



GINSENG



A WEEK: History has neither the venerableness of antiquity, nor the freshness of the modern. It does as if it would go to the beginning of things, which natural history might with reason assume to do; but consider the Universal History, and then tell us, – when did burdock and plantain sprout first?



ginseng
Panax quinquefolius

II.....220, 221, 232
VI.....449

196 CE

Earliest presently known record of medicinal use of [ginseng](#), in the *MATERIA MEDICA* of Shen Nung. However, ginseng (or *Ren Shen* “man root”) had been known in [China](#) as far back as 2,000-3,000 BCE. Recent Chinese studies have identified the Chinese character *Shen* as having been inscribed on scapulae and tortoise carapace. Ginseng was apparently being mentioned as early as 48 and 33 BCE. After these millennia of collection, all wild species of *echinacea* are threatened. That includes wild goldenseal *Hydrastis canadensis*, and *Echinacea purpurea*, as well as both varieties *Panax quinquefolius* and *Panax schinseng* as they are in some places still growing in the wild.



456 CE

In two herbs of the *Araliaceae* family, the *Panax schinseng* of the Asian continent and the *Panax quinquefolius* of the North American continent, the root contains some sort of tonic stimulant with a bittersweet aromatic flavor (the Greek root of the term “panax” means “panacea”). The North American variety is native to rich, cool woods from Quebec and Manitoba down to the Gulf Coast. The Asian variety is native to [Manchuria](#) and [Korea](#), although now it is also cultivated in [Japan](#). The 1st record of prescription of [ginseng](#) as a medicinal herb appears in *SHEN-NUNG PEN-TSAO-CHING* (*SHEN-NUNG PHARMACOPOIEA*), the most highly regarded book in oriental medicine. Shi-Zhen Li’s book *PEN TS’AO KANG MU* (*ENCYCLOPEDIA OF HERBS*) describes ginseng from Koryo and Paekche, and indicates that ginseng was being cultivated as early as the ancient Three Kingdom era of Korea. Refer to *TALES OF THE GINSENG* by Andrew C. Kimmens.



1595

The [Chinese](#) GREAT HERBAL, a massive work, took up the description of [ginseng](#) and published it in this year. This book is still used as a reference today. Many of the medicinal effects of the root are thought to be caused by ginsenosides which, at the molecular level, resemble steroids. Interestingly, a large amount of ginseng will not do more than a small amount.



PLANTS

1715

Panax quinquefolium (North American [ginseng](#)) is a close relative of Asian ginseng (*Panax schinseng*) and was used by North American natives long before the continent was colonized by Europeans. A Jesuit missionary priest discovered the plant growing wild in the Appalachian Mountains of [Québec](#).

1717

The root of the American *Panax quinquefolium* was first exported to [China](#), where its value became well understood and highly appreciated. The trade in American [ginseng](#) would soon become one of Canada's largest agricultural commodities, 2d only to the Canadian fur trade!



1738

May: [John Bartram](#) discovered North American [ginseng](#) (*Panax quinquefolium*) on the Susquehanna River.

BOTANIZING

1784

February 22, Sunday: The *Empress of China* sailed from New-York harbor with a cargo of [ginseng](#), seeking to open trade with [China](#). Its cargo would sell for \$30,727.

1800

➡ Although the punishments for dope smuggling in China were increased and an anti-opium trade offensive was begun, the smuggling of suspicious vegetable substances would remain uncontrollable.

Stewart Dean, an in-law of John Jacob Astor, became captain of the China trader *Severn*, sailed from New-York harbor to Canton with a shipment of furs and pelts, cochineal and American ginseng, and would return the following year.

