

Distinction but not Separation: Edward Abbey's Conceptualization of Nature

Errata

The following is a list of errata, in its majority typographical errors in the citations. Changes are underlined in the original and in the revised versions, page and line numbers refer to the revised version of the thesis. There is single line spacing in all text for a better overview. At the end there is a list of errata in chapter 12 (Literature Cited), containing added, deleted, and changed references.

page 7, line 28:

Essays:

New:

Essay collections:

page 7, line 37:

Abbey wrote the introduction to the environmental sabotage manual *Ecodefense* (1985)

New:

Abbey wrote the introduction to the environmental sabotage manual *Ecodefense* (1985).

page 11, line 15

shared this optimism. Particularly 18th and 19th century Germany romanticism appropriates

New:

shared this optimism. Particularly 18th and 19th century German romanticism appropriates

page 12, line 25

idea of a land ethic in the last chapter. Most Nature Writing sees the scientific attitude of nature writing as one-dimensional because it lacks spirituality.

New:

idea of a land ethic in the last chapter. Nature Writing often sees the scientific attitude of nature writing as one-dimensional because it lacks spirituality.

page 14, line 19

of Paradise,” which defines our present mythological basis, is “not some cultural museum piece [but] an emotional force that is still shaping our experience” (2003, 40). Oates

New:

of Paradise,” which defines our present mythological basis, is “not some cultural museum-piece [but] an emotional force that is still shaping our experience” (2003, 40). Oates

page 14, line 22

poetry expresses the idea that “we live in a sin-world that comes after Eden” and claims that “[l]ike us, Hopkins sees nature itself as the Eden we are exiled from. That makes

New:

poetry expresses the idea that “we live in a sin-world that comes after Eden” and claims: “Like us, Hopkins sees nature itself as the Eden we are exiled from. That makes

page 15, line 15

life of ‘civilization’” (1996, 4). Scheese sees a strong link between pastoralism and nature

New:

life of ‘civilization’” (1996b, 4). Scheese sees a strong link between pastoralism and nature

page 15, line 18

to Scheese, focuses on the non-human and is typically a “first person nonfiction account” (1996, 6) derived from and related to other genres such as natural history, scientific writing, spiritual autobiography, and travel writing (1996, 6). Scheese defines pastoralism as a form

New:

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pages 15-16, line 26

Scheese distinguishes between two forms of pastoralism, “hard” and “soft” pastoralism, and places Abbey into the category of hard pastoralism. Whereas soft pastoralism deals with cultivated landscapes, hard pastoralism has wilderness settings (1996, 5). Scheese sees both forms of pastoralism as re-contextualizing, as a “return to a simpler, more harmonious form of life” (1996, 6) and claims that nature writers such as Abbey, even though they describe the collision of “polar forces,” attempt to “reconcile them in epiphanic prose” (1996, 11). Scheese’s central argument is that nature writing attempts to reach a state of harmony between wilderness and civilization and re-contextualize humanity into nature, no matter how harsh the depicted nature is. The aim of this harmony is oneness with nature. Scheese claims that Emerson aims at “the possibility of attaining oneness with the nonhuman other, which he calls the ‘Oversoul’” (1996, 22). Nature Writers take this pastoral conceptualization of nature for granted and “seek to recoup a ‘oneness’ with the nonhuman world that harks back to the primitive cultures” (1996, 38). Abbey reads Emerson in a similar way (see discussion on “distinction” below), but rejects the implied notion of “oneness” for himself.

New:

Scheese distinguishes between two forms of pastoralism, “hard” and “soft” pastoralism, and places Abbey into the category of hard pastoralism. Whereas soft pastoralism deals with cultivated landscapes, hard pastoralism has wilderness settings (1996b, 5). Scheese sees both forms of pastoralism as re-contextualizing, as a “return to a simpler, more harmonious form of life” (1996b, 6) and claims that nature writers such as Abbey, even though they describe the collision of “polar forces,” in nature, “attempt to reconcile them in epiphanic prose” (1996b, 11). Scheese’s central argument is that nature writing attempts to reach a state of harmony between wilderness and civilization and re-contextualize humanity into nature, no matter how harsh the depicted nature is. The aim of this harmony is oneness with nature. Scheese claims that Emerson aims at “the possibility of attaining oneness with the nonhuman other, which he calls the ‘Oversoul’” (1996b, 22). Nature Writers take this pastoral conceptualization of nature for granted and “seek to recoup a ‘oneness’ with the nonhuman world that harks back in certain ways to the mind-set of primitive cultures” (1996b, 38). Abbey reads Emerson in a similar way

(see discussion on “distinction” below), but rejects the implied notion of “oneness” for himself.

page 16, line 11

separation from it” (1996, 38). Scheese is right in stressing the pastoral impulse of Nature New:

separation from it” (1996b, 37-38). Scheese is right in stressing the pastoral impulse of Nature

page 17, line 4

cheaply wrapped up in cellophane and isolated from everything great, from God, as it New:

cheaply wrapped in cellophane and isolated from everything great, from God, as it

page 17, line 37

Scheese sees Abbey’s texts as Nature Writing in the pastoral tradition of re-contextualization, as being “about the confluence of a place and a writer, the physical and the metaphysical, where—in the solitude of retreat from modernity—imagination and fact, the word and the world, merge” (1996, 134). Scheese does not really say how the natural New:

Scheese sees Jeffers’ poetry as an example of Nature Writing in the pastoral tradition of re-contextualization: “Nature writing, the pastoral tradition, is typically about the confluence of a place and a writer, the physical and the metaphysical, where—in the solitude of retreat from modernity—imagination and fact, the word and the world, merge” (1996b, 134). Scheese does not really say how the natural

page 18, line 7

(1996, 135). This insistence on place is a new form of anti-modernism which does not see New:

(1996b, 135). This insistence on place is a new form of anti-modernism which does not see

page 20, line 31

them” (Black, quoted in Branch 1994). Gregory McNamee refers to a survey conducted by New:

them” (Black 1994). Gregory McNamee refers to a survey conducted by

page 21, line 1

Solitaire (quoted in Branch 1994). Abbey, whom McNamee calls a “modern giant,” is a New:

Solitaire (McNamee 1997). Abbey, whom McNamee calls a “modern giant,” is a

page 21

all references on that page to Scheese (1996) → (1996b)

page 21, line 7

figure in radical environmentalism” (1996, 119). Scheese goes on to claim that “Abbey and New:

figure in radical environmentalism” (1996b, 119). Scheese claims that “Abbey and

page 21, line 23

is that Abbey for all his disclaimers to the contrary, *is a nature writer*” (1996, 107,

New:

is that Abbey for all his disclaimers to the contrary, *is* a ‘nature writer’” (1996b, 107,

page 22, line 22

“oppressed an silent class” (1996, 20). Although Abbey appears to be a typical

New:

“oppressed and silent class” (1996, 20). Although Abbey appears to be a typical

page 23, line 3

(2001, 100). Third, Lyon sees a preparedness in modern nature writers to “recognize their membership in the dominant pattern” (2001, 101). Fourth, he claims that modern nature

New:

(2001, 100). Third, Lyon argues that modern nature writers have “recognized their own membership in the dominant modern pattern” (2001, 101). Fourth, he claims that modern nature

page 24, line 4

(2004, 2). Abbey’s *The Monkeywrench Gang* fulfils Gessner’s wish, with Tim Sandlin calling it “fun and entertaining. It politicized, polarized, and outraged readers, and that was, after all, the purpose” (1994, 12). Gessner’s observation is shared by Phillips who claims:

New:

(2004, 2). Abbey’s *The Monkeywrench Gang* fulfils Gessner’s wish, it is “fun and entertaining” according to Tim Sandlin, and it “politicized, polarized, and outraged readers, and that was, after all, the purpose” (1994, 12). Gessner’s observation is shared by Phillips who claims:

page 24, line 19

that “nonfiction is “the most vital form of current American literature” and that “the natural

New:

that nonfiction is “the most vital form of current American literature” and that “the natural

page 24, line 34

than lyric poetry or prose fiction. Insofar as such work takes as its starting point to

New:

than lyric poetry and prose fiction. Insofar as such work takes as its starting point the decision to

page 25, line 16

4), the other is nature poetry that is a meditation on life mimicking natural forms. Snyder furthermore points out that nature not only prescribes literary forms but is also a source of social order (2004, 6):

New:

4), the other is nature poetry that is a meditation on life mimicking natural forms. Snyder furthermore points out that nature not only prescribes literary forms but is also “the ultimate source of order” that provides hope in the current situation of “the new world disorder” (2004, 6). Nature writing is a pathway towards a natural order:

page 25, line 22

meadow, this forest, this desert, as a given property of the deeply human mind. Here are

New:

meadow, this forest, this desert, as a given property of the deeply natural human mind.
Here are

page 26, line 4

everyone is right. The other arts require more time, training, materials—in other words
New:

everyone is right. The other arts require far more time, training, materials—in other
words.

page 26, line 10

other art. Abbey admired such classical music as “[t]he scherzo from Beethoven’s Major
Quartet: What a clean fresh and celestial piece of music that is—completely inhuman, an
New:

other art. Abbey admired such classical music as “[t]he scherzo from Beethoven’s F Major
Quartet: What a clean clear fresh and celestial piece of music that is—completely inhuman;
an

page 26, line 13

himself as a novelist, and the purpose of his writing was entertainment: “Me a
conservation writer? Read my books and you’ll discover that only about ten percent of my
words are concerned with conservation issues. The rest is play. Entertainment” (1994,
264). It is human focus and democratic appeal that is central for Abbey’s image as a
writer. The factor of entertainment is important for Abbey’s social working class appeal
and will be exemplified with his novel *Hayduke Lives!*.

New:

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264). Human focus and democratic appeal are central for Abbey’s image as a writer. The
factor of entertainment is important for Abbey’s working class appeal and will be
exemplified with his novel *Hayduke Lives!*.

page 28, line 21

helped to define the environmental movement, and it has as much to say about culture as it
has about ‘nature’” (2004, 25). Furthermore Philippon claims that Deep Ecology is “a
New:

helped to define the environmental movement, and it has had as much to say about culture
as it has had to say about ‘nature’” (2004, 25). Furthermore Philippon claims that Deep
Ecology is “a

page 29, line 30

aphorism, essay, autobiography, and fiction) and this is the reason why non-
New:

aphorism, essay, autobiography, and fiction), and this is the reason why non-

page 30, line 8

conflict is based on different understandings of culture. Leo Marx paraphrases Lionel
New:

conflict is based on different understandings of culture. Leo Marx paraphrases and quotes
Lionel

page 30, line 35

Transcendentalism—borrowing the term from Kant—was an effort to transcend these
New:

Transcendentalism—borrowing the term from Kant—was an effort to override or
transcend these

page 31, line 2

The World, the Universe, the All-in-One. That equation is *correspondence*: the human
New:

the World, the Universe, the All-in-One. That equation is *correspondence*: the human

page 31, line 7

Abbey, it is Emerson's main aim to overcome *Maya*, "the apparent division between the
one and the many, the self and the other" (1988, 212). This project, however, is riddled by
the problem of evil: "How to explain slavery, the suffering of children, the atrocities of
New:

Abbey, it is Emerson's main aim to overcome "the apparent division between the one and
the many, the self and the other, as only a form of mischief created by Maya, the power of
illusion" (1988, 212). This project, however, is riddled by the problem of evil: "How
explain slavery, the suffering of children, the atrocities of

page 31, line 12

suffering: it is only *Maya*. This tortured and torturous metaphysical hallucination forms the
New:

suffering: it is only *Maya*. This tortured and torturous metaphysical hallucination forms the

page 34, line 5

Winkler observes that ecocriticism is often reluctant to use modern literary theory because
New:

Winkler (1996) observes that ecocriticism is often reluctant to use modern literary theory
because

page 34, line 11

longer quite a tree, it is a tree which... is adapted to a certain type of consumption, laden
New:

longer quite a tree, it is a tree which is decorated, adapted to a certain type of consumption,
laden

page 34, line 29

hour is too precious to be wasted in other men's reading of their transcripts of their
readings" (Emerson 1998) and John Muir, who warned: "A great danger awaits the student
of the environmental movement in America: he may be too good a student, too well-read"
(Muir quoted in Scheese 1996, 10). The intellectual foundation of environmental thought is
New:

hour is too precious to be wasted in other men's transcripts of their readings" (Emerson
1998). Also Michael Cohen warns: "A great danger awaits the student readings: he may be
too good a student, too well-read" (Cohen quoted in Scheese 1996b, 10). The intellectual
foundation of environmental thought is

page 35, line 6

(Cronon, quoted in Phillips 2003, xii). Scheese defines the distinguishing element of ecocriticism in regarding the “nonhuman environment as a dominant character in the worlds both inside and outside the text” which leads to a “paradigmatic shift in the consciousness of the protagonist from an ego-centered (anthropocentric) to an eco-centered (biocentric) perspective” (1996, 8-9). Scheese conflates three elements here. First he rightly New:

(Cronon, quoted in Phillips 2003, xii). Scheese ecocritical position regards the “nonhuman environment [as] a dominant character in the worlds both inside and outside the text.” which leads to a “paradigmatic shift in the consciousness of the protagonist from an ego-centered (anthropocentric) view of the world to an eco-centered (biocentric) perspective” (1996b, 8-9). Scheese conflates three elements here. First he rightly

page 35, line 13

basis for the construct” (1996, 9). Third, he commits the naturalistic fallacy and ascribes New:

basis for the construct” (1996b, 9). Third, he commits the naturalistic fallacy and ascribes

page 35, line 19

suggest, but evolving out of the same evolutionary processes as the earth itself” (in Branch New:

suggest, but is evolving out of the same evolutionary processes as the earth itself” (in Branch

page 35, line 20

1994). Cheryl Glotfelty sees it as the fundamental premise of ecocriticism that “human culture is connected to the physical world, affecting and affected by it” and that literature “plays a part in an [...] global system, in which energy, matter, *and ideas* interact (in Branch 1994, emphasis Glotfelty’s). I agree with Glotfelty about the shortcomings of New:

1994). Cheryl Glotfelty sees it as the fundamental premise of ecocriticism that “human culture is connected to the physical world, affecting it and affected by it” and that literature “plays a part in an immensely complex global system, in which energy, matter, *and ideas* interact (in Branch 1994, emphasis Glotfelty’s). I agree with Glotfelty about the shortcomings of

page 36, line 8

between humanity and the natural world” (in Branch 1994). On the one hand I believe that New:

between humanity and the natural world?” (in Branch 1994). On the one hand I believe that

page 36, line 22

approach. Harry Crockett bluntly states that “[w]e’re informed by ‘hard science” (in New:

approach. Harry Crockett bluntly states that “[w]e’re informed by ‘hard’ science” (in

page 37, line 18

states that ecocriticism “implies a biocentric world view [and] an extension of ethics” (Branch, quoted in Estok 2001), Michael Cohen who asserts that “by definition ecological criticism must be engaged” (Cohen, quoted in Estok 2001), and Cheryl Glotfelty who sees ecocriticism as “activist oriented AND thematic” (Glotfelty, quoted in Estok 2001). Estok

is so convinced about the importance of activism that he is surprised that the matter was discussed at all in a panel at the 2001 ASLE conference in Flagstaff, Arizona:

In [...] the ASLE-Overseas panel, the discussion grew into a debate whether or not ecocriticism has to be based on personal commitment to environmental matters. The debate was inconclusive. *What is surprising was that there even was a debate.* It is difficult to imagine an ecocriticism that lacks personal and political commitment

New:

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In [...] the ASLE-Overseas panel, the discussion grew into a debate about whether or not ecocriticism has to be based on personal commitment to environmental matters. The debate was inconclusive. *What is surprising was that there even was a debate.* It is difficult to imagine an ecocriticism that lacks personal and political [...] commitment

page 38, line 3

set of political and social agendas, ones although I may often share, predispose an audience to make value judgments. Thus the term “ecocriticism” assumes what at the ASLE conference in Montana disparagers call a “granola mentality” (in Branch 1994). If an

New:

set of political and social agendas, ones although I may often share, predispose an audience to make value judgments. Thus the term ‘ecocriticism’ assumes what in Montana disparagers call a “granola’ mentality” (in Branch 1994). If an

page 38, line 10

humanity and that nature is inherently good. The problem of ecocriticism in other words, is

New:

humanity and that nature is inherently good. The problem of ecocriticism, in other words, is

page 44, line 24

For a critical stance that is inspired by Elias the non-identity between a subject and the

New:

For a critical stance that is inspired by Elias, non-identity between a subject and the

page 45, line 20

are parts of an external reality and thus relatively static, markers are dynamic and form

New:

are parts of an external reality and thus relatively static, markers are dynamic and are formed

page 45, line 34

such a marker; in the essay he first lists the different rocks one can find in the desert “if you

New:

such a marker; in the essay he first lists the different rocks one can find in the desert “[i]f you

page 46

references to *Desert Solitaire* (1992) → (1992a)

page 46, line 3

may find a geode, a lump of sandstone the size an shape of an ostrich egg [...] slice it

New:

may find a geode: a lump of sandstone the size an shape of an ostrich egg [...] slice it

page 46, line 6

and to examine but not to remove” (1992, 61). Abbey’s concern is the openness of

New:

and examine but not to remove” (1992a, 61). Abbey’s concern is the openness of

page 46, line 12

Elias’s and MacCannell’s models have room for both external reality and cultural construction. The elements do not exist independently from each other but transform each

New:

Elias and MacCannell’s models have room for both external reality and cultural construction. The elements do not exist independently but transform each

page 47, line 20

Peter Quigley holds what I would see as a moderate postmodern view of nature: “nature and the world that is ours every day is linguistic, and, in addition, limited to that language.

