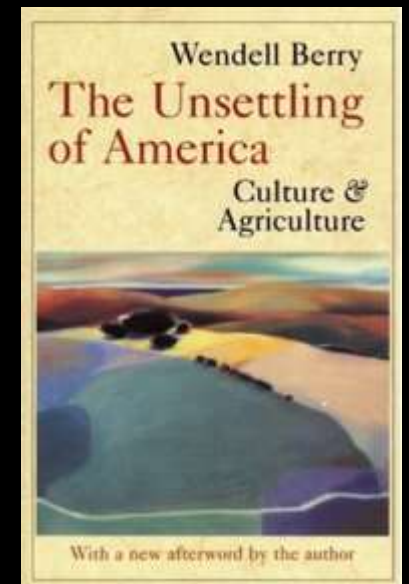
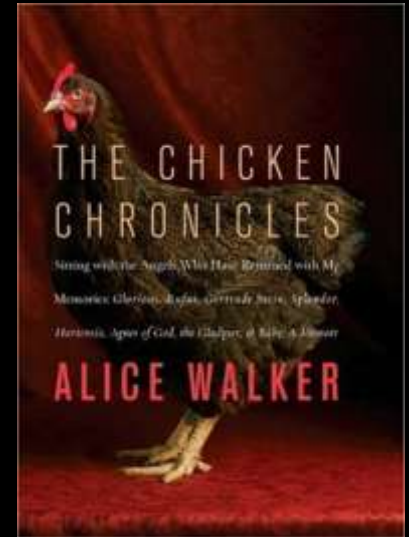


# Pastoral Nature: Agrarianism and Rural America

Kevin M. Anderson Ph.D.  
Austin Water Center for Environmental Research



# Two Kinds of American Nature

In the United States, the kinds of nature that we celebrate are wild nature and pastoral nature.



# Society and American Nature – Wildness and Cultivation

Henry David Thoreau, "Walking" (1862)

I wish to speak a word for Nature, for absolute Freedom and Wildness, as contrasted with a freedom and culture merely civil,—to regard man as an inhabitant, or a part and parcel of Nature, rather than a member of society.

and what I have been preparing to say is, that in Wildness is the preservation of the world.



1817-1862

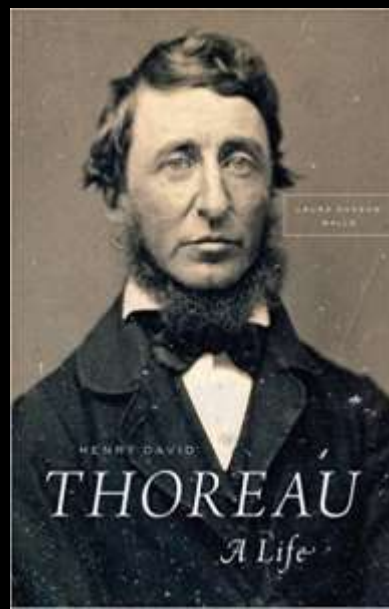
Thoreau - trying to find a balance between society and wild nature.

"I would not have every man nor every part of a man cultivated, any more than I would have every acre of earth cultivated: part will be tillage, but the greater part will be meadow and forest"



WALKING

Henry David Thoreau



Thomas Cole (1801 – 1848)

“Oxbow” 1836



# Thomas Cole

*The Course of Empire* is a five-part series of paintings Cole in the years 1833–36.

The Savage State – The Arcadian or Pastoral State – The Consummation of Empire –  
Destruction – Desolation.



# The Wild

The Savage State (1834) - Thomas Cole



# The Cultivated

## The Arcadian or Pastoral State (1834) - Thomas Cole

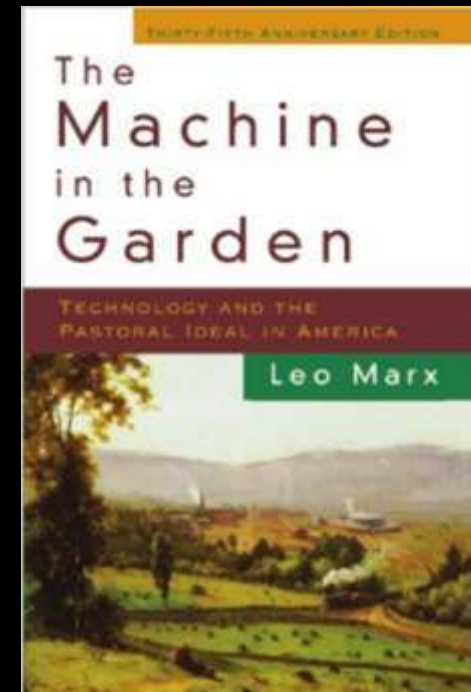
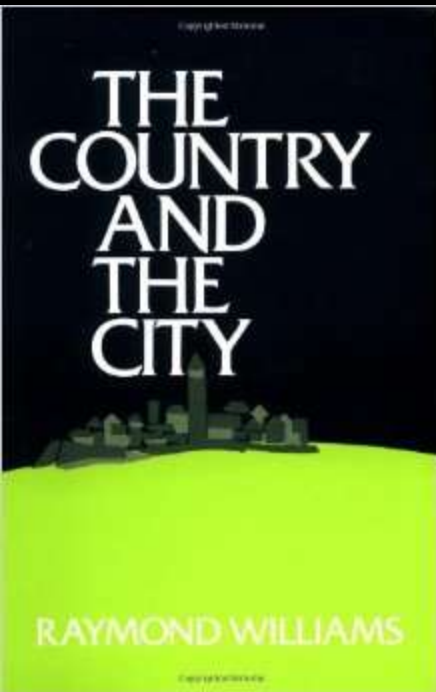


# The Pastoral Impulse and Pastoral Place

- To escape the dominant culture and to seek a simpler, more harmonious life closer to nature
- The countryside
- Tension between sentimental pastoral arcadia and rural agrarian life

Jean-Honoré Fragonard

Pastoral Landscape with a Shepherd and Shepherdess at Rest 1761





# Iterative Natures - Classical Western Ideas of Nature

1. First nature - wilderness or pristine (untrammelled by humans) the realm of the gods or “primitive” humans
2. Second nature – pastoral arcadia – pastures, farms, towns
3. Third nature – Renaissance formal gardens

Jacopo Bonfadio wrote in 1541 that formal gardens make a “third nature, which I would not know how to name.”



The illustration shows a distant mountain (first nature) giving way to cultivated agricultural land (second nature) and then a formal garden (third nature).

Frontispiece to l'Abbé de Vallemont's *Curiositez de la nature et de l'art* (1705)

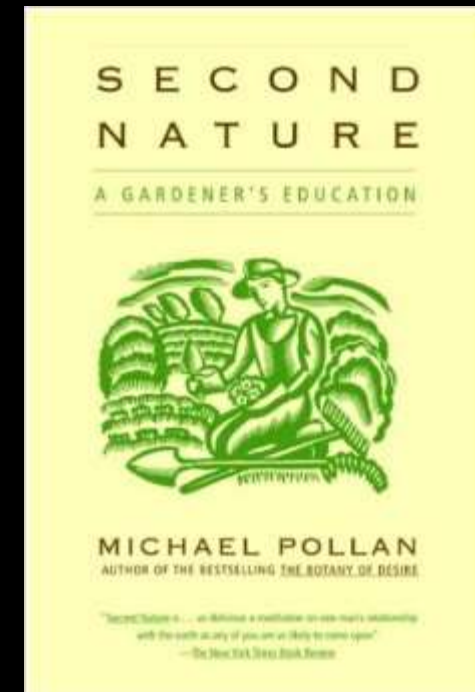
# Second Nature – Humans and Domesticated Nature – The Garden

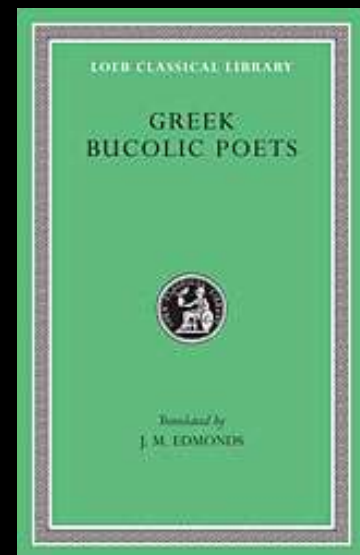
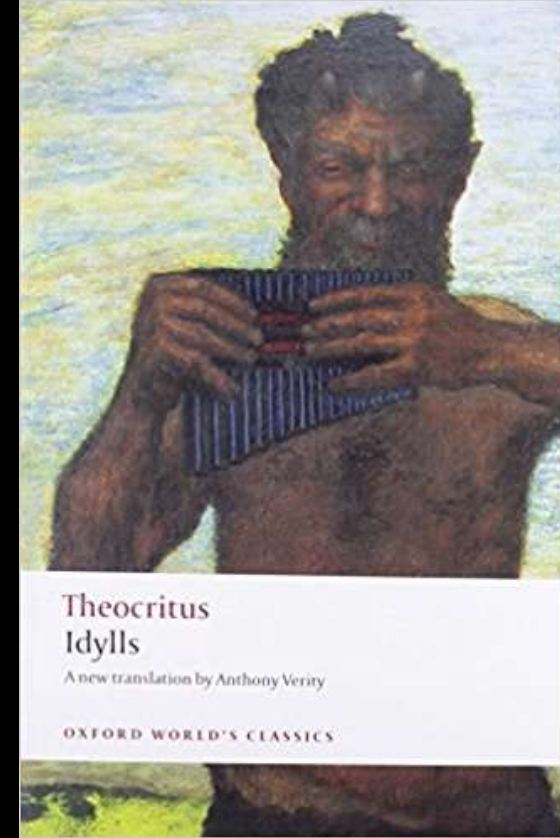
## Pastoral Arcadia

Cicero *De natura deorum* (45BC)

We enjoy the fruits of the plains and of the mountains, the rivers and the lakes are ours, we sow corn, we plant trees, we fertilize the soil by irrigation, we confine the rivers and straighten or divert their courses.

In fine, by means of our hands we essay to create as it were a second world within the world of nature.





Greek literature scholars have generally considered Theocritus to be the original pastoral poet.

It is believed that he was born on the island of Sicily in the year 315 BC

His *Idylls* reflected 3<sup>rd</sup> Century BC life in Greece, a land of roaming flocks of sheep and the shepherds that tended them, and the fishermen who made their living in little boats

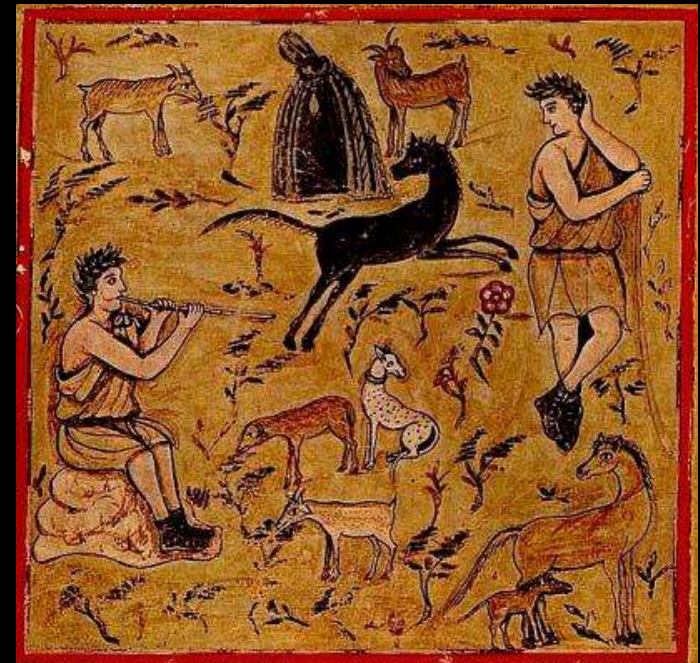
## Virgil's Classical Myth – The Aesthetic of Roman Pastoral Arcadia

Virgil (70BC-19BC) is credited in the *Eclogues* (40BC) with establishing Arcadia as a poetic ideal that still resonates in Western literature and visual arts

Fortunate old man, here you'll find the cooling shade,  
among familiar streams and sacred springs.  
Here, as always, on your neighbor's boundary, the hedge,  
its willow blossoms sipped by Hybla's bees,  
will often lull you into sleep with the low buzzing:  
there, under the high cliff, the woodsman sings to the breeze:  
while the loud wood-pigeons, and the doves,  
your delight, will not cease their moaning from the tall elm.