1802

➡ The younger François André Michaux had himself an adventure in the New World, which would produce his Paris publication *VOYAGE A L'OUEST DES MONTS ALLÉGHANYNS DANS LES ÉTATS DE L'OHIO, DU KENTUCKY ET DU TENNESSÉE, ET RETOUR A CHARLESTON...* From this Henry Thoreau would extrapolate information on firewood to use in his chapter "House-Warming":

WALDEN: It is remarkable what a value is still put upon wood even in this age and in this new country, a value more permanent and universal than that of gold. After all our discoveries and inventions no man will go by a pile of wood. It is as precious to us as it was to our Saxon and Norman ancestors. If they made their bows of it, we make our gun-stocks of it. Michaux, more than thirty years ago, says that the price of wood for fuel in New York and Philadelphia "nearly equals, and sometimes exceeds, that of the best wood in Paris, though this immense capital annually requires more than three hundred thousand cords, and is surrounded to the distance of three hundred miles by cultivated plains." In this town the price of wood rises almost steadily, and the only question is, how much higher it is to be this year than it was the last. Mechanics and tradesmen who come in person to the forest on no other errand, are sure to attend the wood auction, and even pay a high price for the privilege of gleaning after the wood-chopper. It is now many years that men have resorted to the forest for fuel and the materials of the arts; the New Englander and the New Hollander, the Parisian and the Celt, the farmer and Robinhood, Goody Blake and Harry Gill, in most parts of the world the prince and the peasant, the scholar and the savage, equally require still a few sticks from the forest to warm them and cook their food. Neither could I do without them.

PEOPLE OF WALDEN

FRANÇOIS ANDRÉ MICHAUX



June 8, Sunday, 1851: In F.A. Michaux i.e. the younger Michaux's Voyage A l'ouest des Monts Alléghanyns -1802 printed at Paris 1808 ... Ginseng was then the only "territorial" production of Kentucky which would pay the expense of transportation by land to Philadelphia. They collected it from spring to the first



GINSENG

GINSENG

frosts.

Even hunters carried for this purpose, beside their guns, a bag & a little “pioche” From 25 to 30 “milliers pesant” were then transported annually & this commerce was on the increase. Some transported it themselves from Kentucky to China i.e. without selling it the merchants of the seaboard– Traders in Kentucky gave 20 to 24 “sous” the pound for it.

They habituated their wild hogs to return to the house from time to time by distributing corn for them once or twice a week– So I read that in Buenos Ayres they collect the horses into the corral twice a week to keep them tame in a degree



Fall: [Joseph Smith, Sr.](#), who would be the father of [Joseph Smith, Jr.](#), was beginning a business in the crystallization of [ginseng](#) (considered a remedy for the plague) and its exportation through the port of New-York to [China](#). His shipment would not succeed and by the late spring of the following year the family would have lost not only this venture but also its farm in Tunbridge, Vermont.

1808

The story of the younger François André Michaux's 1801-1803 adventures in the New World, VOYAGE A L'OUEST DES MONTS ALLÉGHANYS DANS LES ÉTATS DE L'OHIO, DU KENTUCKY ET DU TENNESSÉE, ET RETOUR A CHARLESTON was published in Paris.



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CHINA

François André Michaux. *VOYAGE A L’OUEST DES MONTS ALLÉGHANYS DANS LES ÉTATS DE L’OHIO, DU KENTUCKY ET DU TENNESSÉE, ET RETOUR A CHARLESTON.* Paris, 1808

1809



John Jacob Astor’s ship *Beaver* returned from [China](#), the first ship entering New-York harbor since the previous year’s embargo began. Possibly, the profit was as great as \$200,000. In approximately this year Astor was purchasing the brig *Sylph* for the China trade. Its 1st cargo would consist of \$92,000 in specie, and pelts, [cotton](#), [ginseng](#), and cochineal dyes.

GINSENG

GINSENG

1824

➡ The peak year for US [ginseng](#) export, with 375 tons leaving our ports. Daniel Boone combined trapping and scouting with ginseng collecting, regularly forwarding his ginseng to a Philadelphia export agent — a 'sang digger of renown!