This situation does not make the world immaterial; it does not make it so plural that it

New:

Peter Quigley holds what I would see as a moderate postmodern view of nature: “nature, or the world that is ours every day, is linguistic, and, in addition, limited to that language. This situation does not make the world immaterial; it does not make it so plural that one

page 47, line 31

be projected ideal of men and women, the world onto which we project those ideas is by no

New:

be projected ideas of men and women, the world onto which we project those ideas is by no

page 48, line 6

Humberto Maturana “for whom perception is not fundamentally representational” because the external world only “has a triggering role in the release of the internally-determined activity of the nervous system” (1996, 414). The biologist Richard Dawkins makes a similar

New:

Humberto Maturana for whom “perception is not fundamentally representational” because the external world only has “a triggering role in the release of the internally-determined activity of the nervous system” (1996, 414). The biologist Richard Dawkins makes a similar

page 50, line 6

physical features as on cultural ones such as a lesser degree of control. Such spaces could

New:

physical features and on cultural ones such as a lesser degree of control. Such spaces could

page 50, line 17

order of spaces was challenged by Galileo: “a thing’s place was not anything but a point in
New:

order of spaces was challenged by Galileo: “a thing’s place was no longer anything but a

page 50, line 26

with all the other sites, but in such a way as to suspect, neutralize, or invent the set of
New:

with all the other sites, but in such a way as to suspect, neutralize, or invert the set of

page 50, line 31

“sites with no real space. They are sites that have a general relation of direct or inverted
analogy with the real space of society” (1996, 23). In contrast to utopias, heterotopias are
New:

“sites with no real space” that “have a general relation of direct or inverted analogy with
the real space of society” (1986, 23). In contrast to utopias, heterotopias are

page 51, line 1

real sites, all the other sites that can be found within the culture, are simultaneously
New:

real sites, all the other real sites that can be found within the culture, are simultaneously

page 51, line 11

honeymoon hotel was indeed the place of this nowhere” (1996, 24). A recent illustration of
New:

honeymoon hotel was indeed the place of this nowhere” (1986, 24). A recent illustration of

page 52, line 23

demand my utmost attention” (1999, 118). Houston has fond memories of the trip
New:

demand my utmost concentration” (1999, 118). Houston has fond memories of the trip

page 53, line 8

because the experience of wildness has become impossible: “It seems I was like nine or ten
New:

because the experience of wildness has become impossible: “It seems like I was nine or ten

page 53, line 31

guerilla forces. After landing in Cuba the troops “lost almost all of their equipment and
New:

guerilla forces. After landing in Cuba, the troops “lost almost all of their equipment and

page 55, line 17

every individual traveler who came by had the right to open this door and to sleep there for
New:

every individual traveler who came by had the right to open this door, to enter into the
bedroom and to sleep there for

page 57, line 21

the space is natural or not is not relevant; what is important is the creative tension that
New:

the space is natural or not is irrelevant; what is important is the creative tension that

page 57, line 38

childhood when all was new and wonderful” (1994, 185). The experience of the New:

childhood, when all was new and wonderful” (1994, 185). The experience of the

page 58, line 6

all that precedes, underlies, and surrounds man and his mind. To go truly Outdoors is to New:

all that precedes, underlies and surrounds man and his mind. To go truly Outdoors is to

page 58, line 20

[...] of a radically different mode of being out there, in the forests, on the lakes and rivers, in the deserts, up in the mountains” (1991c, 229). Abbey realizes that these natural spaces New:

[...] of a radically different mode of being out there, in the forests, on the lakes and rivers, in the deserts, up in the mountains” (1991c, 229, emphasis Abbey’s). Abbey realizes that these natural spaces

page 58, line 25

The boundary around a wilderness area may well be an artificial, self-imposed sophisticated construction, but once inside that line, you discover the artificiality beginning to drop away; and the deeper you go, the more interesting things get—sometimes fatally interesting. (1991c, 230)

New:

The boundary around a wilderness area may well be an artificial, self-imposed, sophisticated construction, but once inside that line you discover the artificiality beginning to drop away; and the deeper you go, the longer you stay, the more interesting things get—sometimes fatally interesting. (1991c, 230)

page 59, line 9

happy family. It seldom fails: there’s something about progress down a river that brings New:

happy family. It seldom fails: there’s something about a progress down a river that brings

page 59, line (footnote)

dozes of city parks in the five boroughs” (1990, 195-196).

New:

dozens of city parks in the five boroughs” (1990, 195-196).

page 61, line 9

proven to be a history of exploitation, not respect or self-determination. (1992, 297)

New:

proven to be a history of exploitation, not respect or self-determination. (1992, 300)

page 61, line 22

inability to protect itself.... What is so interesting about this narrative strategy is that it

New:

inability to protect itself [...] What is so interesting about this narrative strategy is that it

page 61, line 26

what is dangerous in his/her environment.... For if we regard “Mother Nature” as

New:

what is dangerous in his/her environment [...] For if we regard “Mother Nature” as

page 61, line 38

the metaphor of the nurturing mother will not benefit nature either. Patrick Murphy states that in the idea of Gaia, a version of biocentrism that sees the whole planet as one nurturing organism,

[M]an functions as the intellect and protector of his mate; *he* ensures *her* survival. [The] purpose of providing such an analogy is to explain the relation of humanity and biosphere and thereby, in part, to counter anthropocentrism. In so doing, however, they unwittingly reinforce androcentrism by rendering the female side of the duality passive. [Gaia] encourages stereotypes that reinforce the patriarchal thinking that has produced the very anthropocentrism they oppose.... Gaia designates a female entity; designating a female entity in a patriarchal culture guarantees its subservient status. (1998, 157, emphasis Murphy’s)

New:

the metaphor of the nurturing mother will not benefit nature either. In a discussion on a statement by James Lovelock and Sidney Epton’s on the Gaia thesis, Patrick Murphy states that in the idea of Gaia, a version of biocentrism that sees the whole planet as one nurturing organism,

“Man” functions as the intellect and protector of his mother and mate; *he* ensures *her* survival [...] [The] purpose in providing such an analogy is to explain the relation of humanity and biosphere and thereby, in part, to counter anthropocentrism. In so doing, however, they unwittingly reinforce androcentrism by rendering the female side of the duality passive [...] Gaia [...] encourages stereotypes that reinforce the patriarchal thinking that has produced the very anthropocentrism they oppose [...] Gaia designates a female entity; designating an entity female in a patriarchal culture guarantees its subservient status. (1998, 157, emphasis Murphy’s)

page 64, line 10

insecurities insignificant. If anything, it amplifies every little fear, every tendency

New:

insecurities appear insignificant. If anything, it amplifies every little fear, every tendency

page 64, line 16

nature is not a reversal of the “Mother Nature” imagery, it is different exactly because it

New:

nature is not a reversal of “Mother Nature” imagery, it is different exactly because it

page 65, line 11

nature seem destined to disappoint, because the solutions called for the in response to our

New:

nature seem destined to disappoint, because the solutions called for in the response to our

page 68, line 29

in an increasingly technocratic world (1994, xvi). According to McClintock, ecology confers “new validity and authority” on romantic ideas, and writers can find a “measure of hope, a common thread of meaning and significance” in it (1994, 129). Furthermore McClintock argues that Abbey and other nature writers have integrated Thoreauvian

eneration of nature and post-Darwinian ecology, which “describes a more benign nature kept stable through complex networks of interdependent organisms” (1994, 3). Jack New:

in an increasingly technocratic world (1994, xvi). McClintock claims that 19th century romantic ideas have resurfaced in contemporary environmental literature, and that there is “a new validity and authority conferred by the ecological sciences” (1994, 129). The new views “approach the mythic, and those who articulate them adopt prophetic stances,” and the writers find, as McClintock argues using a phrase by Rachael Carson, “a measure of hope, a ‘common thread’ of ‘meaning and significance’” (1994, 129). Furthermore McClintock argues that Abbey and other nature writers have integrated Thoreauvian veneration of nature and post-Darwinian ecology, which describes “a more benign nature kept stable through complex networks of interdependent organisms” (1994, 3). Jack

page 69, line 7

Abbey loved the natural world or wilderness [...] His refined sense of egalitarianism extended far beyond the realm of man to include all species of fauna and flora [...] He perceived everything to be part of the whole. [...] He came to fully realize that as the

New:

Abbey loved the natural world, or wilderness [...] His refined sense of egalitarianism extended far beyond the realm of man to include all species of fauna and flora [...] He perceived everything to be part of the whole. [...] He came to fully realize that as

page 69, line 18

conceptual exclusion in Rousseau where “the negativity of evil will always have the form

New:

conceptual exclusion in Rousseau: “[T]he negativity of evil will always have the form

pages 69-70

all references on that page to Scheese (1996) → (1996b)

page 70, line 1

“Whether we live or die is a matter of absolutely no concern whatsoever for the desert”

New:

“Whether we live or die is a matter of absolutely no concern whatsoever to the desert”

page 70, line 4

confidence in one’s own beliefs and an understanding in the larger scheme of things”

New:

confidence in one’s own beliefs and an understanding of one’s place in the larger scheme of things”

page 71, line 17

feeling, and behavior that turned them from the modernist alienation characteristic of

New:

feeling, and behavior that turned them from modernist alienation characteristic of

page 72, line 4

there is an existential focus is on the dynamic nature of the universe: “Guard yourself from the terrible empty light of / space, the bottomless / pool of stars. (Expose yourself to it: you might learn / something.)” (1977, 118). Abbey also often evokes cosmic nature and sees all

New:

there is an existential focus on the dynamic nature of the universe: “Guard yourself from the terrible empty light of / space, the bottomless / pool of stars. (Expose yourself to it: you might learn / something.)” (1977a, 118). Abbey also often evokes cosmic nature and sees all

page 72, line 22

About fifty yards behind me... stood this big cat, looking straight at me. I could see the gleam of the twilight in his eyes.... I felt what I always feel when I meet a large animal face to face in the wild: I felt a kind of affection and the crazy desire to communicate, to make some kind of emotional, even physical contact with the animal. (1991c, 237)

New:

About fifty yards behind me [...] stood this big cat, looking straight at me. I could see the gleam of the twilight in his eyes. [...] I felt what I always feel when I meet a large animal face to face in the wild: I felt a kind of affection and the crazy desire to communicate, to make some kind of emotional, even physical contact with the animal. (1991c, 237)

page 72, line 30

attempts contact with the lion, he is unable to communicate: “I myself was not quite ready

New:

attempts contact with the lion, he is unable to communicate: “I myself was not yet quite ready

page 73, footnote

that existentialism has not provided a philosophy that “could encourage a respect for non-human realities.” (1972, 281).

New:

that existentialism has not provided a philosophy that “could encourage a respect for non-human realities.” (1991, 281).

page 74, line 13

Near the summit I found an arrow sign. [...] The arrow pointed into the north. But what was it pointing *at*? I looked at the sign closely and saw that those dark, desert-varnished stones had been in place for a long, long time. [...] I studied the scene with care, looking for an ancient Indian ruin, a significant cairn, perhaps an abandoned mine, a hidden treasure of some inconceivable wealth, the mother of all mother lodes. [...] But there was nothing out there. Nothing at all. Nothing but the desert. Nothing but the silent world. *That’s why*. (1991b, 22-23, Abbey’s emphasis)

New:

Near the summit I found an arrow sign. [...] The arrow pointed into the north. But what was it pointing *at*? I looked at the sign closely and saw that those dark, desert-varnished stones had been in place for a long, long time; [...] I studied the scene with care, looking for an ancient Indian ruin, a significant cairn, perhaps an abandoned mine, a hidden treasure of some inconceivable wealth, the mother of all mother lodes ... But there was nothing out there. Nothing at all. Nothing but the desert. Nothing but the silent world. *That’s why*. (1991c, 21-22, Abbey’s emphasis)

page 74, line 24

Mountaineering is meaningless as life itself—therefore its magic can never die (1993a,

New:

Mountaineering is meaningless as life itself—therefore its magic can never die (1993,

page 74, footnote

tragedy, or in a playful way, because both nature and the human spectator are freed from the need to create
New:

tragedy or in a playful way, because both nature and the human spectator are freed from the need to create

page 75, line 15

Then why climb Tuku~~h~~nikivats? Because I prefer to. Because no one else will if I don't—and *somebody has to do it*. Because it is the most dramatic in form of the La Sals, the most conspicuous and beautiful as seen from my terrace in the arches,
Because, finally, I like the name. Tuku~~h~~nikivats—in the languages of the Ute's 'where the sun lingers.' (1992a, 225, emphasis Abbey's)

New:

Then why climb Tuku~~h~~nikivats? Because I prefer to. Because no one else will if I don't—and *somebody has to do it*. Because it is the most dramatic in form of the La Sals, the most conspicuous and beautiful as seen from my terrace in the Arches,
Because, finally, I like the name. Tuku~~h~~nikivats—in the languages of the Utes "where the sun lingers." (1992a, 225, emphasis Abbey's)

page 75, line 32

human. (1977, 55, my translation)

New:

human. (1993, 55, my translation)

page 76, footnote

Adirondack Mountains in summer: "[I] have beheld the vitreous inland rock worn down and grooved into deep ruts by ages and ages of slow draggings of tortoises in quest of pools of scanty water. I can hardly resist
New:

Adirondack Mountains in summer: "[I] have beheld the vitreous inland rocks worn down and grooved into deep ruts by ages and ages of the slow draggings of tortoises in quest of pools of scanty water. I can hardly resist

page 76, line 16

wrong seems absurdly clear to him, then, in this new ignorance of the grave edge, and

New:

wrong seems absurdly clear to him, then, in this new ignorance of the grave-edge, and

page 76, line 31

toes into the gritty, cleansing sand. Fear no more the heat of the sun. This is comfort, more,

New:

toes into the gritty, cleansing sand. Fear no more the heat of the sun. This is comfort. More,

page 77, line 23

of confusion and disorientation and he suggests that the arts evolved as a means for

New:

of confusion and disorientation—and he suggests that the arts evolved as a means for

page 77, line 31

creative talent or unshakable panache, one might be able to transform the very agonies of it

New:

creative talent or unshakable panache, one might be able to transform the very agonies of life

page 78, line 23

it is too preoccupied with the self as the formative and essential element of experience

New:

it is too preoccupied with the self as the formative and essential element of experience,

page 78, line 32

human: “it treats nature as a vehicle, and not tenor, as a medium and not message” (Phillips

