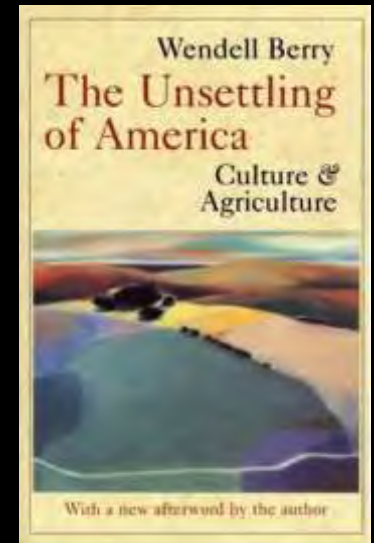
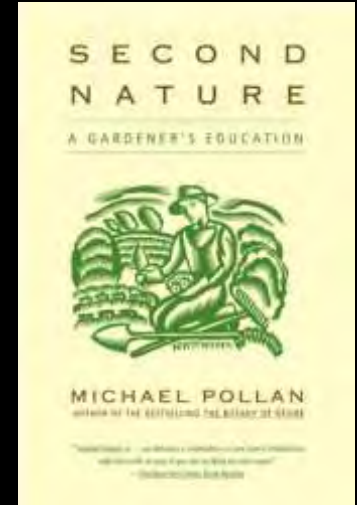


Second Nature: Pastoral Landscapes and the Cultivation of Nature

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

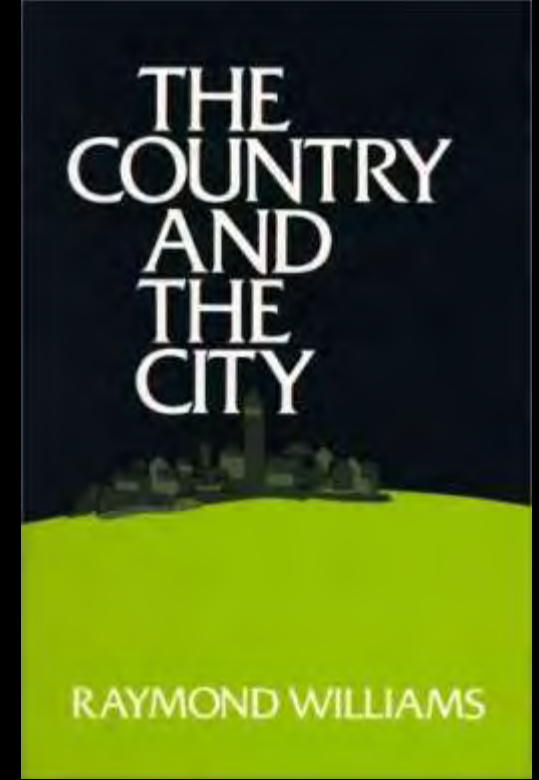


Nature

The literary critic Raymond Williams famously observed that the “nature” is perhaps the most complex word in the English language because,

"The idea of nature contains, though often unnoticed, an extraordinary amount of human history."

Raymond Williams, "Ideas of Nature" 1983



Pastoral Imports to America

Classical Western Ideas of Nature

Cicero and the Iterative Natures

First nature - wilderness - is the realm of the gods, but it is also the raw material for second nature.

In *De natura deorum* Cicero wrote,

"We sow corn, we plant trees, we fertilize the soil by irrigation, we dam the rivers and direct them where we want. In short, by means of our hands we try to create as it were a second nature within the natural world."

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).

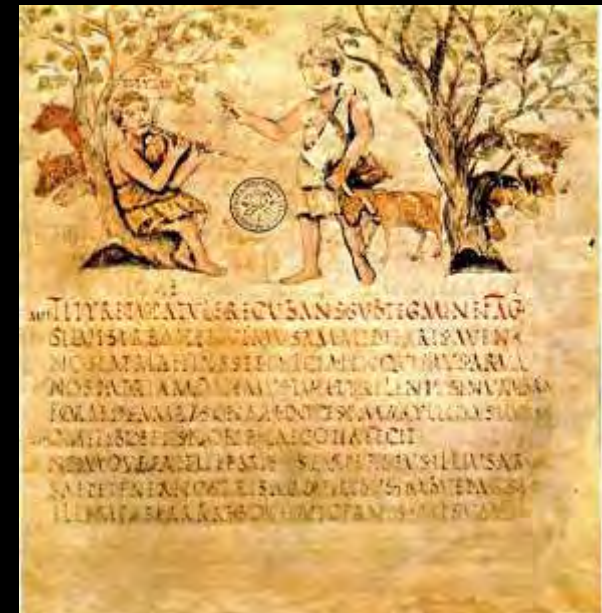


Frontispiece to l'Abbé de Vallemont's *Curiositez de la nature et de l'art* (1705)

Virgil's Classical Agrarian Myth – Pastoral Arcadia

Virgil is credited in the *Eclogues* 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.



English Pastoral Poetry

John Clare 1793-1864

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.



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.

“Binsey Poplars”

Rural scene, a rural scene,
Sweet especial rural scene.



Hopkins in 1888



Nature in Rural America

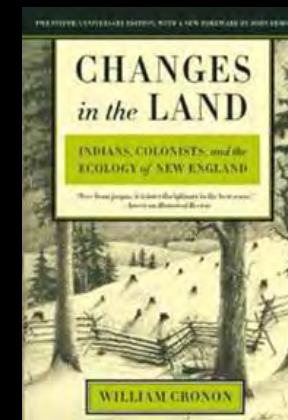
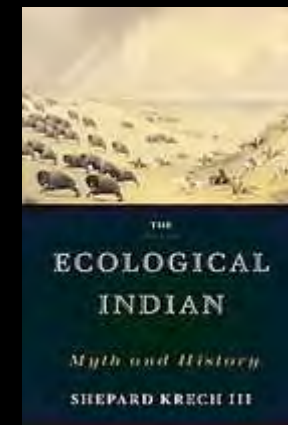


The Cultivation of Nature - Ecological Impacts of Native Americans

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.