➡ Professor William Jackson Hooker’s ACCOUNT OF SABINE’S ARCTIC PLANTS.

Publication of an enlarged edition of Dr. Jacob Bigelow’s 1814 *FLORULA BOSTONIENSIS*, A COLLECTION OF PLANTS OF BOSTON AND ITS VICINITY. (A further enlarged edition of this localized botanical sourcebook would appear in 1840. Henry Thoreau would make extensive use of it.)



FLORULA BOSTONIENSIS



BIGELOW

GINSENG

May 29: It is evident that the virtues of plants are almost completely unknown to us— And we esteem the few with which we are better acquainted unreasonably above the many which are comparatively unknown to us. Bigelow says –“It is a subject of some curiosity to consider, if the knowledge of the present Materia Medica were by any means to be lost, how many of the same articles would again rise into notice and use. Doubtless a variety of new substances would develop unexpected powers, while perhaps the poppy would be shunned as a deleterious plant, and the cinchona might grow unmolested upon the mountains of Quito.” ... He says Ginseng, Spigelia, Snake-root, &c. form considerable articles of exportation.... At one time the Indians above Quebec & Montreal were so taken up with searching for Ginseng that they could not be hired for any other purpose. It is said that both the Chinese & the Indians named this plant from its resemblance to the figure of a man

1851

May 29, Thursday: The Worcester Spy was keeping its eye peeled for the more daring ladies:

The New Costume.

The first Bloomer made its appearance in our city yesterday.



At the Berry Street Conference in Boston, debate began over the Reverend May’s resolution condemning [Daniel Webster](#), Millard Fillmore, [Edward Everett](#), Samuel A. Eliot, the Reverend Professor [Jared Sparks](#), the Reverend Ezra Stiles Gannett, and the Reverend Orville Dewey as “traffickers IN HUMAN FLESH.” May charged that Gannett was acting in a manner “utterly subversive of Christian morality and of all true allegiance to God.” The question became how much the Federal Union was worth, compared with for instance the Laws of God. The Reverend Theodore Parker rose to assert that if and when George Ticknor Curtis, a member of the Reverend Gannett’s Unitarian assembly and an officer charged with local administration of the Fugitive Slave Law, came to his parsonage to take a black fugitive from slavery into custody, he would defend not only with an open Bible but with the sword, the brace of pistols, and the musket which his father had carried at Lexington Green on April 19, 1775. → He was, he declared, no “foolish nonresistant,” and one wonders whether he would have had that “open Bible” open to one or another of the same Old Testament passages that would be firmly underlined, while in prison awaiting execution, by Captain John Brown in 1859. → This controversy would not be over until 1853, → and when it was concluded, it was concluded by instructions to Unitarian ministers that the debate over slavery was driving away potential converts to Unitarianism, and that therefore they should avoid discussion of the peculiar institution of slavery, avoid discussion of Webster, and avoid discussion of the merits of the Fugitive Slave Law — and that those unable to avoid such discussion would be find themselves no longer recognized as Unitarian ministers.

At the Woman’s Rights Convention in Akron, [Ohio](#), the letter of May 20th from [Henry C. Wright](#) was read:

FLUSHING, Long Island, May 20, 1851.

TO THE WOMAN'S RIGHTS CONVENTION.

Dear Friends;—

* * *

The effort being made by yourselves and others to secure to woman her rights as a human being, and her true position in reference to the customs and institutions of society, ought to be, and ere long will be, regarded as one of the most important movements of the age. It involves all that is pure, elevating and endearing in domestic life; all that is lovely, good and great in social life; all that is useful and enduring in religious and social institutions. The abolition of intemperance, war, slavery, and



all the individual and social wrongs of mankind, and the regeneration and redemption of the race from the physical, intellectual, social and moral evils that now crush it, must be associated with this movement. I see not how any being, whose destiny is linked with that of human-kind, can treat this subject lightly, or remain indifferent to it.