New:

human: “it treats nature as a vehicle, and not tenor: as a medium and not message” (Phillips

page 79, line 20

Always looking and listening, these deer. Even the fawns have that wary look. Danger everywhere. [...] Always hard times for the deer. The struggle for existence. All their energy goes into survival—and reproduction. The only point of it all—to go on. On and on and on. What else is there? Sometimes I am appalled by the brutality, the horror of this planetary spawning and scheming and striving and dying. One no longer searches for any ulterior significance in all this, as in the finest music, the meaning is

New:

Always looking and listening, these deer. Even the fawns have that wary look. Danger everywhere. [...] Always hard times for deer. The struggle for existence. All their energy goes into survival—and reproduction. The only point of it all—to go on. On and on and on. What else is there? Sometimes I am appalled by the brutality, the horror of this planetary spawning and scheming and striving and dying. One no longer searches for any ulterior significance in all this; as in the finest music, the meaning is

page 79, line 29

non intrinsic meaning neither in the nature of the universe nor in biological nature. Nature

New:

nor intrinsic meaning neither in the nature of the universe nor in biological nature. Nature

page 79, line 36

because too many of us cannot grasp that words are only tools for use, and that the mere

New:

because too many of us cannot grasp that words are only tools for our use, and that the mere

page 80, line 7

about “these ceaseless toilings.” According to Marx, Ishmael, “pursuing the analogy between human and natural productivity [...] asks: why the endless production and

New:

about “these ceaseless toilings.” According to Marx, Ishmael, “[p]ursuing the analogy between human and natural productivity” asks: “what is the ceaseless striving for? why the endless production and

page 80, line 20

Nature is made better by no mean But

Nature makes that mean: so over that art

Which you say adds to Nature is an art

That Nature makes (Shakespeare in Marx 2000, 67)

New:

Yet Nature is made better by no mean

But Nature makes that mean: so over that art
Which you say adds to Nature is an art
That Nature makes [...] (Shakespeare in Marx 2000, 67)

page 80, line 25

Marx interprets the distinction between culture and nature: “the artificial is but a special
New:

Marx refers to Shakespeare’s view, voiced by his character Polixenes, about the distinction
between culture and nature: “the artificial is but a special,

page 80, line 29

refers to “the cosmos as well as an industrial tool” (Marx 200, 376). Abbey, in contrast to
New:

refers to “the cosmos as well as an industrial tool” (Marx 2000, 376). Abbey, in contrast to

page 81, line 15

writing of Peter Matthiesen as typical of this kind of experience:

New:

writing of Peter Matthiesen as typical for this kind of experience:

page 81, line 24

savior after all. (Matthiesen quoted in Chambers, 73)

New:

savior after all. (Matthiesen quoted in Chambers 2000, 73)

page 82, line 6

I come to the edge. The verge of the abyss.... One step further would take me into
another world, the next world, the ultimate world. But I pause, hesitate... as always.
Not out of fear... but again from respect. Respect for my obligation to others... respect
for myself. The despair that haunts the background of our lives, sometimes obtruding
itself into consciousness, can still be modulated [...] into a comfortable melancholia
and from there to defiance, delight, a roaring affirmation of our existence. [...] I take
my flute from the pack [...] and play a little desert music: [...] a song for any coyotes
that may be listening, a song for the river and the great canyon, a song for the sky. [...] I
stop; we listen to the echoes floating back: I write “we” because, in the company of
other nearby living things - lizards, ravens, snakes, bushes, grass, weeds - I do not feel
myself to be alone. (1991a, 194)

New:

I come to the edge. The verge of the abyss. [...] One step further would take me into
another world, the next world, the ultimate world. [...] But I pause, hesitate, [...] as
always. Not out of fear [...] but again, from respect. Respect for my obligation to
others [...] respect for myself. The despair that haunts the background of our lives,
sometimes obtruding itself into consciousness, can still be modulated [...] into a
comfortable melancholia and from there to defiance, delight, a roaring affirmation of
our existence. [...] I [...] take my flute from the pack, stand, and play a little desert
music: [...] a song for any coyotes that may be listening, a song for the river and the
great canyon, a song for the sky. [...] I stop; we listen to the echoes floating back. I
write “we” because, in the company of other nearby living things - lizards, ravens,
snakes, bushes, grass, weeds - I do not feel myself to be alone. (1991a, 194-195)

page 82, line 31

understand better the meaning of his stare that could not see the flame of the candle, but was wide enough to embrace the whole universe piercing enough to penetrate all the hearts
New:

understand better the meaning of his stare, that could not see the flame of the candle, but was wide enough to embrace the whole universe, piercing enough to penetrate all the hearts

page 83, line 4

But all this—the far reaching hair line trail, the absence of sun from the sky, the

New:

But all this—the far reaching hairline trail, the absence of sun from the sky, the

page 83, line 25

be deduced that the whole interval of life has meaning in itself (1993, 44). Tønnessen uses

New:

be deduced that the whole interval of life has meaning in itself (1983, 44). Tønnessen uses

page 84, line 8

armor. But again there may be some, the true existentialist philosophers, who would rather

New:

armor.” However, “there may be some, the true existentialist philosophers, who would rather

page 84, line 18

participate (as a writer at least and for the moment) in the same stances and affirmations that he will question.” (1999, 411). Abbey’s combination of affirmation and questioning,

New:

participate (as a writer, at least, and for the moment) in the same stances and affirmations that he will also question.” (1999, 411). Abbey’s combination of affirmation and questioning,

page 84, line 29

of nature in Zapffe, sympathetic, indifferent, or inimical (1989, 60). This means that nature

New:

of nature in Zapffe, sympathetic, indifferent, and inimical (1989, 60). This means that nature

page 84, line 33

(Fløistad 1989, 59), and that meaning and value are exclusively human categories. Nature

New:

(Fløistad 1989, 59), and that meaning and value are exclusively human categories. Nature

page 85, line 20

different mode of being out there” (1991b, 229).

New:

different mode of being out there” (Abbey 1991c, 229, emphasis Abbey’s).

page 87, line 12

still hang blinking on the west. Deer are grazing at the far side of the clearing near the foot of the fire tower - dim figures in pearl-gray light: The dark and somber forest

New:

still hang blinking on the west. Deer are grazing at the far side of the clearing, near the foot of the fire tower - dim figures in the pearl-gray light: The dark and somber forest

page 87, line 26

interventions. Phillips points out that “Humans play a central role, for example, in the New:

interventions. In a discussion of Stephen Budiansky’s book *Nature’s Keepers: The New Science of Nature Management*, Phillips points out that “Humans play a central role, for example, in the

page 88, line 17

tries to immerse himself in a new natural context but fails; the ghosts of the past can not so New:

tries to immerse himself in a new natural context but fails; the ghosts of the past cannot so

page 88, line 20

Sun, then it is the notion that a natural space can function as a testing ground. *Black Sun* is New:

Sun, it is the notion that a natural space can function as a testing ground. *Black Sun* is

page 88, line 23

Black Sun can be seen as an ironic comment on the pastoral tradition. Scheese describes “the classical pastoral ‘island experiences,’ in which the social world with all its dysfunction and complexity becomes distant, and the only history that matters is the interaction of the self and the land” (1996, 69). Whereas life in nature indeed begins like this for Will Gatlin, in the course of the novel life in nature becomes more social, more complex, and more dysfunctional than the life that he tried to escape from. Nature does not soothe his crisis but intensifies it. Abbey shows that the contrast between an “idyllic life of the individual in the wilderness and the dissonant, sometimes intrusive, life of civilization” (Scheese 1996, 109) is a false one.

New:

Black Sun can be seen as an ironic comment on the pastoral tradition. Scheese describes an episode where John Muir conceptualizes a pastoral nature that is marked by both harmony and the feeling of being removed from civilization, a “classic pastoral island experience” where “the social world with all its dysfunction and complexity becomes distant, and the only history that matters is the interaction of the self and the land” (1996, 69). Whereas life in nature indeed begins like this for Will Gatlin, in the course of the novel life in nature becomes more social, more complex, and more dysfunctional than the life that he tried to escape from. Nature does not soothe his crisis but intensifies it. Therefore I disagree with Scheese’s argument (in his discussion of *Desert Solitaire*) that a frequent theme in *Abbey* is the contrast between an “idyllic life of the individual in the wilderness and the dissonant, sometimes intrusive, life of civilization” (Scheese 1996, 109).

page 89, line 1

In the opening of the novel nature is part of a defense mechanism, a mechanism that New:

In the opening of the novel, nature is part of a defense mechanism, a mechanism that

page 89, line 3

“the thousand comforting fictions” (quoted in Kvaløy 1992, 155) that insulate the

New:

“the thousand comforting fictions” (quoted in Kvaløy 1992, 273) that insulate the

page 89, line 6

attachment, and sublimation (1993b, 40-52). Heterotopian spaces play a special role in the

New:

attachment, and sublimation (1993a, 40-52). Heterotopian spaces play a special role in the

page 89, line 33

hearted laughter... of all that is brightest and most lyrical in men. Exactly. That’s why it is so tragic. The sweeter the more poignant; the more beautiful, the more pathetic. There is

New:

hearted laughter [...] of all that is brightest and most lyrical in men. Exactly. That’s why it’s so tragic. The sweeter, the more poignant; the more beautiful, the more pathetic. There is

page 90, line 13

And again. And again.... Anything, anything to smash his idleness and reverie, to drag him into the midst of trouble and terror.... Tower and forest and world - ship without stars, in a

New:

And again. And again. [...] Anything, anything to smash his idleness and reverie, to drag him into the midst of trouble and terror. [...] Tower and forest and world - ship without stars, in a

page 90, line 20

being in a natural space. He temporarily achieves what Eagleton calls “the joy of an

New:

being in a natural space. Terry Eagleton paraphrases Schopenhauer’s sense of tragedy that arises from “our disengagement from the world,” and it could be argued that Will has found such solace in disengagement in a natural space: “the joy of an

page 90, line 24

stake enough to be injured, and the sense of immortality which this breeds, is an additional

New:

stake enough to be injured, and the sense of immortality which this breeds is an additional

page 91, line 14

meaning, he found only the maze made by feral burros among the brush and rocks, and

New:

meaning, he found only the maze of paths made by feral burros among the brush and rocks, and

page 91, line 37

descriptions like that in *Black Sun* which play a dominant role in the texts.

New:

descriptions that play a dominant role in later texts such as *Black Sun*.

page 92, line 11

amplified by echoes piled upon echoes, overlapping and reinforcing one another. I

New:

amplified by echoes piled on echoes, overlapping and reinforcing one another. I

page 93, line 15

meanings but keeps them in conflict. According to J. Hillis Miller “linguistic play is New:

meanings but keeps them in conflict. This conflict can be enacted playfully, as J. Hillis Miller explains: “linguistic play is

page 94, line 2

[erase period]

page 95, line 33

I’ve had the tree under surveillance ever since my arrival at Arches, hoping to learn

New:

I’ve had this tree under surveillance ever since my arrival at Arches, hoping to learn

page 97, line 22

cultural movement of the 1960s as to “repudiate the Calvinist work ethic in favor for a new

New:

cultural movement of the 1960s as to “repudiate the Calvinist work ethic in favor for a ‘new’

page 98, line 19

Williams states that “[t]he Calvinists ... believed that God stands apart from and against this

New:

Williams states that the Calvinists “believed that God stands apart from and against this

page 98, line 23

newer questions. We shall never be done with questioning as long as men and women

New:

newer questions. We shall never be done with questioning so long as men and women

page 98, line 34

not understand flesh here as denoting only the unchastity or spirit as denoting only the inner heart. Here St. Paul calls flesh everything born of flesh, i.e. the whole human being with body and soul, reason and senses since everything in him tends toward the flesh”

New:

not understand flesh here as denoting only unchastity or spirit as denoting only the inner heart. Here St. Paul calls flesh (as does Christ in John 3) everything born of flesh, i.e. the whole human being with body and soul, reason and senses, since everything in him tends toward the flesh”

page 99, line 7

creation had any purpose save to serve man’s purposes. And although man’s body is

New:

creation had any purpose, save to serve man’s purposes. And although man’s body is

page 99, line 19

mysticism in which the naked self merges with a non-human world and yet survives still

New:

mysticism in which the naked self merges with a non-human world and yet somehow survives still

page 100, line 26

Janis Joplin's song "Mercedes Benz:" "Oh Lord, won't you buy me a Mercedes Benz / My New:

Janis Joplin's song "Mercedes Benz:" "Oh Lord, won't you buy me a Mercedes Benz? My

page 101, line 24

however, is a human endeavor and therefore subject to error. "It is utterly in vain, then to New:

however, is a human endeavor and therefore subject to error: "It is utterly in vain, then to

page 101, footnote

"believed that conversion was wrought by God in the soul and nothing human could either enhance or retard it. They stressed God's sovereignty and man's absolute dependence" (1987, 47). Nevertheless the Antinomians were confident that they were saved and "imagined themselves to be beyond Sinai, beyond the law and already entered into Canaan" (1987, 48). This means that Antinomians saw America as the Promised New:

"believed that conversion was wrought by God in the soul and nothing humans did could either enhance or retard it. They stressed God's sovereignty and man's absolute dependence" (1989, 47). Nevertheless the Antinomians were confident that they were saved and "imagined themselves to be beyond Sinai, beyond the law and already entered into Canaan" (1989, 48). This means that Antinomians saw America as the Promised

page 103, line 7

You, Edward Abbey [...] are going to die, and the day of your dying is not so far away.

New:

You, Edward Abbey [...] are going to die, and the day of your dying is not so very far away.

page 103, line 11

in April [...]—all the world's loveliness and heartbreaking beauty, is going to die with

New:

in April [...]—all the world's loveliness, the heartbreaking beauty, is going to die with

page 103, footnote

In "Billy Budd" Herman Melville states that to be able to distinguish between the transitory and the eternal New:

In "Billy Budd" Herman Melville states that the ability to distinguish between the transitory and the eternal

page 103, footnote

all aspects stand closer to unadulterated Nature" (Burrell and Cerf 1953, Vo. 1, 197). As in Abbey, the insight New:

all respects stand closer to unadulterated Nature" (Burrell and Cerf 1953, Vo. 1, 197). As in Abbey, the insight

page 103, line 27

353). Nature is the mirror of an incomprehensible God, "he alone... guides the whole

New:

353). Nature is the mirror of an incomprehensible God, "he alone [...] guides the whole

page 104, line 12

Contingency, luck, and blind forces would inhabit every human project" (1993, 200). Job's story challenges notions of stability and moral order in the world. Connolly argues that it

New:

Contingency, luck, and blind fate would replace providence, justice, and order in the cosmos; these blind forces would inhabit every human project" (1993, 200). Job's story challenges notions of stability and moral order in the world. Connolly argues that it

page 108, line 4

testing-ground; it is not marked by the absence of God, but is a place of spiritual struggle
New:

testing-ground; it is not marked by the absence of God but is a place of spiritual struggle

page 112, line 4

/ something)" (1977a, 118) or in "old granites stones are my people ... where they stand

New:

/ something)" (1977a, 118) or in "old granites stones, those are my people [...] where they stand

page 112, line 10

white flakes of air / Will be the dust.... Also the galaxy will die...." (1977a, 58). At times

New:

white flakes of air / Will be the dust. [...] Also the galaxy will die" (1977a, 58). At times

page 114, footnote

town, it has infiltrated everywhere, into their houses, into their offices, into themselves... they breathe it, and

New:

town, it has infiltrated everywhere, into their houses, into their offices, into themselves [...] they breathe it, and

page 116, line 25

expressed the discovery of lack of importance such: "When it occurs to a man that nature does not regard him as important, and that he at first wishes to throw bricks at the temple, and he hates deeply the fact that there are no bricks and no temple" (in Burrell 1953, Vol.