## Virgil's Eclogues

Translated by Len Krisak  
Introduction by Gregson Davis



# Arcadia as The Garden

## Harmony and Innocence



# English Pastoral Poetry

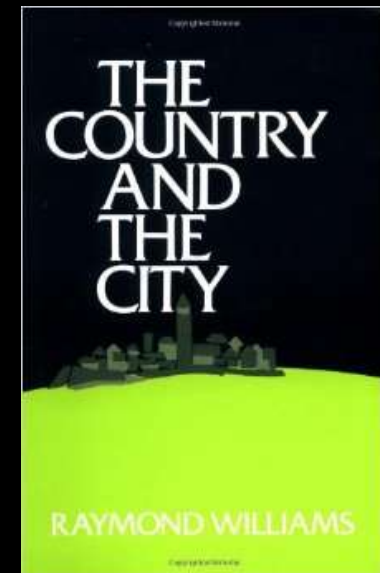
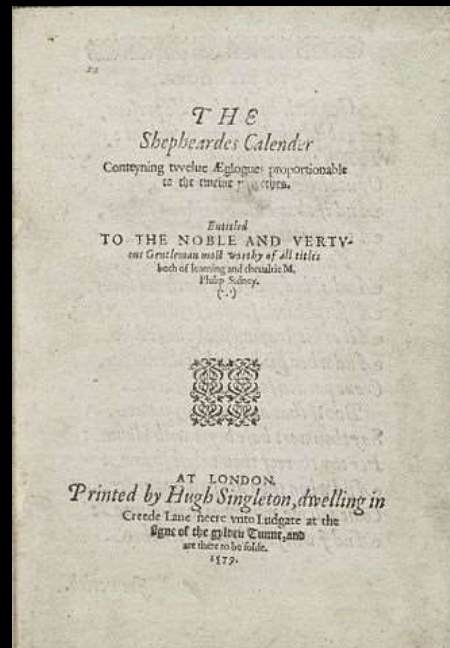
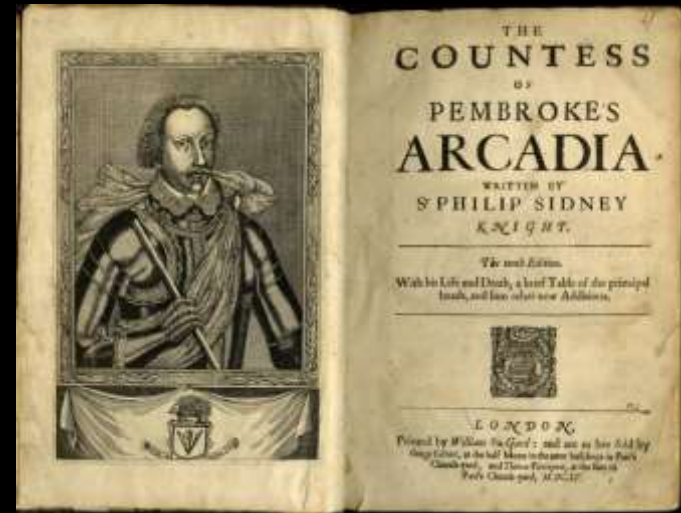
**Elizabethan Pastoral** - Because the genre represents its subjects from the idealized perspectives of rural life, it gave writers who were critical of the more sophisticated manners of the city a chance to praise the virtues of simplicity and artlessness.

Edmund Spenser, *The Shepherdes Calendar* (1579)

Sir Philip Sidney, *The Countess of Pembroke's Arcadia* (1590)

Christopher Marlowe, *The Passionate Shepherd to His Love* (1599)

Come live with me and be my Love,  
And we will all the pleasures prove  
That hills and valleys, dale and field,  
And all the craggy mountains yield.  
There will we sit upon the rocks  
And see the shepherds feed their flocks,  
By shallow rivers, to whose falls  
Melodious birds sing madrigals.



William Shakespeare (1564-1616)

*Midsummer Night's Dream* (1595/96)

I know a bank where the wild thyme blows,  
Where oxlips and the nodding violet grows,  
Quite overcanopied with luscious woodbine,  
With sweet musk roses, with eglantine.  
There sleeps Titania sometime of the night,  
Lulled in these flowers with dances and delight;

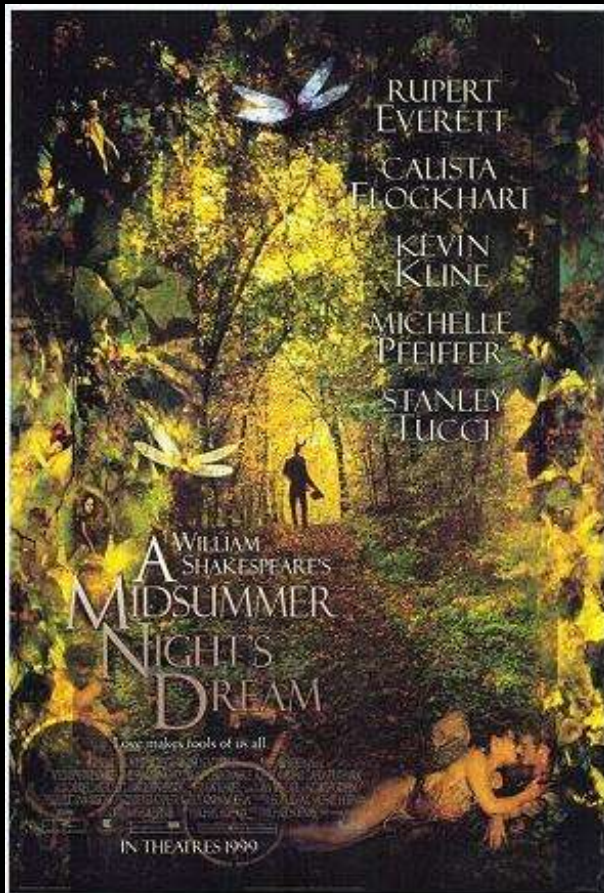
*As You Like It* (1599)

They say he is already in the Forest of Arden,  
and a many merry men with him; and there  
they live like the old Robin Hood of England.  
They say many young gentlemen flock to him  
every day, and fleet the time carelessly as they  
did in the golden world.

The Forest of Arden functions as another  
Arcadia. The name "Arden" combines Arcadia,  
the classical earthly paradise, with Eden, the  
Biblical paradise.

Daniel Maclise (1811–1870)

The Wrestling Scene in 'As You Like It' 1854



# 19<sup>th</sup> Century English Pastoral Poetry

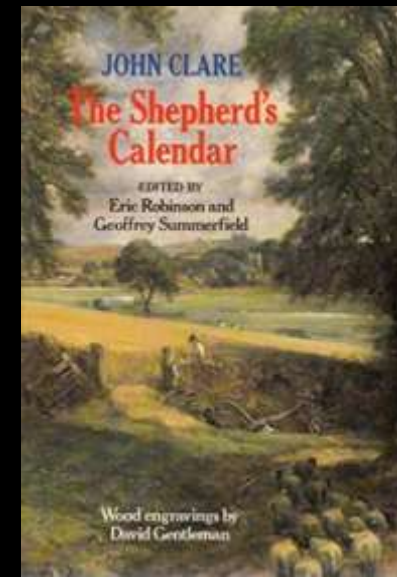
John Clare 1793-1864

“the greatest laboring-class poet that England has ever produced”

Sweet it is to wind the rill,  
Sweet with thee to climb the hill,  
On whose lap the bullock free  
Chews his cud most placidly;  
Or o'er fallows bare and brown  
Beaten sheep-tracks wander down,  
Where the mole unwearied still  
Roots up many a crumbling hill,  
And the little chumbling mouse  
Gnarls the dead weed for her house,  
While the plough's unfeeling share  
Lays full many a dwelling bare;  
Where the lark with russet breast  
'Hind the big clod hides her nest,  
And the black snail's founder'd pace  
Finds from noon a hiding-place,  
Breaking off the scorching sun  
Where the matted twitches run.



John Constable, *The Hay Wain* (1821)





# 19<sup>th</sup> Century English Pastoral Poetry

Gerard Manley Hopkins  
1844-1889



“Pied Beauty”

GLORY be to God for dappled things—  
For skies of couple-colour as a brinded cow;  
For rose-moles all in stipple upon trout that swim;  
Fresh-firecoal chestnut-falls; finches’ wings;  
Landscape plotted and pieced—fold, fallow, and plough;  
And áll trádes, their gear and tackle and trim.





Leaves  
*of*  
Grass.

---

BROOKLYN, NEW YORK,

1856.

Walt Whitman – Pastoral Poet  
1819-1892

A Farm-Picture

Through the ample open door of the peaceful country barn,  
A sun-lit pasture field, with cattle and horses feeding;  
And haze, and vista, and the far horizon, fading away.

When Lilacs Last in the Dooryard Bloom'd

When lilacs last in the dooryard bloom'd,  
And the great star early droop'd in the western sky in the night,  
I mourn'd, and yet shall mourn with ever-returning spring.

...

In the dooryard fronting an old farm-house near the white-wash'd palings,  
Stands the lilac-bush tall-growing with heart-shaped leaves of rich green,  
With many a pointed blossom rising delicate, with the perfume strong I love,  
With every leaf a miracle—and from this bush in the dooryard,  
With delicate-color'd blossoms and heart-shaped leaves of rich green,  
A sprig with its flower I break.



A child said What is the grass? fetching it to me with full hands;  
How could I answer the child? I do not know what it is any  
more than he.

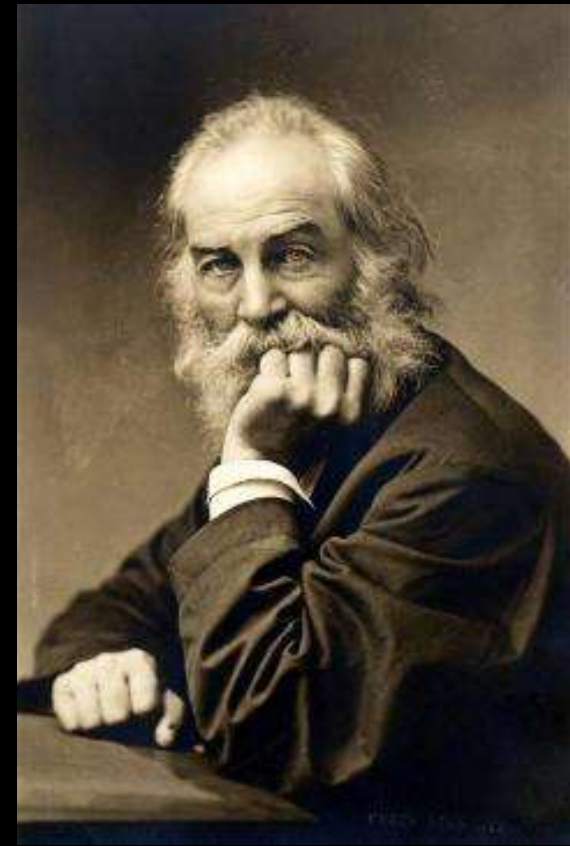
I guess it must be the flag of my disposition, out of hopeful green  
stuff woven.

Or I guess it is the handkerchief of the Lord,  
A scented gift and remembrancer designedly dropt,  
Bearing the owner's name someway in the corners, that we may  
see and remark, and say Whose?

Or I guess the grass is itself a child, the produced babe of the  
vegetation.

Or I guess it is a uniform hieroglyphic,  
And it means, Sprouting alike in broad zones and narrow zones,  
Growing among black folks as among white,  
Kanuck, Tuckahoe, Congressman, Cuff, I give them the same, I  
receive them the same.

And now it seems to me the beautiful uncut hair of graves.



## Pastoral Nonfiction – Natural History

Susan Fenimore Cooper 1813-1894

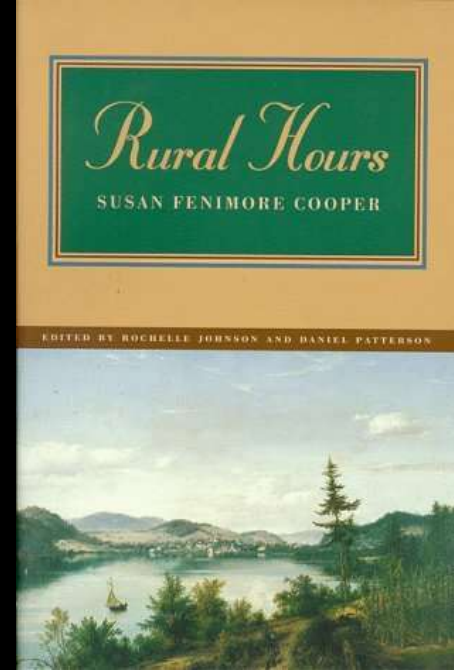
The eldest daughter of American novelist James Fenimore Cooper . Her nature diary, *Rural Hours* (1850), covering two years in Cooperstown, New York. Through 1870, it went through 10 editions, but it was largely forgotten until republished in the 1990s.

The "first major work of environmental literary nonfiction by an American woman writer, both a source and a rival of Thoreau's *Walden*."

In the preface to *Rural Hours*, Cooper describes her book as "the simple record of those little events which make up the course of the seasons in rural life. . . . In wandering about the fields, during a long, unbroken residence in the country, one naturally gleans many trifling observations on rustic matters."

Focus on process, interconnectedness, and change brought by humans

"While observing, this afternoon, the smooth fields about us, it was easy, within the few miles of country in sight at the moment, to pick out parcels of land in widely different conditions, and we amused ourselves by following upon the hill-sides the steps of the husbandman, from the first rude clearing, through every successive stage of tillage, all within range of the eye at the same instant."



Miss Susan Fenimore Cooper, probably in the middle 1850's.  
Photograph by W. O. Smith, Cooperstown.