Man and Woman cannot be separated in their destiny. Where woman goes, man must go; where man goes, woman must go; as the one rises or sinks in intelligence, in wisdom and virtue, so must the other rise or fall.

* * *

Man cannot be saved without the aid of woman; woman cannot be saved without the aid of man. United in love, in counsel and effort, progress in wisdom and goodness, towards the heavenly and divine, is certain; disunited in affection, in interest, in plans or in their execution, degradation and ruin must follow. This should be settled as a fixed fact in the minds of all who take part in this movement.

* * *

Whatever right of property or person, of government or religion; in the family, in the market, in the church, the court, the cabinet, legislative hall, or in the public assembly, belongs to man, belongs also to woman. In arranging and conducting the affairs of life in regard to our domestic, pecuniary, social, religious and civil concerns, this fact is denied or disregarded. To enlighten the understanding and consciences of men, and to arouse their moral nature in regard to this great law of our being, should be one great aim of all who are interested in this enterprise. In asserting your Humanity, you assert the fact that whatever right belongs to one human being, belongs to each and every one, without regard to sex, complexion, condition, caste or country. Woman is a human being; and it is a self-evident truth that whatever right belongs to man by virtue of his membership in the human family, belongs to her by the same tenure. This truth is not to be reasoned about; it is self-evident. No power in the universe can have the right to put woman in a position of subjection to man, or man in subjection to woman. As regards their relations to each other, they are equals; and neither can justly be held responsible, as subject to any power but the Divine. It is not right or expedient to submit this question to the contingency of a discussion, for you could not submit it if the decision were against you. Why appeal to a tribunal at all, whose decision, in this matter you have determined not to abide by, if it is against you? To do so would be neither dignified nor honest.

Dear friends, permit me to remind you not to be disheartened though few join you. There are tens of thousands interested in this movement who have not courage to become a part of it. Be more anxious to plant yourselves on the rock of eternal truth, and to abide there, than to increase your numbers. Truth goes not by numbers, but is instinct with divine life, and it must triumph.

* * *

May truth, in regard to the rights and position of woman, and to her connexion with the true development and destiny of our nature, be your aim, and uncompromising fidelity to that truth,

GINSENG

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your endeavor.
Yours truly,
HENRY C. WRIGHT





BIGELOW

May 29: It is evident that the virtues of plants are almost completely unknown to us— And we esteem the few with which we are better acquainted unreasonably above the many which are comparatively unknown to us. Bigelow says —“It is a subject of some curiosity to consider, if the knowledge of the present *Materia Medica* were by any means to be lost, how many of the same articles would again rise into notice and use. Doubtless a variety of new substances would develop unexpected powers, while perhaps the poppy would be shunned as a deleterious plant, and the cinchona might grow unmolested upon the mountains of Quito.”

Sawyer regards *Nux vomica* among the most valuable.

B. says 1817 “We have yet to discover our anodynes & our emetics, although we abound in bitters, astringents, aromatics, and demulcents. In the present state of our knowledge we could not well dispense with opium and *ipicacuanha*, yet a great number of foreign drugs, such as gentian, columbo, chamomile, kino, catechu, *cascarilla*, *canella*, &c. for which we pay a large annual tax to other countries, might in all probability be superceded by the indigenous products of our own. It is certainly better that our own country people should have the benefit of collecting such articles, than that we should pay for them to the Moors of Africa, or the Indians of Brazil.”

The Thorn apple *Datura stramonium* (*Apple of Peru* —*Devil’s Apple* —*Jamestown Weed*) “emigrates with great facility, and often springs up in the ballast of ships, and in earth carried from one country to another.” It secretes itself in the hold of vessels —& migrates —it is a sort of cosmopolitan weed —a roving weed —what adventures—

What historian knows when first it came into a country!

He quotes Beverly’s *Hist. of Virginia* as saying that some soldiers in the days of Bacon’s rebellion —having eaten some of this plant —which was boiled for salad by mistake —were made natural fools & buffoons by it for 11 days, without injury to their bodies??