New:

expressed the discovery of lack of importance such: "When it occurs to a man that nature does not regard him as important, and that she feels she would not maim the universe by disposing of him, he at first wishes to throw bricks at the temple, and he hates deeply the fact that there are no bricks and no temples" (in Burrell 1953, Vol.

page 117, line 25

the gleaming Pacific, the curving margins of the great earth itself, and beyond that

New:

the gleaming Pacific, the curving margins of the great earth itself, and beyond earth that

page 117, line 31

of aesthetics, it is not surprising that he finds Death Valley appealing: "Of all the deadly

New:

of aesthetics, it is not surprising that he finds Death Valley appealing: "Of all the deathly

page 118, line 16

have to cut myself off from so much I can barely reach my own children, my own wife, I

New:

have cut myself off from so much I can barely reach my own children, my own wife, I

page 118, line 35

Zapffe's humor has a similar pattern. "The humor emerges now as a sovereign expression of life, as an ingredient in the deathly seriousness of existence. These two elements can appear to be incompatible. This is hardly the way Zapffe experiences them" (1989, 46). For New:

Zapffe's humor has a similar pattern: "The humor emerges now as a sovereign expression of life, as an ingredient in the deathly seriousness of existence. These two elements can appear to be incompatible. This is hardly the way Zapffe experiences them" (1989, 46, my translation). For

page 121, line 11

resolution was so great, that they never went aside for any impediment. One ceased his movements altogether before the mid-watch. At sunrise I found him butted like a battering-ram against the immovable foot of the foremast, and still striving, tooth and nail, to force the impossible passage. That these tortoises are the victims or a penal, or malignant, or perhaps a downright diabolical enchanter seems in nothing more likely than in that strange infatuation of that hopeless toil which so often possesses them. I have known them in their journeyings ram themselves heroically against rocks, and long abide there, nudging, wriggling, wedging, in their drudging impulse to

New:

resolution was so great that they never went aside for any impediment. One ceased his movements altogether just before the mid-watch. At sunrise I found him butted like a battering-ram against the immovable foot of the foremast, and still striving, tooth and nail, to force the impossible passage. That these tortoises are the victims of a penal, or malignant, or perhaps a downright diabolical enchanter seems in nothing more likely than in that strange infatuation of hopeless toil which so often possesses them. I have known them in their journeyings ram themselves heroically against rocks, and long abide there, nudging, wriggling, wedging, in order to displace them, and so hold on their inflexible path. Their crowning curse is their drudging impulse to

page 123, line 8

kind of thing which could be meaningful in the first place, and to find its apparent

New:

kind of thing which could be meaningful in the first place, and so to find its apparent

page 123, line 16

The visible universe, the universe that is created by the instinct of self-preservation

New:

The visible universe, the universe that is created by the instinct of self-preservation,

page 123, line 35

"affirming the mastery and greatness of man" (1996, 157). He wants humans to integrate into nature: "evolution itself is a gigantic comic drama" (1996, 164). Meeker here repeats

New:

affirming the "mastery and [...] greatness" (1996, 157) of tragic man. He wants humans to integrate into nature: "Evolution itself is a gigantic comic drama" (1996, 164). Meeker here repeats integrate

page 124, line 13

integration and he also seeks spaces in nature where he can experience both existential and

New:

integration, and he also seeks spaces in nature where he can experience both existential and

page 124, line 17

mysticism where “the self merges with a natural world and yet survives still intact,

New:

mysticism where “the self merges with a non-human world and yet somehow survives still intact,

page 124, line 22

experience. Although Abbey’s nature is seldom life-threatening, there is an affirmation in

New:

experience. Although Abbey’s nature is sometimes life-threatening, there is an affirmation in

page 124, footnote

writing essays. Some mixture of memory and regret will almost inevitably shape our experience” (2003, 39).

New:

writing essays. Some mixture of memory and regret will almost inevitably shape the experience” (2003, 39).

page 125, line 11

ton block of limestone; they nudge it off the brink, it falls revolving lazily in space, and

New:

ton block of limestone; they nudge it off the brink, it falls, revolving lazily in space, and

page 126, line 25

of plant life [...] the splendor of sundown after an August storm, [...] the human history” (1944, 153) but then describes the limitation of the descriptions:

Yet none fulfills the peculiar appeal that the desert scene has for some of us. There is

New:

of the plant life [...] the splendor of sundown after an August storm, [...] the human history” (1984, 153) but then describes the limitation of the descriptions:

Yet none quite fulfills the peculiar appeal that the desert scene has for some of us.

There is

page 127, line 6

God: “What am I doing here? Who cares? I can’t think of any other place I’d rather be, despite the sensation in my heart of panic and dread. Of fear. Fear of what? I don’t know” (1991a, 79). Certainly, experiencing fear and a crisis is a “negative” experience but not

New:

God: “What am I doing here? Who cares? I can’t think of any other place I’d rather be, despite the sensation in my heart of panic and dread. Of fear. Fear of what? I don’t know” (1991a, 79, emphasis Abbey’s). Certainly, experiencing fear and a crisis is a “negative” experience but not

page 127, line 15

graceful, solemn calm of a floating buzzard” (1998, 8). Vastness against pomposity is

New:

graceful, solemn calm of a floating buzzard” (1998a, 8). Vastness against pomposity is

page 128, line 8

about the narrow criticism of his texts, which “I’ve had to endure... for the past twenty years, [a New York Review of Books reviewer] seizes on one narrow aspect of my writing

(the desert-loving, deep-ecology bit), and ignores the other ninety percent, thus misrepresenting my books and falsifying my life” (1994, 350). This other ninety percent is New:

about the narrow criticism of his texts, which “I’ve had to endure now for the past twenty years” and that a *New York Review of Books* reviewer “seizes on one narrow aspect of my writing (the desert-loving, deep-ecology bit), and ignores the other ninety percent, thus misrepresenting my books and falsifying my life” (1994, 350). This other ninety percent is

page 130, line 28

lore which nature brings / Our meddling intellect / Misshapes the beauteous form of things:
New:

lore which Nature brings / Our meddling intellect / Misshapes the beauteous form of things:

page 130, line 33

When I was shown the charts and diagrams, to add, divide, and measure them,
How soon unaccountable I became, Tired and sick,
Till rising and gliding out I wander’d off by myself,
In the mystical moist mid-air, and from time to time,

New:

When I was shown the charts and diagrams, to add, divide, and measure them, [...]
How soon unaccountable I became, Tired and sick,
Till rising and gliding out I wander’d off by myself,
In the mystical moist night-air, and from time to time,

page 131, line 7

made by a psychologist that there is little known about the psychology of dogs: “[a]nybody”
New:

made by a psychologist that there is little known about the psychology of dogs: “[a]nyone”

page 131-132, long quotation: insert tabs for new paragraphs inside quotation

page 132, line 1

So what is this mind of ours: what are the atoms with consciousness? Last week’s
New:

So what is this mind of ours: what are these atoms with consciousness? Last week’s

page 132, line 23

his encouragement and support. [...] The sailor and traveler [...] the anatomist chemist
New:

his encouragement and support. [...] The sailor and traveler, the anatomist chemist

page 132, line 26

underlies the structure of every perfect poem. [...] In the beauty of poems are the thuft
New:

underlies the structure of every perfect poem. [...] In the beauty of poems are the tuft

page 132, line 34

old gods have been swept like so many mildewed spiders out of the skies... [t]he stars,
New:

old gods have been swept like so many mildewed spiders out of the skies. [...] [T]he stars,

page 133, line 5

fly, at the mere touch of cold philosophy?" The word "philosophy" standing, in his day,
New:

fly ... at the mere touch of cold philosophy?" The word "philosophy" standing, in his day,

page 133, line 7

more charm in one "mere" fact, confirmed by test and observation, linked through other
New:

more charm in one "mere" fact, confirmed by test and observation, linked to other

page 133, line 18

(1991c, 87)

New:

(1991c, 86-87)

page 134, line 16

I firmly believe that one should never [...] go out into that formidable wasteland of cactus, heat, scrub and thorn without careful planning, thorough and cautious preparation and complete [...] equipment. My motto is: Be prepared. That is my belief and that is my motto. My practice, however, is a little different. I tend to go off in more or less random direction myself, half-baked, half-assed, half-cocked, and half-ripped. Why? Well, because I have an indolent and melancholy nature and don't care to get all those things together, all that bloody gear... (1991c, 17-18, emphasis Abbey's)

New:

I firmly believe that one should never [...] go out into that formidable wasteland of cactus, heat, serpents, rock, scrub, and thorn without careful planning, thorough and cautious preparation and complete [...] equipment. My motto is: Be Prepared. That is my belief and that is my motto. My practice, however, is a little different. I tend to go off in a more or less random direction myself, half-baked, half-assed, half-cocked, and half-ripped. Why? Well, because I have an indolent and melancholy nature and don't care to be bothered getting all those things together—all that bloody gear [...] (1991c, 17-18, emphasis Abbey's)

page 134, line 28

The soft evolve out. Except for the sleek and oily growth like the poison ivy" (1991c, 14).

New:

The soft evolve out. Except for the sleek and oily growths like the poison ivy" (1991c, 14).

page 136, line 6

consciousness" (1991a, 125). Andreas Goebel argues that Abbey's Manichean

New:

consciousness" (1991a, 125), while the achievements of others made possible "fantastic crimes [...] against humanity in this century" (1991a, 125) . Andreas Goebel argues that Abbey's Manichean

page 139, line 20

limitation or exaggeration of the human consciousness. (1992a, 243)

New:

limitation or exaggeration of the displaced human consciousness. (1992a, 243)

page 140, line 34

and claims that it is “Western humanism at large” (1996, 127) that is at stake. One might
New:

and agrees with Sandor Goodhart, who claims that “Western humanism at large” (1996, 127) is at stake. One might

page 141, line 3

what they do as intensely moral” (1996, 131). This moralism is used to work for a new political order, a holistic order that replaces the “humanist notion of a centered self with the idea of an uncentered network” and that “everything is connected, nothing is isolated”

New:

what they do as intensely moral” (1996, 131). One may wonder about the political implications of an order, “replacing the humanist notion of a centered self with the idea of an uncentered network” (in Campbell’s paraphrase of Lacan) where “everything is connected, nothing is isolated”

page 141, line 22

objectivity.” (1996, 127)

New:

objectivity.” (1996, 128-129)

page 141, line 29

ironically, frustrated by the skepticism of science: “natural categories can be discussed *ad*

New:

ironically, frustrated by the skepticism of science: “natural categories [...] can be discussed *ad*

page 142, line 6

making through democratic institutions is troubling. He prefers quicker self-centered solutions that can afford not to be “a majoritarian negotiated social contract” (1999, 230).

New:

making through democratic institutions is troubling. [sentence deleted]

page 142, line 32

important and useful in its cultural constructedness. On the other hand, we need no less to persuade humanists and postmodernists that although ideas of nature may be projected ideas by men and women, the world unto which we project those ideas is by no means entirely of our own making: there is more to the world than just words.

Nature is a mirror onto which we project our own ideas and values; but it is also a material reality that sets limits... Oddly enough, I think science and postmodernism, which so often seem at odds with each other, share a commitment to the idea that we

New:

important and useful in recognizing its cultural constructedness. On the other hand, we need no less to persuade humanists and postmodernists that although ideas of nature may be the projected ideas of men and women, the world unto which we project those ideas is by no means entirely of our own making: there is more to the world than just words.

Nature is a mirror onto which we project our own ideas and values; but it is also a material reality that sets limits [...] Oddly enough, I think science and postmodernism, which so often seem to be at odds with each other, share a

commitment to the idea that we must struggle always to see the world clearly. (1996, 458)

page 143, line 19

asking” (1997, 561). Also Dennett speaks of an “inner environment... [that] must contain New:

asking” (1997, 561). Also Dennett speaks of an “inner environment [...] [that] must contain

page 145, line 26

the “impasse that Western philosophy, with its emphasis on individualism and rationalism

New:

the “impasse that Western [...] philosophy, with its emphasis on individualism and rationalism,

page 145, line 29

a holistic world-view, as it is realized in biocentrism. Jack Loeffler too sees Abbey as a biocentrist:

Abbey loved the natural world, or wilderness. He loved it for its own sake. His refined sense of egalitarianism extended far beyond the realm of man to include all species of fauna and flora, and even beyond that to include the rocks, the air, the water. He perceived everything to be part of the whole. (1992, 47)

And what Abbey would do in nature is to “open himself to the flow of Nature and absorb its message” (Loeffler 1992, 47). In a similar vein James McClintock claims that Abbey is New:

a holistic world-view, as it is realized in biocentrism. Jack Loeffler too sees Abbey as a biocentrist who “perceived everything to be part of the whole” (1993, 47) and would experience nature by “open[ing] himself to the flow of Nature and absorb its message” (1993, 47).

page 146, line 10

Don Scheese places Abbey into the “Thoreauvian tradition of antimodernism” (1996, 317) and calls him the “secular prophet of the modern religion of environmentalism” (1996, New:

Don Scheese places Abbey into the “Thoreauvian tradition of antimodernism” (1996a, 317) and calls him the “secular prophet of the modern religion of environmentalism” (1996a,

page 146, line 14

Bryant sees Abbey as a “moderate realist” who “does not display the romanticism and sentimentality so often associated with extreme environmentalism (1989, 39) and for whom “wilderness is a necessary part of civilization” (1989, 38). In order to understand how the New:

Bryant sees Abbey as a “moderate realist” who “does not display the romanticism or the sentimentality so often associated with extreme environmentalism” (1989, 39) and for whom “wilderness is a necessary part of civilization” (Abbey quoted in Bryant 1989, 38). In order to understand how the

page 146, line 28

[insert tabs to separate paragraphs in quotation]

page 148, line 19

I wish to... hold up the ragged flag of reason. Reason with a capital R—Sweet Reason,
New:

I wish to [...] hold up the ragged flag of reason. Reason with a capital R—Sweet Reason,

page 148, line 31

Ann Ronald claims that sacrality, “the belief in the landscape as energy, as God” (1988,
New:

Ann Ronald claims that sacrality, “the belief in the landscape as energy as God” (1988,

page 148, line 33

Abbey quotation as proof of her claim: “Genealogies: From the rocks, struck once by lightning gushed springs that turned to blood, flesh, life. Impossible miracle. And I am struck once again by the unutterable beauty, terror, and strangeness in everything we think
New:

Abbey quotation as proof of her claim: “Genealogies: From these rocks, struck once by lightning gushed springs that turned to blood, flesh, life. Impossible miracle. And I am struck once again by the unutterable beauty, terror, and strangeness of everything we think

page 150, line 26

well fed... most of them are well dressed, nobody in rags, nobody peddling cigarettes on
New:

well fed [...] most of them are well dressed, nobody in rags, nobody peddling cigarettes on

page 151, line 20

movement of the 1960s—“in came the hippies then” (1991c, 123)—on the one side and the
New:

movement of the 1960s—“in came the hippies then” (1991c, 123)—on the one side and the

page 151, footnote

house officers boarded us then, it is not unlikely that I should have curiously stared at them, and stroked them
New:

house officers boarded us then, it is not unlikely that I should have curiously stared at them, felt of them, and stroked them

page 151, line 26

button shirts, they don’t seem to like to fight anymore.” Later in that paragraph Abbey
New:

button shirts, they don’t seem to like to fight so much anymore.” Later in that paragraph
Abbey

page 152, line 11

Rockies; and Telluride remains this writer’s favorite town. I go there every summer and
New:

Rockies; and Telluride remains this writer’s favorite mountain town. I go there every summer and

page 152, line 20

brought new values and new people out to the West: “These young people ... make up the editorial staff of the newspaper. They pay themselves a monthly salary of \$300 each—enough for rent and beans and shoes. ... They are good people—a new breed of westerner”

New:

brought new values and new people out to the West: “These young people [...] make up the entire editorial staff of the newspaper. They pay themselves a monthly salary of \$300 each—enough for rent and beans and shoes. [...] They are good people—a new breed of westerner”

page 153, line 1

works, but in most case individuals from the outside—mainly from the big cities in the East

New:

works, but in most case individuals from outside—mainly from the big cities on the East

page 153, line 14

with, and his wife, a tall tough broad in gabardines and boots with a look on her face to

New:

with, and his wife, a tall tough broad in gabardines and boots with a look on her face that would

page 154, line 2

What would you do if you were rich?’

