



# WALDEN

THOREAU

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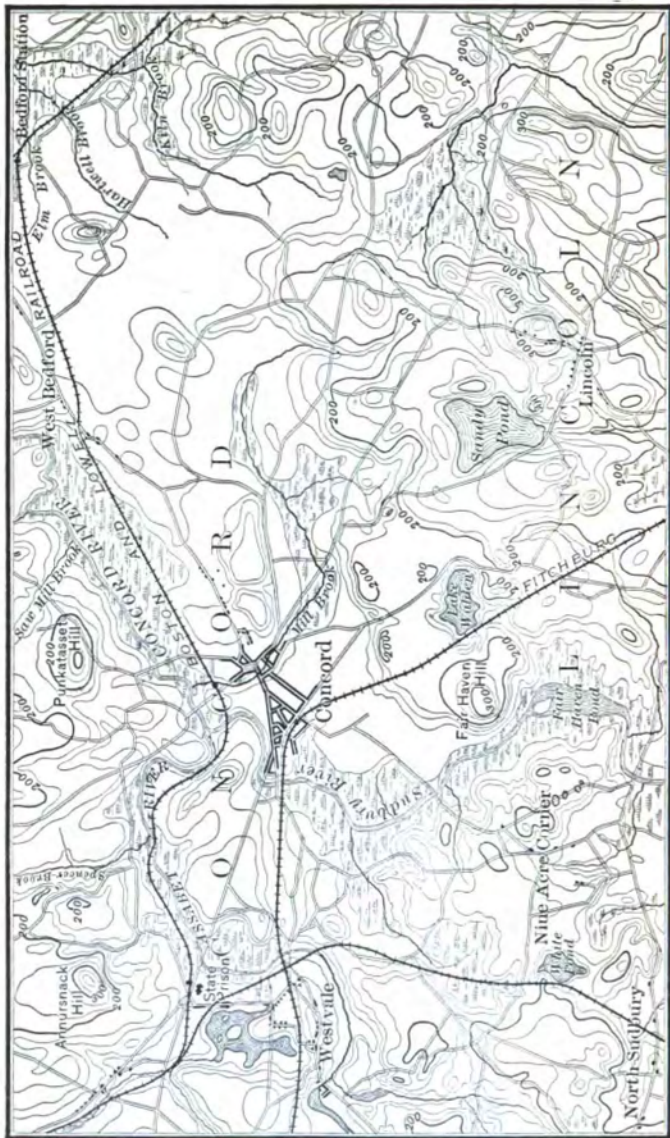
PROFESSOR OF ENGLISH IN COLUMBIA UNIVERSITY

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HENRY DAVID THOREAU

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WALDEN



CONCORD AND VICINITY

Longmans' English Classics

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THOREAU'S  
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# WALDEN

EDITED

WITH NOTES AND AN INTRODUCTION

BY

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## INTRODUCTION.

HENRY THOREAU was a man of whom there is little that is significant to know which cannot be found in his chief book, *Walden*. From the worldly standpoint his life was wholly uneventful, even the publication of his writings causing little comment at the time. He was born, lived, and died in Concord, Massachusetts, the friend and associate of the great men of his time who lived there, notably Emerson. He went to Harvard College, being graduated in 1837; taught school for a time; assisted his father in the manufacture of plumbago and pencils (a few of the pencils still survive in Massachusetts, stamped "Thoreau and Son"); worked as surveyor when he was in need of money; gave occasional lectures in the popular "lyceums" of the day; and read and wrote abundantly, but not at all in the manner or for the purposes of a professional literary man. For the most part he sought only to *live*, in a spiritually rich sense, and it has been truly said that his "was a life in which the picking up of an arrow-head or the discovery of a richer blueberry patch were events, and the election of a new President but an incident." When statistics concerning his college class were being gathered, ten years after graduation, Thoreau replied to the questions asked:

"Am not married. I don't know whether mine is a profession, or a trade, or what not. It is not yet learned . . . I am a Schoolmaster, a private Tutor, a Surveyor, a Gardener, a Farmer, a Painter (I mean a House Painter), a Carpenter, a Mason, a Day-laborer, a Pencilmaker, a Glass-paper-maker, a Writer, and sometimes a Poet-aster. . . . I have found out a way to live without what is commonly called employment or industry, attractive or otherwise. Indeed, my steadiest employment, if such it can be called, is to keep myself at the top of my condition, and ready for whatever may turn up in heaven or on earth."

Thoreau's literary work is composed of the two books published in his lifetime, *A Week on the Concord and Merrimack Rivers* (1849), and *Walden, or Life in the Woods* (1854), and of various papers which he contributed to periodicals; these last, together with portions of his journals and correspondence, were made into books after his death. The whole fills some dozen volumes, but the method and spirit of all that Thoreau said were so steadfast and simple that to know one of the volumes, one might say, is to know the rest. They contain many thoughts drawn from Thoreau's reading, which covered as wide a range as that of any American of his time; they also echo some of the teachings of the "Concord philosophers," Emerson and Bronson Alcott, of whom Thoreau was a friend and—to some extent—a disciple; but chiefly they contain his own thoughts "on man, on nature, and on human life," and from that standpoint are among the most original writings of their age.

There are two chiefly significant aspects of these writings, and the first is their connection with *nature*. Thoreau's love of the out-door world and all its creatures perhaps impressed his friends more than any other characteristic. Bronson Alcott wrote of him:

"I had never thought of knowing a man so thoroughly of the country, and so purely a son of nature. I think he had the profoundest passion for it of any one of his time. . . . He seemed one with things, of nature's essence and core, knit of strong timbers,—like a wood and its inhabitants. There was in him sod and shade, wilds and waters manifold,—the mold and mist of earth and sky. . . . He, of all men, seemed to be the native New Englander, as much so as the oak, the granite ledge; our best sample of an indigenous American, untouched by the old country, unless he came down rather from Thor the Northman, whose name he bore."

So it was his occupation, not his recreation, to roam the open country, never using the railroad or other artificial means of locomotion if he could help it, and to find in almost every foot of ground something worth seeing and remembering.

"He knew the country like a fox or a bird," wrote

Emerson, "and passed through it as freely by paths of his own. He knew every track in the snow or on the ground, and what creature had taken this path before him. . . . On the day I speak of he looked for the Menyanthes, detected it across the wide pool, and, on examination of the florets, decided that it had been in flower five days. He drew out of his breast-pocket his diary, and read the names of all the plants that should bloom on this day, whereof he kept account as a banker when his notes fall due. The *Cypripedium* not due till to-morrow. He thought that, if waked up from a trance in this swamp, he could tell by the plants what time of the year it was within two days. . . . His power of observation seemed to indicate additional senses. He saw as with microscope, heard as with ear-trumpet, and his memory was a photographic register of all he saw and heard. And yet none knew better than he that it is not the fact that imports, but the impression or effect of the fact on your mind. Every fact lay in glory in his mind, a type of the order and beauty of the whole."

From this standpoint, then, *Walden* is one of the few great books which are especially valued for their power of communicating the richness of the flavor of the world of nature.