BIGELOW

The root of a biennial or perennial will accumulate the virtues of the plant more than any other part.

B says that Pursh states that the sweetscented Golden Rod *Solidago odora* “has for some time (i.e. before 1817) been an article of exportation to China, where it fetches a high price.” And yet it is known to very few New Englanders.

BIGELOW

“No botanist, says B. even if in danger of starving in a wilderness, would indulge his hunger on a root or fruit taken from an unknown plant of the natural order *Luridae*, of the *Multisiliquae*, or the *umbelliferous aquatics*. On the contrary he would not feel a moment’s hesitation in regard to any of the *Gramina*, the fruit of the *Pomaceae*, and several other natural families of plants, which are known to be uniformly innocent in their effects”

GINSENG

The aromatic flavor of the Checquer Berry is also perceived in the *Gaultheria hispida*; in *Spiraea ulmaria* and the root of *Spiraea lobata* —and in the birches.

He says Ginseng, *Spigelia*, Snake-root, &c. form considerable articles of exportation.

The odor of Skunk cabbage is perceived in some N.A. currants —as *Ribes rigens* of MX on high *mts*—

At one time the Indians above Quebec & Montreal were so taken up with searching for Ginseng that they could not be hired for any other purpose. It is said that both the Chinese & the Indians named this plant from its resemblance to the figure of a man

BIGELOW

The Indians used the bark of *Dirca palustris* or Leather Wood for their cordage. It was after the long continued search of many generations that these qualities were discovered.

Of Tobacco, *Nicotiana Tabacum*, B. says after speaking of its poisonous qualities “Yet the first person who had courage & patience enough to persevere in its use, until habit had overcome his original disgust, eventually found in it a pleasing sedative, a soother of care, and a material addition to the pleasures of life. Its use, which originated among savages, has spread into every civilized country; it has made its way against the declamations of the learned, and the prohibitions of civil & religious authority, and it now gives rise to an extensive branch of agriculture, or of commerce, in every part of the globe.”

Soon after its introduction into Europe —“The rich indulged in it as a luxury of the highest kind; and the poor gave themselves up to it, as a solace for the miseries of life.”

BIGELOW

Several varieties are cultivated.

In return for many foreign weeds we have sent abroad, says B. “The *Erigeron Canadense* & the prolific families

of Ambrosia & Amaranthus.”



“The Indians were acquainted with the med. properties of more than one species of Euphorbia”

Night shade is called bitter sweet.

Poke also called Garget

V root of Arum Triphyllum –Dragon Root or Ind. turnip

V Gold Thread Coptis trifolia

V sanguinaria Canadensis or Blood Root

V Conium Maculatum Hemlock

V Cicuta maculata Am. Hemlock

V Asarum Canadense Wild Ginger snake root–colt’s foot–

V Hyoscyamus Niger Henbane

V sweetscented Golden rod

V Panax quinquefolium Ginseng.

V Polygala Senega Seneca snake root

V veratrum viride Am. Hellebore

V Dirca palustris Leather Wood.

GINSENG

I noticed the button bush May 25th around an elevated pond or mudhole –its leaves just beginning to expand–

This slight amount of green contrasted with its –dark craggly naked looking stem & branches –as if subsiding waters had left them bare –looked Dantesque –& infernal. It is not a handsome bush at this season it is so slow to put out its leaves & hide its naked & unsightly stems.

