

European Journal of Linguistics

(EJL)

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to the Poetry of William Hennyry Davies and Wendell Berry.**



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Journals**

Representation of Pantheism as Collective Identity with Reference to the Poetry of William Hennyry Davies and Wendell Berry.

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Abstract:

This study presented pantheism as question of identity or in fact collective identity. Generally, the concept of identity means collection of characteristics, abilities, goals, temperament and values that distinguish one individual from another. Throughout this study the researcher enlarged the concept of identity to include every single entity more over all these seemingly different beings with their various Features are brought together into a new one concept called pantheism that is everything is one and all is god. The researcher used qualitative: analytical descriptive, interpretive and deconstructive methods to fulfill the study goals. Pantheistic view creates peaceful atmosphere in the general life. It relates all entities one to the other through maintaining the concept of unity and one orientation. Considering pantheism as matter of identity would bring to the world a new aesthetic flavor that let everyone loves everything no matter whom or what it is, in fact it is hers, his or itself at some level. Ignorance and greed are what complicate this life and mad it boring sometimes because everyone works to defeat anyone in order to win alone.

Key words: -Collective identity -pantheism

مستخلص

قدمت هذه الدراسة وحدة الوجود على أنها مسألة هوية أو في الواقع هوية جماعية. يعني مفهوم الهوية عمومًا مجموعة الخصائص والقدرات والأهداف والمزاج والقيم التي تميز فردًا عن الآخر. خلال هذه الدراسة قام الباحث بتوسيع مفهوم الهوية ليشمل كل كيان على حدة أكثر من كل هذه الكائنات التي تبدو مختلفة مع ميزات مختلفة مجتمعة في مفهوم واحد جديد يسمى وحدة الوجود التي هي كل شيء واحد وكل شيء هو الله. استخدم الباحث المنهج النوعي: التحليلي الوصفي والتفسري والتفككي لتحقيق أهداف الدراسة. النظرة الوجودية تخلق جوًا سلميًّا في الحياة العامة. وهي تربط جميع الكيانات بعضها ببعض من خلال الحفاظ على مفهوم الوحدة والتوجه الواحد. إن اعتبار وحدة الوجود على أنها مسألة هوية من شأنه أن يجلب للعالم نكهة جمالية جديدة تتيح للجميع أن يحبوا كل شيء بغض النظر عن من هو أو ما هو، في الواقع هو/لها أو هو أو نفسها على مستوى ما. الجهل والجشع هما ما يعقد هذه الحياة ويجعلها مملة أحيانًا لأن الجميع يعمل على هزيمة أي شخص من أجل الفوز بمفرده.

الكلمات المفتاحية: الهوية الجامعة - وحدة الوجود

Introduction:

Although many researchers have investigated similar and related topics with regard to poetry, such a comparison of two different cultural contexts is considered quite rare and challenging. Comparison requires being familiar with the cultural background of the two poets, which suggests understanding the cultural backgrounds of each era. This study might fill this gap in the field of our study. As explained in this paper, pantheism has come to be an essential contemporary raising issue. Because it is basically related to the question of collective identity and world peace more than anything else. Knowing one's Own identity and acclimates with it has always been the source of creativity and Well living for different people in different times places. This paper tries to address the gap between the art for art's sack school and the art for life's sack one. So it will disclose the beauty of meaning while deconstructing the meaning of beauty. Therefore the importance of this study emerges of its work to shed light at the artistic concept of nature and pantheism. Doing all that by referring the question of how pantheism dominate these poets unconscious minds and how it is denied, avoided and sometimes undiscovered in much of their poetry It is not possible to find a single definition of pantheism that includes all of its manifestations throughout history. However, there are certain concepts that stand out in the majority of its exponents. Contrary to the dualistic metaphysics of conventional theism, pantheism believes in an immanent God. The entire universe is in God and, therefore, the divine essence is present in all things. God and His creatures do not differ in their essence; both are divine. All creatures subsist in God, and God is manifested in His creatures. According to pantheistic thinking, divine being has several dimensions, or several levels. First, non-manifested being—sometimes called "non-being"—is the purest form of reality of which nothing can be said except that it is; non-manifested being represents an infinite potential which exists only in eternity, beyond space and time, and can never be described in intellectual terms. The study purposes are to answer the question of how did William Henry and Wendell Berry presented the difference between nature and external manifestations of nature in their poems. Also the study investigated the Hypothesis that says William Davies and Wendell Berry had differentiated between nature and its manifestations; And Pantheism presented in our poet's projects is directly related to the question of identity.