But by "nature," when Thoreau is concerned, we must understand not merely the landscape and its creatures, but natural living, as contrasted with the complex and artificial life of society. Many of us like to free ourselves from the bustle and trappings of civilization for a few days' outing, but Thoreau honestly and consistently wished to do so all the time. He not only enjoyed "the simple life," but he believed in it, and proclaimed: "A man is rich in proportion to the number of things which he can afford to let alone." So to him "life in the woods" was typical of freedom from the drudgery, the blind money-getting and money-spending, of the great part of mankind. And after thinking a good while about the things that one "can afford to let alone," he put his theories to the test by building a little hut on the shore of Walden Pond, and living in it for some two years. (See the text itself for an account of what the experiment cost him, and the

proportionate time which he saved for more important things than earning money.) "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could learn what it had to teach, and not, when I came to die, discover that I had not lived. . . . I wanted to live deep, and suck out all the marrow of life." The book *Walden* is not only the record of his experiment, but the evidence of what he found "the marrow of life" to be.

This brings us to the second of the significant aspects of Thoreau's work. Besides being a great naturalist, he was a great *idealist*. Far more than most men, he valued and loved both the world of things and the world of ideas. He found in himself, he said, "an instinct toward a higher, or as it is named, spiritual life, and another toward a primitive, rank and savage one: and I reverence them both." So his thoughts roamed from the fishes and the pebbles in Walden Pond to the deepest recesses of the mind, and in both directions he found happiness. "While I enjoy the friendship of the seasons, I trust that nothing can make life a burden to me." And he bade others test their happiness by their relation to nature: "If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal—that is your success." But in such sayings he was of course not referring chiefly to the physical side of life; that was only a means to the life of the spirit. As truly as any man who ever lived, Thoreau believed that "the life is more than meat, and the body than raiment." And he persistently looked at human activities from this ideal standpoint. If his doctrines appeared only in what he wrote for publication, it might be thought that he was posing—as some did think, in his lifetime. But his letters show the same ideas everywhere. In 1857, after a general financial panic, he wrote to a friend:

"The merchants and company have long laughed at transcendentalism [on the meaning of this word, see page xiv], higher laws, etc., crying 'None of your moonshine,' as if they were anchored to something not only definite,

but sure and permanent. If there was any institution which was presumed to rest on a solid and secure basis, and more than any other represented this boasted common sense, prudence, and practical talent, it was the bank; and now those very banks are found to be mere reeds shaken by the wind. Scarcely one in the land has kept its promise. . . . But there is the moonshine still, serene, beneficent, unchanged."

This passage may well be compared with the defence of ideals in the closing pages of *Walden*: "If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. . . . If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them." No better word than this has been spoken to youth by any American writer.

But it must be said that, despite the nobility and purity of Thoreau's thinking, it can hardly be taken as a safe guide. In his concern for individual freedom, he never sufficiently regarded man's place and duties in organized society, and a portion of his teaching reads like the expression of a kind of exalted selfishness;—compare, for example, his rather scornful references to "Doing-good" and "philanthropy," in the closing pages of the first chapter. From such sayings one must subtract something, because of his love of paradox and exaggeration; the same spirit that led him to say, "I could easily do without the post-office. I think that there are very few important communications made through it," or, when he wished to urge the younger generation to act on its own best impulses, to utter this absurdity: "I have lived some thirty years on this planet, and I have yet to hear the first syllable of valuable advice from my seniors." Such utterances he himself explained, in the Conclusion to *Walden*, saying: "I fear chiefly lest my expression may not be extra-vagant enough. . . . I desire to speak somewhere *without* bounds, for I am convinced that I cannot exaggerate enough even to lay the foundation of a true expression." But no allowance for exaggeration will enable one to feel that Thoreau could ever have

worked much with other men for the good of the community.

As an individual, however, he was deeply interested in certain public questions. On account of his disapproval of the Mexican War he refused to pay his poll-tax, and in 1845 was arrested and imprisoned for this refusal. (See page 142, and the note on it.) Later he proposed similar action for those who wished to protest against slavery, saying, "Under a government which imprisons any unjustly, the true place for a just man is also a prison." From the same standpoint he admired and befriended the revolutionary abolitionist, John Brown, when he came to Concord; and when, in 1859, Brown was about to be executed for his daring raid at Harper's Ferry, it was Thoreau who gathered his fellow-citizens together at Concord, and read them a ringing address in honor of the man who had so conspicuously represented his own principle of "civil disobedience." But with ordinary, orderly matters of social good he had little concern; and in the thrilling days of 1861 we find him writing to a friend: "I do not so much regret the present condition of things in this country as I do that I ever heard of it. I know one or two who have this year, for the first time, read a President's Message; but they do not see that this implies a fall in themselves rather than a rise in the President. Blessed were the days before you read a President's Message. Blessed are they who never read a newspaper."

Thoreau's criticism of life, then, is valuable chiefly in a negative way. For those who feel that they are social beings, and must live in coöperation with others, he has little positive advice. But he strikes splendid blows at the stupidity and wastefulness of many men's lives, and such scorn is ennobling. "I have seen more men than usual, lately," he writes (in a letter of Aug. 8, 1854), "and well as I was acquainted with one, I am surprised to find what vulgar fellows they are. They do a little business commonly each day, in order to pay their board, and then they congregate in sitting-rooms and feebly fabulate and paddle in the social slush; and when I think that they have sufficiently relaxed, and am prepared to

see them steal away to their shrines, they go unashamed to their beds, and take on a new layer of sloth." The salty vigor of this is more like Carlyle's than it is like any American writer, and often Thoreau's virile satire suggests the temper of Carlyle rather than that of Emerson, with whom he is more commonly associated.

The strictly literary value of his work is very uneven. He wrote freely and unsystematically, as he thought and lived, not seeking to order his material carefully, or to build up the structure of his thought in the manner of one who really tries to prove something. Sometimes he will linger and amble when we would wish to go more speedily.\* But aside from these things, Thoreau's style is singularly rich and rewarding. He studs his writing with gems from every quarter of literature, so that to understand all his allusions might be said to be a liberal education. His moral earnestness at times has a dignity quite the equal of Emerson's, and flashes out in the same sort of noble, compact utterances. "The morning wind forever blows, the poem of creation is uninterrupted." "God himself culminates in the present moment, and will never be more divine." "There is more day to dawn; the sun is but a morning star." On the other hand, his humor is far more ready and abundant than his friend's. "I retained the landscape, and I have annually carried off what it yielded without a wheelbarrow." "We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate." Or, compare the account of Circulating Library novels in Chapter III, or the delicious contrast, in Chapter V, between Thoreau going comfortably to bed in his hut and the prosperous farmer driving cattle to market through the darkness and the mud, in order to enjoy "the comforts of life." Sometimes he will revel in a bit of pure verbal melody, like the old seventeenth-century

\* *Walden* is certainly longer than it need be. Those who prefer to read less than the whole may be advised to include the first five chapters, and perhaps the eighth, eleventh, sixteenth, and eighteenth, for the rest—by no means omitting the last.

writers whom he knew and loved; such is the beautiful close of the sixteenth chapter, where the Walden water is followed "past the site of the fabulous islands of Atlantis and the Hesperides," till it "makes the periplus of Hanno, and, floating by Ternate and Tidore and the mouth of the Persian gulf, melts in the tropic gales of the Indian seas." And sometimes, again, there is a masterly bit of narrative or description, which may be taken out and made to stand by itself as a work of art in miniature. Such is the Battle of the Ants, in Chapter XII, for narration; and, for description, the splendid picture of the old fisherman in the *Week on the Concord and Merrimack*, too good not to be quoted here:

"I often discovered him unexpectedly amid the pads and the gray willows when he moved, fishing in some old country method—for youth and age then went a fishing together—full of incommunicable thoughts, perchance about his own Tyne and Northumberland. He was always to be seen in serene afternoons haunting the river, and almost rustling with the sedge; so many sunny hours in an old man's life, entrapping silly fish; almost grown to be the sun's familiar; what need had he of hat or raiment any, having served out his time, and seen through such thin disguises? I have seen how his coeval fates rewarded him with the yellow perch, and yet I thought his luck was not in proportion to his years; and I have seen when, with slow steps and weighed down with aged thoughts, he disappeared with his fish under his low-roofed house on the skirts of the village. I think nobody else saw him; nobody else remembers him now, for he soon after died, and migrated to new Tyne streams. His fishing was not a sport, nor solely a means of subsistence, but a sort of solemn sacrament and withdrawal from the world, just as the aged read their Bibles."