New:

‘What would you do if you were rich?’

page 154, line 23

of them, come from that lost village back in the hills, am also exiled, an internal

New:

of them, come from that lost village back in the hills, am also exiled, a displaced person, an internal

page 154, line 37

aesthetic and intellectual adventure, a place for the free” (1991c, 88). Since Abbey’s

New:

aesthetic and intellectual adventure. A place for the free” (1991c, 88). Since Abbey’s

page 155, line 5

Down on Rover Street just past the gothic gables of the Christian Seamen’s Home began our own little Bohemia, where the otherwise omnipresent odor of sewer gas, burning coffee beans and the Hudson River was sweetened by the smell of marijuana and smoking joss sticks. Under the vacant eyes of condemned tenements lived the Peace People, the Flower Children, in happy polygamous squalor. [...] Anything Haight Ashbury had we had too. [...] The character of the population was mixed, a typical American polyglot boiling point of Italians, Irish, Puerto Ricans, Poles, Jews, Germans, and Blacks. [...] Perhaps I liked best the sunflowers along the railroad tracks... There was a bitter, forlorn yet stubborn beauty everywhere you looked in Hoboken. Even the smog of heavy summer evenings played a helpful part, enhancing the quality of light and shadow on the old brick walls, lending to things only a block away the semblance of magic and mystery. (1991c, 93-95)

New:

Down on River Street just past the gothic gables of the Christian Seamen’s Home began our own little Bohemia, where the otherwise omnipresent odor of sewer gas, burning coffee beans and the Hudson River was sweetened by the smell of marijuana and smoking joss sticks. Under the vacant eyes of condemned tenements lived the

Peace People, the Flower Children, in happy polygamous squalor. [...] Anything Haight Ashbury had we had too. [...] The character of the population was mixed, a typical American polyglot boiling pot of Italians, Irish, Puerto Ricans, Poles, Jews, Germans, and Blacks. [...] Perhaps I liked best the sunflowers along the railroad tracks [...] There was a bitter, forlorn yet stubborn beauty everywhere you looked in Hoboken. Even the smog of heavy summer evenings played a helpful part, enhancing the quality of light and shadow on old brick walls, lending to things only a block away the semblance of magic and mystery. (1991c, 93-95)

page 158, line 9

which modern values can be realized. (1983, 318)

New:

which modern values can be realized. (1983, 317-318)

page 158, line 16

inefficient for moving twentieth-century traffic, were ideal media for the twentieth-century

New:

inefficient for moving twentieth-century traffic, were ideal media for moving twentieth-century

page 159, line 21

Gawd what a sweet town. The first time I think I ever loved a city. A *city*. I Edward Abbey, hater of cities, have fallen in love with a city. And with its people—but then, city and people, how to tell one from the other? The wave from the water? The dancer from the dance? City of light of pastel fogs, of silvery smog, city of hills—like the hanging gardens of Babylon! And city of love. Never in my live have I seen so many pretty girls in one place—and so many bold, handsome boys. You look in vain for a sick, corrupted face. (Now comrade, you exaggerate. Aye! but not by much.) Color everywhere. Defiance, sweetness, pity, anger. A breakout. Shattered prisms litter the street. Bach and Beethoven soar above the powerline poles. And the girls. And the beautiful bearded young men. And the fine old ladies. And the gentlemen. (1994, 212, emphasis Abbey's)

New:

Gawd what a sweet town. The first time I think I've ever really loved a city. A *city*. I Edward Abbey, hater of cities, have fallen in love with a city. And with its people—but then, city and people, how to tell one from the other? The wave from the water? The dancer from the dance? City of light, of pastel fogs, of silvery smog, city of hills—like the hanging gardens of Babylon! And city of love. Never in my live so many pretty girls in one place—and so many bold, brave handsome boys. You look in vain for a sick, corrupted face. (Now comrade, you exaggerate. Aye! But not by much.)

Color everywhere. Defiance, sweetness, pity, anger. A breakout. Shattered prisms litter the streets. Bach and Beethoven soar above the powerline poles. And the girls. And the beautiful bearded young men. And the fine old ladies. And the gentlemen. (1994, 212, emphasis Abbey's)

page 164, line 10

might discover a more productive way to live with the land. (2003, 231)

New:

might discover a more productive way to live with the land. (2003, 233)

page 164, line 16

tourism: “The director gives you two years. No more. He has decreed that the State of Utah shall be a clean-air refuge for sick tourists from Indiana” (1991c, 199). In *Desert Solitaire*
New:

tourism: “The director gives you two years. No more. He has decided that the State of Utah shall be a clean-air refuge for sick tourists from Indiana” (1991c, 109). In *Desert Solitaire*

page 166, line 25

times. All fixed, fast-frozen relationships with their train of venerable ideas and opinions are swept away, all new-formed ones become obsolete before they can ossify.

New:

times. All fixed, fast-frozen relationships, with their train of venerable ideas and opinions, are swept away, all new-formed ones become obsolete before they can ossify.

page 167, line 33

Bach’s music, Tolstoy’s novels, scientific medicine... (1991c, 229-230)

New:

Bach’s music, Tolstoy’s novels, scientific medicine [...] (1991c, 229-230)

page 168, line 14

to provide me with this simple and pleasant convenience without which the highball or
New:

to provide me with this simple but pleasant convenience without which the highball or

page 168, line 33

the necessary conveniences: gas cookstove, gas refrigerator, hot water heater, sink with running water [...], storage cabinets and shelves, [...] quite luxurious for the wilds. There’s
New:

the indispensable conveniences: gas cookstove, gas refrigerator, hot water heater, sink with running water [...], storage cabinets and shelves [...] Quite luxurious for the wilds. There’s

page 169, line 17

combat duty—case worker, public warfare department—in the howling streets of Megalomania, U.S.A. Mostly for the sake of private and selfish concerns, truly, but also for reasons of a more general nature. After twenty-six weeks of sunlight and stars, wind and sky and golden sand, I want to hear once more the crackle of clamshells on the floor of the bar in the Clam broth House in Hoboken. I long for a view of the jolly, rosy faces on 42nd street and the cheerful throngs on the sidewalk of Atlantic Avenue.

New:

combat duty—caseworker, public warfare department—in the howling streets of Megalomania, U.S.A. Mostly for the sake of private and selfish concerns, truly, but also for reasons of a more general nature. After twenty-six weeks of sunlight and stars, wind and sky and golden sand, I want to hear once more the crackle of clamshells on the floor of the bar in the Clam Broth House in Hoboken. I long for a view of the jolly, rosy faces on 42nd Street and the cheerful throngs on the sidewalk of Atlantic Avenue.

page 170, line 31

as another field for the exercise of power. [...] [S]urvival in a howling desert demands
New:

as another field for the exercise of power,” and that “survival in a howling desert demands

page 171, line 21

neglect our cities and desert them for the suburbs)” (2000, 5). Marx points hints at the New:

neglect our cities and desert them for the suburbs)” (2000, 5). Marx hints at the

page 172, line 13

find a middle state or to denounce one space in favor of the other, Abbey is aware that “the two kingdoms of force have nothing in common but attraction” (Marx 2000, 347). Abbey’s New:

find a middle state or to denounce one space in favor of the other, Abbey is aware that, as in Marx phrases it in his discussion of *The Education of Henry Adams*, “the two kingdoms of force [...] had nothing in common but attraction’: one represented by the Dynamo, the other by the Virgin” (Marx 2000, 347). Abbey’s

page 173, line 7

automatic smile. They must learn to be gaped at and photographed. They must learn to New:

automatic smile. They must expect to be gaped at and photographed. They must learn to

page 173, line 34

everyone: “I may never in my life go to Alaska, [...] but I am glad that it’s there. We need New:

everyone: “I may never in my life get to Alaska, [...] but I am grateful that it’s there. We need

page 175, line 24

the public welfare culture, before consenting to such romantic humiliation. Can’t blame them; until the coming of the white man the natives spent half their lives in the edge of New:

the public-welfare culture, before consenting to such romantic humiliation. Can’t blame them; until the coming of the white man the natives spent half their lives on the edge of

page 176, line 17

set a hook in its throat or trap and skin it. [...] I suggested to Calvin that we go into New:

set a hook in its throat or trap it and skin it. [...] I suggested to Calvin that we go into

page 176, line 32

the landscape, who would carry his God to the market, if he could get anything for him; New:

the landscape, who would carry his God, to the market, if he could get anything for him;

page 177, line 15

cameras and talks about how much he loves the American West. (1988, 18-19)

New:

cameras and talks about how much he loves the American West. (1988, 17-18)

page 178, line 11

because he clings to an outmoded way of life. According to Tom Pilkington, “Burn’s

New:

because he clings to an outmoded way of life. According to Tom Pilkington, “Burns’

page 183, line 7

hair as the racing sun rose behind their shoulders, cleared the shadow of the rock and

New:

hair as the racing sun rose behind their shoulders, cleared the shadow of the rock, and

page 184, line 13

maybe the only ones, to be going through it; this feeling engendered numerous nostalgic

New:

maybe the only ones, to be going through it; this feeling has engendered numerous nostalgic

page 184, line 27

a *corpus mysticum*, based not on power or institutions but on isolated men” (1992a, 245).

New:

a *corpus mysticum*, [...] based not on power or institutions but on isolated men” (1992a, 245).

page 185, line 4

Civilization is uprising, insurrection, revolution; culture is the war of state against state or of machines against people, as in Hungary and Vietnam... Civilization is Giordano Bruno facing death by fire; culture is the Cardinal Bellarmino, after ten years of inquisition, sending Bruno to the stake. [...] Civilization is the wild river; culture, 592,000 tons of cement. Civilization flows; culture thickens and coagulates.

New:

Civilization is Giordano Bruno facing death by fire; culture is the Cardinal Bellarmino, after ten years of inquisition, sending Bruno to the stake. [...] Civilization is uprising, insurrection, revolution; culture is the war of state against state or of machines against people, as in Hungary and Vietnam [...] Civilization is the wild river; culture, 592,000 tons of cement; Civilization flows; culture thickens and coagulates.

page 185, line 27

creativity, while civilization is reduced to the utilitarian and instrumental” (Aiftnic 2005).

New:

creativity, while civilization would be reduced to the utilitarian and instrumental” (Aiftnic 2005).

page 186, line 7

uncouth, difficult, abstract, professional, exclusive; to humanise it to make it sufficient

New:

uncouth, difficult, abstract, professional, exclusive; to humanise it to make it efficient

page 187, line 35

land, exclaims: “Come on in. the earth, like the sun, like the air, belongs to everyone—and

New:

land, exclaims: “Come on in. The earth, like the sun, like the air, belongs to everyone—and

page 188, line 25

that old American archetype, the mountain man, the rugged individual. The rest of us are

New:

that old American archetype, the mountain man, the Marlboro man, the rugged individual.
The rest of us are

page 188, line 29

individualism is what Abbey cannot see, the most American thing about him, leading him

New:

individualism is what Abbey cannot see, the most American thing about him, leading him
to

page 189, line 5

to appeal to the blue-collar sector of the working class. According to Oates Abbey sees

New:

to appeal to the blue-collar sector of the working class. According to Oates, Abbey sees

page 189, line 32

a similar dilemma when he discusses ecology as ideology: “Generally speaking, supporters

New:

a similar dilemma when he discusses ecology as ideology: “Roughly speaking, supporters

page 190, line 16

and independent producers” (1959, 20). Abbey then points out that Bakunin combines “the

New:

the independent producers” (1959, 20). Abbey then points out that Bakunin combines “the

page 193, line 21

paintings (Temple 1982), then one can imagine Abbey painting his “world of words” in an

New:

paintings (Temple 1993), then one can imagine Abbey painting his “world of words” in an

page 194, line 9

“came out of the professional middle class” (1990, 158) and is, according to William

New:

“came out of the professional middle class” (1989, 158) and is, according to William

page 197, line 24

who wants to build up a new union (“the labor movement needs smart young men who
aren’t afraid of anything... “ (1950, 76)). There is a parallel between Jonathan Troy and

New:

who wants to build up a new union. There is a parallel between Jonathan Troy and

page 197, line 31

him” (quoted in Loeffler 2002, 17). Abbey “seemed interested only in nature, reading, and

New:

him” (quoted in Loeffler 2002, 16-17). Abbey “seemed interested only in nature, reading,
and

page 197, line 36

We envied our city cousins with their electric lights, indoor toilet, hot and cold
running water, new car, neighbors only living a hundred feet away, and the poolroom
and movie-picture show only a few blocks down the street. When the war came and an

opportunity to escape, we left—in a hurry. Without regret. My father, not keen on farming himself—he preferred the logging business—sold our farm. (Abbey quoted in Loeffler 2002, 18-19)

New:

We envied our city cousins with their electric lights, indoor toilet, hot and cold running water, new car, neighbors only living a hundred feet away; and the poolroom and movie-picture show only a few blocks down the street. When the war came and an opportunity to escape, we left—in a hurry. Without regret. My father, not keen on farming himself—he preferred the logging business—sold our farm. (Abbey quoted in Cahalan 1997)

page 198, line 42

ditches. (2001, 2)

New:

ditches. (1998, 2)

page 199, line 13

A described in *Jonathan Troy*, Abbey's strategy for escaping his class is leaving the

New:

As described in *Jonathan Troy*, Abbey's strategy for escaping his class is leaving the

page 200, line 4

vicarious leisure class and, at least until a recent date, the higher learning has since

New:

vicarious leisure class; and, at least until a recent date, the higher learning has since

page 202, line 5

men (including myself) [...]. Though she spoke French fairly well and some Deutsch, I

New:

men (including myself) [...]. Though she spoke French fairly well, and some Deutsch, I

page 202, line 10

with me she went to bed. (1994, 61)

New:

with me that she went to bed. (1994, 60-61)

page 202, line 17

creative work" (1983, 179). The x-class does not suffer from the status anxiety of the

New:

creative work (1983, 179). The x-class does not suffer from the status anxiety of the

page 203, line 13

I like my job. The pay is generous; I might even say munificent: 1.95 per our, earned or not, backed solidly by the world's most powerful Air Force, biggest national debt, and grossest national product. The fringe benefits are priceless: clean air to breathe [...]; stillness, solitude and space; an unobstructed view every day ad every night of sun, sky, stars, clouds, mountains, moon, cliffrock and canyons; a sense of time to let

New:

I like my job. The pay is generous; I might even say munificent: \$ 1.95 per hour, earned or not, backed solidly by the world's most powerful Air Force, biggest national debt, and grossest national product. The fringe benefits are priceless: clean air to

breathe [...]; stillness, solitude and space; an unobstructed view every day and every night of sun, sky, stars, clouds, mountains, moon, cliffrock and canyons; a sense of time enough to let

page 203, line 21

relative freedom from market forces. He points out that he only earns 1.95 dollars per hour but that the “fringe benefits are priceless: clean air to breathe [...], stillness, solitude and space, [...] a sense of time enough to let thought and feeling range from here to the end of the world and back” (1992a, 39). His underpaid job allowing a large degree of freedom and

New:

relative freedom from market forces. His underpaid job allowing a large degree of freedom and

page 203, line 26

the two things he dreads most, as a Park Service career man, are promotion to a high-

New:

the two things he dreads most, as a Park Service career man, are promotion to a responsible high-

page 203, line 36

activity are often falsely interpreted as “the blessings of work” (1984, 335-336). In such a

New:

activity are often falsely interpreted as “the blessings of work” (1984, 335-336, my translation). In such a

page 204, line 9

At other times Abbey’s is description of Tucson is more ambivalent: “My wife and I and

New:

At other times Abbey’s description of Tucson is more ambivalent: “My wife and I and

page 205, line 1

Abbey spent his days “sitting at a bench winding coils, jig-boring in modified specs, wedging one coil inside the other, testing” (Loeffler 2002, 49) For Abbey his co-workers

New:

Abbey spent his days “sitting at a bench winding fiberglass around transformer coils, laminating the cores, winding coils, jig-boring in modified specs, wedging one coil inside the other, testing” (Abbey quoted in Loeffler 2002, 49) For Abbey his co-workers

page 205, line 7

payday.” [...] There they were, the Joe-Six-pack sextet, whose tempos were directed by

New:

payday. [...] There they were, the Joe-Six-pack sextet, whose tempos were directed by

page 206, line 33

(1972). In Class Paul Fussell updates and popularizes Veblen’s definition of class codes.