Methodology:

The qualitative method is used in process of a achieving the objectives of this thesis. The researcher used the descriptive analytical methods furthermore interpretation and reader respond theory are also used as tools for fulfilling these goals. Particular poems works of William Hennery Davies and Wendell Berry were read, analyzed and deconstructed so as to find out the meaning of pantheism as a collective identity

Result and discussion:

Stylistics analysis:

A Greeting

by William Henry Davies

Here the researcher did stylistics analysis of four poems two from William Henry Davies work and two from Wendell Berry. The researcher discussed the types of metres, stanzas and lines, also the use of language and deviation and parallelism and so on

Rhyme scheme:

AAbbbb ccddee ffggAA

Stanza lengths (in strings):

6,6,6,

Closest metre:

iambic trimeter

Closest rhyme:

alternate rhyme

Closest stanza type:

Tercets

Amount of stanzas:

Three

Average number of symbols per stanza:

169

Average number of words per stanza:

31

Amount of lines:

18

Average number of symbols per line:

27 (strings are less long than medium ones)

Average number of words per line:

Five

Mood of the speaker:

The punctuation marks are various. Neither mark predominates.

The author used lexical repetitions to emphasize a significant image; you is repeated.

The author used the same word hail at the beginnings of some neighboring stanzas. The figure of speech is a kind of anaphora.

A Plain Life

By William Henry Davies:

This is an analysis of the poem A Plain Life that begins with:

No idle gold -- since this fine sun, my friend,

Is no mean miser, but doth freely spend.... [full text](#)

Elements of the verse: questions and answers

Rhyme scheme:

aa bb cc cc dd ee

Stanza lengths (in strings):

2,2,2,2,2,2,

Closest metre:

iambic pentameter

Closest rhyme:

couplets

Closest stanza type:

tercets

Guessed form:

heroic couplets

Amount of stanzas:

Six

Average number of symbols per stanza:

95

Average number of words per stanza:

17

Amount of lines:

12

Average number of symbols per line:

47 (strings are more long than medium ones)

Average number of words per line:

Eight

Mood of the speaker:

The punctuation marks are various. Neither mark predominates.

The author used lexical repetitions to emphasize a significant image; no, their, are repeated.

The author used the same word no at the beginnings of some neighboring stanzas. The figure of speech is a kind of anaphora.

Reviewing the characteristic features of Wendell Berry's poetry James K Robinson states, "The characteristic mode of Berry's poetry is instructive, as he goes beyond the nature of things to assert their causes. Over the years his poetry has not changed markedly in theme, style, or intention, but it has grown in sureness, in power, and in passionate directness." Berry can be considered a true ecocritic who explores the intimate relation between literature and the physical environment.

Wendell Berry's poetry and his farming vocation go hand in hand with each other in accordance with his distinctive perspectives on ecology and environment. It is this major aspect that distinguishes him from many other writers on nature and farming. His passion for the land does not hinder his writing career, instead feeds and informs it. Farming gives a lot of resources for the poet to be a good artist, and the art gives a viable space for disseminating his holistic vision on sustainable agriculture in particular and environmental conservation at large.

Berry uses this literacy device to highlight uncertainty as a welcomed sensation to be accepted, rather than denied. Along with presenting truthful statements, Berry makes every word, phrase, and sentence that he writes ultimately more powerful and read at different understanding levels by raising the bar and introducing contradicting information.

The gift gravity:

by Wendell Berry

All that passes descends,

and ascends again unseen
into the light: the river
coming down from sky
to hills, from hills to sea,
and carving as it moves,
to rise invisible,
gathered to light, to return
again. “The river’s injury
is its shape.” I’ve learned no more.
We are what we are given
and what is taken away;
blessed be the name
of the giver and taker.
For everything that comes
is a gift, the meaning always
carried out of sight
to renew our whereabouts,
always a starting place.
And every gift is perfect
in its beginning, for it
is “from above, and cometh down
from the Father of lights.”
Gravity is grace.
~ Wendell Berry ~

The lines of this poem are quite easy to read. Berry uses clear language and syntax throughout, engaging in direct and easy-to-imagine imagery. Many readers are going to be able to appreciate the lines of ‘The Gift of Gravity’ and relate to the content. In fact, the poem is nearly universal in its appeal. Everyone has something that they worry about in regard to the future. ‘The Gift of Gravity’ is a beautiful and thoughtful poem seemingly about escaping into the woods but in fact it is about unity with nature. The speaker starts off the poem by stating, quite clearly, that the

world is filled with sorrow, and they sometimes get caught up in despair worrying about it. It's this worry that drives them out of their life and into the world of the "wild things." There, beside the water where the great heron drinks and under the "day-blind" stars, they can see things clearly. The natural world does not engage in the same intense forethought that humanity does. This lack of worry appeals to the speaker and makes them feel free, at least for a time.