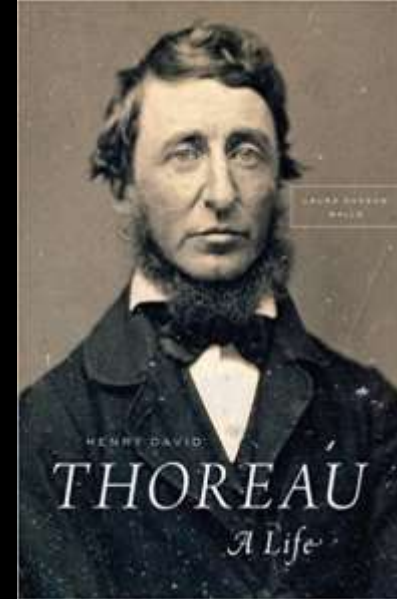
# Society and American Nature – The Pastoral and the Wild

Henry David Thoreau, "Walking" (1862)

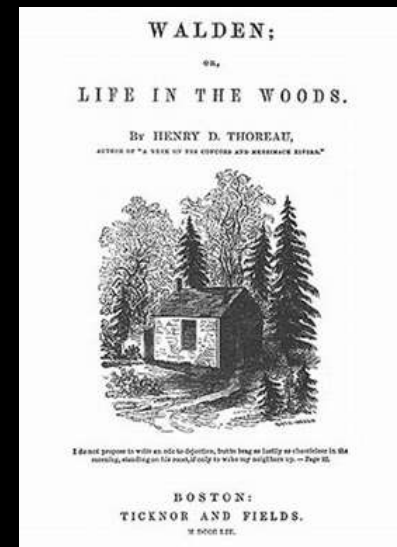
Trying to find a balance between society and our raw animal nature.

"I would not have every man nor every part of a man cultivated, any more than I would have every acre of earth cultivated: part will be tillage, but the greater part will be meadow and forest"

Thomas Cole  
"Oxbow" 1836



1817-1862



Published 1854

# Thoreau and American Pastoral Nature

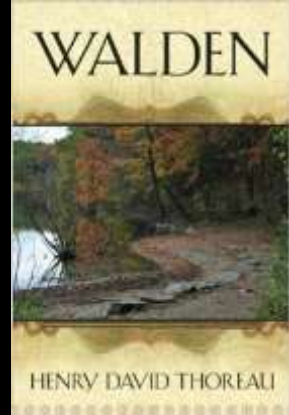
## Henry David Thoreau and the Bean Field

MEANWHILE MY BEANS, the length of whose rows, added together, was seven miles already planted, were impatient to be hoed, for the earliest had grown considerably before the latest were in the ground; indeed they were not easily to be put off.

What was the meaning of this so steady and self-respecting, this small Herculean labor, I knew not.

I came to love my rows, my beans, though so many more than I wanted. They attached me to the earth, and so I got strength like Antæus.

But why should I raise them? Only Heaven knows. This was my curious labor all summer — to make this portion of the earth's surface, which had yielded only cinquefoil, blackberries, johnswort, and the like, before, sweet wild fruits and pleasant flowers, produce instead this pulse.

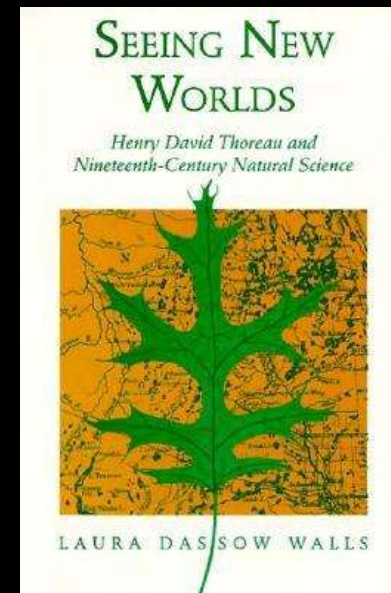
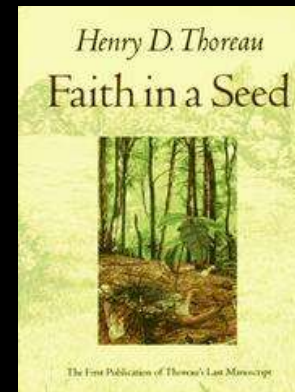
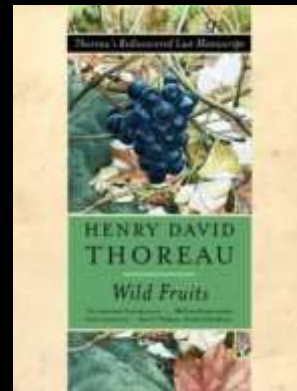
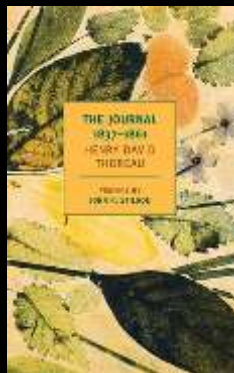
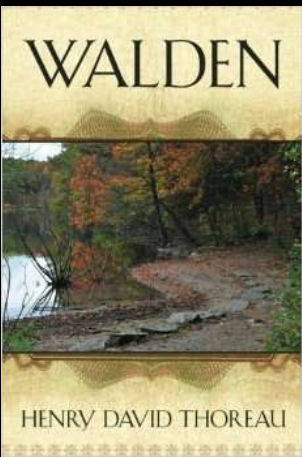
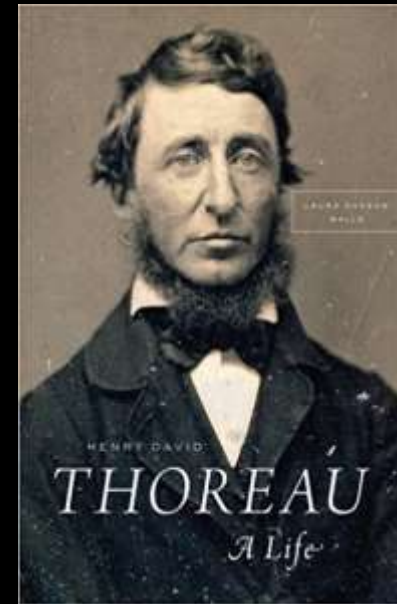


# Rural Life and Agricultural Knowledge

I was determined to know beans. When they were growing, I used to hoe from five o'clock in the morning till noon, and commonly spent the rest of the day about other affairs. Consider the intimate and curious acquaintance one makes with various kinds of weeds — it will bear some iteration in the account, for there was no little iteration in the labor — disturbing their delicate organizations so ruthlessly, and making such invidious distinctions with his hoe, levelling whole ranks of one species, and sedulously cultivating another.

## The Wild and The Cultivated Connected

We are wont to forget that the sun looks on our cultivated fields and on the prairies and forests without distinction. They all reflect and absorb his rays alike, and the former make but a small part of the glorious picture which he beholds in his daily course. In his view the earth is all equally cultivated like a garden.



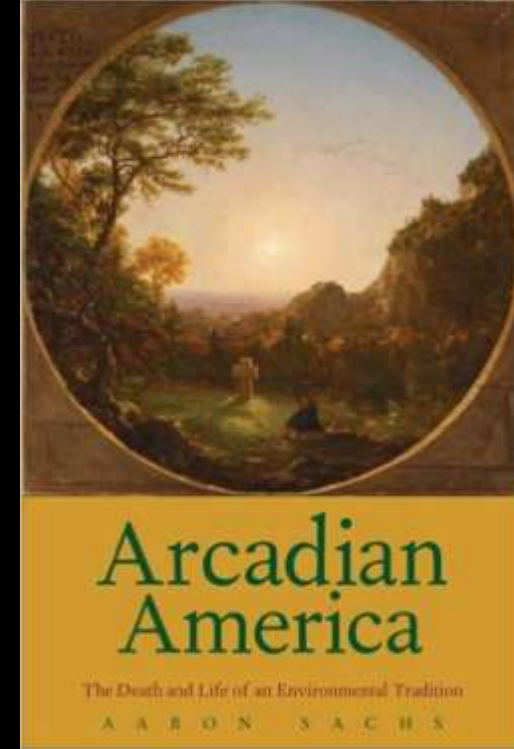


# American Pastoral Arcadia - Literature and Death

Sleepy Hollow Cemetery was designed in 1855.

Ralph Waldo Emerson gave a dedication speech and would be buried there decades later.

Emerson noted that the cemetery's designers had fitted the walks and drives into the site's natural amphitheater. They also left much of the original natural vegetation in place.



# Pastoral Nature and Rural America

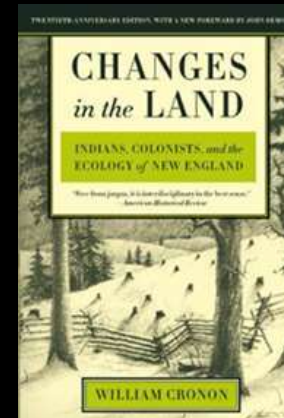
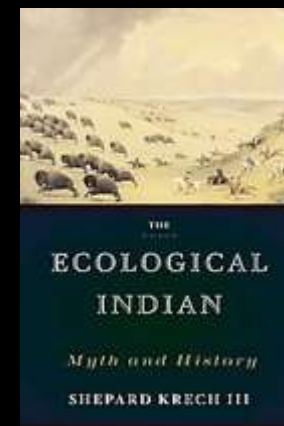
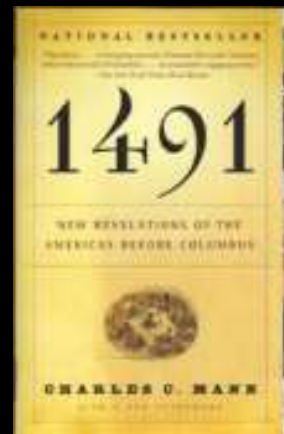


# The Cultivation of Nature - Ecological Impacts of Native Americans

“In the first millennium A.D., the Indians who had burned undergrowth to facilitate grazing began systematically replanting large belts of woodland, transforming them into orchards for fruit and mast (the general name for hickory nuts, beechnuts, acorns, butternuts, hazelnuts, pecans, walnuts, and chestnuts)...

In Colonial times, one out of every four trees in between southeastern Canada and Georgia was a chestnut...

Within a few centuries, the Indians of the eastern forest reconfigured much of their landscape from a patchwork game park to a mix of farmland and orchards. Enough forest was left to allow for hunting, but agriculture was an increasing presence. The result was a new balance of nature.” Mann, 1491



# The Cultivation of Nature – Eastern Agricultural Complex

## Three Sisters Agriculture

### Indian Corn-Hills in Massachusetts

“The next day [July 9, 1605] Sieur de Monts and I landed to observe their tillage on the bank of the river [Saco River]. We saw their Indian corn, which they raise in gardens.

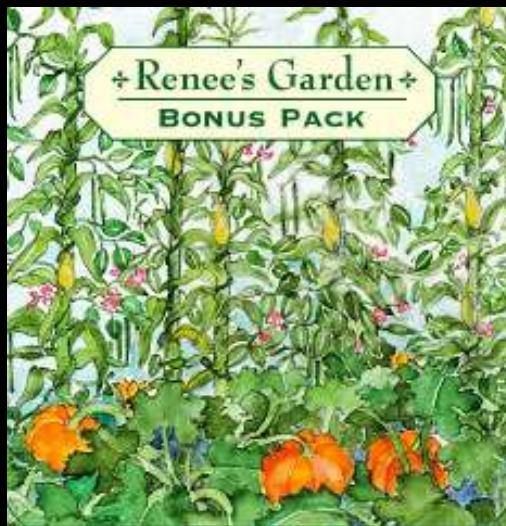
Planting three or four kernels in one place, they then heap about it a quantity of earth with shells of the horseshoe crab.

Then three feet distant they plant as much more, and thus in succession. With this corn they put in each hill three or four the kidney beans, which are of different colors.

When they grow up, they interlace with the corn, which reaches to the height of from five to six feet; and they keep the ground very free from weeds. We saw there many squashes, and pumpkins, and tobacco, which they likewise cultivate.

The Indian corn which we saw was at that time about two feet high, some of it as high as three. The beans were beginning to flower, as also the pumpkins and squashes. They plant their corn in May, and gather it in September.”

From *American Anthropologist* "Indian Corn-Hills in Massachusetts," Delabarre and Wilder, July 1920.



### Native American Three Sisters Garden

Grow a living history garden: gorgeous multicolored Indian Corn, bright Scarlet Runner Beans to twine up the corn stalks and sweet Sugar Pie Pumpkin to cover the ground. Net wt. 19 gm.