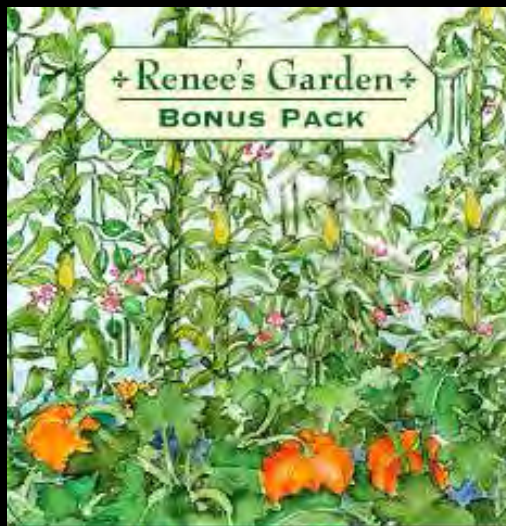
Planting three or four kernels in one place, they then heap about it a quantity of earth with shells of the signoc before mentioned [the horseshoe crab, *Limulus polyphemus*].

Then three feet distant they plant as much more, and thus in succession. With this corn they put in each hill three or four Brazilian beans [the kidney bean, *Phaseolus vulgaris*], 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 multi-colored Indian Corn, bright Scarlet Runner Beans to twine up the corn stalks, and sweet Sugar Pie Pumpkins to cover the ground. Net wt. 19 gms.

The Mississippian Cultural Landscape 5000 years

Beginning with the construction of Watson Brake about 3400 B.C. in present-day Louisiana, nomadic indigenous peoples started building earthwork mounds in North America nearly 1000 years before the pyramids were constructed in Egypt.

Serpent Mound in southern Ohio is a 1,348-foot mound built about 1070 A.D.



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

Cahokia





Cahokia

Groupings of pyramids and burial mounds cover five square miles. The largest earthen pyramid is 104 feet high and covers 16 acres.

“Anyone who traveled up the Mississippi in 1100 A.D. would have seen it looming in the distance: a four-level earthen mound bigger than the Great Pyramid of Giza...Cahokia was a busy port...Covering five square miles and housing at least fifteen thousand people. Cahokia was the biggest concentration of people north of the Rio Grande until the eighteenth century.”

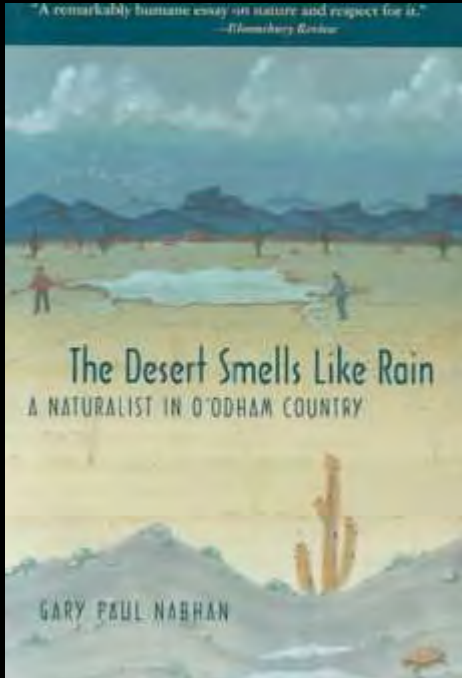
Mann, 1491

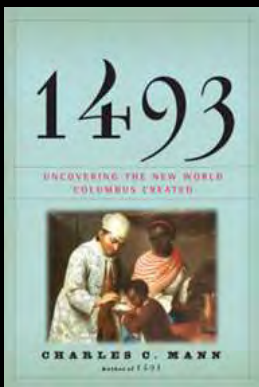
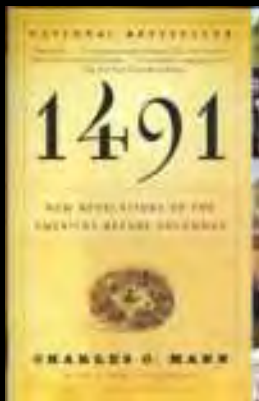
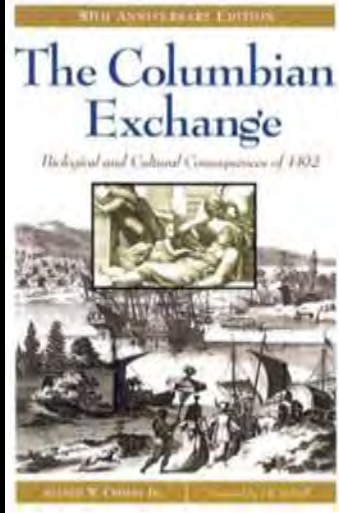


The Cultivation of Nature

Western Agricultural Landscapes

Irrigation

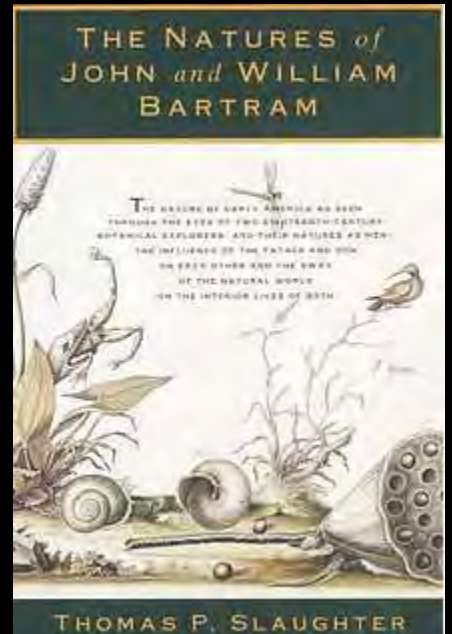
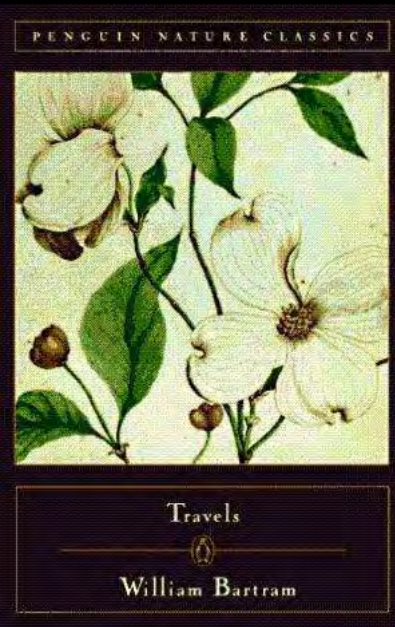
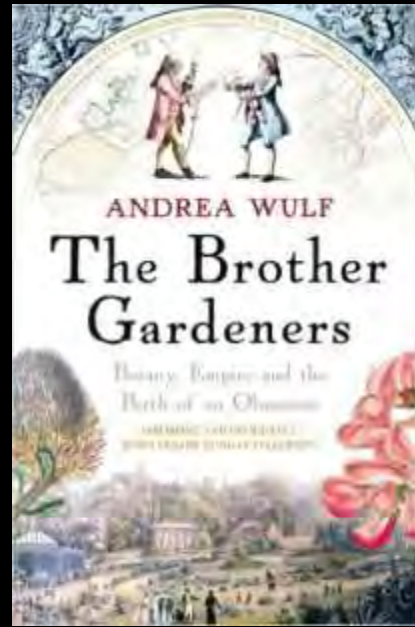
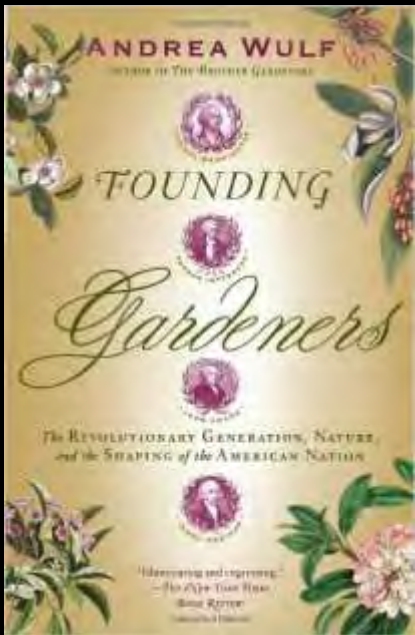