Certain aspects of Thoreau's work cannot be understood without remembering his connection with the group of New England "Transcendentalists" who exerted an important influence on American thought and literature in the 40's of the nineteenth century. Transcendentalism may be briefly defined as the belief that there are sources of knowledge which *transcend*—

that is, are of higher origin than—the five senses and the common reason; that the spirit of man may know certain truths through its very nature, or through communication with the divine spirit (see the passage on Brahma, page 81, and the note on it). Consistently with this idea, all the writers of the group—notably Emerson, Alcott, and Thoreau—will be found to state many teachings which they make no attempt to prove, but which they conceive will appeal as true to the right perceptions of those addressed. We must not think of the group as forming any definite organization, or even a systematic “school” of thought; on the contrary, it was of the very nature of their beliefs that every man should think for himself. This freedom of individual thought found many different expressions, from the most noble to the most absurd. Reforms in matters of eating, clothing, and social and political organization, were everywhere “in the air.” James Russell Lowell described the more amusing aspect of the times: “Bran had its apostles, and the pre-sartorial simplicity of Adam its martyrs. . . . Not a few impecunious zealots abjured the use of money (unless earned by other people), professing to live on the internal revenues of the spirit. . . . Communities were established where everything was to be common but common-sense.” While Emerson gave this account, in 1840, of its deeper aspect:

“No one can converse much with different classes of society in New England without remarking the progress of a revolution. Those who share in it have no external organization, no badge, no creed, no name. They do not vote, or print, or even meet together. They do not know each other’s faces or names. They are united only in a common love of truth and love of its work. . . . They have silently given in their several adherence to a new hope, and in all companies do signify a greater trust in the nature and resources of man than the laws or the popular opinions will well allow.”

An important representative of this movement was the magazine called *The Dial*, which was published quarterly from 1840 to 1844 under the editorship, first of Margaret Fuller, then of Emerson. To this Thoreau was a leading

contributor, and indeed for a brief period acted as editor. More of his poems were published here than elsewhere during his life, and to look through the numbers of *The Dial* is to come into the same atmosphere that pervades his writings. One series of articles in the journal is particularly significant for readers of *Walden*—the so-called "Ethnical Scriptures." All the Concord transcendentalists had become interested in the ethical and religious writings of Asia,—particularly of China and India,—some of which had lately become accessible to English readers; for they found in them certain aspects of thought which harmonized with their own thinking, in ways which cannot be discussed here, and their new sense of religious freedom led them to think that these "Bibles" of other nations might be as truly worthy of study as the Bible of Jews and Christians. In *The Dial* for July, 1842, occurs this note, probably written by Emerson:

"We commence in the present number the printing of a series of selections from the oldest ethical and religious writings of men, exclusive of the Hebrew and Greek Scriptures. Each nation has its bible more or less pure; none has yet been willing or able in a wise and devout spirit to collate its own with those of other nations, and, sinking the civil-historical and the ritual portions, to bring together the grand expressions of the moral sentiment in different ages and races, the rules for the guidance of life, the bursts of piety and of abandonment to the Invisible and Eternal;—a work inevitable sooner or later."

In accordance with this plan the editors reprinted extracts from the Hindu "laws of Menu," the Persian "Desatir or Regulations," the Chinese "Four Books" of Confucius and others, "the Preaching of Buddha," and the "Chaldaean Oracles." For a number of these articles Thoreau was probably responsible, and it is certain that he was deeply interested in the plan. There is a story that, when a friend said something to him about the Bible, he replied "Which one?" And the reader of *Walden* will see how consistently he followed up the study of these scriptures of other peoples, and illustrated his ideas from their writings. Now that these Oriental

writings have been known to the Western world for a century, it is pretty clear that Thoreau and his friends exaggerated their value, on both the religious and the literary side. They are very far from having taken a place, among the Christian peoples, by the side of the Hebrew Bible and the New Testament. But many of their nobler elements have been handed down in modern literature, through the influence of Thoreau and Emerson—the charm of which is perhaps best exemplified, for readers of *Walden*, by the story of the artist of Kouroo (pp. 263–264), surely one of the gems of the book. The noble idealism expressed by this little tale is closely akin to that which Emerson attributed to his friend in the closing words of the sketch he wrote after Thoreau's death; and nothing better could be found as a conclusion to these introductory pages:

“There is a flower known to botanists, one of the same genus with our summer plant called Life-Everlasting, a *Gnaphalium* like that, which grows on the most inaccessible cliffs of the Tyrolese mountains, where the chamois dare hardly venture, and which the hunter, tempted by its beauty, and by his love (for it is immensely valued by the Swiss maidens) climbs the cliffs to gather, and is sometimes found dead at the foot, with the flower in his hand. It is called by botanists the *Gnaphalium leontopodium*, but by the Swiss *Edelweisse*, which signifies *Noble Purity*. Thoreau seemed to me living in the hope to gather this plant, which belonged to him of right. The scale on which his studies proceeded was so large as to require longevity, and we were the less prepared for his sudden disappearance. The country knows not yet, or in the least part, how great a son it has lost. . . . But he, at least, is content. His soul was made for the noblest society; he had in a short life exhausted the capabilities of this world; wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home.”

## BIBLIOGRAPHICAL NOTE.

THOREAU'S collected writings are published in eleven volumes in the Riverside Edition (Houghton-Mifflin Co., Boston). Emerson's Biographical Sketch of Thoreau is included in Volume X, called *Miscellanies*. It may also be found in the original edition (1863) of the volume called *Excursions*, and in the Cambridge Classics Edition of *Walden* (Houghton-Mifflin Co.). The best extended life of Thoreau is that of Henry S. Salt (Walter Scott, London), which contains some admirable critical chapters and a complete bibliography. William Ellery Channing's memoir, called *Thoreau, the Poet-Naturalist* (1873), while rambling and uneven, contains considerable interesting matter; a new edition, with notes by F. B. Sanborn, was published in 1902 (C. E. Goodspeed, Boston). Mr. Sanborn is also the author of the volume on Thoreau in the American Men of Letters Series (Houghton-Mifflin Co., 1882); its account of the Concord of Thoreau's time is more satisfactory than the biographical matter. Other interesting accounts of Thoreau, by his contemporaries, will be found in Bronson Alcott's *Concord Days* (1872), Moncure Conway's *Emerson at Home and Abroad* (1882), Thomas Wentworth Higginson's *Short Studies of American Authors* (1888), and Charles J. Woodbury's *Talks with Ralph Waldo Emerson* (1890).

Perhaps the most important critical articles on Thoreau's writings are that by James Russell Lowell (in *My Study Windows*), which, however, is rather lacking in sympathetic appreciation; that by John Burroughs, in *Indoor Studies*; and that by Robert Louis Stevenson in *Familiar Studies of Men and Books*. For other references, see the bibliography in Salt's *Life*, already referred to. There are also good brief critical notices of Thoreau in Pancoast's *Introduction to American Literature* (Holt, New York), and Newcomer's *American Literature* (Scott, Foresman & Co., Chicago).