The Andromeda ligustrina is late to leave out.

malus excelsa –amara –florida –palustris –gratissima –ramosa –spinosa ferruginea –aromatica –aurea –rubigenosa –odorata –tristis –officinalis!! herbacea –vulgaris –aestivalis –autumnalis riparia –odora –versicolor –communis –farinosa –super septa pendens malus sepium virum Nov. Angliae –succosa saepe formicis

GINSENG

GINSENG

preoccupata –vermiculosa aut verminosa –aut a vermibus corrupta vel erosa –Malus semper virens et viridis viridis –cholera –morbifera or dysenterifera –(M. sylvestrispaludosa –excelsa et ramosa superne –difficilis conscendere (aut adoeperere), fructus difficillimus stringere –parvus et amara.) Picis perforata or perterebata – rupestris –agrestis –arvensis –Assabettia –Railroad apple –Musketaquidensis –dew apple rorifera. The apple whose fruit we tasted in our youth which grows passim et nusquam,– Our own particular apple malus numquam legata vel stricta. (Malus cujus fructum ineunte aetate gustavi quae passim et nusquam viget) cortice muscosâ Malus viae-ferreae

June 8, Sunday to April 1, 1852: UNCLE TOM’S CABIN, OR THE MAN THAT WAS A THING was being published in three installments in a Washington DC antislavery weekly, The National Era.¹ It is instructive to compare and contrast the “There is more day to dawn” trope from the last page in WALDEN, which would not be written until 1853-1854,

WALDEN: I do not say that John or Jonathan will realize all this; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

PEOPLE OF WALDEN




“JOHN” (BULL)

“JONATHAN”

1. ■ Harriet Beecher Stowe. UNCLE TOM’S CABIN, OR THE MAN THAT WAS A THING. The National Era, June 8, 1851 to April 1, 1852

with the “another and better day is dawning” trope seen on the first page of this enormously popular book. In the case of Harriet Beecher Stowe, what was being offered was a day and era, new and improved but nevertheless “commensurable” with the present day and era. In the case of [Henry Thoreau](#), what would be offered would be specifically the crossing of a boundary, specifically not of the same order or realm with any previous dawning. When light arrives which puts out our eyes, it is a different order of illumination, one which would seem presently as darkness to us. We note that what Stowe was offering in her book on freedom and fairness amounted to mere [future-worship](#), a version of providentialism in theology and of consequentialism in ethics, a hopefulness which proceeded psychologically out of a present lack and longing and operated by way of the pathos of *ressentiment*,² whereas what Thoreau would be countering with would be a celebration of plenitude.



It is also interesting to compare the attitude taken toward the law, in Chapter IX of this novel, with the attitude published by Thoreau on May 14, 1849  in his “Resistance to Civil Government” contribution to [Elizabeth Palmer Peabody](#)’s AESTHETIC PAPERS, paragraph 18 “machinery of government” and “break the law,” where Senator John Bird of Ohio discusses, with Mrs. Bird, a law forbidding the giving of food or water to escaping slaves. The wife exclaims:

You ought to be ashamed, John! Poor, homeless, houseless creatures! It’s a shameful, wicked, abominable law, and I’ll break it, for one, the first time I get a chance; and I hope I **shall** have a chance, I do!



June 8, Sunday: In F.A. Michaux i.e. the younger Michaux’s Voyage A l’ouest des Monts Alléghanys –1802 printed at Paris 1808

He says the common inquiry in the newly settld west was “From what part of the world have you come? As if these vast and fertile regions would naturally be the point of union and the common country of all the inhabitants of the globe”

The current of the Ohio is so swift in the spring that it is not necessary to row –indeed rowing would do more harm than good, since it would tend to turn to the ark out of the current onto to some isle or sand bar –where it

2. As proof of this, consider the verse of the hymn “Jerusalem, My Happy Home” that Harriet Beecher Stowe tacked into John Newton’s 1772 hymn “Amazing Grace”:

When we’ve been there ten thousand years,
Bright shining as the sun;
We’ve no less days to sing God’s praise
Than when we first begun!