The Cultivation of Nature – Agricultural Exchange



The Cultivation of American Nature



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, & they are tied to their country & wedded to its liberty & 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.



Early American Pastoral Politics

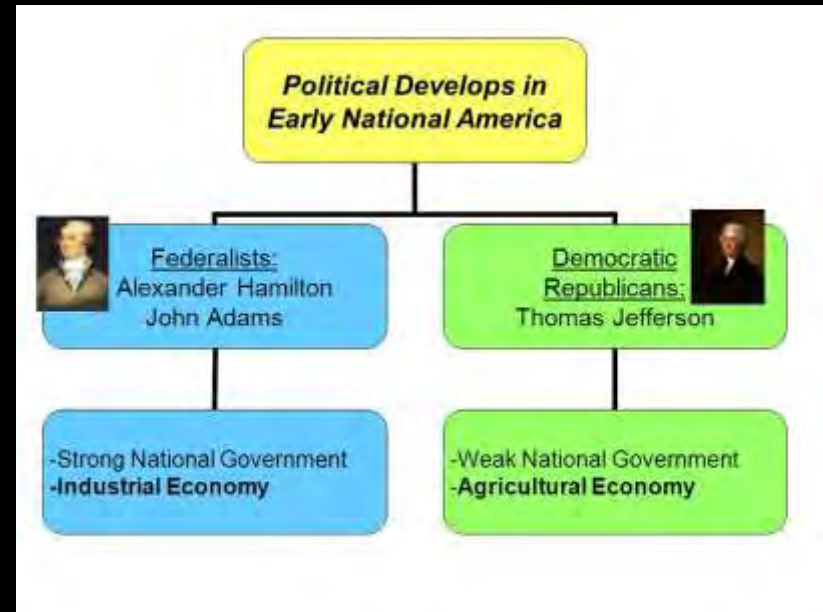
Federalists vs. Republicans

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.

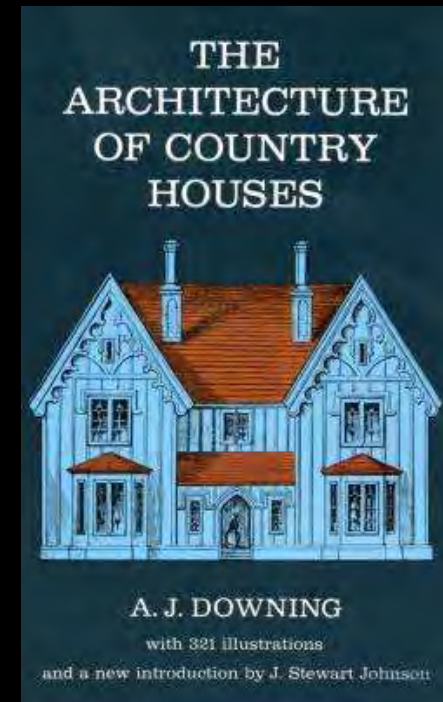
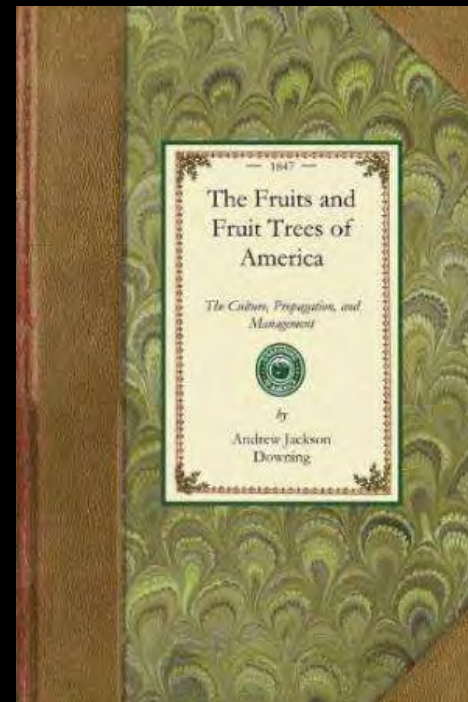