CHRONOLOGICAL TABLE

THOREAU.	AMERICAN LITERATURE.	ENGLISH LITERATURE.	HISTORY.
July, 1817. Born.	1817. Bryant: <i>Thanatopsis</i> .	1817. Coleridge: <i>Biographia Literaria</i> . Moore: <i>Lalla Rookh</i> . 1820. Scott: <i>Ivanhoe</i> .	1820. The Missouri Compromise.
	1821. Cooper: <i>The Spy</i> .	1821. Shelley: <i>Adonais</i> .	1823. The Monroe Doctrine.
1833-37. At Harvard College.	1833. Irving: <i>The Alhambra</i> .	1830. Tennyson: <i>Poems</i> .	1831. Anti-Slavery Society organized.
	1836. Emerson: <i>Nature</i> .	1833-34. Carlyle: <i>Sartor Resartus</i> .	
	1837. Whittier: <i>Poems</i> .	1836-37. Dickens: <i>Pickwick Papers</i> .	1837. Accession of Queen Victoria.
1840-43. Wrote for <i>The Dial</i> .	1841-44. Emerson: <i>Essays</i> .	1841. Browning: <i>Pippa Passes</i> .	
1841-43. Resided in Emerson's household.		Carlyle: <i>Heroes and Hero-Worship</i> .	
1843-44. Tutor at Staten Island, N. Y.	1845. Poe: <i>The Raven</i> .	1843. Ruskin: <i>Modern Painters</i> , vol. i.	1844. The Morse Telegraph. 1845-48. The Mexican War.
1845. Article on Carlyle in <i>Graham's Magazine</i> .	1847. Longfellow: <i>Evangeline</i> .	1847. Brontë: <i>Jane Eyre</i> . Tennyson: <i>The Princess</i> .	
1845-47. Camped at Walden Pond.		1847-48. Thackeray: <i>Vanity Fair</i> .	
1847-48. Second residence at Emerson's house.		1849-50. Dickens: <i>David Copperfield</i> .	1848. Discovery of gold in California.
1849. <i>Week on the Concord</i> published.			

CHRONOLOGICAL TABLE—Continued

THOREAU.	AMERICAN LITERATURE.	ENGLISH LITERATURE.	HISTORY.
1850. Excursion to Canada.	1850. Hawthorne: <i>The Scarlet Letter</i> . 1852. Mrs. Stowe: <i>Uncle Tom's Cabin</i> .	1850. Tennyson: <i>In Memoriam</i> . 1852. Thackeray: <i>Henry Esmond</i> . 1853. Mrs. Gaskell: <i>Cranford</i> .	1850. The Fugitive-Slave Law.
1853. Article on An Excursion to Canada in <i>Putnam's Magazine</i> .			
1854. <i>Walden</i> published.	1855. Longfellow: <i>Hiawatha</i> . Whitman: <i>Leaves of Grass</i> .	1855. Browning: <i>Men and Women</i> . M. Arnold: <i>Poems</i> . Kingsley: <i>Westward Ho!</i>	1857. The Dred Scott decision.
1858. Article on Chesuncook in <i>Atlantic Monthly</i> .	1858. Holmes: <i>The Autocrat</i> .		
1859. Addresses on John Brown.		1859. George Eliot: <i>Adam Bede</i> .	1859. The Lincoln-Douglas debates. Execution of John Brown.
	1860. Hawthorne: <i>The Marble Faun</i> .		
1861. Journey to Minnesota.	1861. Mrs. Howe: <i>Battle Hymn</i> .	1861. George Eliot: <i>Silas Marner</i> .	1861. The Civil War.
May 6, 1862. Died. Posthumous books: Excursions, 1863. The Maine Woods, 1864. Cape Cod, 1864. Letters, 1865, 1894. A Yankee in Canada, 1866. Journals, 1881-92. Miscellanies, 1894. Poems, 1895.			

## NOTES.

[The numerals in bold-faced type indicate the page and the line.]

**Walden** was first published in 1854. The present edition follows the original text. Many passages are taken from the *Journal* which Thoreau was already keeping while living at the Pond. This *Journal*, which was the source of his numerous posthumous books, is now accessible in the "Manuscript Edition" of Thoreau, 1906.

**3-6.** Two years and two months. That is, from July, 1845, to September, 1847.

**4-31.** Labors of Hercules. Thoreau's writings are sprinkled throughout with allusions to classical literature and mythology, which may be found explained in any classical dictionary. On the present reference, and in particular on the incident of Iolaus and the hydra, see Gayley's *Classic Myths*, p. 235.

**5-12.** Augean stables. See *Classic Myths*, p. 235.

**5-22.** Moth and rust will corrupt. See *Matthew* 6: 19.

**5-25.** Deucalion and Pyrrha. See *Classic Myths*, p. 49. The two Latin lines are from Ovid's *Metamorphoses*, I, 414-415.

**7-21.** Wilberforce. William Wilberforce (1759-1833) was a leader in the movement for the abolition of slavery in the British possessions.

**7-35.** The chief end of man. A reference to the first question in the Westminster Shorter Catechism; the answer being that man's chief end is "to glorify God and enjoy him forever."

**9-3.** John Evelyn, the famous diarist, was the author of a learned work on trees, called *Sylva*, published 1664.

**9-8.** Hippocrates was considered by the ancient world to be the "father of medicine"; he died in the year 377.

**10-21.** On Thoreau's interest in Oriental writers, see the Introduction, p. xiv. Confucius, the chief sage of China, died 478 B.C. Thoreau reprinted in the *Dial*, in April, 1843, certain "Sayings of Confucius," from translations made by Dr. Marshman.

**11-26.** Darwin visited South America in 1831, and published an account of his voyage in 1840.

**11-32.** New Hollander is the older name for Australian.

**11-36.** Liebig was a great German chemist (1803-1873).

**15-6.** Secrets in my trade. See Thoreau's account of his "present employment," quoted in the Introduction, p. v.

**15-11.** I long ago lost a hound, etc. This symbolic passage has never been explained in detail. Emerson called it Thoreau's "mythical record of his disappointments," and remarked that he "knew well how to throw a poetic veil over his experience."

15-40. manna-wise, would dissolve. See *Exodus* 16 : 21.

18-16. La Perouse (1741-1788) was a French navigator who perished by shipwreck, with his whole expedition, off the Santa Cruz Islands.

18-19. Hanno was a Carthaginian navigator, said to have lived in the fifth century B.C.

20-3. Madam Pfeiffer (1797-1858) was an Austrian traveler who published in 1850 her account of a journey around the world.

21-6. Mortal coil. An allusion to Shakespeare's words, "When we have shuffled off this mortal coil," in *Hamlet*, III, i, 67. The word *coil* means tumult, trouble, but Thoreau probably supposed it to involve some idea of a hindering envelope or entangling garment of the soul.

22-13. The Parcae. The Fates. See *Classic Myths*, p. 72.

22-40. Harlequin was the conventional clown of Italian comedies and puppet-shows.

23-29. Samuel Laing (1780-1868) was a Scottish traveler; his *Journal of a Residence in Norway* was published 1836.

24-35. Our lives are domestic. Alluding to the connection of the word with *domus*, a house.

25-33. Daniel Gookin (died 1687) wrote *Historical Collections of the Indians of Massachusetts*, published 1792.

27-35. The fathers have eaten sour grapes. See *Ezekiel* 18 : 2; the verses quoted are from the same passage.