New:

In Class Paul Fussell updates and popularizes Veblen’s definition of class codes.

page 207, line 5

is now intrinsically honourable and confers honour on its possessor” (2002, 2-3). In order

New:

is now itself intrinsically honourable and confers honour on its possessor” (2002, ch. 2). In order

page 209, line 9

“ultimately will be remembered most for his identification and popularization of

New:

“ultimately [...] will be remembered most for his identification and popularization of

page 211, line 30

entertainments, to set our own touristic itineraries” (1999, 197). For Abbey the use of

New:

entertainments, to continue to set our own touristic itineraries” (1999, 197). For Abbey the use of

page 211, line 36

fifth point, however, encourages the reader to “remove survey stakes, flagging, advertising signboards, mining claim markers, animal traps” because the “men who put them there are

New:

fifth point, however, encourages the reader to “remove and destroy survey stakes, flagging, advertising signboards, mining claim markers, animal traps” because the “men who put those things there are

page 212, line 25

exhilarating little walks, just as nature writers do” (2003, 211).

New:

exhilarating little walks, just like nature writers do” (2003, 211).

page 213, line 13

an environmentalist discourse: “Distrust of work, particularly of hard physical labor,

New:

an environmentalist discourse: “distrust of work, particularly of hard physical labor,

page 213, line 21

operator is talking with Erika, an environmentalist: “You are a nice girl, Erika, but please get your hand off that fuel tank cap, please. Takes two hands to unscrew it anyhow.

Unless—He held up one huge oil-grimed sinewy paw and grinned at her” (1990, 83). Both

New:

operator is talking with Erika, an environmentalist: “You are a nice girl, Erika, but please get your hand off that fuel tank cap, please. Takes two hands to unscrew it anyhow.

Unless—‘ He held up one huge oil-grimed sinewy paw and grinned at her” (1990, 83).

Both

page 214, line 15

A forceps-like instrument with teeth that dropped into the cab and snatched the struggling operator, straps, rivets and all from the control chair. Arms and legs were writhing in reflex terror, the operator was swung to maximum boom extension two hundred and twenty-two feet above the ground and freed, i.e. released, that is,

New:

[A] forceps-like instrument with teeth that dropped into the cab and snatched the struggling operator, straps, rivets and all, from the control chair. Arms and legs

writhing in reflex terror, the operator was swung to maximum boom extension two hundred and twenty-two feet above the ground and freed, i.e., released, that is,

page 214, line 28

suddenly, that they were charged not by a human driving a machine but by a machine

New:

suddenly, that they were charged, not by a human driving a machine, but by a machine

page 215, line 25

development businessman Bishop Love is affected by doubt: "Love's heart had softened,

New:

development businessman Bishop Love is affected by doubt: "Love's heart had softened,

page 216, line 1

(1990, 229)) to a female monkey wrench is proposed. In the end the discussion ends in a

New:

(1990, 229)) to a female monkey wrench is proposed. The discussion ends in a

page 216, line 9

globes of stone (one with a pimple)" (1990, 141). Abbey here ironically exaggerates his

New:

globes of stone (one with pimple)" (1990, 141). Abbey here ironically exaggerates his

page 216, line 33

machines with women" (1996, 180).

New:

these machines with women" (1996, 180).

page 217, line 7

before electricity have never, to my knowledge, grown nostalgic for the work of pumping

New:

before electricity have never, to the best of my knowledge, grown nostalgic for the work of pumping

page 217, line 22

Fool's Progress) "[t]here are a lot of things that will annoy a lot of people...Joking about

New:

Fool's Progress) "[t]here are a lot of things that will annoy a lot of people. [...] Joking about

page 218, line 1

'It's me, Doc. Holy shit, you blind?' 'Is that you?' 'Fuck yes, who else.' 'You're dead.' 'Not yet I ain't' [...] 'Where'd you get that name? Casper Goodwood?' [...] 'It's easy, you pick out a fucking name, go to the right place, put down your bucks, pick up your new I.D. Anybody can be anybody in this fucking country if he has the dough.'

New:

'It's me, Doc. Holy shit, you blind?' 'Is that you?' 'Fuck yes, who else.' 'You're dead.' 'Not yet I ain't' [...] 'Where'd you get that name? Casper Goodwood?' [...] 'It's easy, you pick out a fuckin' name, go to the right place, put down your bucks, pick up your new I.D. Anybody can be anybody in this fuckin' country if he has the dough.'

page 218, line 18

According to Dunk, working class humor relates to what Bakhtin calls the 'material of the New:

According to Dunk, working class humor relates to what Bakhtin calls the “'material of the

page 219, line 24

restroom, Hoyle and Boyle go on winding up Oral: “Maybe he was waiting there for a New:

restroom, Hoyle and Boyle go on winding up Oral: “Maybe he was waiting in there for a

page 221, line 30

brothers will have the kitchen assembled and the salad bar made before the guide finishes pumping water out of her boat. It's the last night on the river and they won't

New:

brothers will have the kitchen assembled and the salad made before the guide finishes pumping water out of her boat. It's the last night on the river and they won't

page 222, line 25

team sports and therefore appeal more to the higher classes.

New:

team sports and therefore may appeal more to the higher classes.

page 224, line 13

very correct, very middle-class...” (2000, 256), later the beach is closed to the public: “The New:

very correct, very middle-class” (2000, 256), later the beach is closed to the public: “The

page 226, line 26

an airplane, coming from the pure heights of the Alps to save the masses in the lowlands New:

an airplane, coming from the pure heights above the Alps to save the masses in the lowlands

page 227, line 30

tepee there. Row boats down the grand for a living. Dories, mainly. Ever been down the New:

tepee there. Row boats down the Grand for a living. Dories, mainly. Ever been down the

page 228, line 22

dependent on the production processes. Richard White argues that “[m]ost

New:

dependent on the production processes, as Richard White argues: “Most

page 228, line 36

wife, seven kids, a pony and a half-ton four-by-four with camper, \$229 a month” (83).

New:

wife, seven kids, a pony and a half-ton four-by-four with camper, \$229 a month” (1990, 83).

page 229, line 22

club, real estate investments, holidays in Europe and the Caribbean). (1991b, 26)

New:

club, real estate investments, holidays in Europe and the Caribbean...) (1991b, 26)

page 229, line 26

survey woodlots, and give public lectures for twenty-four weeks rather than only six each

New:

survey woodlots, and give public lectures for twenty-four weeks, rather than only six, each

page 230, line 2

stay, or live” (1996, 173). Nature, both for the blue-collar worker and for the

New:

and not to work, stay, or live” (1996, 173). Nature, both for the blue-collar worker and for the

page 230, line 24

which he once called ‘his own’ but at the same time, he is developing an interest in the

New:

which he once called ‘his own’ but, at the same time, he is developing an interest in the

page 231, line 3

authenticity is at the heart of the development of all social structure. It is manifest in concerns for ecology (1999, 155). Even though the search for the “authentic“ or the “real”

New:

authenticity is at the heart of the development of all social structure” and that it is “manifest in concerns for ecology” (1999, 155). Even though the search for the “authentic“ or the “real”

page 231, line 34

this creation of markers is are the tourists looking at Delicate Arch: “You may therefore find proof for or against His existence. Suit yourself. You may see a symbol, a sign, a fact, a thing without meaning, or a meaning which includes all things” (Abbey 1992, 36). This is

New:

this creation of markers are the tourists looking at Delicate Arch: “You may therefore find proof for or against His existence. Suit yourself. You may see a symbol, a sign, a fact, a thing without meaning or a meaning which includes all things” (Abbey 1992a, 36). This is

page 232, line 15

reveal themselves to be conscious as it were, of their own constructedness” (2003, 104).

New:

reveal themselves to be conscious, as it were, of their own constructedness” (2003, 104).

page 233, line 6

perceive phenomena as matter-of-fact sequences has the “result that, so far as it concerns the workman’s life of faith, is a proclivity towards ‘undevout skepticism’” (2002, ch. 12).

New:

perceive phenomena as matter-of-fact sequences results in a “proclivity to ‘undevout skepticism’” (2002, ch. 12).

page 233, line 13

[F]or those classes that are habitually in immediate contact with modern industrial processes, and whose habits of thought are therefore exposed to the constraining force

of technological necessities, animistic interpretations of phenomena [...] are in the process of obsolescence. (2002, ch. 12)

New:

[T]hose classes that are habitually in immediate contact with modern industrial processes, and whose habits of thought are therefore exposed to the constraining force of technological necessities, animistic interpretation of phenomena [...] [is] in process of obsolescence. (2002, ch. 12)

page 233, line 22

leisure accrue in the most pronounced degree. [...] [T]he institution of the leisure class acts to conserve, and even to rehabilitate, that archaic type of human nature and those elements of the archaic culture which the industrial evolution of society in its larger

New:

leisure accrue in the most pronounced degree. [...] [T]he institution of a leisure class acts to conserve, and even to rehabilitate, that archaic type of human nature and those elements of the archaic culture which the industrial evolution of society in its later

page 234, line 11

'gasped for breath, wheezing like a concertina. Hoyle slapped his back harder than necessary. Boyle's bridge fell out, his hat fell off, his toupet slid forward over his eyes. 'Oral,' said Hoyle, 'you better take it easy. Poor guy's got a heart murmur. Ain't near as tough as he thinks he is.' Oral stared. 'I'm sorry, sir.' 'Just stick to the illegal stuff, Oral. Terrorism, PLO contacts, homicide, explosives, felonious conspiracy and so on. Skip the organic rhythms, Boyle can't take it.' [...] 'There's art Goodtimes and

New:

gasped for breath, wheezing like a concertina. Hoyle slapped his back, harder than necessary. Boyle's bridge fell out, his hat fell off, his toupee slid forward over his eyes. 'Oral,' said Hoyle, 'you better take it easy. Poor guy's got a heart murmur. Ain't near as tough as he thinks he is.' Oral stared. 'I'm sorry, sir.' 'Just stick to the illegal stuff, Oral. Terrorism, PLO contacts, homicide, explosives, felonious conspiracy and so on. Skip the organic rhythms, Boyle can't take it.' [...] 'There's Art Goodtimes and

page 233, footnote

been some tendency to idolize Arne Naess and his ideas, taking his ideas of equal value for all living things and putting of the Earth first, before human needs and aspirations as a kind of gospel. But he never asked for

New:

been some tendency to idolize Naess and his ideas, taking his ideas of equal value for all living things and a putting of the Earth first, before human needs and aspirations as a kind of gospel. But he never asked for

page 234, line 31

home" (2003, 305). Paul Croce also expresses the view that nature "is not itself sacred, but in embodying life and consciousness, it is more than its material makeup, and it is our window to the sacred" (2003, 114). This argument is an echo of the Lynn White thesis

New:

home" (2003, 305). Paul Croce analyzes William James' view that nature "is not itself sacred, but in embodying life and consciousness, it is more than its material makeup, and it is our window to the sacred" (2003, 114). This argument is paralleled in the Lynn White thesis

page 234, line 37

chunk of quartzite than in a make-believe wood nymph" (1991, 87). Abbey's aesthetics is

New:

chunk of quartzite than in a make-believe wood nymph” (1991c, 87). Abbey’s aesthetics is

page 235, footnote

everything. Therefore this generation reacted in 1968 with considerable sensitivity, because the university was our dream and the-generation of ’68 trampled on it” (2001, 80, my translation).

New:

everything. Therefore this generation reacted with considerable sensitivity in 1968, because the university was our dream and the generation of ’68 trampled on it” (2001, 80, my translation).

page 235, line 24

(1991a, 170), and after some time Abbey begins to hallucinate: “The ground between my

New:

(1991a, 170), and after some time Abbey begins to hallucinate: “The ground [...] between my

page 235, line 29

world of dreams. I didn’t know where I was except that I didn’t much like it” (1991a, 172).

New:

world of dreams. I didn’t know where I was, except that I didn’t much like it” (1991a, 172).

page 236, line 5

face, enjoying his metaphysical picnic. His brains turning to Camembert in the acid

New:

face, enjoying his metaphysical picnic. His brains turning soft as Camembert in the acid

page 237, line 15

The last good American beer that I ever tasted was Iron City Pilsener, brewed in Pittsburgh. The death of local breweries was the death of good beer. Although, by general agreement, some American beers are worse than the mediocre norm. At a ballgame in Tucson—Toros leading Dukes 3 - 1 in the fourth—I called down to the vendor for more beer. The boy looked in his bucket, shouted back, ‘Sorry sir, all I got left is Schlitz.’ (1991c, 135)

New:

The last good American beer I ever tasted was Iron City Pilsener, brewed in Pittsburgh. The death of local breweries was the death of good beer. Although, by general agreement, some American beers are worse than the mediocre norm. At a ballgame in Tucson—Toros leading Dukes 3 - 1 in the fourth—I called down to the vendor for more beer. The boy looked in his bucket, shouted back, ‘Sorry, sir, all I got left is Schlitz.’ (1991b, 135)

page 238, line 4

coddling criminals,’ I wrote to my mother, that first night in Napoli; let’s put father in

New:

coddling criminals,’ I wrote to my mother, that first night in Napoli; ‘let’s put father in

page 238, line 28

is bedding down to another night of conjugal bliss. (1991c, 142)

New:

is bedding down to another night of lawful conjugal bliss. (1991c, 142)

line 241, line 8

They had a splendid view of the mountains that dominate the western aspect of

New:

They had a splendid view of the mountains that dominate the eastern aspect of

page 251, line 26

chest clad in a field jacket of desert camouflage, faded greasy, frayed at the seams. Not the Banana Republic type of camoufleur. Not yet your ordinary freeway-interchange transient derelict either. This bum belonged to a class with only one member. One was enough. [...] In a nation of pansies one nettle formed a majority, one prickly pear a quorum. [...] Still unrecognized, he pulled off the sunglasses. 'It's me, Doc. Holy shit, you blind?' Is that you?' 'Fuck yes, who else.' 'You're dead.' 'Not yet I ain't' [...] 'Where'd you get that name? Casper Goodwood?' [...] 'It's easy, you pick out a fucking name, go to the right place, put down your bucks, pick up your new I.D. Anybody can be anybody in this fucking country if he has the dough.' (1990, 109)

New:

chest clad in a field jacket of desert camouflage, faded, greasy, frayed at the seams. Not the Banana Republic type of camoufleur. Not yet your ordinary freeway-interchange transient derelict either. This bum belonged to and had created a class with only one member. One was enough. [...] In a nation of pansies one nettle formed a majority, one prickly pear a quorum. [...] Still unrecognized, he pulled off the sunglasses. 'It's me, Doc. Holy shit, you blind?' Is that you?' 'Fuck yes, who else.' 'You're dead.' 'Not yet I ain't.' [...] 'I mean you don't look happy to see me, Doc. All I want is some help, Doc, just a little fuckin' help for one fuckin' little project and then I'll go away and you never see me again.' (1990, 109)

page 252, line 30

outspokenness could be seen as subversive. In the 1970s, however, when Abbey's world view as a writer was formed, even Playboy was regarded as a subversive magazine (Quigley 1998, 302). This means that his sexual outspokenness must be seen both within

New:

outspokenness could be seen as subversive. In the 1950s through the 1970s, however, when Abbey's world view as a writer was formed, "outward demonstrations of sexual desire were considered subversive acts" (Quigley 1998b, 302). This means that his sexual outspokenness must be seen both within

page 253, line 5

Cleanse our city's air... [...] anything bad for the auto industry and bad for the oil industry

New:

Cleanse our city's air [...] anything bad for the auto industry and bad for the oil industry

page 254, line 26

timey radium watch" (1990, 23). Abbey shows sympathy for a character who chooses to

New:

timey radium wristwatch" (1990, 23). Abbey shows sympathy for a character who chooses to

page 256, line 10

local communities: "This goldang nuclear industry moves into our country, tears up the

New:

local communities: "This goldang nucular industry moves into our country, tears up the

page 256, line 30

that nuclear family” because “the Lord says... He said ... replenish the earth” (1990, 39).