The Development of the 19th Century American Pastoral Vision

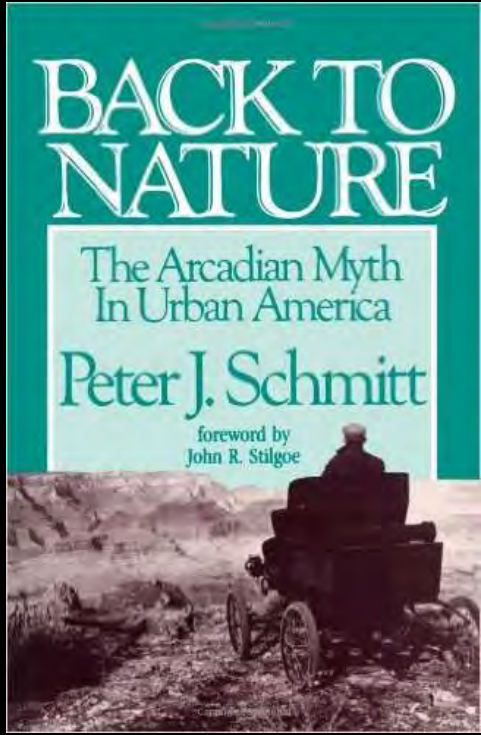
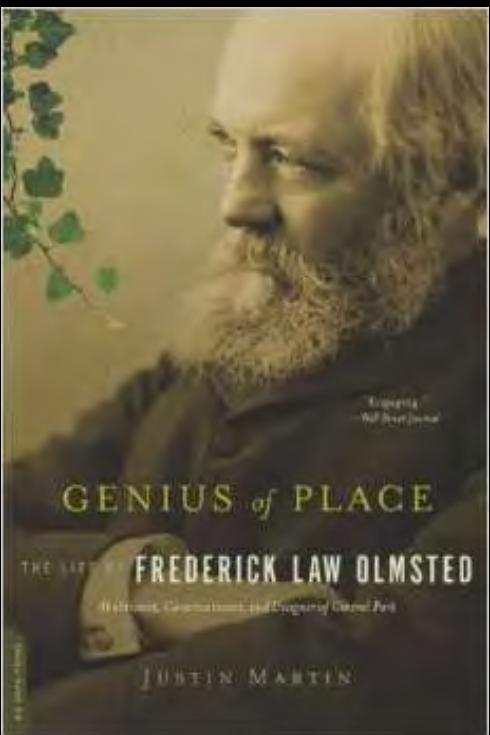
A. J. Downing 1815-1852

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



Urban Arcadia - Olmsted
1822 - 1903



The Arcadian or Pastoral State (1834) - Thomas Cole

The Course of Empire is a five-part series of paintings created by Thomas Cole in the years 1833–36. It is notable in part for reflecting popular American sentiments of the times, when many saw pastoralism as the ideal phase of human civilization, fearing that empire would lead to gluttony and inevitable decay.

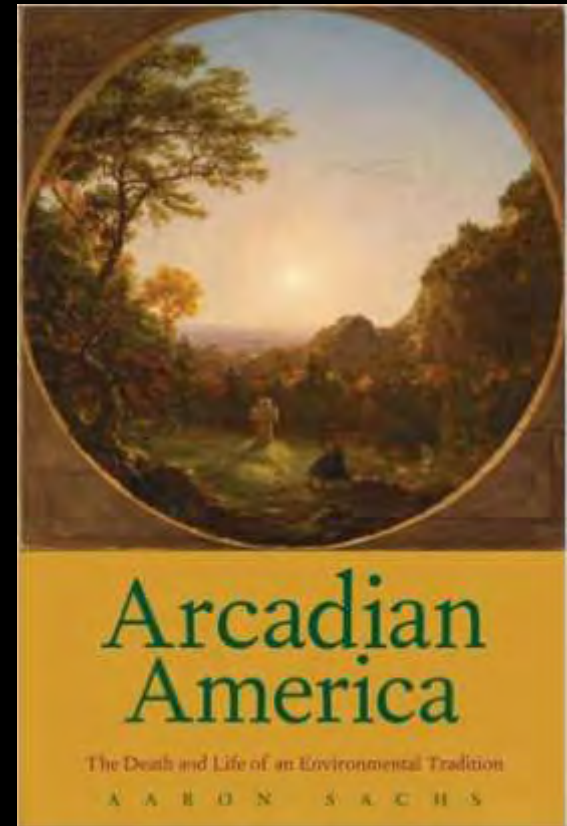
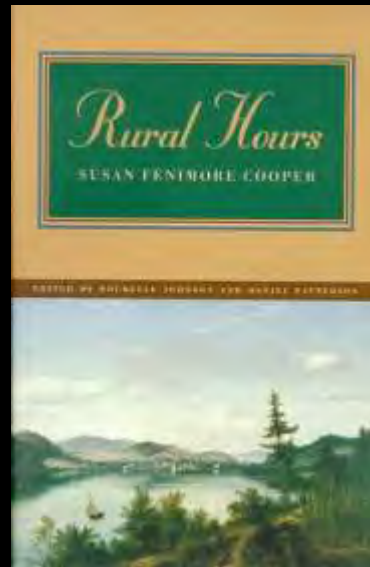
The images reflect an idealized, pre-urban ancient Greece. This work shows mankind at peace with nature. It symbolizes that the environment has been altered, but not so much so that it or its inhabitants are in danger.



19th Century Arcadia in American Literature

Margaret Fuller 1810-1850

Susan Fenimore Cooper 1813-1894



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

The Cultivation of American 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.

WALDEN;
OR,
LIFE IN THE WOODS.

By HENRY D. THOREAU,
AUTHOR OF "THE WILD FRUIT, AND OTHER ESSAYS."



Small text at the bottom of the cover: "I have prepared this edition for the purpose of giving a complete and correct copy of the original, and of adding to it a new and improved map of the site of the pond, and of the surrounding woods, and of the various other points of interest." — H. D. T.

BOSTON:
TICKNOR AND FIELDS,
1854.

Published 1854



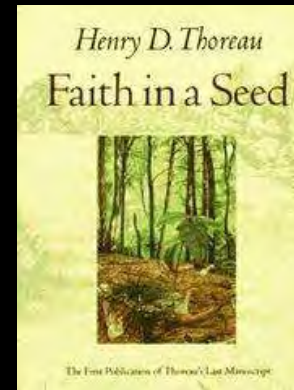
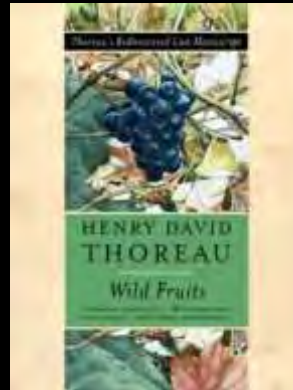
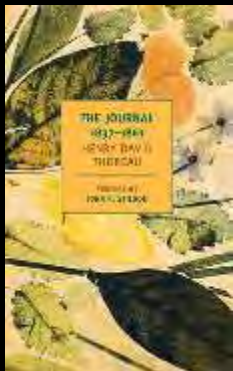
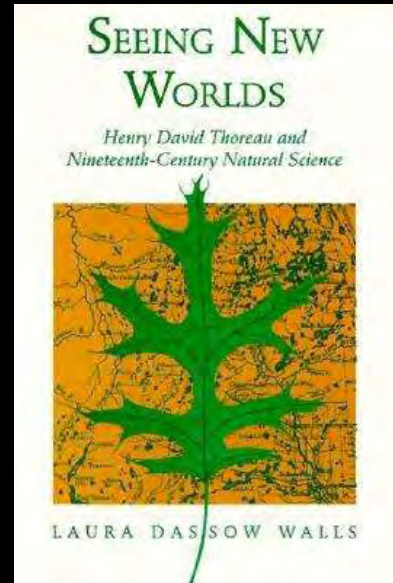
Agricultural Knowledge

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.