# Eastern Agricultural Complex

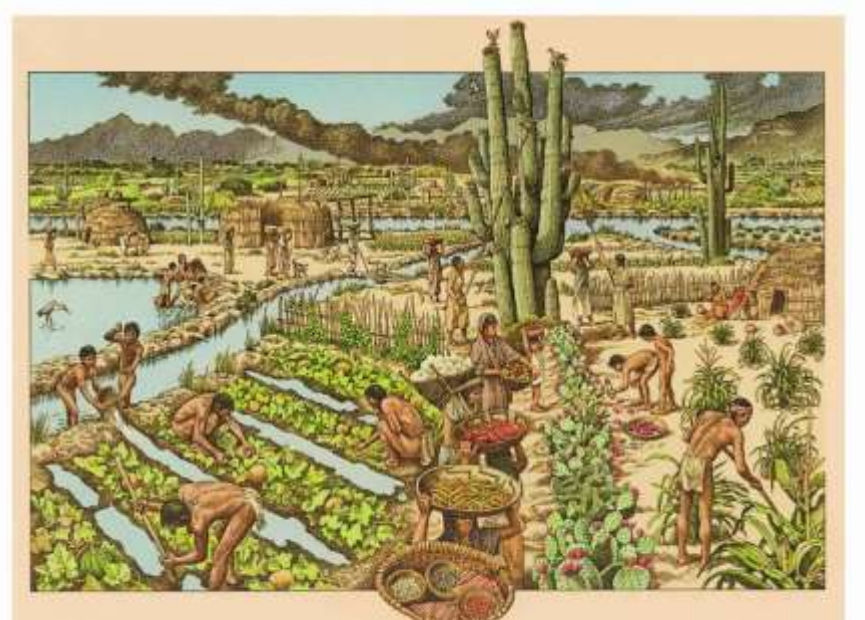
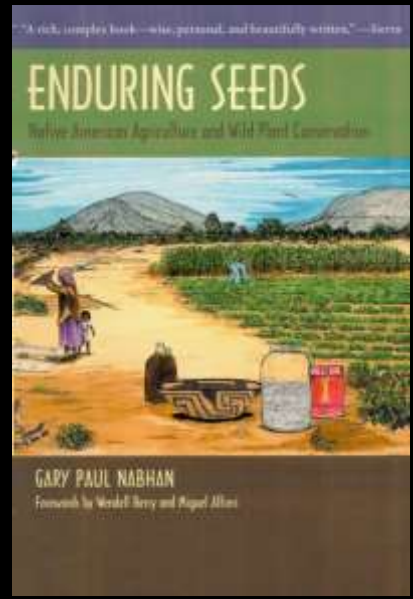
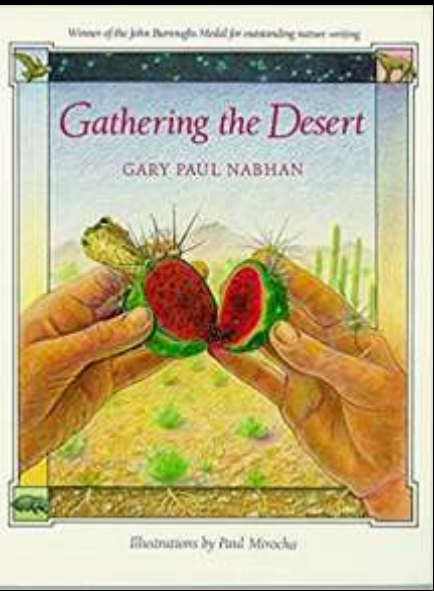
The Mississippian Culture reached its climax about 1500 A.D.

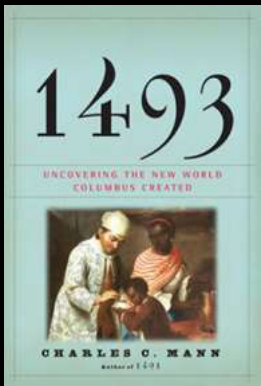
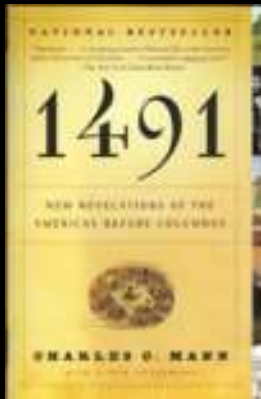
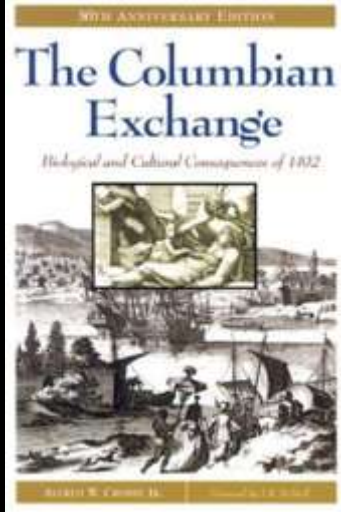
Cahokia



# The Cultivation of Nature

## Western Agricultural Landscapes Irrigation

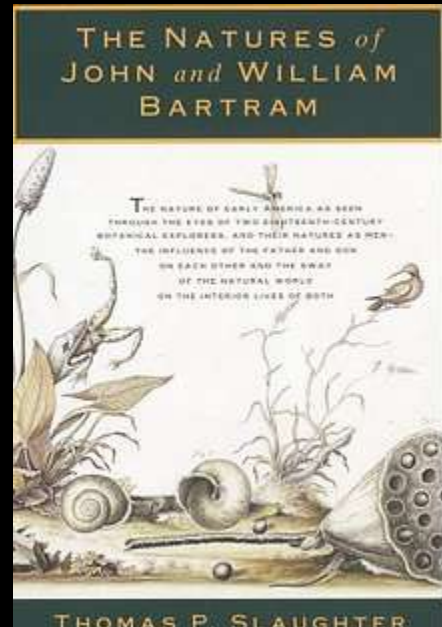
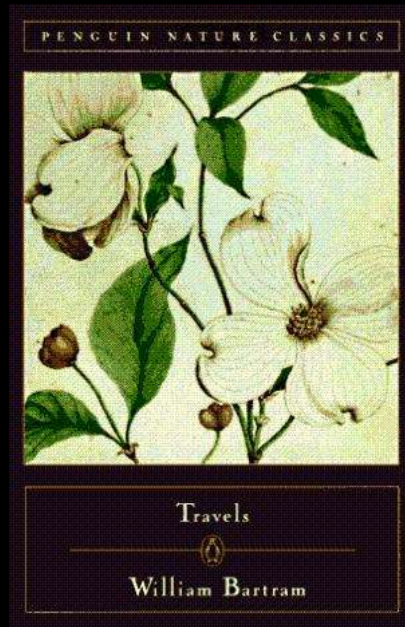
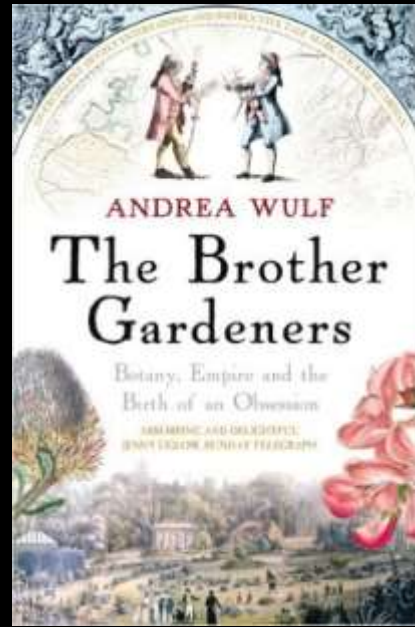
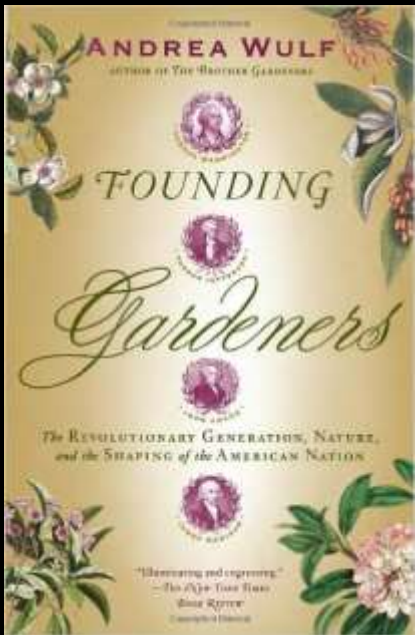




# The Cultivation of Nature – Agricultural Exchange



# The Cultivation of American Nature





## Jefferson and the American Agrarian Myth

“Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country & wedded to its liberty and interests by the most lasting bands.”

1785 Letter to John Jay

The yeoman farmer was portrayed as a self-reliant individual, the bedrock of democracy.

He owned a small farm and worked it with the help of his family and was seen as simple, honest, healthy because he lived close to nature.



## American Agrarianism and Politics

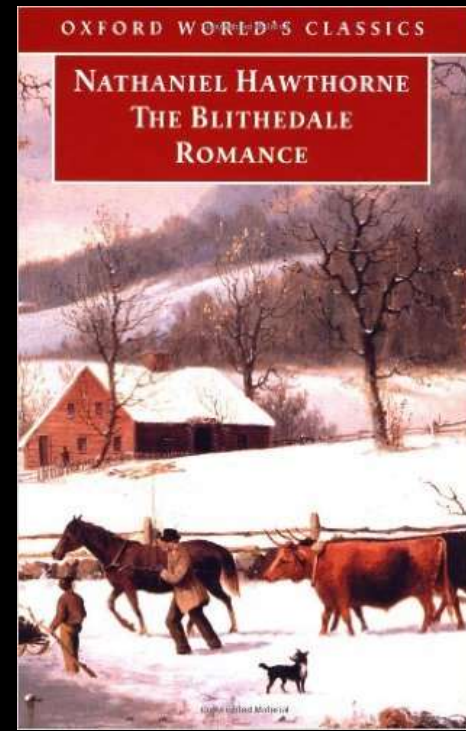
The yeoman became a feature in American politics very early. The Federalist and Agrarian forces in government were divided in opinion just following the Revolution.

The Federalists, led by Alexander Hamilton, were in favor of a strong central government with most power in the hands the landed few, and looked to commercial and industrial expansion.

The Republicans, led by Thomas Jefferson, believed in the primacy of local government and a mainly agrarian national economy, based on small independent farmers. Jefferson's Republicans favored the agrarian economy because farming was a noble profession as it kept people out of the corrupt cities and close to the soil and God.



# Making Pastoral Arcadia 19<sup>th</sup> Century Agricultural Utopian Communities



# The American Pastoral Aesthetic – The Apostle of Taste

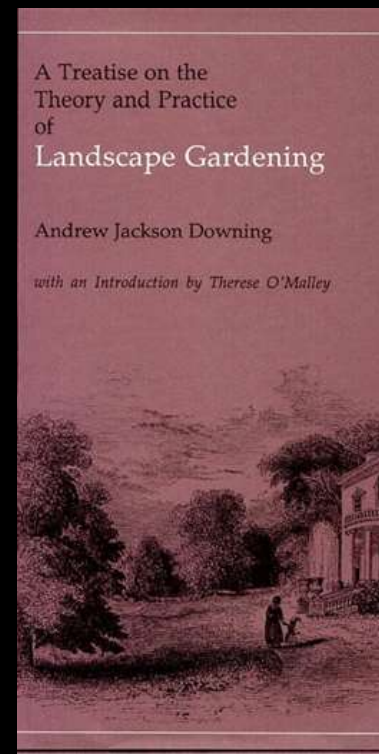
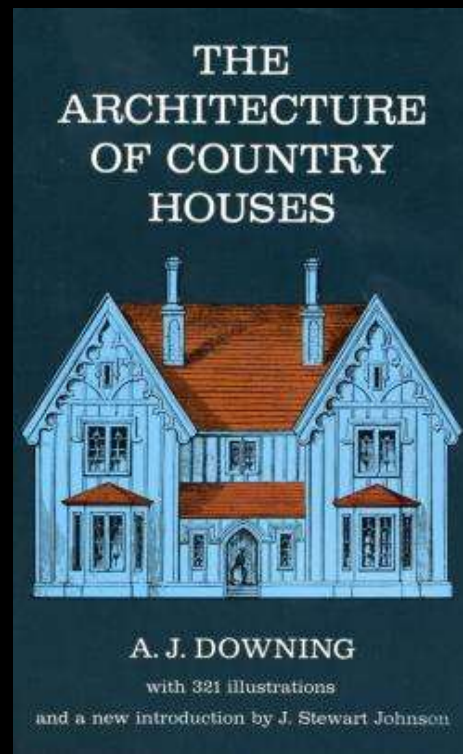
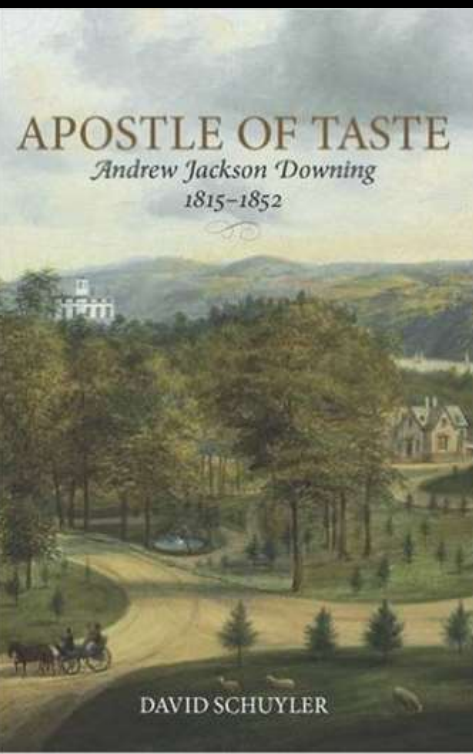
"There is a moral influence in a country home."