28-37. Suent. A rare provincial word, meaning smooth.

29-4. Chapman. The Elizabethan dramatist and translator of Homer. The quotation is from his tragedy, *Cæsar and Pompey*, Act V, scene ii.

29-13. Momus. A Greek deity representing censure and mockery, who was represented as raising unexpected objections to any creation of the other gods.

31-10. Glowshoes. Apparently a corruption of *galoshes*, overshoes.

31-25. On *Aurora and Memnon*, see *Classic Myths*, pp. 73, 199. With the ideas in this passage, compare Thoreau's words in a letter of August 8, 1854: "Only think, for a moment, of a man about his affairs! How we should respect him! How glorious he would appear! Not working for any corporation, its agent, or president, but fulfilling the end of his being! A man about his *business* would be the cynosure of all eyes."

31-37. Sardanapalus, otherwise Asurbanipal, was king of Assyria in the seventh century B.C., and his reign was celebrated for its wealth and splendor. Cf. Byron's tragedy *Sardanapalus*.

33-22. Edward Johnson's *History of New England*, otherwise called the "Wonder-Working Providence," was published in 1654.

33-32. This secretary of New Netherland was Cornelius van Tienhofen, some of whose writings are preserved in the collection called *Documents Relating to the Colonial History of the State of New York*.

36-14. Men say they know, etc. The verses printed without marks of quotation are Thoreau's own—scraps from his diaries

or commonplace-books which he occasionally intersperses in his prose writings.

**38-13. Removal of the gods.** That is, by Æneas; see the opening lines of the *Æneid*.

**38-34. Character of his raisers.** Among these "raisers" were Bronson Alcott, George William Curtis, and Edmund Hosmer, one of Thoreau's best friends at Concord. Curtis describes the occasion in his contribution to the volume called *Homes of American Authors*.

**44-31. Adam Smith (1723-1790), David Ricardo (1772-1823), and Jean Baptiste Say (1767-1832)** were the most distinguished of the early modern writers on economics.

**45-17. Flying Childers** was a celebrated English race-horse of the early eighteenth century.

**47-28. Arthur Young's Annals of Agriculture** were published in England between 1784 and 1809.

**49-8. Bhagvat-Geeta.** The "song of Bhagavat," a poem of India supposed to date from the first or second century.

**49-14. In Arcadia.** Perhaps an allusion to the motto "Et in Arcadia ego" ("I also have been in Arcadia"), found in Poussin's famous painting called "Arcadia," and frequently cited in modern literature. The land of Arcadia is commonly taken as a symbol of rustic simplicity and contentment.

**50-2. Vitruvius** the author of a work on architecture, written in the age of Augustus.

**54-8.** The passage is from the 74th chapter of Cato's treatise *De Agri Cultura*.

**57-31. The evil that men do, etc.** From *Julius Cæsar*, III, ii, 80.

**57-37. Auction.** An allusion to the connection of the word with the Latin *augere*, to increase.

**58-9. William Bartram,** an early American naturalist, published his *Travels through North and South Carolina, Georgia, etc.*, in 1791. In Part 3, chapter 8, he describes the "Moccalassa" Indians.

**59-28. Keep the flocks of Admetus.** That is, like Apollo; see *Classic Myths*, p. 130.

**62-37. Robin Goodfellow.** The wandering "Puck" of early fairy lore, described in Shakespeare's *Midsummer Night's Dream*, II, i, 32-57.

**63-4. Phaeton.** See *Classic Myths*, pp. 121-125.

**63-28. John Howard** was an Englishman who devoted himself to the reform of prisons; his *State of the Prisons* was published 1777.

**65-14. William Penn (1644-1718) and Elizabeth Fry (1780-1845)** were prominent Friends or Quakers; Mrs. Fry, like Howard, was a prison reformer.

**66-36. Enduring him forever.** An ironic perversion of the answer to the first question of the Westminster Catechism (see note to p. 7 above), perhaps with some reference to the refrain of the 118th Psalm,—*"His mercy endureth forever."* In Thoreau's present mood the formal piety of his ancestors and his neighbors, as expressed in public worship, seemed forced, conventional, and

lacking in true spiritual joy. It is interesting to find that to his friend Ellery Channing it seemed that even Thoreau and Emerson showed in their own temperaments the same Puritan seriousness and want of "simple and irrepressible satisfaction through the gift of life." "Emerson was never in the least contented," he wrote in a note to his book on *Thoreau, the Poet-Naturalist*. "'When shall I be perfect? when shall I be moral? when shall I be this and that? when will the really good rhyme get written?'" Here is the Emerson colic. Thoreau had a like disease." (1902 ed., p. 132.)

67-12. Sadi of Shiraz was a celebrated Persian poet, said to have lived 1190-1291. The *Gulistan* has been translated into English by Eastwick.

67-28. **The Pretensions of Poverty.** These verses are from Carew's masque called *Calum Britannicum* (1634); Mercury is represented in them as addressing Poverty.

69-34. "I am monarch," etc. The opening lines of Cowper's poem on Alexander Selkirk.

71-1. **De Re Rustica.** The same as the *De Agri Cultura* (see p. 54, and note). The passage is from the first chapter.

71-14. **An ode to dejection.** Thoreau probably had in mind Coleridge's ode with this title.

72-14. **The Harivansa.** A Sanscrit poem (the name meaning Hari's—that is, Vishnu-Krishna's—race) of some 16,000 lines, connected with the epic called the *Mahabharata*, but of later date.

74-5. **Damodara**, a name for Krishna, a divinity of Hindoo mythology.

74-17. **The Pleiades and Hyades** are constellations, like Cassiopeia; **Aldebaran** and **Altair** stars of the first magnitude.

74-32. **Aurora.** Goddess of morn; see *Classic Myths*, p. 73. With the passage compare p. 31 above, and note.

75-28. **The Vedas.** The ancient religious books of India, composed largely of collections of hymns and ceremonial writings.

75-32. On **Memnon** and **Aurora**, see note to p. 31.

77-1. **The chief end of man.** See p. 7, and note.

77-4. **Like pygmies.** The pygmies were a tiny legendary people of ancient lore, and, it was said, were attacked each spring by flocks of cranes. (See the *Iliad*, iii, 5.)

77-7. **Life is frittered away.** With this passage compare Thoreau's words in a letter of March 27, 1848: "It is astonishing, as well as sad, how many trivial affairs even the wisest man thinks he must attend to in a day; how singular an affair he thinks he must omit. When the mathematician would solve a difficult problem, he first frees the equation of all incumbrances, and reduces it to its simplest terms. To simplify the problem of life, distinguish the necessary and the real. Probe the earth to see where your main roots run. . . . I know many men who, in common things, are not to be deceived; who trust no moonshine; who count their money correctly, and know how to invest it; who are said to be prudent and knowing, who yet will stand at a desk the greater part of their lives, as cashiers in banks, and glimmer and rust and finally go out there. If they *know* anything, what

under the sun do they do that for? Do they know what bread is? or what it is for? Do they know what life is? If they *knew* something, the places which know them now would know them no more forever."

81-19. **Brahme.** According to one form of Hindu religion, this word stands for the divine essence which fills the universe, and is sometimes worshiped as a person, sometimes thought of as a sacred impersonal reality everywhere present. The meaning of the passage, then, is substantially this: that when the soul perceives truth, it realizes that it is in some sense divine.

82-16. **Tied to the mast like Ulysses.** That is, that he might not be moved by the song of the sirens. See *Classic Myths*, p. 321.

81-27. **Point d'appui.** Point of support, basis.