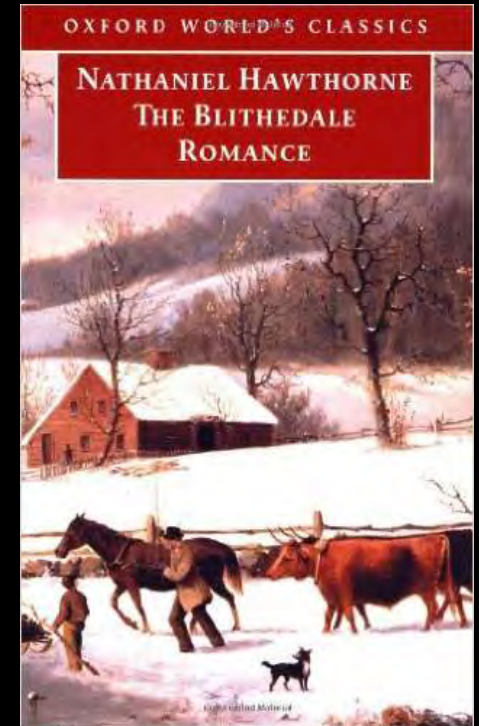
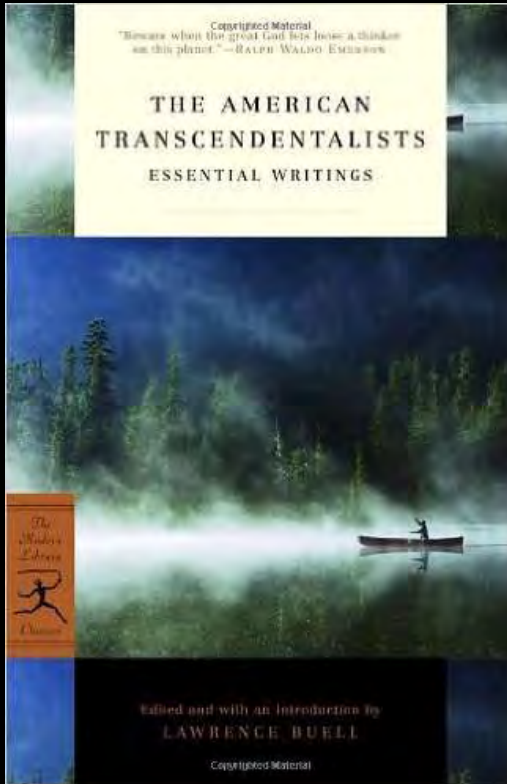


Wild and Domesticated Connected

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.



Making Arcadia 19th Century Agricultural Utopian Communities



Post Civil War American Agrarianism

The Grange 1867

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.

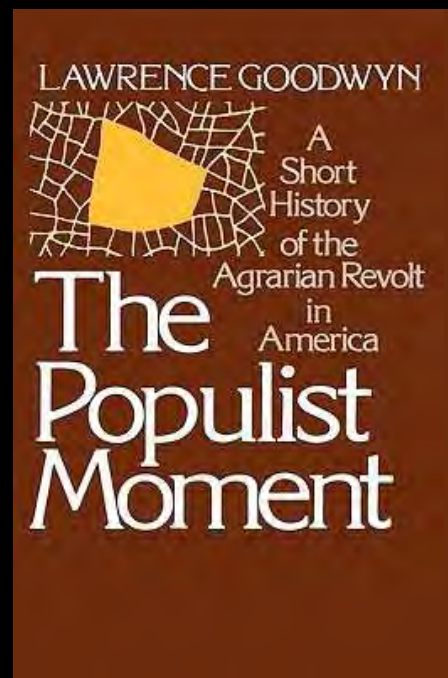
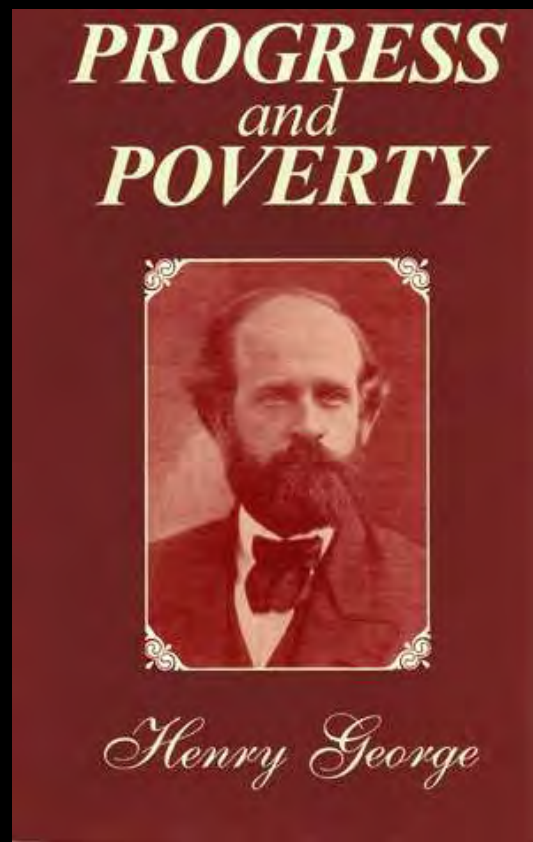
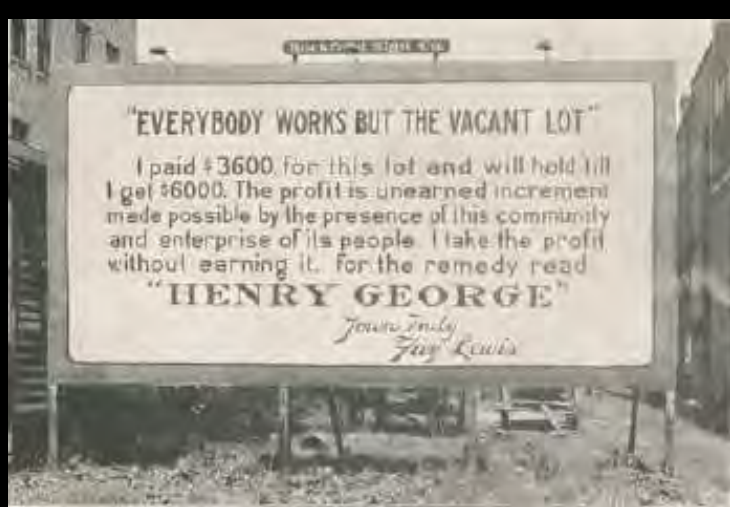
National Grange of the Order of Patrons of Husbandry