A. J. Downing 1815-1852

In 1841 his first book, *A Treatise on the Theory and Practice of Landscape Gardening, Adapted to North America*, was published to a great success; it was the first book of its kind published in the United States.

Editor of *The Horticulturist* magazine (1846–52)

Democracy of taste – Regardless of one's wealth or social standing, American republicanism offers equal and unlimited access to intellectual and artistic growth and the development of good taste, all of which accompany moral improvement.



# American Agrarianism vs. the City

Agrarianism refers to a social philosophy or political philosophy which values rural society as superior to urban society, the independent farmer as superior to the paid worker, and sees farming as a way of life that can shape the ideal social values.

It stresses the superiority of a simpler rural life as opposed to the complexity of city life, with its banks and factories.



# Post Civil War American Agrarianism

National Grange of the Order of Patrons of Husbandry founded 1867

The Grange, officially referred to as The National Grange of the Order of Patrons of Husbandry, is a fraternal organization in the United States that encourages families to band together to promote the economic and political well-being of the community and agriculture.

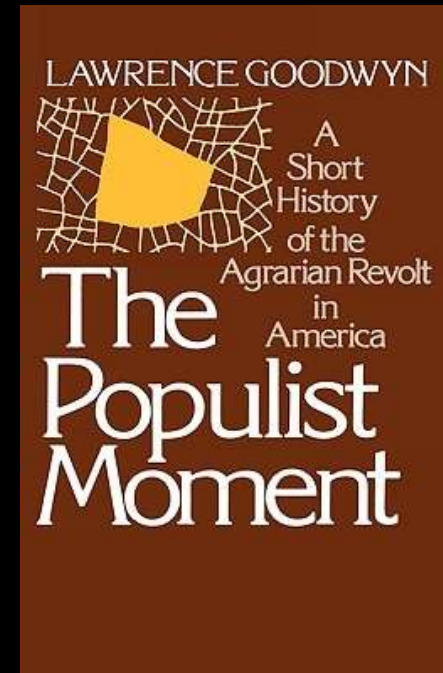
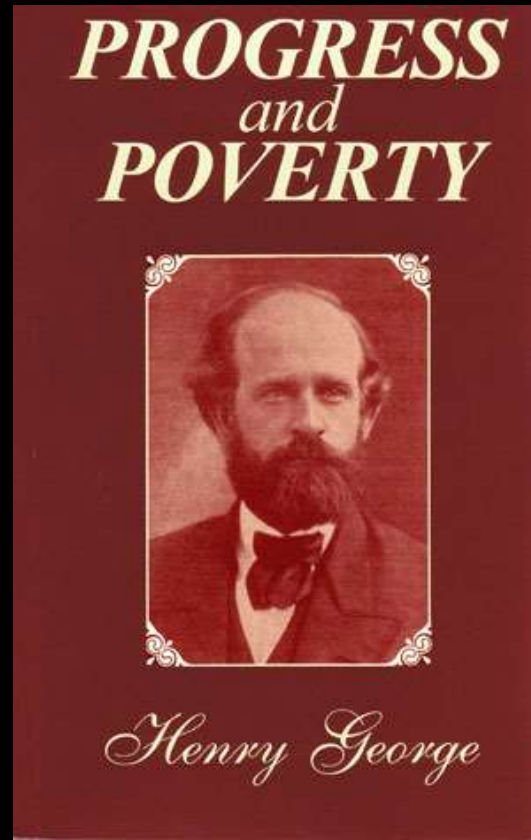
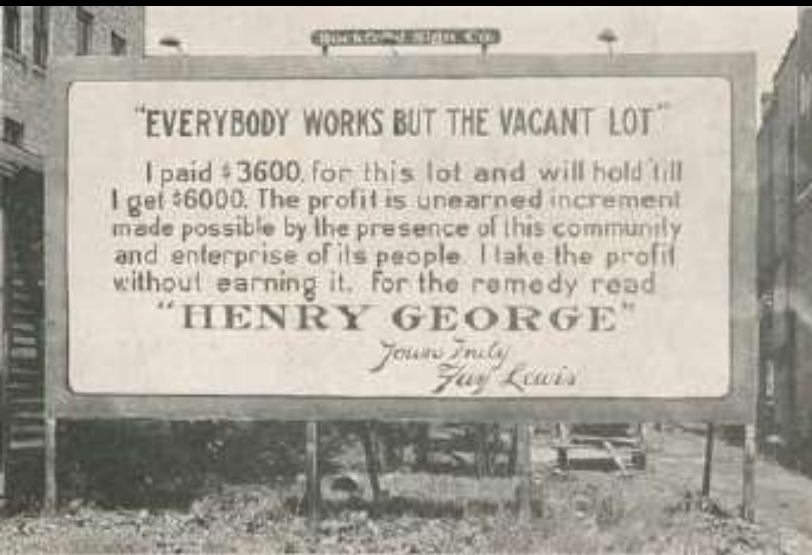
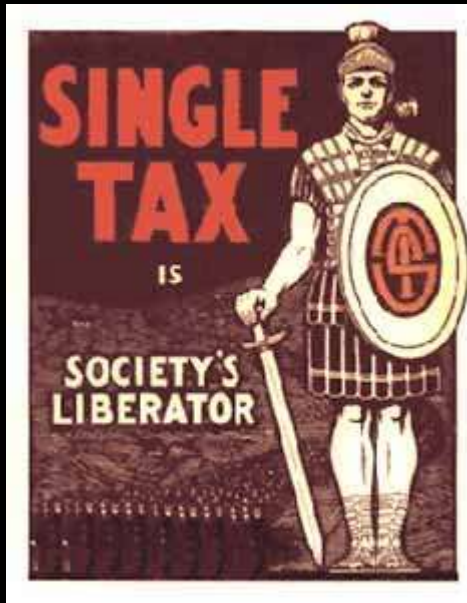


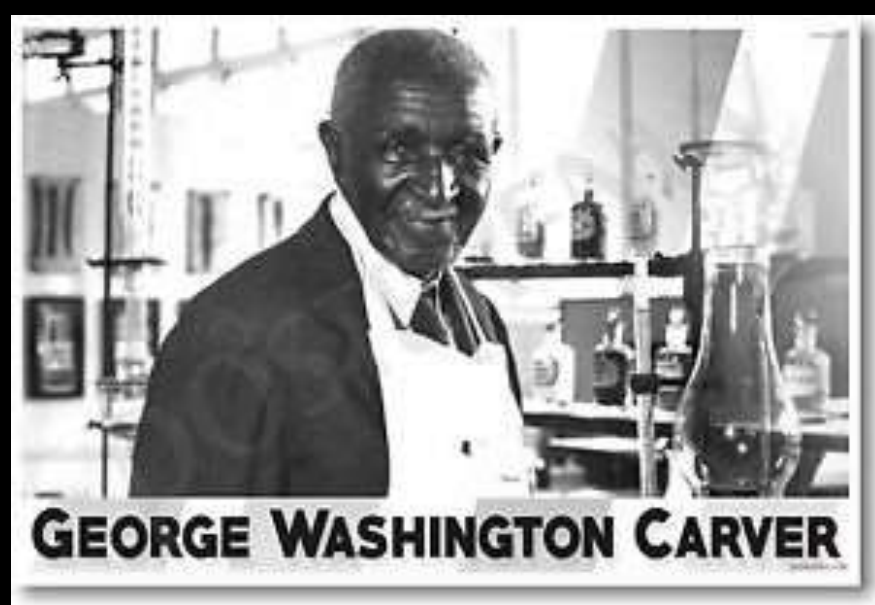
# Rural America and Pastoral Rebellion 1879 – 1920s

Henry George 1838-1897

The Progressive Era and The Rural Populist Revolt

An economic depression between 1893 and 1897 caused poverty and unemployment





African-American Rural Life

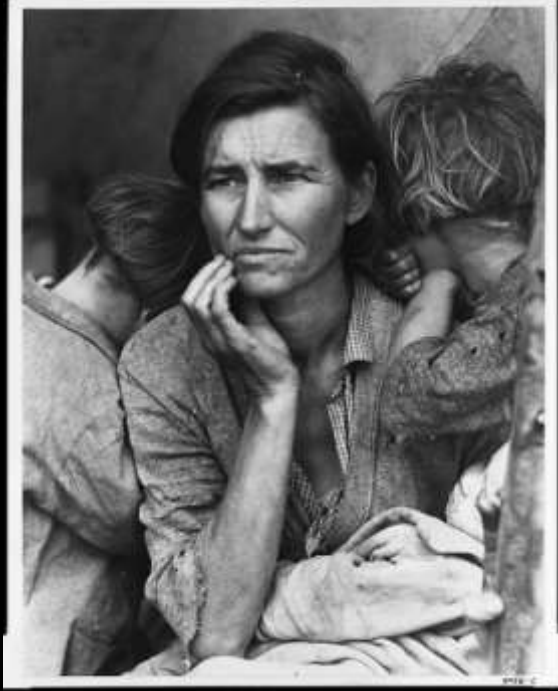
Dorothea Lange and Russell Lee 1930s





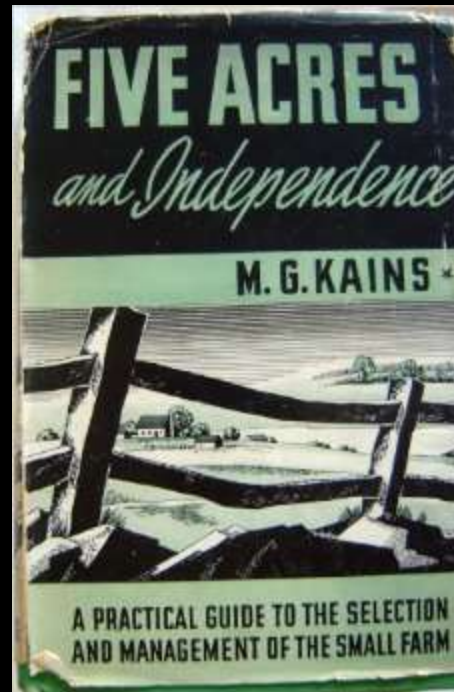
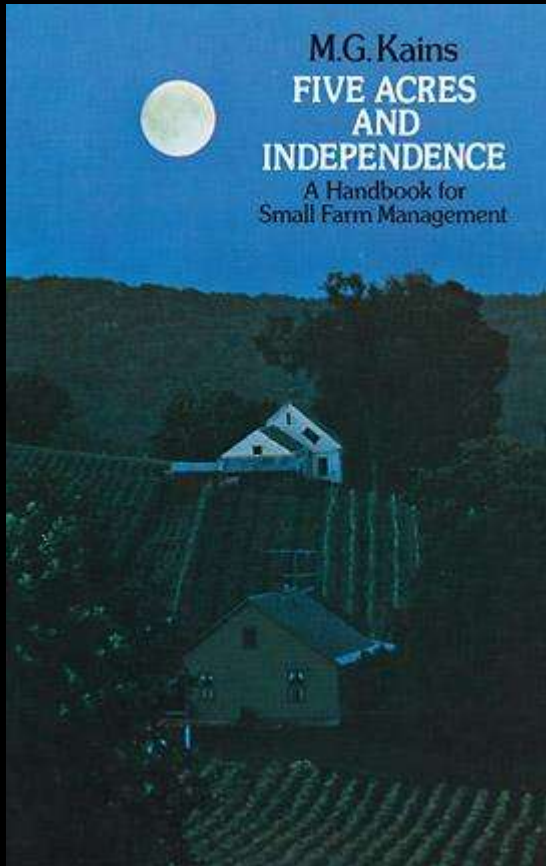


Farm Workers and Rural Life

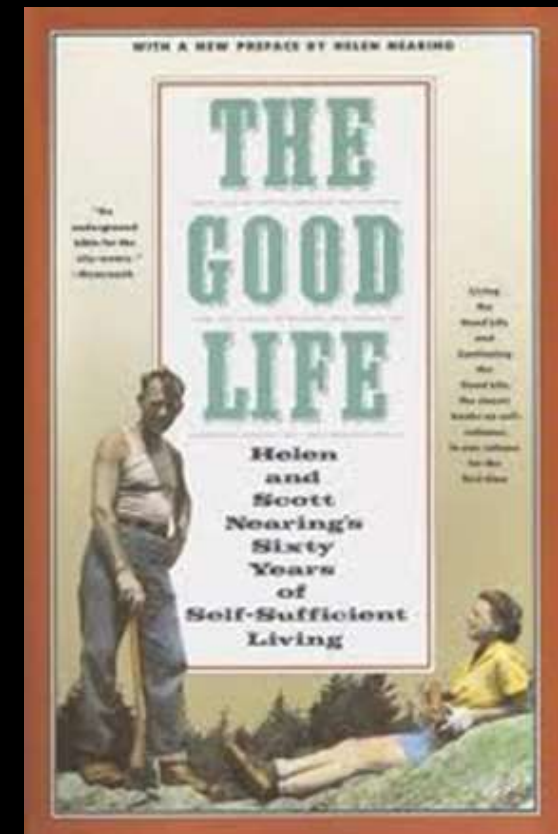


## Social Crisis and American back-to-the-land movements

Tension between sentimental pastoral arcadia [escape from the urban and technology] and real rural pastoral life of farming for a living



