

no pretenses that our manifest destiny is to civilize and organize wilderness?

I think the Chinese word, *sharawadgi*, a word of questionable origin meaning something like "random," "irregular," or just "flavor of the wild," is useful in describing a certain representational relationship with nature. William Kent, also mentioned by Mara, drew the compliment as one who "first leaped the fence and saw that all of nature was a garden."

I can't help thinking that in England, this tension with the natural was carried over from the century before, familiar to those who knew the social contract theories of Hobbes and Locke, who pointed to the state of nature, a pre- or rather non-government situation, where different conceptions of human nature were

subjects of a variety of *gedanken* experiments with political ends in mind. And here, it was nothing less than the Americas that served as a novel example and as convincing evidence of nature's inexhaustible quantity and infinite potential. Thus, I think it could be said, that Chinese gardens as microcosms of nature and embodiments as an out-of-doors artistic embodiment of natural was there and willing to be absorbed by certain segments of English wealth and power.

I hope that these remarks have been helpful in expanding upon Mara Miller and Victoria Siu's fine papers, Thank you.

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