84-6. **Mir Camar Uddin Mast.** This poet has not been identified by the editors. The word *Mast* probably means *mystic*.

85-6. **Delphi and Dodona.** Ancient oracles. See *Classic Myths*, pp. 52, 61.

87-16. **Never yet been printed in English.** Thoreau of course means the *real* Homer, the *real* Æschylus; there had been plenty of translations.

87-29. **Vedas and Zendavestas.** On the Vedas, see note to p. 75. The *Zendavesta* (that is, the *Avesta* and *Zend*, "the Law and Commentary") is the Bible of Zoroastrianism, the national religion of Persia.

90-1. **Bibles of mankind.** See Introduction, p. xiv.

91-10. **Zoroaster**, more properly written *Zarathustra*, was the traditional founder of the ancient Persian religion.

91-40. **Abelard.** A learned French scholar (1079-1142).

92-21. **"Neutral family" papers.** That is, characterless periodicals which attempted to gain a "family" circulation among all classes, on the ground that they remained neutral on disputed questions like slavery.

92-22. **"Olive Branches."** In Thoreau's boyhood there was a religious weekly published under the name "Olive Branch," to which this may be an allusion; or he may have had vaguely in mind some recent didactic works of Mrs. Sigourney, called *Olive Leaves* and *Olive Buds*.

92-25. **Redding & Co.** were Boston publishers of cheap fiction, in Thoreau's time.

94-13. **Puri Indians**, a nearly extinct Brazilian tribe.

99-13. **One of the Fates.** See *Classic Myths*, p. 72.

99-19. **Sons of Tell.** That is, to be as "steady" as was William Tell's son when his father shot the apple from his head.

99-30. **Buena Vista.** The battle of that name, when General Taylor defeated the Mexican army, in February, 1847.

102-7. **Great admiral.** For "admiral," that is, vessel; a quotation from Milton's *Paradise Lost*, I, 294.

102-17. **Skip like rams.** See Psalm 114: 4.

104-18. **Ben Jonsonian.** It is uncertain why the owl's scream should have reminded Thoreau of Ben Jonson, the chief Elizabethan dramatist after Shakespeare. He was a somewhat harsh

satirist, and more saturnine in temper than his great contemporary, but does not deserve such an appropriation of his name as this.

105-20. No day illustrates. A literal but rare use of the word with the meaning *illuminate*.

109-28. Left "the world to darkness," etc. From the first stanza of Gray's *Elegy*.

109-39. *Æolian*. That is, caused by the wind.

110-38. "Mourning untimely," etc. From a metrical rendering of Ossian's *Croma*. In Macpherson's text the passage runs: "But sorrow wastes the mournful, O daughter of Toscar! and their days are few!"

113-5. Indra in the sky. In the mythology of the Vedas, Indra is the chief of the gods of the air, the wielder of the thunderbolt.

115-2. He is legion. See *Mark* 5 : 9.

115-10. Original proprietor. It is a little difficult to be sure what Thoreau had in mind in the two distinct personifications of nature in this paragraph. The "settler and proprietor" would seem to symbolize the primitive creative forces; the "elderly dame" the perpetual, beneficent forces of growth.

115-17. Goffe or Whalley. These men were concerned in the execution of Charles I, and lived in concealment in New England after the Restoration of 1660. They appear in Cooper's *The Wept of Wish-ton-Wish* and Scott's *Peveril of the Peak*.

116-3. Old Parrs. Thomas Parr was famous for his age, which was reputed to be 152 at his death in 1635.

116-17. Hygeia. See *Classic Myths*, p. 72. Hygeia was goddess of health, but because she was daughter of a physician Thoreau rejects her, as representative of restored health sought through medicine, preferring Hebe as symbolizing perpetual youth and native vigor.

116-18. *Æsculapius*. God of medicine. See *Classic Myths*, p. 130.

116-23. Wild lettuce. Juno, according to some accounts, gave birth to Hebe after eating wild lettuce.

117-14. Tremont or Astor or Middlesex. Prominent hotels of the day.

117-15. Ridiculous mouse. An allusion to Horace's line, exemplifying much display with small accomplishment: "The mountains are in labor, but only a ridiculous mouse will be born."

118-16. A priceless domestic. The summer breeze?

118-39. Cerberus. Watch-dog. See *Classic Myths*, p. 79.

119-5. "Arrived there," etc. From *The Faerie Queene*, I, i, 35.

119-10. Visit of ceremony to Massasoit. This occurred in March, 1621.

120-27. "Why are you in tears," etc. From the *Iliad*, xvi, 7-16.

124-18. Derivation of the word pecunia. Meaning money, and derived from *pecus*, cattle,—in primitive times the chief form of property.

128-10. Com-munity. Thoreau connects the word with *munire*, to fortify.

128-31. "Welcome, Englishmen!" An allusion to the familiar incident of the coming of an Indian (Samoset) into Plymouth, March 16, 1621, uttering these words, greatly to the surprise of the colonists, in their own language.

129-9. Antaeus. See *Classic Myths*, p. 238.

131-2. Agricola laboriosus. Hardworking husbandman.

131-28. Mr. Coleman's report. Rev. Henry Colman, 1785-1849, was commissioner to investigate agriculture in Massachusetts, from 1836-1842, and published several reports. Later he published two books on agriculture in Europe.

131-41. Ranz des Vaches. A Swiss strain played by herdsmen on the Alpine horn (literally, "chime of the cows").

132-4. Paganini performances. Paganini (1782-1840) was a great Italian violinist, famous for playing effectively on the single G-string.

133-25. Virgil's advice. In the *Georgics*, IV, 64.

134-3. "Spit a Mexican." That is, impale a Mexican soldier; —the Mexicans being the most recent military enemies of Americans.

134-32. Not with cranes. See note to page 77, l. 4. Thoreau changes the allusion to the Trojan war, apparently because of the long and obstinate character of the struggle.

135-4. A Pythagorean. The allusion is to a story of Pythagoras, the ancient philosopher, to the effect that he advised his disciples to abstain from beans, meaning thereby to abstain from politics, because beans were used by the Greeks in voting.

135-13. Evelyn. See note to page 9.

135-25. Sir Kenelm Digby (1603-1665) was a man of varied occupations, among them that of an amateur scientist. His treatise *Concerning the Vegetation of Plants* (1661) is said to have been the first to notice the importance of vital air or oxygen to plants. It was later published together with an earlier essay of his "*Of Bodies*."

135-40. Patrem familias, etc. "The master of a family should be a seller, not a buyer;" quoted from Cato's work on agriculture (see note to p. 54), chapter 2.

138-5. Ceres, etc. On Ceres, see *Classic Myths*, p. 52. Plutus means Wealth, personified as a kind of deity, and Thoreau plays on the resemblance between this word and the name of Pluto, god of the underworld. (But the two names may be etymologically connected: see *Classic Myths*, p. 431.)

138-11. Cato says. In the Preface of the work already met with. See pp. 54 and 71, and Notes.

138-13. Varro. In a work called *Rerum Rusticarum*, written in the first century B.C.

138-33. From spe, hope. These etymologies of Thoreau's must not be taken too seriously; this one was an ancient conjecture, which he probably found in Varro, but is doubtless a mistaken one, and the same is true of *granum*.

140-37. Orpheus. This is an incident of the expedition of the Argonauts.

141-17. "As I sailed." Quoted from the ballad of Captain Kidd. This may be found in *Our Familiar Songs*, H. Holt & Co., 1881.