1935



1970

100<sup>TH</sup> ANNIVERSARY EDITION

# THE HOLY EARTH

*The Birth of a New Land Ethic*

LIBERTY HYDE BAILEY  
FOREWORD BY WENDELL BERRY

## 20<sup>th</sup> Century Pastoral Nonfiction Farming and Natural History

CONSERVATION CLASSICS

# DESERTS ON THE MARCH

by Paul B. Sears

Introduction by  
Gus Speth



# NORTHERN FARM

*A glorious year on a small Maine farm*

HENRY BESTON

*Author of the highly praised The Outermost House*

Louis Bromfield  
**MALABAR FARM**



Introduction by E. B. White  
Drawings by Kate Lord

"At a time when farming, as a vocation and an art, was going out of favor, Louis Bromfield was a writer who genuinely and unabashedly loved it. He was not one of those bad pastoral writers whose love for farming is distant, sentimental, and condescending. Bromfield clearly had loved it familiarly and in detail. He loved the work and the people who did it well."  
—Wendell Berry

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# PLOWMAN'S FOLLY AND A SECOND LOOK

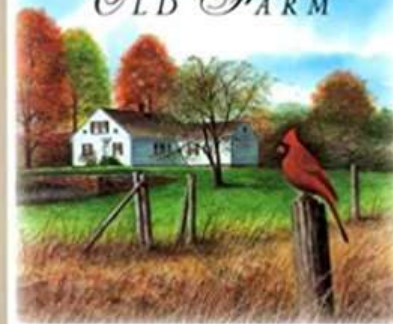
by  
Edward H. Faulkner

Foreword by  
Paul B. Sears

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EDWIN WAY TEALE

# A NATURALIST BUYS AN OLD FARM



AUTHOR OF THE PULITZER-PRIZE WINNING  
AMERICAN SEASONS SERIES

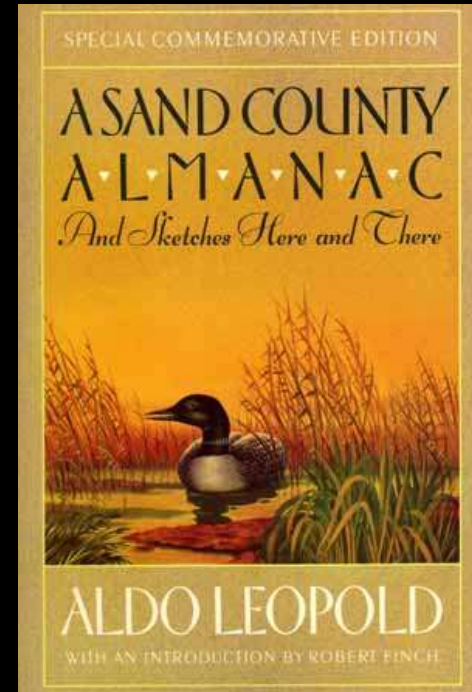
## 20<sup>th</sup> Century Pastoral Nonfiction – Farming and Natural History

### Nature Conservation and the Land Ethic

#### *A Sand County Almanac* (1949) – Aldo Leopold

- What more delightful avocation than to take a piece of land and by cautious experimentation to prove how it works. What more substantial service to conservation than to practice it on one's own land?"
- The Land Ethic: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise."

Aldo Leopold 1887-1948

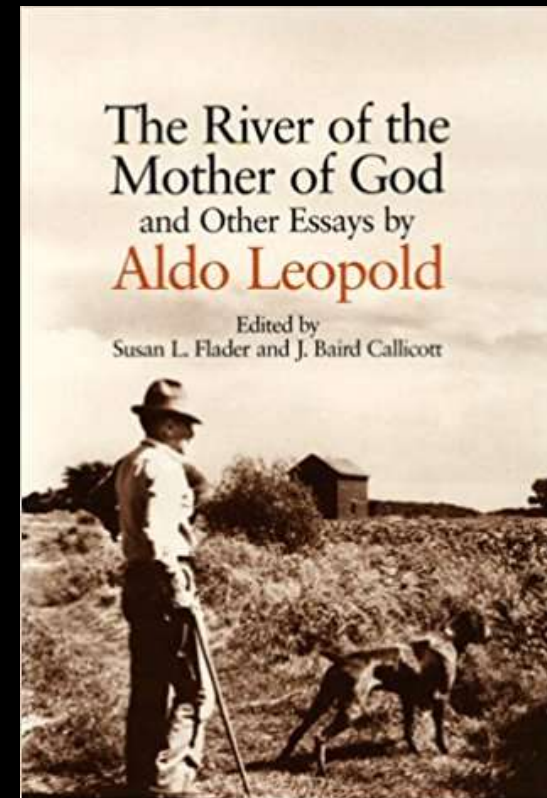
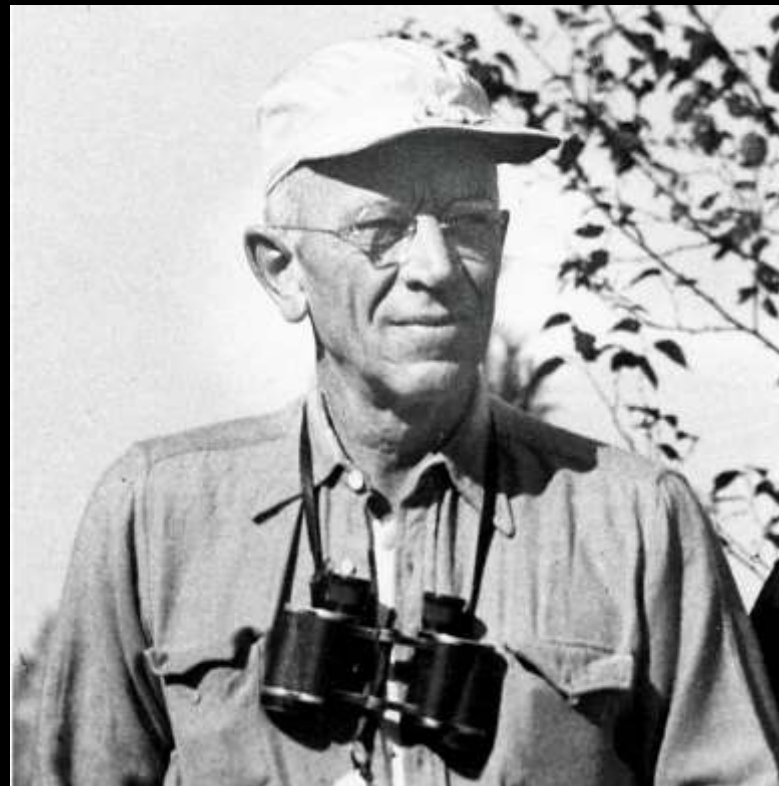
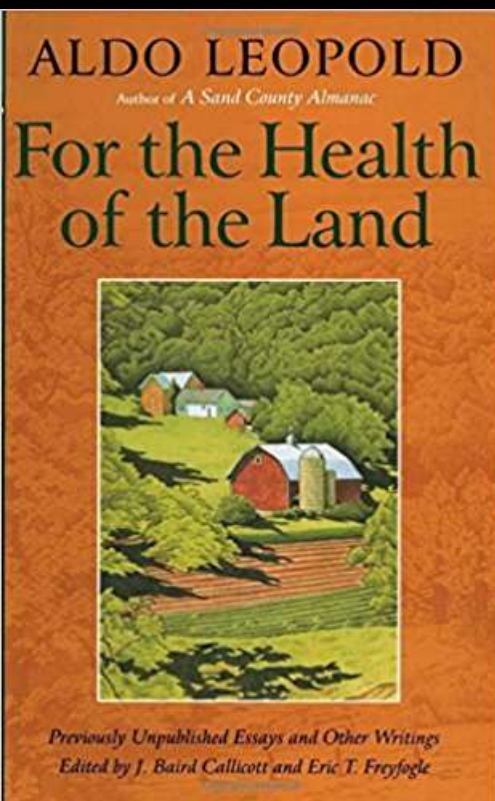


## Cultivation as Conservation

I have read many definitions of what is a conservationist, and written not a few myself, but I suspect that the best one is written not with a pen, but with an axe. It is a matter of what a man thinks about while chopping, or while deciding what to chop. A conservationist is one who is humbly aware that with each stroke he is writing his signature on the face of his land.

## The Farmer as a Conservationist

Conservation means harmony between men and land. When land does well for its owner, and the owner does well by his land; when both end up better by reason of their partnership, we have conservation. When one or the other grows poorer, we do not.

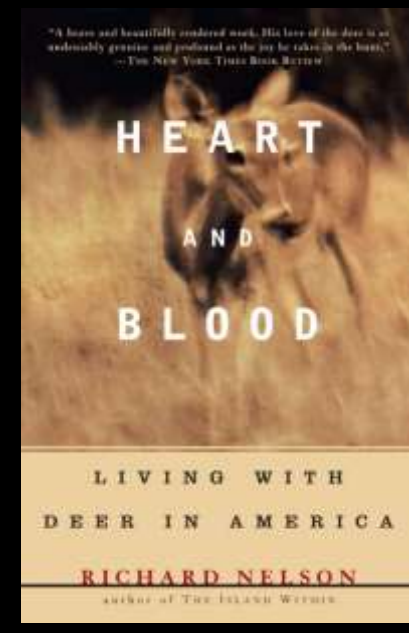
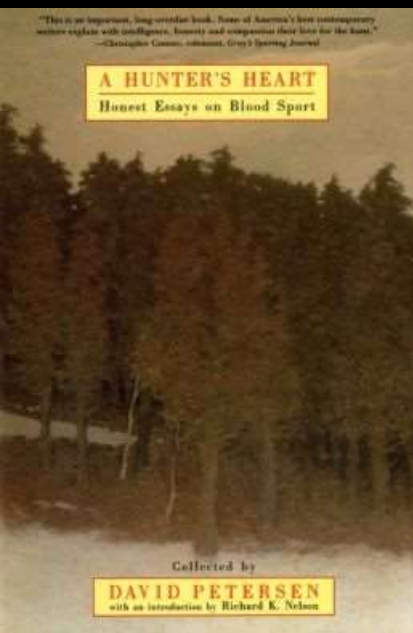
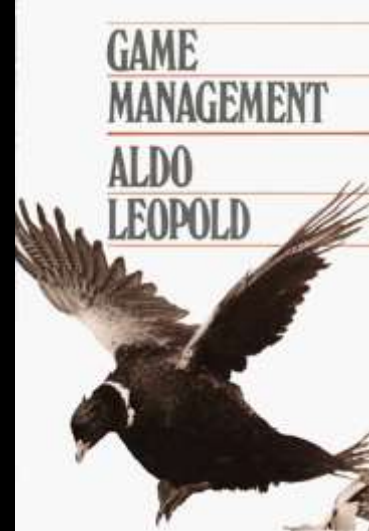


# Rural Life - Sportsmanship – Hunting and Fishing

- There is value in any experience that exercises those ethical restraints collectively called “sportsmanship.” Voluntary adherence to an ethical code elevates the self-respect of the sportsman, but it should not be forgotten that voluntary disregard of the code degenerates and depraves him.

One way to hunt partridge is to make a plan...another is to wander, quite aimlessly, from one red lantern to another. This will likely take you where the birds actually are. The lanterns are blackberry leaves, red in October sun...

Partridge hunting, then, is a creekside stroll, upwind, from one briar patch to another...the dog, when he approaches the briars, looks around to make sure I am within gunshot...My dog, by the way, thinks I have much to learn about partridges, and, being a professional naturalist, I agree.



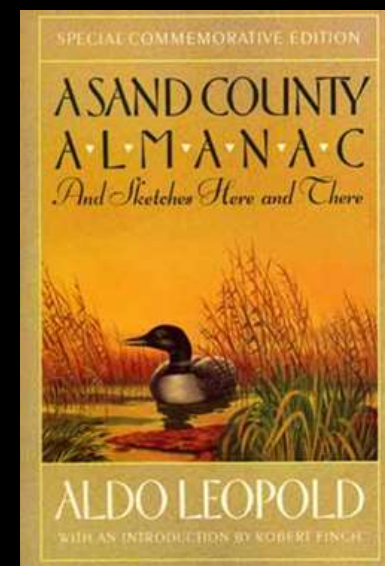
# Rural Life - Chores

## Aldo Leopold – The Spiritual Dangers of Not Owning a Farm

There are two spiritual dangers in not owning a farm. One is the danger of supposing that breakfast comes from the grocery, and the other that heat comes from the furnace.

To avoid the first danger, one should plant a garden, preferably where there is no grocer to confuse the issue.

To avoid the second, he should lay a split of good oak on the andirons, preferably where there is no furnace, and let it warm his shins while a February blizzard tosses the trees outside. If one has cut, split, hauled, and piled his own good oak and let his mind work the while, he will remember much about where the heat comes from, and with a wealth of detail denied to those who spend the week end in town astride a radiator.



