

significant sources of our present understanding of what Nature is.

14. George Steiner underlines the extent to which mathematical and scientific languages are not translatable into the natural languages of everyday discourse in "The Retreat from the Word" in George Steiner: A Reader (New York: Oxford University Press, 1984): pp. 283-304.

15. Cf. William Leiss, The Domination of Nature (Boston: Beacon Press, 1974), especially Part Two, "Science, Technology, and the Domination of Nature."

16. See Stuart Ewen, *Ibid.*

17. This question is inspired by Michel Foucault's conception of power as expressed in "Two Lectures" and "Truth and Power" in Power/Knowledge: Selected Interviews and Other Writings, 1972-1977, ed. by Colin Gordon, trans. by Colin Gordon, Leo Marshall, John Mepham, Kate Soper (New York: Pantheon Books, 1980): pp. 78-133.

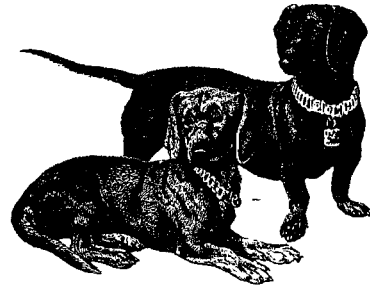
18. Henry David Thoreau, Walden (Thomas Y. Crowell Company, 1961).

19. A "symbol" is a particular kind of sign. According to C. S. Peirce, a symbol signifies its object because of a conventional use of the sign to signify that particular object. The conventionality of the signification differentiates symbols from other signs such as icons or indexes. cf. Peirce, "Logic as Semiotic: The Theory of Signs" in Philosophical Writings of Peirce, ed. by Justus Buchler (New York: Dover Publications, 1955): pp. 98-119.

20. The connection between symbols and metonymy is made by Chaim Perelman in The Realm of Rhetoric, trans. by William Kluback (Notre Dame, London: University of Notre Dame Press, 1982): p. 102.

21. These remarks are derived from Keith H. Basso's essay on the use of geographical landmarks in the historical/moral narratives of the Apache Indians to bind the moral narrative to specific locations in the physical world of the community. Cf. "'Stalking with Stories': Names, Places, and Moral Narratives Among the Western Apaches" in On Nature: Nature, Landscape, and Natural History, ed. by Daniel Halpern (San Francisco; North Point Press, 1987): pp. 95-116.

22. In Anglo-American philosophy, one of the most influential figures in this attack on foundationalism has been Richard Rorty. Cf. Consequences of Pragmatism: Essays 1972-1980 (Minneapolis: University of Minnesota Press, 1982), and Philosophy and the Mirror of Nature (Princeton: Princeton University Press, 1979).



APPASSIONATA:

**Giant heavy perfumed magnolia buds
The smooth voluptuous flesh of their petals
Like unmounted jewels on naked branches.
The uplifted arms of the trees
Lost in airy clouds of new green lace
Traced against the dark winter pine.
Pale froth of pink blossom.
Young strong breezes
And endless sky.
Spring has come again.**

**Earth gives birth
Fairer than I ever remember
As if to say:
This is my love story.
Look at me.
Cannot you see
How beautiful I am.**

**Adore me.
I am Goddess.
I am
The Heart of Mystery.**

Mary de La Valette