142-41. Put into jail. On this incident, see the Introduction, p. x. Thoreau discussed it further in his essay on "Civil Disobedience" (1849). "As I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. . . . It was like travelling into a far country, such as I had never expected to behold, to lie there for one night. It seemed to me that I never had heard the town-clock strike before, nor the evening sounds of the village; for we slept with the windows open, which were inside the grating. It was to see my native village in the light of the Middle Ages, and our Concord was turned into a Rhine stream, and visions of knights and castles passed before me. . . . When I came out of prison,—for some one interfered, and paid that tax,—I did not perceive that great changes had taken place on the common, such as he observed who went in a youth, and emerged a tottering and gray-headed man; and yet a change had to my eyes come over the scene,—the town, and State, and country,—greater than any that mere time could effect. I saw yet more distinctly the State in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer weather only; that they did not greatly propose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are; that, in their sacrifices to humanity, they ran no risks, not even to their property; that, after all, they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls."

143-9. Run "amok." This is a Malay word, meaning "rushing furiously into battle;" usually spelled *amuck*.

143-38. "Nec bella fuerunt." From the elegies of Tibullus; I, x, 7.

144-9. "Fresh woods," etc. From the last line of Milton's *Lycidas*.

144-27. Cœnobites. Not a sect, but a general term for members of monastic orders; here, of course, a pun.

149-36. Castalian Fountain. See *Classic Myths*, p. 418.

153-34. Reticulatus means net-like in markings; gutta:us, spotted.

154-12. Fair Haven. See the map.

156-2. Boom is here used in the sense of a pole set in water, or a barrier, to mark a channel or a boundary.

**160-17. Moore of Moore Hall.** The hero of the ballad of the Dragon of Wantley, found in Percy's *Reliques*. It is interesting to compare Thoreau's protest against the intruding railroad with that of Wordsworth against the Windermere Railway. Addressing the mountains of the Lake country, he said:

"Heard ye that whistle? As her long-linked Train  
Swept onwards, did the vision cross your view?  
Yes, ye were startled;—and, in balance true,  
Weighing the mischief with the promised gain,  
Mountains, and Vales, and Floods, I call on you  
To share the passion of a just disdain."

But Thoreau's disdain must not be taken too seriously; and that he could feel the poetic and the humaner sides of the locomotive and of commerce we have already seen evidence (see pp. 96-102; "I am refreshed and expanded when the freight train rattles past me," etc.).

**164-1. Icarian Sea.** A part of the Ægean, named from the flight of Icarus. See *Classic Myths*, p. 256.

**164-7. My lake country.** See the map.

**166-3. Kohinoor.** One of the largest diamonds known, acquired by the British Crown in 1850.

**166-22. Valhalla.** The hall of Odin; see *Classic Myths*, p. 367.

**167-30. Benvenuto Cellini.** An Italian artist and autobiographer, 1500-1571.

**168-9. "Thy entry,"** etc. This, the quatrain that follows, and the lines on page 172, are from Ellery Channing's poem on *Baker Farm* (1848). F. B. Sanborn, in his note to the poem in his edition of Channing's book on Thoreau, says: "When this poem was written, the retreat here celebrated was a most retired spot, the outlands on Fairhaven Bay of James Baker's large farm in Lincoln, two miles southeast of Concord Village, and a mile or so from Thoreau's Cove and cabin . . . It is now the frontage of C. F. Adams's villa" (1902).

**171-33. Remember thy Creator.** *Ecclesiastes* 12: 1.

**173-3. Talaria.** The winged sandals of Mercury and other fleet divinities.

**175-9. "Yave not of the text,"** etc. That is, did not think the text worth a pulled hen. Chaucer's nun is a mistake for Chaucer's monk (in the Prologue to the *Canterbury Tales*).

**175-22. Philanthropic.** That is, loving mankind (as distinguished from other living creatures).

**177-16. Kirby and Spence** were authors of an *Introduction to Entomology*, published 1815-1826.

**179-25. The Ved.** One of the Vedas; see note to p. 75. The Vedant (line 30) is the writer.

**179-38. Thseng-tseu** was a disciple of Confucius, born about 505 B.C., who wrote two works on ethics.

**180-3. Not that food which entereth,** etc. See *Matthew* 15: 11.

**180-41. Mencius** (otherwise Meng Tsze) was a Chinese philosopher who died about 289 B.C. In *The Dial* for October, 1843, Thoreau printed extracts from his writings found in "the Chinese

Classical Work, commonly called the Four Books," translated by Rev. David Collie.

181-23. **Fauns and satyrs.** Partly human, partly goat-like; see *Classic Myths*, pp. 77, 89. With the thought of this passage compare Tennyson's lines *By an Evolutionist*:

"If my body come from brutes, tho' somewhat finer than their own,  
I am heir, and this my kingdom. Shall the royal voice be mute?  
No, but if the rebel subject seek to drag me from the throne,  
Hold the sceptre, Human Soul, and rule thy province of the brute."

181-26. "**How happy's he,**" etc. From a poem by John Donne (1573-1631), *To Sir Edward Herbert*.

181-31. "**Those devils.**" See *Mark* 5 : 11-13.

182. **The Hindoo law-giver.** Thoreau probably refers to the "Laws of Menu," reputed to be a son or grandson of Brahma. Extracts from this code were printed in *The Dial* for January, 1843.

183-21. **A companion.** Doubtless William Ellery Channing, who lived in Concord, near Emerson, after 1841, and was one of Thoreau's few intimate friends. In his book on *Thoreau, the Poet-Naturalist*, he recorded conversations remembered from their walks together, in the manner of this chapter of Thoreau's.

185-8. **Con-fut-see.** One form of the original Chinese name of Confucius (the common form being Latinized, as in the case of Mencius).

185-24. **Pilpay & Co.** That is, the writers of animal fables with moral significance; the "Fables of Pilpay (or Bidpai)" came into Europe, through the Arabic, from the Sanskrit language.

188-17. The name of the Greek warriors called *Myrmidons* was traditionally derived from *myrmex*, ant. See *Classic Myths*, p. 102.

189-6. **Patroclus.** See *Classic Myths*, pp. 294-297.

189-26. **Austerlitz and Dresden** were victories of Napoleon, the first, in 1805, the second in 1813. **Concord Fight** occurred on the same day as the Battle of Lexington, April 19, 1775, Buttrick being one of the commanders of the Revolutionary troops.

190-18. **The Hôtel des Invalides** is the national establishment of France for disabled soldiers.

190-27. **François Huber** was a Swiss naturalist (1750-1831).

190-28. **Æneas Sylvius**, otherwise Pius II, was Pope from 1458-1464.

190-32. **Eugenius IV** was Pope from 1431-1447.

190-36. **Olaus Magnus** was a Swedish historian (1490-1558).

190-40. **Christiern II** was king of Denmark and Norway from 1513-1523.

191-2. **The Fugitive Slave Bill** was passed in 1850.

191-13. **Jerbilla.** A diminutive form of the more common *jerboa*.

192-5. **His horse.** Pegasus, of course; see *Classic Myths*, p. 233.

196-22. **Ceres or Minerva.** See *Classic Myths*, pp. 52, 56.

197-39. **A poet.** Ellery Channing again.

198-40. **Cato.** In *De Agri Cultura*, chapter 3.