# Conservation and Farming – The Unsettling of America

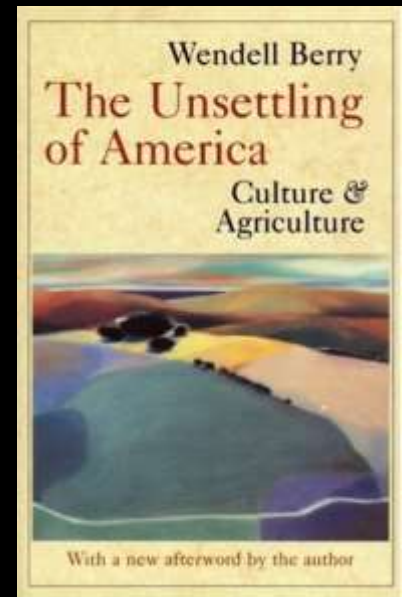
Wendell Berry b. 1938

But we cannot hope – for reasons practical and humane, we cannot even wish – to preserve more than a small portion of the land in wilderness. Most of it we will have to use.

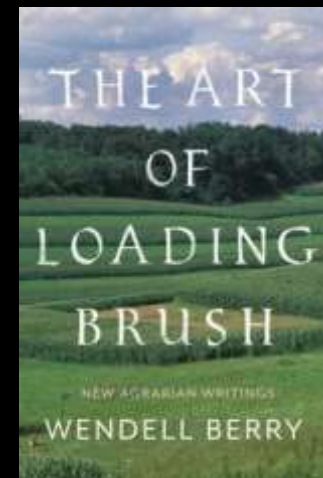
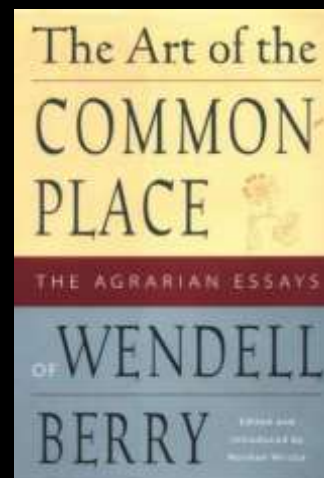
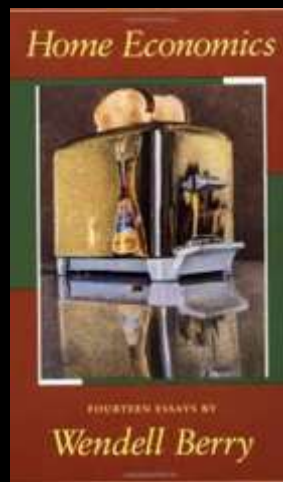
The conservation movement swings from self-righteous outrage to self-deprecation because it has neglected this issue. Its self-contradictions can only be reconciled – and the conservation impulse made to function as ubiquitously and variously as it needs to – by understanding, imagining, and living out the possibility of “kindly use”

## New Land Ethic – Kindly Use

Kindly use depends upon intimate knowledge, the most sensitive responsiveness and responsibility...the understanding of kindly use in agriculture must encompass both farm and household...



1977





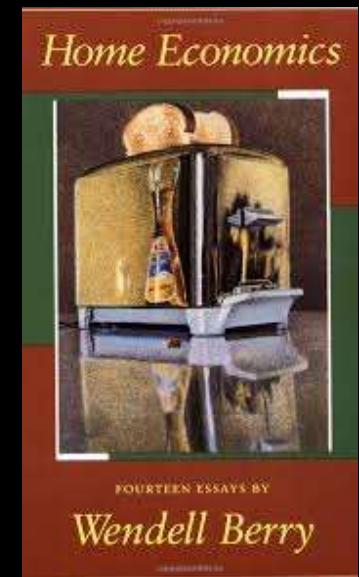
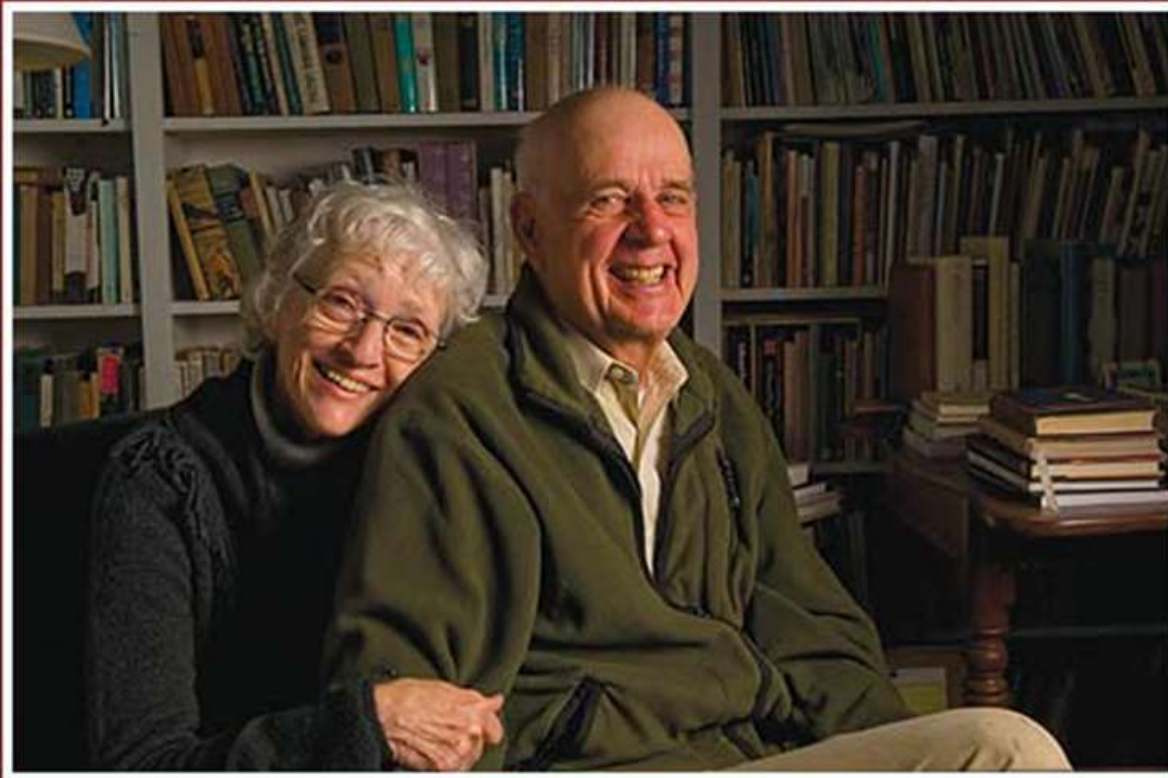
# The Wild and the Cultivated Connected

“Getting Along with Nature” *Home Economics* 1987

What I am aiming at – because a lot of evidence seems to point this way – is the probability that nature and human culture, wildness and domesticity, are not opposed but are interdependent.

Authentic experience of either will reveal the need of one for the other.

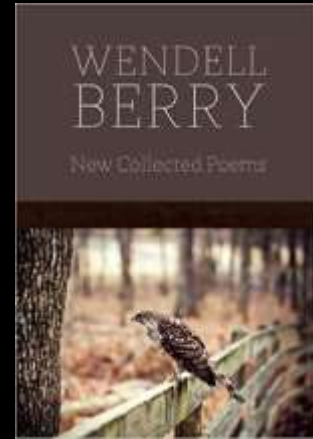
In fact, examples from both past and present prove that a human economy and wildness can exist together not only in compatibility but to their mutual benefit.



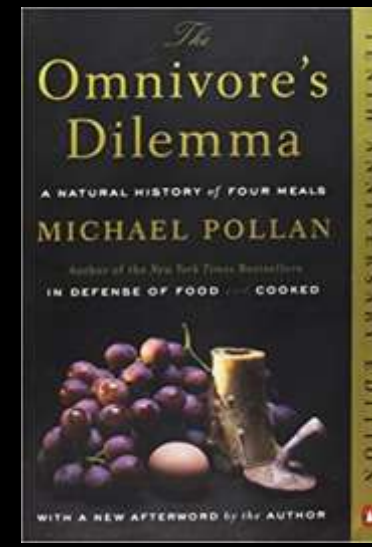
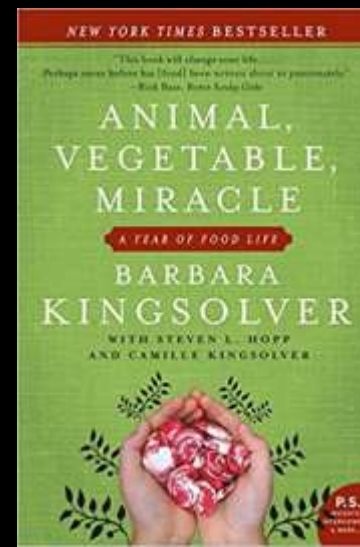
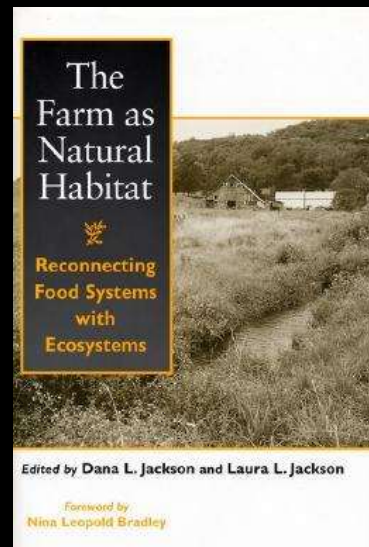
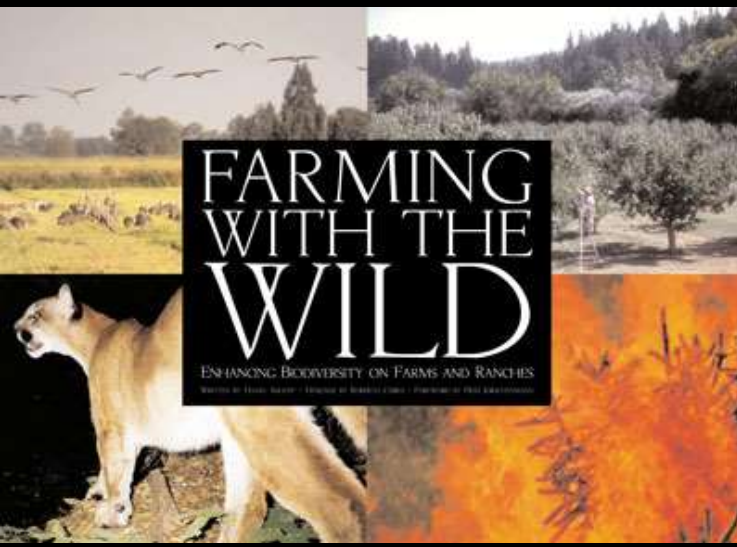
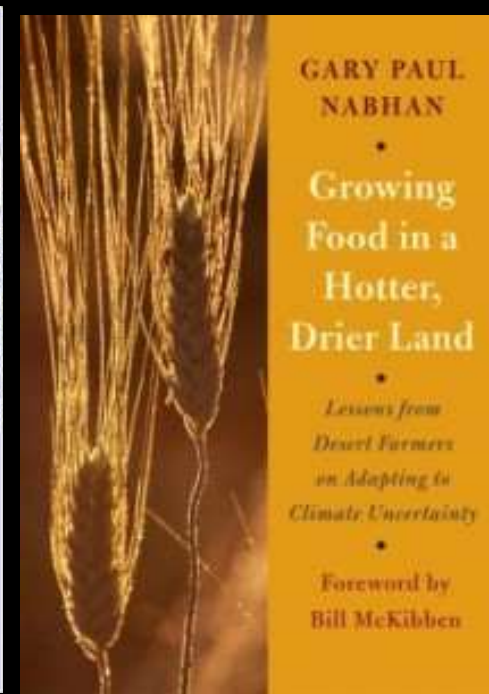
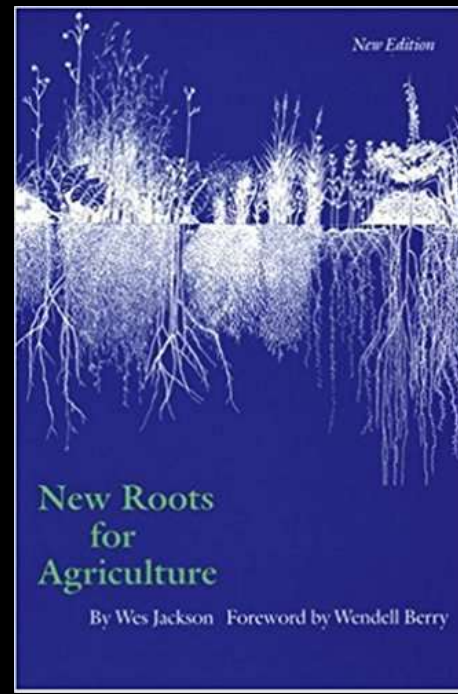
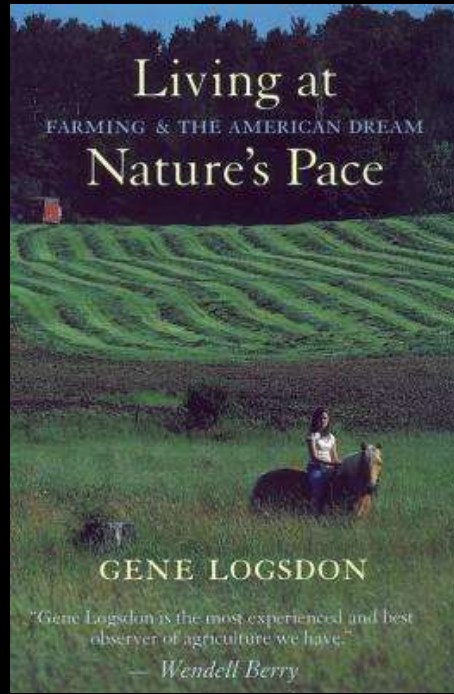
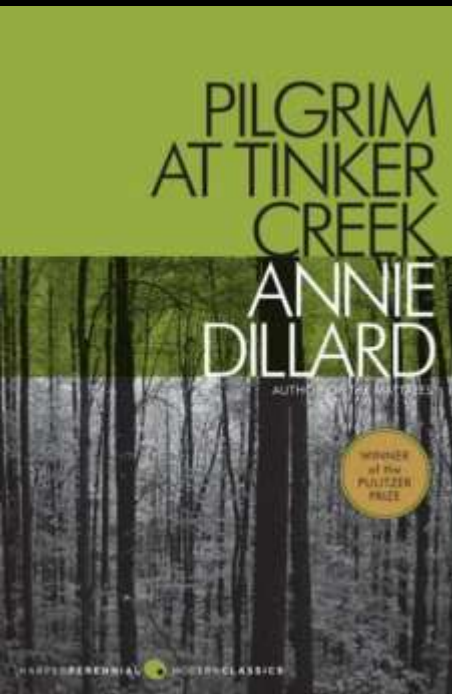
# The Pastoral Poet – Wendell Berry

