on Inheritance]. TRANSLATED BY [H.T. COLEBROOKE](#), ESQUIRE

### HINDU INHERITANCE

- Volume XV of the *BIBLIOTHECA INDICA*, translated by E. Roer; Upanishad
- [Henry Thomas Colebrooke](#). MISCELLANEOUS ESSAYS (two volumes). London, 1837

### COLEBROOK'S ESSAYS, I

### COLEBROOK'S ESSAYS, I

- *NALA AND DAMAYANTI*, translated by the Reverend Professor [Henry Hart Milman](#)

### NALA AND DAMAYANTI

- [James Robert Ballantyne](#)'s translation of THE APHORISMS OF THE *MÍMÁNSÁ* PHILOSOPHY BY [JAIMINI](#). WITH EXTRACTS FROM THE COMMENTARIES. IN *SANSKRIT* AND ENGLISH. PRINTED FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT., N.W.P. (Allahabad: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Supt.* 1851)

### APHORISMS OF MÍMÁNSÁ

- Gautama, called Aksapáda. THE APHORISMS OF THE *NYÁNA* PHILOSOPHY, BY [GAUTAMA](#), WITH ILLUSTRATIVE EXTRACTS FROM THE COMMENTARY BY [VIŚWANÁTHA](#). IN *SANSKRIT* AND ENGLISH. PRINTED, FOR THE USE OF THE BENARES COLLEGE, BY ORDER OF GOVT. N.W.P. (ALLAHABAD: Printed at the Presbyterian Mission Press. Rev. Jos. Warren, *Superintendent.* 1850)

### APHORISMS IN SANSKRIT

- [James Robert Ballantyne](#)'s A LECTURE ON THE *VEDANTA*, EMBRACING THE TEXT OF THE VEDANTA-SARA (Allahabad: Presbyterian Mission Press, 1851, an 84-page pamphlet)
- [James Robert Ballantyne](#)'s translation of Viśwanátha Panchánana Bhatta's THE *BHÁSHÁ-PARICHCHHEDA*



## PEOPLE OF A WEEK AND WALDEN:

**HORACE HAYMAN WILSON**

**2001**

November: A significant new edition:

THE EUROPEAN DISCOVERY OF INDIA: KEY INDOLOGICAL SOURCES OF ROMANTICISM  
(New introductions by Michael Franklin, University of Wales at Aberystwyth)

This set assembles the key literary and devotional texts that accomplished an "Oriental Renaissance" in the West and cultural revolution in India. The powerful combination of Governor-General Hastings' Orientalist government policies and Sir William Jones's long-held ambition to initiate Europe into the vast literary treasures of the East inaugurated a series of translations from the Sanskrit, which had a profound influence on European culture, particularly on the Romantics. The decisive period in Indic studies began with the arrival of English civil servants in Calcutta around 1780. When British authority was installed in Bengal under Hastings, its first priority was to unravel the labyrinth of local custom and legislation, and its representatives realized that knowledge of the languages of their subjects would be the key to dominion. For this purpose several institutions were established: an oriental college at Fort William for the training of civil servants, a printing press at Calcutta, a Sanskrit college at Benares, and the famous Asiatic Society of Bengal, which held its first meeting on 15 January 1784. This set contains the first works that were translated directly from the Sanskrit into any European language and were published under the auspices of the Asiatic Society: Charles Wilkins' translations of the Bhagavad Gita- and Hitopadesa, William Jones' versions of Kalidasa's Sakuntala and Jayadeva's Gitagovinda, and translations of the Meghaduta and Visnupurana by Horace Wilson, who was to become the first professor of Sanskrit at Oxford in 1832. The collection also includes H.T. Colebrooke's very influential Essays on Indian religion and philosophy, an English translation of Friedrich Schlegels' *ÜBER DIE SPRACHE UND WEISHEIT DER INDIER*, a digest of Francis Gladwin's ASIATICK MISCELLANY, and the English artist William Hodges' interesting account of Indian antiquities in his TRAVELS IN INDIA DURING THE YEARS 1780-3. Although many of these Indian classics have been repeatedly translated since, it were these versions that were widely read in Europe towards the end of the eighteenth century and were to exert such a profound influence on western thought and culture, especially on the comparative and historical study of language, religion and mythology ("Indo-Aryan," "Indo-Germanic"; Bopp, Grimm, Creuzer), philosophy (Friedrich von Schelling, Schopenhauer), and literature (Goethe, Herder, the Schlegels, Schiller, Novalis, Rückert, Emerson, Southey, Coleridge, etc.). Important sources for European Romanticism Key works in the emergence of modern Indology Scarce editions, rarely found even in major



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libraries Scholarly introductions to each volume situate the works in the light of recent research Important primary source material for researchers in a range of traditional disciplines and newly-hybridized area studies.

- Volume 1 [Charles Wilkins](#)  
THE *BHAGAVAD GITA* OR DIALOGUES OF *KREESHNA* AND *ARJOON* (1785)  
THE *HEETOPADES* OF *VEESHNOO-SARMA*, IN A SERIES OF CONNECTED FABLES, INTERSPERSED WITH MORAL, PRUDENTIAL, AND POLITICAL MAXIMS (1787)
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- Volume 3 [Sir William Jones](#)  
SACONTALÁ; OR, THE FATAL RING (1807)  
ON THE MYSTICAL POETRY OF THE PERSIANS AND HINDUS (1807)  
GÍTAGÓVINDA; OR, THE SONGS OF JAYADÉVA (1807)  
William Hodges TRAVELS IN INDIA, DURING THE YEARS 1780–3 (1793)
- Volume 4 Carl W.F. von Schlegel ON THE LANGUAGE AND WISDOM OF THE INDIANS (1849)  
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- Volume 5 [Horace Hayman Wilson](#)  
THE LAWS OF *MENU*, OR THE *VISHNU PURÁNA*, A SYSTEM OF HINDU MYTHOLOGY AND TRADITION (1840)
- Volume 6 [Henry Thomas Colebrooke](#)  
ESSAYS ON THE RELIGION AND PHILOSOPHY OF THE HINDUS (1858)

**“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: August 9, 2014



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*ARRGH AUTOMATED RESEARCH REPORT*

*GENERATION HOTLINE*



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.



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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.

First come first serve. There is no charge.  
Place requests with <Kouroo@kouroo.info>. Arrgh.