New:

that nucular family” because “God he said be fruitful honey ... [...] and we ... [...] shall make the desert blossom as ... the ... ho! ... the rose? Replenish the ...” (1990, 39).

page 256, footnote

“People and nature, [...] Too many people nor more nature. Just enough people, plenty of nature for all. Nature *or* people. Or nature *and* people? Think, Orval,[sic] think” (1990, 84, emphasis Abbey’s). Abbey does

New:

“People and nature, [...] Too many people, no more nature. Just enough people, plenty of nature for all. Nature *or* people? Or nature *and* people? Think, Orval,[sic] think” (1990, 84, emphasis Abbey’s). Abbey does

page 257, line 8

to me there’s too many replenishers already [...] the schools, all that fighting in the halls now, kids getting stabbed in the restrooms [...] thirty-five-forty kids in ever’ class, it’s bad,

New:

to me like there’s too many replenishers already [...] the schools, all that fighting in the halls now, kids getting stabbed in the restrooms [...] thirty-five forty kids in ever’ class, it’s bad,

page 257, line 22

naturally—and why not?” (1990, 84). He describes her as “stoutly built and looking stern,”

New:

naturally—and why not?” (1990, 84). Here it is not clear whether it is the narrator or Love who describes her as “stoutly built and looking stern,”

page 258, line 6

to demonstrate insecurity: “Jeez, she thought, what the hell do I do now? [...] I wish I was back at Michigan State. I wish I was back at the drive-in with Marty and Bobbie, holding hands and popping popcorn and watching *Return of the Jedi*. Oh Jeez, momma, where are

New:

to demonstrate insecurity: “Jeez, she thought, what the hell do I do now? I wish I was back at Michigan State. I wish I was back at the drive-in with Marty and Bobbie, holding hands and popping popcorn and watching *Return of the Jedi*. Oh Jeez, Momma, where are

page 259, line 5

hogleg. Take your digitalis today?” When Love begins to brag, Virginia points out that he pushed one of his own bulldozers over the cliff (1990, 95). In his defeat Love is, for the

New:

hogleg. Take your digitalis today?” (1990, 94). When Love begins to brag, Virginia points out that he pushed one of his own bulldozers over the cliff. In his defeat Love is, for the

page 260, line 11

golf courses and condominiums and selling hotdogs and postcards to a million tourists a

New:

golf courses and swimming pools and condominiums and selling hotdogs and postcards to a million tourists a

page 260, line 26

to herself, amused rather than annoyed by the Bishop’s technoindustrial fantasies, which

New:

herself, amused rather than annoyed by the Bishop's techno-industrial fantasies, which

page 261, line 8

twirling, cud-chewing, fly-slapping, old-timey rugged individualists" (1990, 136). Her

New:

twirling, cud-chewing, crotch-snatching, fly-slapping, old-timey rugged individualists" (1990, 136). Her

page 261, line 24

never seen in Michigan. (1990, 136)

New:

never seen back in Michigan. (1990, 136)

page 261, line 30

(1990, 136). Abbey here thematizes a thorny subject, the fact that the love of nature is often

New:

(1990, 136-137). Abbey here thematizes a thorny subject, the fact that the love of nature is often

page 262, line 9

his 'wimmin' as he says well built" (1990, 137) and Virginia knows that her colleague "wants to get into your pants and you know it and that's why you're here, haven't been laid for six months, two weeks and four days now an I'm tired of it" (1990, 141). Virginia's

New:

his 'wimmin' as he says, well built" (1990, 137) and Virginia knows that her colleague "wants to get into your pants and you know it and that's why you're here, haven't been laid for six months, two weeks and four days now and I'm tired of it" (1990, 141). Virginia's

page 262, line 20

[...] we can level off this mesa, put a jet strip over there, a by-God million-dollar eighteen-holer along the rim (1990, 138). Abbey not only ridicules Love's view, he also manages to

New:

[...] [We] can level off this mesa, put a jet strip over there, a by-God million-dollar eighteen-holer along the rim" (1990, 138). Abbey not only ridicules Love's view, he also manages to

page 262, line 23

"Virginia thought that it was best to change the subject again, divert his mind. [...] She

New:

"Virginia thought that it best to change the subject again, divert his mind. [...] She

page 263, line 16

a good road here, as we get for the uranium pit over, yonder in Eden Canyon well, listen

New:

a good road in here, as we got to get for the uranium pit over, yonder in Eden Canyon well, listen

page 263, line 17

honey...” (1990, 138-9). Virginia tries to counter these dreams with some reality: “And you’re on the land commission.” [...] What about the Lone Ranger? [...] Rudolf the Red and the Earth First! mob? And that Monkey Business Gang?” (1990, 139). Whereas

New:

honey...” (1990, 138-9). Virginia tries to counter these dreams with some reality by first asking Love about who is on the land commission and then: “What about the Lone Ranger? [...] Rudolf the Red and the Earth First! mob? And that Monkey Business Gang?” (1990, 139). Whereas

page 263, line 26

sexual interest in Virginia, he also sees her as a resource: “Lord, but oh my God, Lord look at them tits on her. If she was a cow I’d go into the dairy business” (1990, 140). There is no

New:

sexual interest in Virginia, he also sees her as a resource: “Lord, but oh my God, Lord, look at them tits on her. If she was a cow I’d go into the dairy business” (1990, 141). There is no

page 264, line5

old Dudley, she was thinking, such a sentimentalist. Actually tears in his eyes talking about that motel he wants to build. And he is so shy—hand on my waist, jabbering away about

New:

old Dudley, she was thinking, such a sentimentalist. Actually got tears in his eyes talking about that motel he wants to build. And he’s so shy—hand my hip, arm around my waist, jabbering away about

page 264, line23

Abbey’s novels: “Howdy podners motorized veehicles not allowed in this genril area within ten miles yer veehickle wuz impounded as per rooles & recklations this here genril

New:

Abbey’s novels: “Howdy podners motorized veehickles not allowed in this genril area within ten miles yer veehickle wuz impounded as per rooles & recklations this here genril

page 264, line 34

Virginia, however, proposes: “Let’s walk a few miles first. [...] Then rest awhile. [...] Then call for help” (1990, 145). Love agrees and for the first time he appears to be breaking out

New:

Virginia, however, proposes: “Let’s walk a few miles first. [...] Then rest awhile. [...] Then call for help” (1990, 145, emphasis Abbey’s). Love agrees and for the first time he appears to be breaking out

page 265, line 8

the desert: “They shouldered as much of their belongings as they could carry, and trudged

New:

the desert: “They shouldered as much of their belongings as they could carry, [...] and trudged

page 266, line 9

into one” (Quigley 1998, 303).

New:

into one” (Quigley 1998b, 303).

page 266, line 18

believe it but I feel it, yes he's coming again, yes he's coming again, that ugly squat hairy
New:

believe it but I feel it, yes he's coming again, that ugly squat hairy

page 266, line 24

technology [...] the eco-warrior cannot even carry a weapon; his own Code of Honorable
New:

technology [...] [The eco-warrior cannot even carry a weapon; his own Code of Honorable

page 266, line 27

How about toenail clippers? How about a live duck, Doc, to beat on his head, how about a
New:

How about toenail clippers? How about a live duck, Doc, to beat on his head? how about a

page 267, line 31

Cawley call "Abbey's argument" (1993, 18), Abbey's original argument for the
New:

Cawley call "Abbey's hope" (1993, 18), Abbey's original argument for the

page 269, line 21

Pan. There is a strange scene where he celebrates his sexuality and maleness. Having
successfully destroyed the GEM, he "stood up, unbuttoned his coveralls and fondled it out
New:

Pan. There is a strange scene where he celebrates his sexuality and maleness, after having
successfully destroyed the GEM: "Satisfied at last he stood up, unbuttoned his coveralls
and fondled it out

page 269, line 26

Abbey was politicized—the 1950s to the 1970s—outward demonstrations of sexual desire
were considered subversive acts" (1998, 302). Abbey exaggerates sexuality to the point of
New:

Abbey was politicized—the 1950s through 1970s—outward demonstrations of sexual
desire were considered subversive acts" (1998b, 302). Abbey exaggerates sexuality to the
point of

page 270, line 7

grail / the Gates of Awe / That open back a turning double-mirror world of / wombs in
wombs, in rings, / that start in music. (1974, 12-13).

New:

grail / the gates of Awe / That open back a turning double-mirror world of / wombs in
wombs, in rings, / that start in music. (1974, 12-13)

page 271, line 1

"heiduk", which means "1. bandit, brigand. 2. rebel soldier, insurgent, guerilla warrior.

New:

"heiduk", which means "1. bandit, brigand, outlaw. 2. rebel soldier, insurgent, guerilla
warrior.

page 271, line 15

“we’ll drive all these stinking public-lands cattle onto the highways where they belong, herd them back to Texas where they come from, feed them to the alligators, where they’ll serve a purpose” (1990, 167). Abbey here voices a position against a pastoral primitivism
New:

“we’ll drive all these stinking public-lands cattle onto the highways, where they belong, herd them back to Texas, where they come from, feed them to the alligators, where they’ll serve a purpose” (1990, 169). Abbey here voices a position against a pastoral primitivism

page 272, line 23

with blue-black hair reaching to her rump, a red headband with hawk’s feathers around her
New:

with blue-black hair reaching to her rump, a red headband with hawk’s feather around her

page 274, line 11

speak for *them*?” (1974, 74, emphasis Snyder’s). As legitimate as it is to ask why a nation
New:

speak for *them*?” (1974, 47, emphasis Snyder’s). As legitimate as it is to ask why a nation

page 274, line 32

by Christ. This was a mucho-macho patriot crowd, *fanatic lovers of the land and liberty, the glorious tradition*” (1990, 199, my emphasis). If Abbey rejected the national symbols,
New:

by Christ. This was a mucho-macho patriot crowd, *fanatic lovers of the land, of liberty, of a glorious tradition*” (1990, 199, my emphasis). If Abbey rejected the national symbols,

page 275, line 1

symbols and define them for his own purpose, defining an American as a “lover of land and liberty.” Therefore there is no contradiction in Erika appropriating the national symbols,
New:

symbols and define them for his own purpose, defining an American as a lover of land and liberty. Therefore there is no contradiction in Erika appropriating the national symbols,

page 275, line 9

order of allegiances, which the FBI agent explains to Oral: “Don’t forget, you are
New:

order of allegiances, which the FBI agent explains to Oral: “Don’t forget, you are an

page 275, line 24

Italy? Spain? Greece? Germany?’ ‘Norway,’ Doc said. “The Svenska maid. The King of Norway’s daughter, fair Sigrid with the Emerald eyes” (222). For someone who knows the
New:

Italy? Spain? Greece? Germany?’ ‘Norway,’ Doc said. “The Svenska maid. The King of Norway’s daughter, fair Sigrid with the Emerald Eyes” (222). For someone who knows the

page 276, line 6

he wanted to create a “Nordic composite” (Quigley 1998, 305). Quigley reports that his Norwegian students thought that “her depiction had serious flaws,” and found it sloppy, particularly her German accent (1998, 305). My students also found this blend puzzling,
New:

he wanted to create a “Nordic composite” (Quigley 1998b, 305). Quigley reports that his Norwegian students thought that “her depiction had serious flaws,” and found it sloppy, particularly her German accent (1998b, 305). My students also found this blend puzzling,

page 276, line 23

1998, 304), and the sloppiness and sketchiness of her characterization adds to her

New:

1998b, 304), and the sloppiness and sketchiness of her characterization adds to her

page 276, line 32

the symbol of cultural imperialism, narrowness, and rigidity, who before was in her land attempting to convert her to Mormonism” (1998, 304). Quigley presents Norway as a counter to American culture, “a rugged and pristine alternative to the American life of cars, fast food, and lack of contact with or understanding of nature” (1998, 300-301).

New:

the symbol of American cultural imperialism, narrowness, and rigidity, who before was in her land attempting to convert her to Mormonism” (1998b, 304). Quigley presents Norway as a counter to American culture, “a rugged and pristine alternative to the American life of cars, fast food, and lack of contact with or understanding of nature” (1998b, 300-301).

page 277, line 30

countries where they have learned how to live. (2003, 14)

New:

countries, where they have learned how to live. (2003, 14)

page 277, line 35

(Hiss 1990, 118). Even though Abbey frequently criticizes private or commercial interests

New:

(1990, 118). Even though Abbey frequently criticizes private or commercial interests

page 279, line 35

fucking compromise... in defense of ziss Mother Earth!” (1990, 207). “No compromise in

New:

fucking compromise... in defense ziss Mutter Eart!” (1990, 207). “No compromise in

page 280, line 25

202), and that it is nationalistic and xenophobic, “as preached by your official ideologues

New:

202), and that it is nationalistic and xenophobic, “as preached by your official ideologists

page 281, line 4

skintight cowgirl jeans...” (1990, 205). Mushkin’s intellectualism has no chance against

New:

skintight cowgirl jeans” (1990, 205). Mushkin’s intellectualism has no chance against

page 281, line 16

Communist international environmental—you hear? Environ-mental? conspiracy. That’s

New:

Communist international environmental—you hear? Environ-mental?— conspiracy. That’s

page 283, line 2

characterized as an “old buzzard [...] groaning with lust, [who] observed this dialogue with his usual ambivalent interest” (1990, 83). Quigley points out that “the journalist distances
New:

characterized as an “old buzzard from nowhere who called himself a ‘literary journalist’ and sometimes appeared at events like this [...] getting his facts wrong but interviewing the prettier women at exhaustive length” (1990, 82). Quigley points out that “the journalist distances

page 283, line 18

tree-hugging nature lover, the sober conservationist, the native American 1/16th Chippewa Mother Earth Goddess [...] the *beer-drinking fun-loving gun-happy trailbusters in sweat-rich worn-out steel-sole jungle boots*, the zealot-eyed unisexual

New:

tree-hugging Nature Lover, the sober conservationist, the native American 1/16th Chippewa Mother Earth Goddess [...] the *beer-drinking fun-loving gun-happy trailbusters in sweat-rich camouflage T-shirts and worn-out steel-sole jungle boots*, the zealot-eyed unisexual

page 284, line 32

War of the Worlds” and “Moloch the insatiable.” What the machine becomes is a pastiche
New:

War of the Worlds” and “Moloch the insatiable” (1990, 249). What the machine becomes is a pastiche

page 285, line 17

permission to speak to our imperial majesty, you will sink to your fucking knees, place nose against ground three times, lower pants, and remain bottoms up until recognized. (1990, 262, original in capitals)

New:

permission to speak to our imperial fucking majesty, you will sink to your fucking knees, place nose against ground three times, lower pants, and remain bottoms up until recognized. (1990, 261-262, original in capitals)

page 285, line 30

ridicules it. The feminist activist Hayduchess states: “You know the rule buddies: big
New:

ridicules it. The feminist activist Hayduchess states: “You know the rule ol’ buddies: big

page 285, line 35

[S]nowmobiles five miles to the east, disturbing the peace on the old road. [...] Those goggled helmeted space-suited androids, encased within the screaming uproar of their infantile machines, drove themselves onward sealed off from everything but the red light, exhaust fumes and thrashing treads of the idiot in front of them. [...] The purpose of snowmobile recreation is not to get anywhere, see anybody or understand anything but to generate noise, poison the air, crush vegetation, destroy wildlife, waste energy, promote entropy... (1990, 129)

New:

[S]nowmobiles five miles to the east, disturbing the peace on the old road [...] [T]hose goggled helmeted space-suited androids, encased within the screaming uproar of their infantile machines, drove themselves onward sealed off from everything but the red light, exhaust fumes and thrashing treads of the idiot in front of them. [...] The purpose

of snowmobile recreation is not to get anywhere, see anybody or understand anything but to generate noise, poison the air, crush vegetation, destroy wildlife, waste energy, promote entropy [...]. (1990, 128-129)

page 286, line 21

Saturn, maybe. [...] It scares me” (1990, 122, emphasis Abbey’s). Abbey uses many of the New:

Saturn, maybe. [...] It scares me” (1990, 122, emphasis Abbey’s). Abbey uses many of the

page 287, line 16

executive goddess, in an air conditioned space module” (1990, 36). The elevator that is New:

executive goddess in an air conditioned space module” (1990, 36). The elevator that is

page 287, line 25

real life. So long another sixteen hours, you foul-breathed oversized blue-suited forever- New:

real life. So long for another sixteen hours, you foul-breathed oversized blue-suited forever-

page 288, line 8

through the mob on elegant heels in swishing nylon to that dark sleek little bar where her lover waited, her darling, her sweetheart, her little mate, her ingénue, her petite treat, her trim trig tasty little trollop for the night, for the night for the week, for the

New:

through the mob on elegant heels in swishing nylon to that dark sleek little bar round the corner where her lover waited, her darling, her sweetheart, her little mate, her ingénue, her petite treat, her trim trig tasty little trollop for the night, for the week, for the

page 288, line 29

a handful of jolly pranksters. We’re here on a matter of national security” (1990, 58).