## The Man Born to Farming

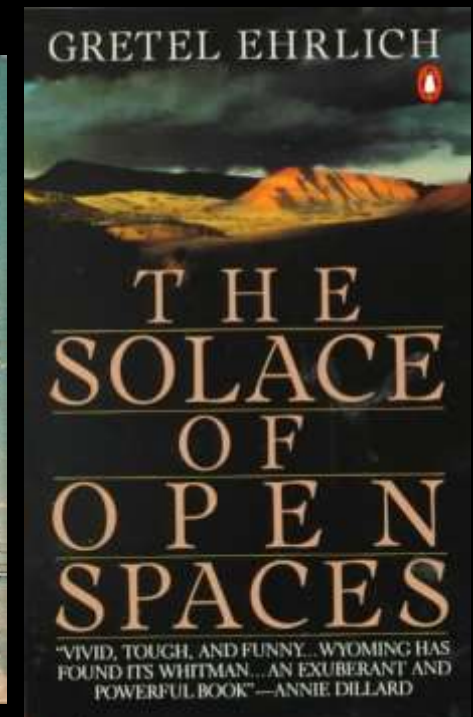
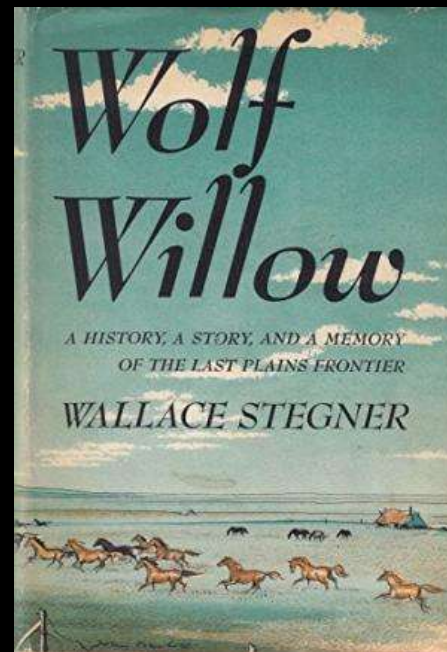
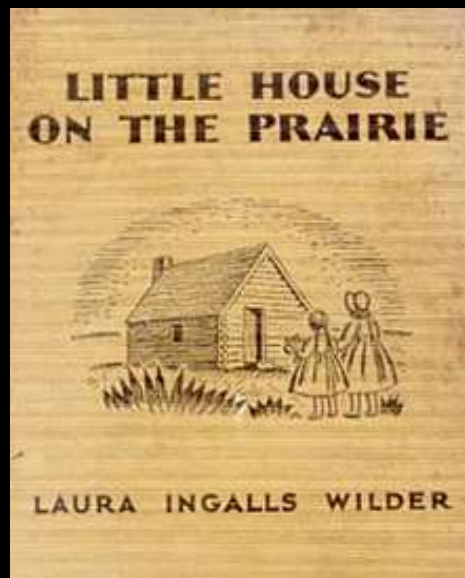
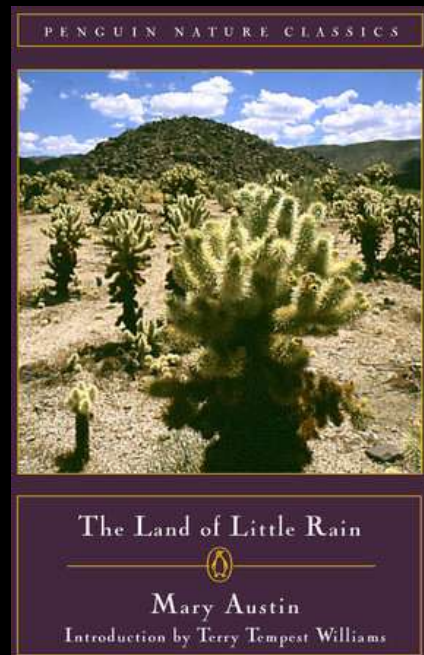
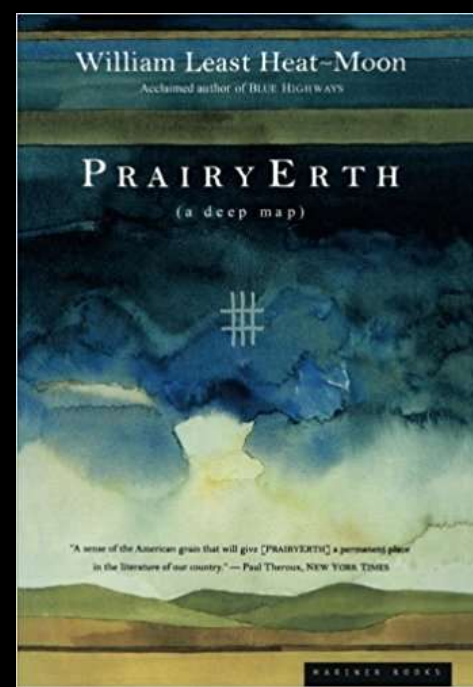
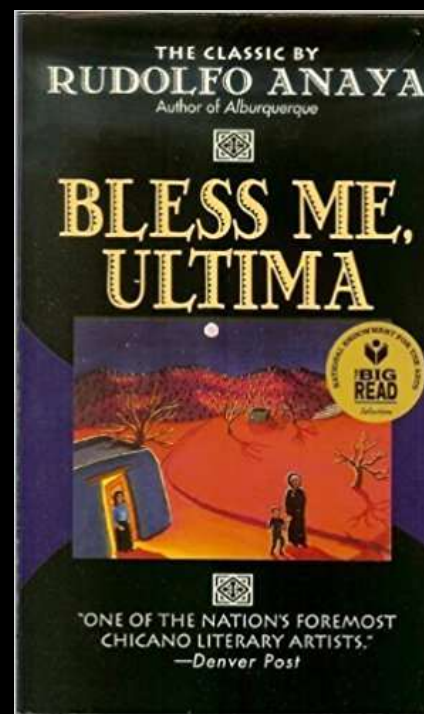
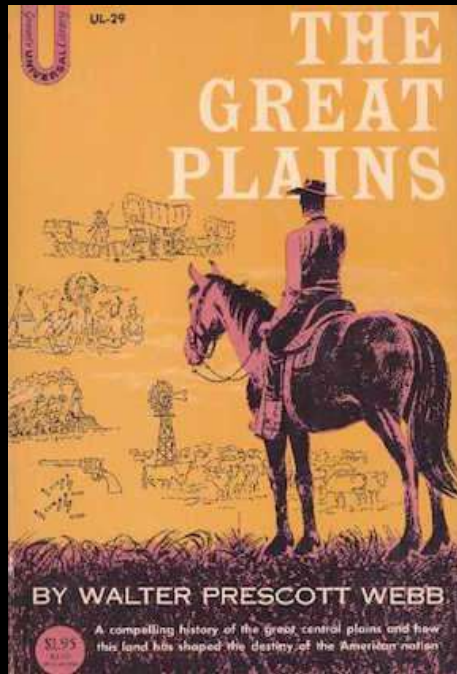
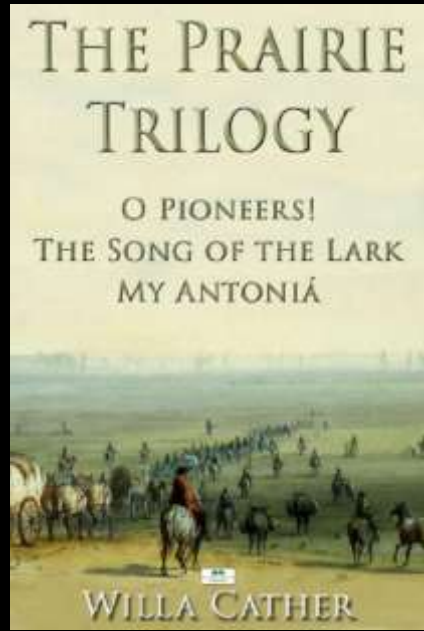
The grower of trees, the gardener, the man born to farming, whose hands reach into the ground and sprout, to him the soil is a divine drug. He enters into death yearly, and comes back rejoicing. He has seen the light lie down in the dung heap, and rise again in the corn. His thought passes along the row ends like a mole. What miraculous seed has he swallowed that the unending sentence of his love flows out of his mouth like a vine clinging in the sunlight, and like water descending in the dark?



# 20<sup>th</sup> and 21<sup>st</sup> Century Pastoral Nonfiction Farming, Food, and Natural History

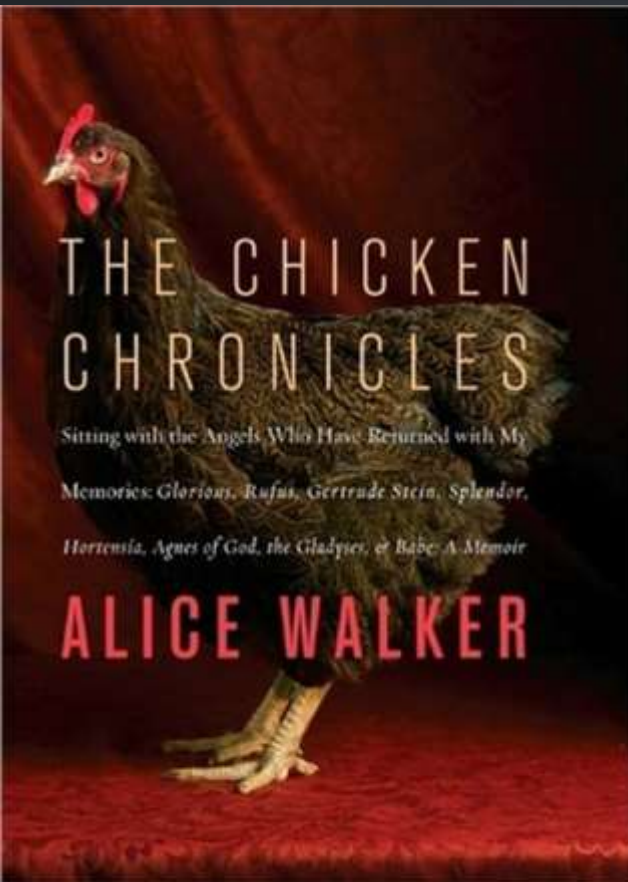


# The Pastoral West



# Nonhuman Pastoralists

## Domesticated Animals





## Dark Pastoral – Death on the Farm

### Murder In The Red Barn – Tom Waits

There was a murder in the red barn

Murder in the red barn

'Cause there's nothin' strange

About an axe with bloodstains in the barn

There's always some killin'

You got to do around the farm

A murder in the red barn

Murder in the red barn...



Birth on the Farm

Calving Season







## Nonhuman Pastoralists

I think I could turn and live with animals, they are so placid and self-contain'd;  
I stand and look at them long and long.

They do not sweat and whine about their condition;  
They do not lie awake in the dark and weep for their sins;  
They do not make me sick discussing their duty to God;  
Not one is dissatisfied—not one is demented with the mania of owning things;  
Not one kneels to another, nor to his kind that lived thousands of years ago;  
Not one is respectable or industrious over the whole earth.

Walt Whitman

## The Pastoral Impulse and Pastoral Place

- To escape the dominant culture and to seek a simpler, more harmonious life closer to nature
- The countryside
- Tension between sentimental pastoral arcadia and rural agrarian life