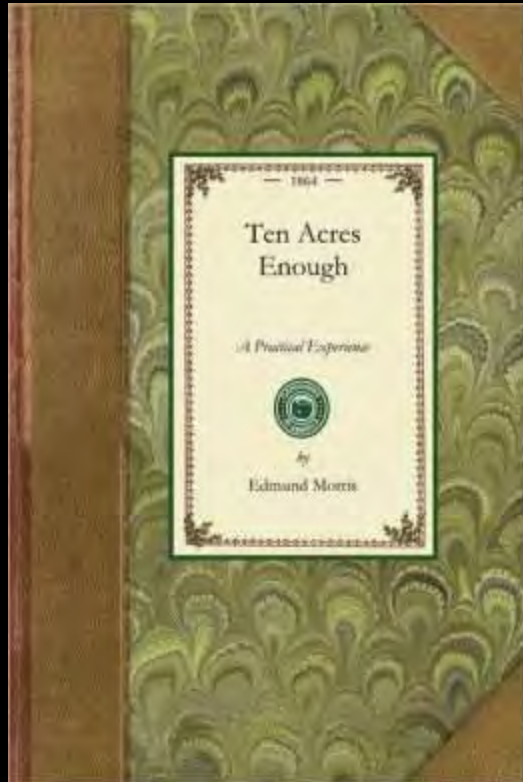
Pastoral Rebellion 1879 – 1920s

Henry George 1838-1897

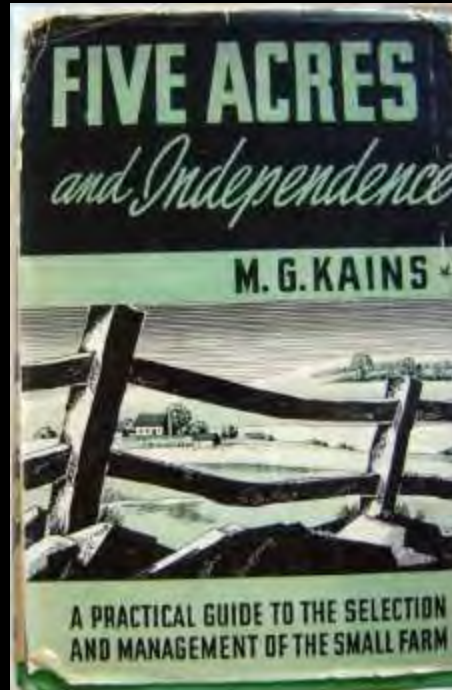
The Progressive Era and
Populist Revolt



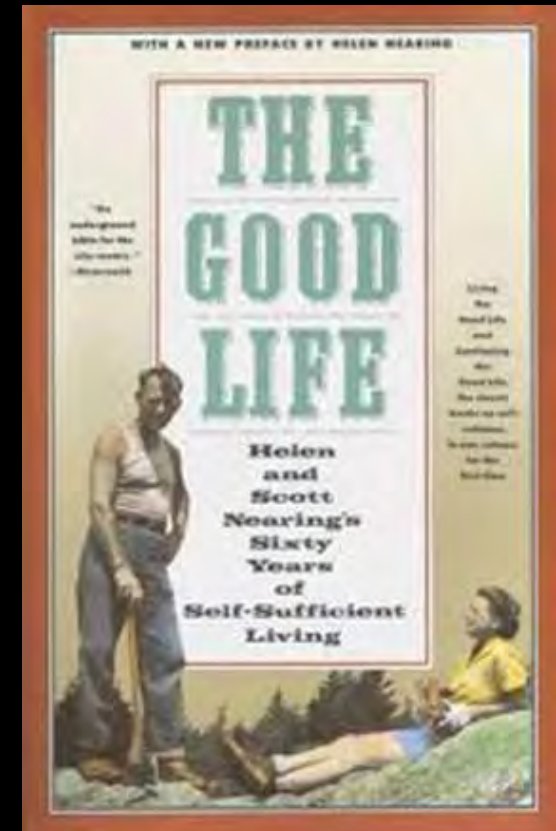
Agrarian Arcadian and American back-to-the-land movements



1864

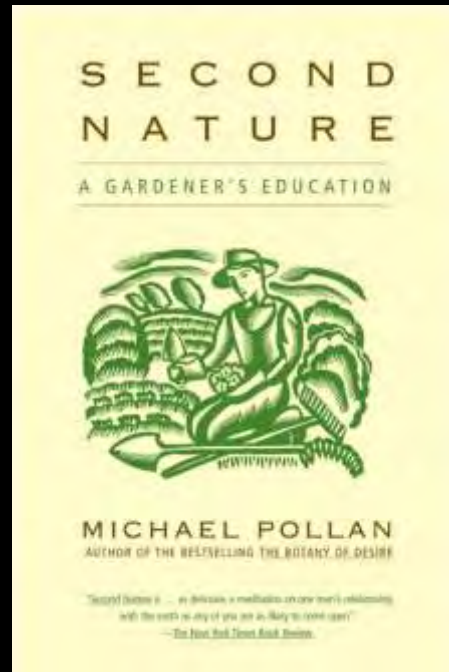
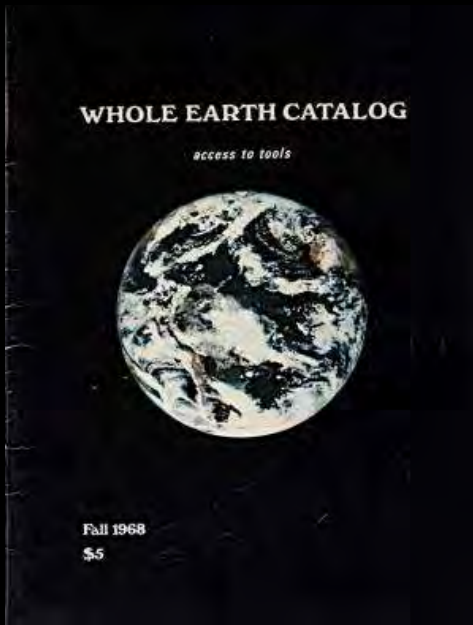


1935

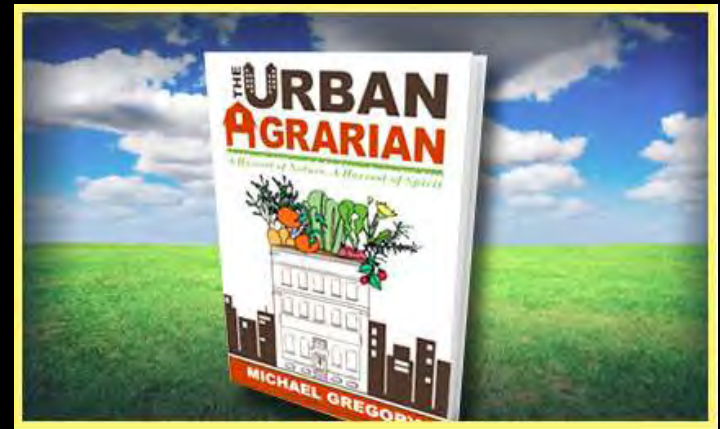


1970

This Agrarian Arcadian narrative/myth is still a powerful one in modern/postmodern urban America.