- 199-17. Prostrate Saturn. See *Classic Myths*, pp. 52, 56.
- 201-22. *Unio fluviatilis*. The river-mussel.
- 204-5, 6. Vulcan, the god of fire, Terminus of boundaries.
- 204-29. Gilpin. William Gilpin published a work called *Remarks on Forest Scenery* in 1791. He was the author of many volumes on scenery. See note to p. 233.
- 205-16. Michaux. Author of a work on the forest trees of the United States, which was translated from the French 1817-1819.
- 205-31. Goody Blake and Harry Gill. See Wordsworth's poem so entitled.
- 206-30. "Light-winged Smoke," etc. This little poem, complete in ten lines, is considered to be one of Thoreau's best pieces of verse; it was first printed in *The Dial* for April, 1843.
- 208-15. The verses are from a poem, "The Wood-Fire," by Ellen H. Hooper, printed in *The Dial*, 1840.
- 209-31. Cato Uticensis. That is, "of Utica;" Marcus Porcius Cato, 95-46 B.C.
- 210-21. Scipio Africanus. Two Roman generals named Scipio were called "Africanus" because of military exploits in Africa.
- 211-16. Gondibert. A long and wearisome epic poem, published 1651.
- 211-21. Chalmers' collection. A collection, in many volumes, of the works of the most important, and many unimportant, English poets, published 1810.
- 211-23. Nervii. An ancient people of Gaul. Here, of course, a hardly defensible pun.
- 214-31. "Fate, free-will," etc. From *Paradise Lost*, II, 560.
- 214-1. Bowl broken at the fountain. Misquoted from *Ecclesiastes* 12 : 6.
- 217-23. Turned to it the other. See *Matthew* 5 : 39.
- 218-3. A long-headed farmer. Probably Edmund Hosmer; see note to page 38.
- 218-16. A poet. Doubtless Channing again.
- 218-36. Last of the philosophers. Amos Bronson Alcott, who founded the Concord "School of Philosophy"; born at Wolcott, Conn., (1799-1888).
- 219-10. Old Mortality. A character in Scott's novel of the same name.
- 220-13. One other. Doubtless Emerson.
- 220-18. The Vishnu Purana is the most famous of the eighteen "Puranas" of India,—Poems in which are told the legendary histories of the Hindoo gods. It was englished by H. H. Wilson in 1840.
- 220-23. Did not see the man approaching from the town. Quoted from the old ballad of the *Babes in the Wood*.
- 221-21. *Lingua vernacula*. The natural language of the place.
- 225-23. Actaeon. See *Classic Myths*, p. 145.
- 229-5. *Lepus, levipes*. Another fanciful etymology.
- 231-25. The Styx. See *Classic Myths*, p. 78.
- 232-27. A "fifty-six." That is, a weight of that number of pounds. Cf. Hawthorne, in *The House of the Seven Gables* (chap.

viii): "The modern Judge Pyncheon, if weighed in the same balance with his ancestor, would have required at least an old-fashioned fifty-six to keep the scale in equilibrio." This was half a "hundredweight" (112 pounds).

233-17. William Gilpin. See note to page 204. The quotation is from Gilpin's *Observations on the Highlands of Scotland*, 1800.

233-26. "So high as heaved," etc. Quoted from *Paradise Lost*, vii, 288-290.

239-25. Tartarus. See *Classic Myths*, pp. 39, 41.

241-33. Bhagvat Geeta. See note to p. 49.

241-40. Brahma and Vishnu and Indra form the triad or trinity of the Hindoo mythology.

242-6. Atlantis and the Hesperides. See *Classic Myths*, pp. 73, 82.

242-7. The periplus of Hanno. On Hanno see note to p. 18. His voyage was called *periplus*, that is, circumnavigation. Ternate and Tidore are East Indian islands of the Molucca group.

248-20. Labor, lapsus, etc. These etymologies, again, are imaginative rather than historical. So with labium, on the following page.

249-39. Champollion was a French Orientalist, who in 1822 discovered the key to the Egyptian hieroglyphic writing.

250-5. Has some bowels. Thoreau plays on the old use of the word in the sense of *compassion*.

250-32. Thor. See *Classic Myths*, p. 369.

251-3. Weeds. A play on the old word weeds, meaning *clothing*; preserved longest in connection with mourning, as "widow's weeds."

251-37. "Et primus oritur," etc. "And first the grass springs up, called forth by the early rains." From Varro's *Rerum Rusticarum*, II, 2.

253-6. I mean he; I mean the twig. That is, the very individual robin; the particular twig. One is reminded of Wordsworth's lines:

"But there's a tree, of many, one,  
A single field which I have looked upon,  
Both of them speak of something that is gone."

254-12. "Eurus ad Auroram," etc. From Ovid's *Metamorphoses*, I, 61, 62; the lines that follow are from the same passage, 78-81.

254-29. While such a sun holds out to burn, etc. Altered from a hymn by Isaac Watts.

"While the lamp holds out to burn,  
The vilest sinner may return."

255-8. The joy of his Lord. See *Matthew* 25 : 21.

254-31. "The Golden Age," etc. From the *Metamorphoses*, I, 89-96, 107-108.

256-40. O Death, etc. See *1 Corinthians* 15 : 55.

257-36. Compassion is a very untenable ground. This whole

passage is a fine example of what has often been called Thoreau's stoicism.

258-14. **Calidasa** was a poet of ancient India; his drama *Sakuntala* was translated by Sir William Jones in 1789.

258-34. **Terra del Fuego**. Literally, the land of fire.

259-5. **Great-circle sailing**. This, properly speaking, is following the curve of the earth so as to keep to the line of the shortest distance between two points; but Thoreau appears to mean merely *sailing on the surface* of the globe, as opposed to getting into the interior of things.

259-21. **Sir John Franklin** was lost on an Arctic expedition in 1847. Thirty-nine relief expeditions were sent out, traces of his death being found only in 1859. **Grinnell** was an American merchant who fitted out one of the relief ships, in 1850. **Mungo Park** was an African explorer, who died about 1806. **Lewis and Clark** explored the region from St. Louis to the mouth of the Columbia, 1804-1806. **Frobisher** was one of the earliest English explorers (died 1594).

260-6. **Erret, et extremos, etc.**, the closing lines of Claudian's poem *De Sene Veronensi*.

260-12. "**Symmest's Hole.**" **John Cleves Symmes**, naval captain in the war of 1812, advocated a theory that the earth and other planets are composed of hollow concentric spheres, open at the poles, and habitable on the inside. He petitioned Congress to fit out an expedition to the North Pole to test his theory, and published many pamphlets and one book, *Theory of Concentric Spheres*, 1826. See the *Atlantic Monthly*, April, 1873.

260-30. **Mirabeau** was a Frenchman of the Revolution (1749-1791).

262-8. **Bright** was formerly a common name for a horse.

262-41. **Kabir** was a Hindoo religious reformer who lived at Benares between 1488 and 1512.

265-39. "**Lo, creation widens,**" etc. From **Blanco White's** once famous sonnet *To Night*, written about 1825. The octave runs:

"Mysterious Night! when our first parent knew  
Thee from report divine, and heard thy name,  
Did he not tremble for this lively frame,  
This glorious canopy of light and blue?  
Yet 'neath a curtain of translucent dew,  
Bathed in the rays of the great setting flame,  
Hesperus with the host of heaven came,  
And lo! creation widened in man's view."

265-41. **Croesus** was a very rich king of Lydia (560 B.C.).

266-26. **The Mameluke bey**. The Mamelukes were a military body which long exercised great power in Egypt; its officers were known as beys. In 1811 the Mamelukes were nearly exterminated by **Mahomet Ali**, who invited the order to court and then ambushed and massacred them. The *bey*, referred to in the text, is, perhaps, the one who is said to have escaped by forcing his horse to leap from the parapet.

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