would be entangled amid floating trees— This has determined the form of the bateaux —which are not the best calculated for swiftness but to obey the current. They are from 15 to 50 feet long by 10 to 12 & 15 with square ends & a roof of boards like a house at one end— The sides are about 4¹/₂ feet above the water “I was alone on the shore of the Monongahela, when I perceived, for the first time, in the distance, five or six of these bateaux which were descending this river. I could not conceive what those great square boxes were which abandoned to the current, presented alternately their ends, their sides, & even their angles As they came nearer I heard a confused noise but without distinguishing anything, on account of the elevation of the sides. It was only on ascending the bank of the river that I perceived, in these bateaux, many families carrying with them their horses, cows, poultry, dismounted carts, plows, harnesses, beds, agricultural implements, in short all that constitute the moveables of a household & the carrying on of a farm” But he was obliged to paddle his log canoe “sans cesse” because of the sluggishness of the current of the Ohio in April 1802

A Vermonter told him that the expense of clearing land in his state was always defrayed by the potash obtained from the ashes of the trees which were burnt —and sometimes people took land to clear on condition that they should have what potash they could make.

After travelling more than 3000 miles in North America —he says that no part is to be compared for the “force végétative des forêts” to the region of the Ohio between Wheeling & Marietta. 36 miles above the last place he measured a plane tree on the bank of the Ohio which at four feet from the ground was 47 in circ. It is true it was “renflé d’une manière prodigieuse” Tulip & plane trees his father had said attained the greatest diameter of N A Trees.

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Even hunters carried for this purpose, beside their guns, a bag & a little “pioche” From 25 to 30 “milliers pesant” were then transported annually & this commerce was on the increase. Some transported it themselves from Kentucky to **China** i.e. without selling it the merchants of the seaboard— Traders in Kentucky gave 20 to 24 “sous” the pound for it.

They habituated their wild hogs to return to the house from time to time by distributing corn for them once or twice a week— So I read that in Buenos Ayres they collect the horses into the corral twice a week to keep them tame in a degree

Gathered the first strawberries to day.

Observed on Fair Haven a tall Pitch Pine, such as some call Yellow P— very smooth yellowish & destitute of branches to a great height. The outer & darker colored bark appeared to have scaled off leaving a fresh & smooth surface —at the ground all round the tree I saw what appeared to be the edges of the old surface scales extending to two inches more in thickness. The bark was divided into large smooth plates 1 to 2 feet long & 4 to 6 inches wide.

I noticed that the cellular portion of the bark of the canoe birch log, from which I stripped the epidermis a week or two ago —was turned a complete brick red color very striking to behold —& reminding me of the red man — and all strong natural things —the color of our blood somewhat.— under the epidermis it was still a sort of buff The different colors of the various parts of this bark, at various times, fresh or stale are extremely agreeable to my eye

I found the White Pine top full of staminate blossom buds not yet fully grown or expanded.— with a rich red tint like a tree full of fruit —but I could find no pistillate blossom—

The fugacious petalled cistus —& the pink —& the lupines of various tints are seen together.

Our outside garments which are often thin & fanciful & merely for show —are our epidermis —hanging loose & fantastic like that of the Yellow birch —which may be cast off without harm our thicker & more essential garments are our cellular integument when this is removed the tree is said to be girdled & dies— Our shirt is the liber or true bark. beneath which is found the alburnum or sap wood —while the heart in old stocks is commonly rotten or has disappeared. As if we grew like trees, and were of the exogenous kind.

[Version published in 1906: “Our outside garments, which are often thin and merely for show, are our epidermis, hanging loose and fantastic like that of the yellow birch, which may be cast off without harm, stripped off here and there without fatal injury; sometimes called cuticle and false skin. The vital principle wholly wanting in it; partakes not of the life of the plant. Our thicker and more essential garments are our cellular integument. This is removed, the tree is said to be girdled and dies. Our shirt is the cortex, liber, or true bark, beneath which is found the alburnum or sap-wood, while the heart in old stocks is commonly rotten or has disappeared. As if we grew like trees, and were of the exogenous kind.”