Urban Agrarian Movement



The Cultivation of American Nature

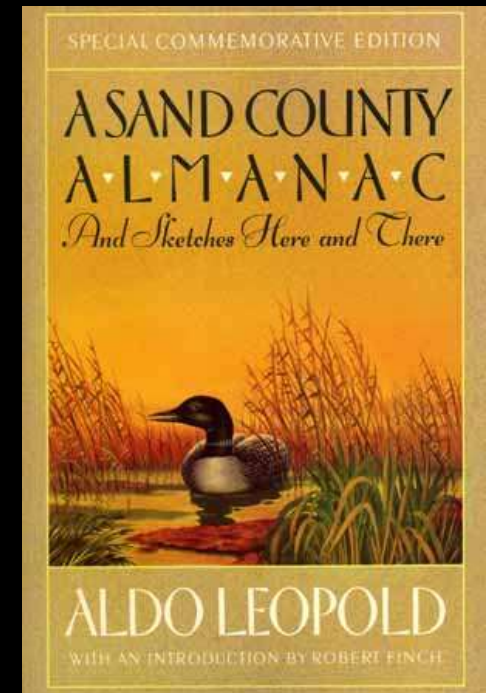
20th Century Nature Conservation and the Land Ethic

A Sand County Almanac— Aldo Leopold

- On this sand farm in Wisconsin, first worn out and then abandoned by our bigger and better society, we try to rebuild, with shovel and axe, what we are losing elsewhere. It is here that we seek—and still find—our meat from God.
- 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."
- 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?"



Aldo Leopold 1887-1948



Meddling with the Land

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.



Sportsmanship – Hunting and Fishing

There is value in any experience that exercises those ethical restraints collectively called “sportsmanship.” ...A peculiar virtue in wildlife ethics is that the hunter ordinarily has no gallery to applaud or disapprove of his conduct...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.

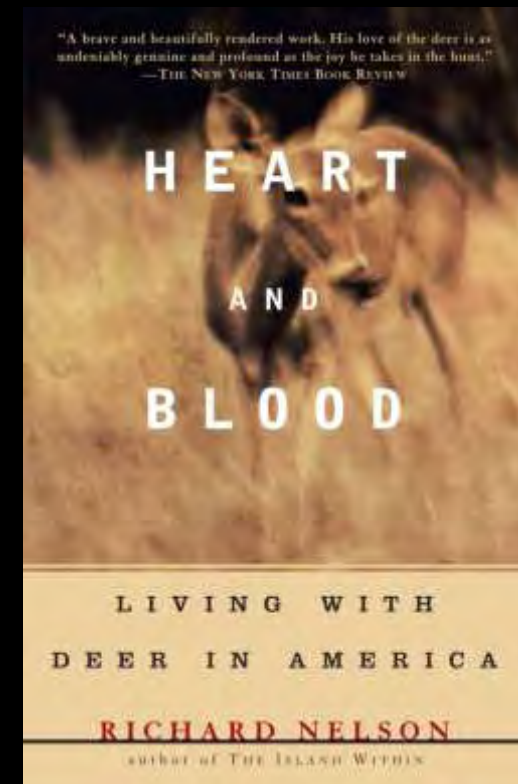


Hunting and Dogs

“October - Red Lanterns” from *A Sand County Almanac*

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.

The first deer hunt



Rural Nature – Labor, Economy, and 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.



Home Economics - Conservation and Farming

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”

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



Wildness in the Human Economy

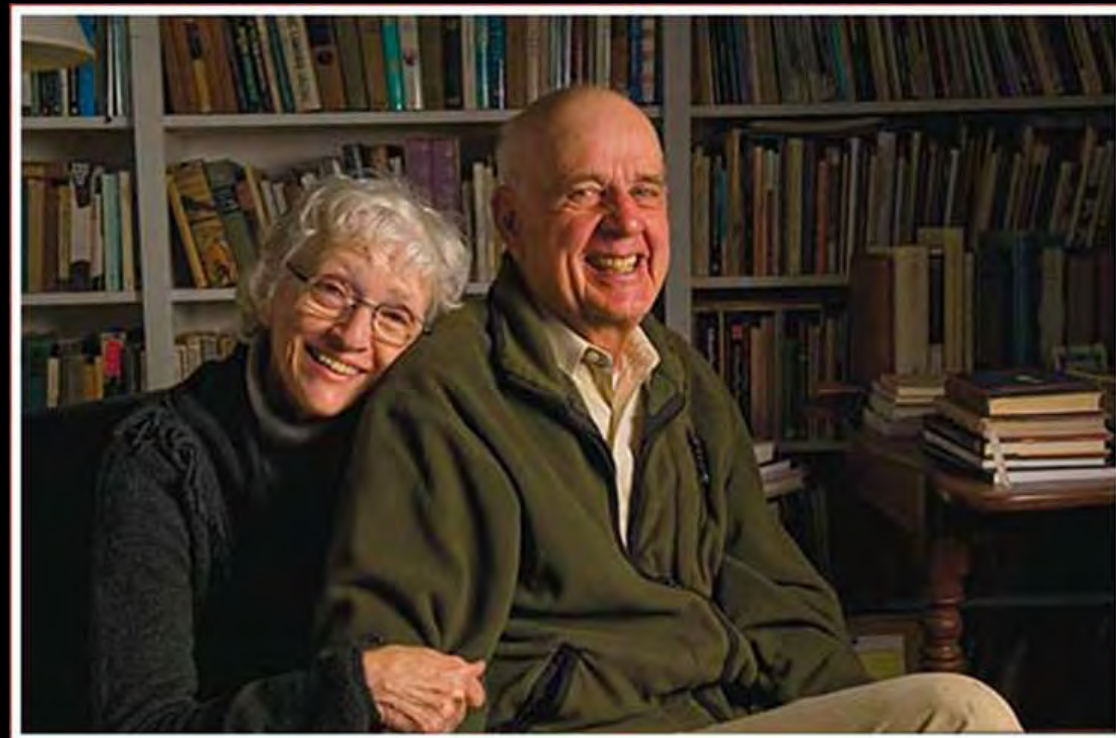
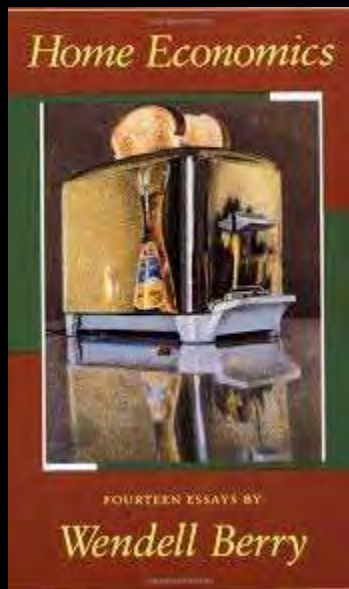
“Getting Along with Nature” *Home Economics*