New:

a handful of jolly pranksters,” but are “here on a matter of national security” (1990, 58).

page 289, line 16

You wouldn’t last five minutes down there. Those people are crazy. [...] Half of them beating on drums while the other half hop around like frogs. [...] Some guys in sportshirts and bolo ties smoking pipes, they might be the weirdest of all, talking about biocentric land ethics. And there is a little bunch called Sparklers and Twinklers [...] and the Twinklers believe you should sort of twirl your hands around in the air [...] Hatch attempted to illustrate his words with grotesque limp-wristed birdy-like

New:

“You wouldn’t last five minutes down there. Those people are crazy. [...] Half of them beating on drums while the other half hop around like frogs. [...] Some guys in sportshirts and bolo ties smoking pipes, they might be the weirdest of all, talking about biocentric land ethics. And there is a little bunch called Sparklers and Twinklers [...] and the Twinklers believe you should sort of twirl your hands around in the air [...]” Hatch attempted to illustrate his words with grotesque limp-wristed birdy-like

page 291, line 10

Walking home he develops a migraine: “Never mind, there was no pain that he could not
New:

Walking home he develops a migraine: “Never mind, there was no pain he could not

page 292, line 12

insight into nature and a scheme / Of systematic contemplation” (1990, 304). Titus’ long

New:

insight into nature, and a scheme / Of systematic contemplation” (1990, 304). Titus’ long

page 296, line 22

desert, to know the desert if possible, to learn there something about life in general, ‘what it

New:

desert, to know the desert if possible, to learn there something about life in general—‘what
it

page 296, line 26

the landscape” (2004, 234). Critics agree on the fact that the main theme of the book is

New:

that landscape” (2004, 234). Critics agree on the fact that the main theme of the book is

page 298, line 28

seems to be inside my shirt, when he wraps himself around my waist and rests on my belt”

New:

seems to be inside my shirt, where he wraps himself around my waist and rests on my belt”

page 299, line 34

rocks, and sod and weeds to cover the old, the worn-out, the husks, shells, empty seedpods,

New:

rocks and sod and weeds to cover the old, the worn-out, the husks, shells, empty seedpods,

page 300, line 4

religion, philosophy, science, and even war that human life, in some way not easily

New:

religion, philosophy, science and even war that human life, in some way not easily

page 301, line 23

compel us into a reawakened sense of the wonderful—that which is full of wonder” (1992a,

New:

compel us into a reawakened awareness of the wonderful—that which is full of wonder”
(1992a,

page 302, line 13

with my vision not of the universal but of small and mortal, particular, unique, and

New:

with my vision not of the universal but of a small and mortal, particular, unique, and

page 303, line 30

resemble: “Like death? Perhaps. And perhaps that is why life nowhere appears to be so

New:

resemble: “Like death? Perhaps. And perhaps that is why life nowhere appears so

page 303, line 34

rabbit. While he is having a rest in the desert he asks himself: “Suppose you were hungry,
New:

rabbit. While he is having a rest in the desert he asks himself: “Suppose [...] you were out
here hungry,

page 304, line 4

longer do I feel isolated from the sparse and furtive life around me, a stranger from another
New:

longer do I feel so isolated from the sparse and furtive life around me, a stranger from
another

page 304, line 28

engaging in it” (Eagleton 2003, 219). The killing of the rabbit indeed confirms Abbey’s
New:

engaging with it” (Eagleton 2003, 219). The killing of the rabbit indeed confirms Abbey’s

page 305, line 14

The horned owl may be the natural enemy of the rabbit, but surely the rabbit is the
New:

The horned owl may be the natural enemy of the rabbit but surely the rabbit is the

page 306, line 10

and for a moment I think I’ve almost caught a falling star: there is no mystery, only
New:

and for a moment I think I’ve almost caught a falling star: there is no mystery, there’s only

page 310, line 20

nature. In his essay Tukuhnikivats, the Island in the Desert, Abbey lists a whole page of
New:

nature. In his essay “Tukuhnikivats, the Island in the Desert,” Abbey lists a whole page of

page 310, line 33

sun. Altars of the Moon? That sounds grand and dramatic—but why not Tablets of the
Sun, equally so. How about Tombs of Ishtar? Gilgamesh? Vishnu? Shiva the
Destroyer. (1992a, 256)

New:

sun. Altars of the Moon? That sounds grand and dramatic—but then why not Tablets
of the Sun, equally so. How about Tombs of Ishtar? Gilgamesh? Vishnu? Shiva the
Destroyer? (1992a, 256)

page 311, line 8

stones, speculate that “this will be known, hereafter, for a thousand years, as the Abbey-
New:

stones, speculate that “this will be known hereafter, for a thousand years, as the Abbey-

page 311, line 23

unknowable. The world is big and it is incomprehensible. (1991b, 44).

New:

unknowable. The world is big and it is incomprehensible. (1991b, 43-44).

page 311, line 35

for the fear that “if we don’t name them, somebody else surely will” (1992, 256-257).

New:

for the fear that “if we don’t name them, somebody else surely will” (1992a, 256-257).

page 312, line 5

prehension, apprehension. And thus, through language create a whole world, corresponding

New:

prehension, apprehension. And thus through language create a whole world, corresponding

page 312, line 20

Abbey tries to convince the horse to return to civilization: “You’ve been here in the

New:

Abbey tries to convince the horse to return to civilization: “You’ve been out here in the

page 312, line 29

But solitude? Horses are gregarious beasts like us. This lone horse at Tidwell Bottom

New:

But solitude? Horses are gregarious beasts, like us. This lone horse on Tidwell Bottom

page 313, line 17

offer to bring him supplies at regular times, and the news and anything else he might need”

New:

offer to bring him supplies at regular times, and the news, and anything else he might need”

page 313, line 25

touch, hearing, taste and smell [...] Noon is the crucial hour: the desert reveals itself nakedly and cruelly with no meaning but its own existence. (1992a, 135)

New:

touch, hearing, taste and smell. [...] Noon is the crucial hour: the desert reveals itself nakedly and cruelly, with no meaning but its own existence. (1992a, 135)

page 314, line 5

dreaming what [...] I slipped into degrees of lunacy, me and the moon, and lost to a

New:

dreaming what [...] I slipped by degrees into lunacy, me and the moon, and lost to a

page 314, line 25

wilderness quite literally his paradise. On an extended solitary stay near Havasu [...]

New:

wilderness quite literally his Paradise. On an extended solitary stay near Havasu [...]

page 315, line 14

“Waiting for the fire to settle down to exactly where I want it I spread a tarp on the ground close to the fire and unroll the sleeping bag until I’m ready to sleep; I want to save that desert warmth stored up inside it” (1992a, 221) . He also explains what food is best suited for a desert trip: “fruits, nuts, cheese, raisins” (1992a, 222) and points out that on his trip

New:

“Waiting for the fire to settle down to exactly where I want it, I spread a tarp on the ground close to the fire and place my bedroll on it for a cushion, sitting like a tailor. I’ll not unroll the sleeping bag until I’m ready to sleep; I want to save that desert warmth stored up inside

it” (1992a, 221) . He also explains what food is best suited for a desert trip: “fruits, nuts, cheese and raisins” (1992a, 222) and points out that on his trip

page 316, line 6

set on their own and no obstacles should be placed in their path [...] But the rest, the
New:

set on their own, and no obstacles should be placed in their path [...] But the rest, the

page 316, line 22

as the tin can, the park ranger as opener” (1992a, 233).

New:

as tin can, the park ranger as opener” (1992a, 233).

page 316, line 28

and come to wet gravel. A few more inches and I find water.” Furthermore Abbey explains
New:

and come to wet gravel; a few more inches and I find water.” Furthermore Abbey explains

page 317, line 13

to be done, Henry. If it is really pancreatic cancer—and that’s what it looks like—your
New:

to be done, Henry. If it is really a pancreatic cancer—and that’s what it looks like—your

page 318, line 10

discharge of the wartime Army of the United States gave him a five-point preference over
the other applicants” (1990b, 197)), living temporarily in New York, and spending most of
New:

discharge from the wartime Army of the United States gave him a five-point veteran’s
preference over the other applicants” (1990b, 197)), living temporarily in New York, and
spending most of

page 319, line 1

and had [his] colon irrigated. Never got to know those spiritual amphibia crawling in and
New:

and had [his] colon irrigated. Never did get to know those spiritual amphibia crawling in
and

page 319, line 7

Well, the name’s Lightcap. Henry H. Lightcap.

What?

Who are you? He stared at me.

New:

Well, the name’s Lightcap. Henry H. Lightcap.

Who are you?

What?

Who are you? He stared at me.

page 320, line 6

does not react to Henry’s questions: “There is a question I wanted to ask you. A very
New:

does not react to Henry’s questions: “There’s a question I wanted to ask you. A very

page 321, line 8

(1990b, 243)

New:

(1990b, 242-243)

page 321, line 18

Henry had quoted Camus: “There is no pain which cannot be surmounted by scorn”

New:

Henry had quoted Camus: “There is no pain [...] which cannot be surmounted by scorn”

page 321, line 24

highway, the dark pines of the Carson National Forest and the big goofy grin of one more

New:

highway, the dark pines of Carson National Forest and the big goofy grin of one more

page 322, line 4

Across the river and under the arc lights, The Rio Grande rolls southward in a broad,

New:

Across the river and under the arc lights, The Rio Grande rolls southward in a broad,

page 322, line 9

reading—yes!—*The Sporting News*. The vista cheers my heart. The best part of the city

New:

reading—yes!—*The Sporting News*. The vista cheers my heart. The best part of the city still

page 322, line 17

office buildings, the blank brutal façades of steel and Plexiglas, the necrosis at the core of the spreading metastasis. Space-age sleaze. High tech slums” (1990b, 212). However, even

New:

office buildings, the blank brutal façades of steel and Plexiglas, the necrosis at the core of the spreading metastasis. Space-age sleaze. High-tech slums” (1990b, 212). However, even

page 322, line 21

is a pleasing sight. Here, where the streets remain narrow (out of necessity) and the

New:

is a pleasing sight. Here where the streets remain narrow (out of necessity) and the

page 322, line 26

horrible, the deformed, the hairy, the bald, the mad, the cunning and the idiot” (1990b,

New:

horrible, the deformed, the hungry, the hairy, the bald, the mad, the cunning and the idiot” (1990b,

page 322, line 33

catch. The anthropoid that later gave us Socrates’ speech and the Athenian assembly, the

New:

catch. The anthropoid that later gave us Socrates’ speech to the Athenian assembly, the

page 323, line 16

cockpit of Dad's LTD. (1990b, 344, emphasis Abbey's)

New:

cockpit of Dad's LTD. (1990b, 344)

page 324, line 15

of the aspen groves" (1990b, 368). Claire and Henry marry at "Point Imperial, at the north

New:

of the aspen groves" (1990b, 368). Claire and Henry marry at "Point Imperial on the north

page 324, line 21

Miguel Mountains, eating brook trout for breakfast" (1990b, 390). The desert not only

New:

Miguel Mountains eating brook trout for breakfast" (1990b, 390). The desert not only

page 324, line 30

This should be a national park.

He put a finger on his lips and looked around. The walls have ears.

And eyes. Are we being selfish?

You're damn right. Let's others find this place like we did. By looking for it. By dreaming for it. (1990b, 391)

New:

This place should be a national park.

He put a finger to his lips and looked around. The walls have ears.

And eyes. She smiled. Are we being selfish?

You're damn right. Let them others find this place like we did. By looking for it. By dreaming of it. (1990b, 391)

page 325, line 20

392). When Abbey was writing the novel, he lived in Tucson himself.

New:

393). When Abbey was writing the novel, he lived in Tucson himself.

page 325, line 28

walls of Labyrinth Canyon, under the White Rim and the spires of the Maze and could

New:

walls of Labyrinth Canyon and Stillwater Canyon, under the White Rim and the spires of the Maze and could

page 326, line 20

cornfields and ruined the survivors with smallpox, alcohol, and tuberculosis" (1990b, 44).

New:

cornfields and ruined the survivors with smallpox, alcohol and tuberculosis" (1990b, 44).

page 327, line 8

Stalin, and Roosevelt'" (1990b, 109)), and gives Will a hard time for joining the army, he is "[s]cowling, outraged, proud," the pride stemming from Will's increase in status.

New:

Stalin and Roosevelt'" (1990b, 109)), and gives Will a hard time for joining the army, he is "[s]cowling, outraged, proud" (1990b, 111), the pride stemming from Will's increase in status.

page 327, line 28

“employment counselors mentioned no such jobs” (1990b, 247). Like Abbey, Henry lives a New:

“employment counselors never mentioned such jobs” (1990b, 247). Like Abbey, Henry lives a

page 328, line 8

it anyhow; or (2) the simple life’ (1990b, 181).

New:

it anyhow; or (2) the simple life.’ (1990b, 181)

page 329, line 15

always in trouble. That’s why they are on public welfare. They’re incompetent and

New:

always in terrible trouble. That’s why they’re on public welfare. They’re incompetent and

page 329, line 20

bleakest and loneliest corner of the state once known as the Deseret. He was the only ranger in the field, sole custodian o f thirty-three thousand acres of stone and silence. The boss lived thirty miles off, behind a desk. I’ve found my niche, thought Henry Lightcap” (1990b, 245). In *Desert Solitaire*, Abbey describes the job that is the autobiographical basis

New:

bleakest loneliest corner of the state once known as the Deseret. He was the only ranger in the field, sole custodian of thirty-three thousand acres of stone and silence. The boss lived thirty miles off, behind a desk. I’ve found my niche, thought Henry Lightcap” (1990b, 245). In *The Journey Home*, Abbey describes the job that is the autobiographical basis

page 329, line 27

Although Henry does not keep this job (“[h]e refused to keep any job for more than half the New:

Although Henry does not keep this job (“[h]e refused to work at any job for more than half the

page 331, line 22

the Mississippi without a passport” (1990b, 137). Henry’s West is the West of the frontier, New:

the Mississippi River without a passport” (1990b, 137). Henry’s West is the West of the frontier,

page 332, line 14

describes his family lineage as an “antique strain of hillbillies, bowmen, thieves,

New:

describes his family lineage as an “antique strain of hillbillies, bowmen, thieves, peasants,

page 332, line 17

his grandmother “ran away from a family of Pennsylvania Dutch (Germans) in Lancaster

New:

his grandmother ran “away from a family of Pennsylvania Dutch (Germans) in Lancaster

page 332, line 20

ironically calls a “museum display of 19th century Americana” (1990b, 68).

New:
ironically calls a “museum display of 19th Century Americana” (1990b, 68).

page 333, line 2
for thysel but for others. Why not? It seems simple enough. Very hard but clear. But—
New:

for thysel alone but for others. Why not? It seems simple enough. Very hard but clear.
But—

page 333, line 36
(2003, 209)

New:
(2003, 208-209)

page 336, line 13
intuitions—and end up earthbound as always, with my vision not of the universal but of
New:

intuitions—and end up earthbound as always, with my vision not of the universal but of a

page 338, line 5
area: “The boundary around a wilderness area may well be an artificial, self-imposed
sophisticated construction, but once inside that line, you discover the artificiality beginning
New:

area: “The boundary around a wilderness area may well be an artificial, self-imposed,
sophisticated construction, but once inside that line you discover the artificiality beginning

Errata in chapter 12 (Literature Cited)

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