In 1852, in his 4th version of **WALDEN**, Thoreau would write:

Usually, we don garment after garment as if we grew like exogenous plants by addition without. Our outside and often thin and fanciful clothes are our epidermis or false skin, which partakes not of the life of the plant, and may be stripped off here and there without fatal injury; our thicker garments, constantly worn, are our



cellular integument, or cortex; our shirts are our liber or true bark, which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something equivalent to the last. It is desirable that a man be clad so simply that he can lay his hands on himself in the dark, and that he live in all respects so compactly & preparedly, that if an enemy take the city, he can, like the old philosopher, walk out the gate empty-handed without anxiety. While one thick garment is, for most purposes, as good as three thin ones, and cheap clothing can be obtained at prices really to suit customers; while a thick coat can be bought five dollars, which will last as many years, (for example, the one I have on), thick pantaloons for 2 dollars, cowhide boots for a dollar & a half a pair, a summer hat for a quarter of a dollar, and a winter cap for sixty-two & a half cents, or a better be made at home at a nominal cost, where is he so poor that, clad in such a suit of his own earning, there will not be found wise men to do him reverence?

This eventually would appear in [WALDEN](#):

[WALDEN](#): We don garment after garment, as if we grew like exogenous plants by addition without. Our outside and often thin and fanciful clothes are our epidermis or false skin, which partakes not of our life, and may be stripped off here and there without fatal injury; our thicker garments, constantly worn, are our cellular integument, or cortex; but our shirts are our liber or true bark which cannot be removed without girdling and so destroying the man. I believe that all races at some seasons wear something equivalent to the shirt. It is desirable that a man be clad so simply that he can lay his hands on himself in the dark, and that he live in all respects so compactly and preparedly, that, if an enemy take the town, he can, like the old philosopher, walk out the gate empty-handed without anxiety. While one thick garment is, for most purposes, as good as three thin ones, and cheap clothing can be obtained at prices really to suit customers; while a thick coat can be bought for five dollars, which will last as many years, thick pantaloons for two dollars, cowhide boots for a dollar and a half a pair, a summer hat for a quarter of a dollar, and a winter cap for sixty-two and a half cents, or a better be made at home at a nominal cost, where is he so poor that, clad in such a suit, **of his own earning**, there will not be found wise men to do him reverence?

1854

August 16, Wednesday: [William Cooper Nell](#) visited with Charlotte L. Forten, who was staying with the Charles Lenox Remond family.



In Thoreau’s Journal: “R. showed me the [ginseng](#) in my collection.”

At 8 AM [Henry Thoreau](#) and John Russell went to climbing fern, and in the afternoon they went by boat to Fair Haven Bay (Gleason J7). “Extracts from [WALDEN](#)” were printed on the first page of the Worcester, Massachusetts [Palladium](#), column 4:

From Thoreau’s new work, just published by Ticknor & Fields, we take the following extracts:
WALDEN ICE.
[Reprints “The Pond in Winter,” pages 296.31-298.23.]
EMERSON & ALCOTT AS VISITORS TO THOREAU’S HUT.
[Reprints “Former Inhabitants; and Winter Visitors,” pages 267.35-270.11.]

And the review itself, on page 3 of the [Palladium](#):

INSERT REVIEW HERE, AS OCR-SCANNED FROM PS1638 EMERSON AND THOREAU: THE CONTEMPORARY REVIEWS, EDITED BY JOEL MYERSON, NEW YORK: CAMBRIDGE UNIVERSITY PRESS, 1992, PAGE 376.

GINSENG

GINSENG

1870

Cultivation began in America, of the native American [ginseng](#) plant *Panax quinquefolius*. Cultivation requires rich soil and shade, either natural or artificial. The plant is grown from seed and requires five to seven years for the root to mature to a marketable size and richness.





GINSENG

GINSENG



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: December 6, 2013

ARRGH AUTOMATED RESEARCH REPORT
GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



GINSENG

GINSENG

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

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