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.

1987

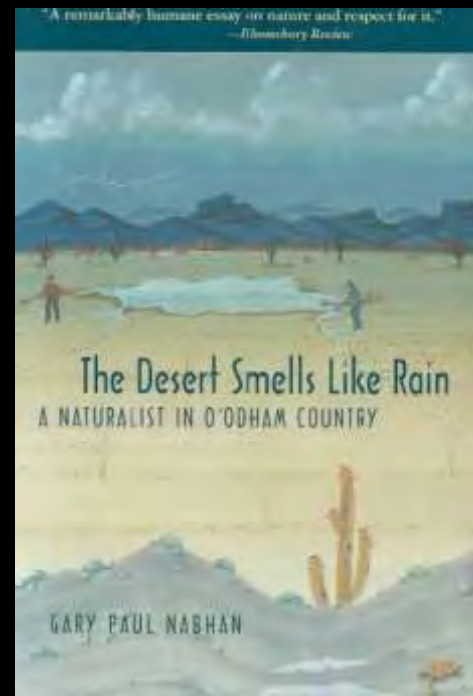


Agriculture and Biodiversity

Study of two Sonora Desert oases

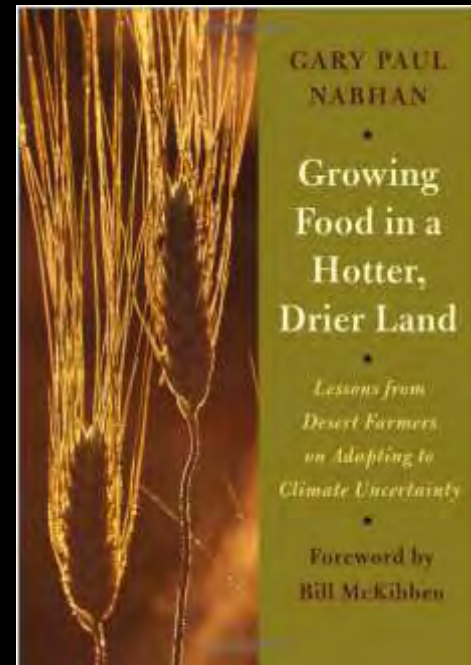
Oasis 1 in Arizona

Park Service removed the Papago Indians who had lived and farmed there to make it a bird sanctuary, “an odd thing is happening to their “natural” bird sanctuary. They are losing the heterogeneity of the habitat, and with it, the birds. The old trees are dying...Summer annual seed plants are conspicuously absent...without the soil disturbance associated with plowing and flood irrigation, these natural foods for birds and rodents no longer germinate.”



Oasis 2 in Mexico

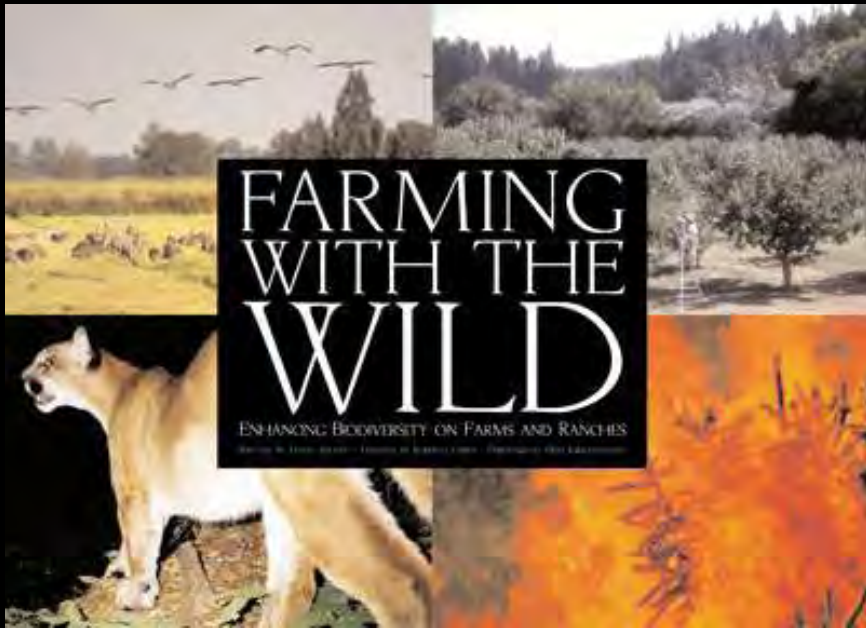
The other oasis...still thrives because a Papago village is still there, still farming. Twice as many bird species are found at this oasis. Mr. Nabhan's Papago friend Remedio, explained it this way: “That's because those birds, they come where the people are. When the people live and work in a place, and plant their seeds and water their trees, the birds go and live with them. They like those places, there's plenty to eat and that's when we are friends to them.”





Native Seeds | S·E·A·R·C·H

Southwestern Endangered Aridland Resource Clearing House



Nonhuman Pastoralists
Domesticated Animals





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



On-Farm Chicken Processing



Dark Pastoral

Tom Waits

Murder In The Red Barn

There was a murder in the red barn
Murder in the red barn

The trees are bending over
The cows are lying down
The autumn's taking over
You can hear the Buckshot hounds...

'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...

The Cultivation of American Nature

Calving Season





Rural scene, a rural scene,
Sweet especial rural scene.

Gerard Manley Hopkins
"Binsey Poplars"