Detailed Analysis

Lines 1-5

All that passes descends,
and ascends again unseen
into the light: the river
coming down from sky
And every gift is perfect
in its beginning, for it
is "from above, and cometh down
from the Father of lights."

Gravity is grace..

In the first lines of 'The Gift of Gravity,' the speaker begins by describing a feeling that many readers are likely going to be able to relate to. They're thinking about the times when they consider the "The river's injury is its shape." We are what we are given and what is taken away; blessed be the name of the giver and taker.. This translates into worry about what their lives, and their lives, are going to be like. It's a worry that can't be soothed by any words or promises because it's based around an unknown.

When this happens, the speaker has one way to make themselves feel better. They go out into the river and lie down beside the water, where the "coming down from sky." They enter into a different world, one that's not so filled with despair and is governed by simple things like drinking, eating, and resting. There, they engage in the same simple tasks.

Lines 11

We are what we are given
and what is taken away;
blessed be the name
of the giver and taker.
We are what we are given

and what is taken away;
blessed be the name
of the giver and taker.

I rest in the grace of the world, and am free.

It's there, in the "We are what we are given," that the speaker is able to find their own peace. The world of "The Gift of Gravity" is not governed by the same rules that humanity lives by. There are far fewer worries, and the ones that do exist are tactile and direct. what is taken away, do not "tax their lives with forethought." They don't spend their days worrying about the future, the speaker says.

The speaker makes several more statements about the world and how it makes them feel rejuvenated and, as the last line states, "blessed be the name of the giver and taker" These are things that happen over and over and continue to occur as the speaker's life progresses through days of despair and worry.

Structure and Form:

'The Gift of Gravity' is an eleven-line poem that is contained within a single stanza of text. The lines do not follow a specific rhyme scheme, although there are examples of half and full rhymes within and at the ends of lines. For example, "all" and "from " at the ends of lines one and three, as well as "grace" at the end of the poem. There is also no single metrical pattern that unites the poem. This means that it's written in free verse.

Literary Devices

- Throughout this piece, Berry makes use of several literary devices. These include but are not limited to:
- Enjambment: occurs when the poet cuts off a line before its natural stopping point—for example, the transition between lines one and two as well as lines six and seven.
 - Imagery: can be seen when the poet uses especially vivid descriptions. For example, "All that passes descends, and ascends again unseen into the light: the river coming down from sky."
 - Caesura: can be seen when the poet inserts a pause into the middle of a line. For example, "from above, and cometh down from the Father of lights. For a time." This can be done through the use of punctuation or a natural pause in the meter..

Themes of the poem:

Wendell Berry wrote this poem in 1968. It was published in *Openings: Poems* that same year and then appeared in *Collected Poems 1957-1982*, published in 1985. The message is that nature can provide an escape from the chaos and despair of humanity. There, the “wild things” do not trouble themselves with the same forethought that humankind does. One can find relief there all things are one.

The speaker is someone who has children and a good understanding of the nature of the world. They know that the world is not a safe place and grow overwhelmed by this fact. They have an appreciation for nature, one that they sought to share through the lines of the poem. The speaker is someone who and a good understanding of the nature of the world. They know that the world is not a safe place and grow overwhelmed by this fact. They have an appreciation for nature, one that they sought to share through the lines of the poem.

Analytical discussion:

Seeking Beauty

Cold winds can never freeze, nor thunder sour
The cup of cheer that Beauty draws for me
Out of those Azure heavens and this green earth --
I drink and drink, and thirst the more I see.

The beauty of those azure heavens and the nice earth that was covered with green grasses delighted me to the degree with which neither bad thunder nor could the frozen winds spoil it. The author is saying that the more he contemplates that natural beauty the more he discovers his ignorance concerning the other beings and himself. The writer is trying to explain that a man can rediscover his true self by contemplating the natural world around him (cold winds- thunder- Azure heavens-green earth) and the much we know about nature the more we learn about our own selves and would increase our thirst toward natural things.

To see the dewdrops thrill the blades of grass,
Makes my whole body shake; for here's my choice
Of either sun or shade, and both are green --
A Chaffinch laughs in his melodious voice.

Her poet personified the blades of grass that thrill by dewdrops. Because of that thrill the whole body of the speaker shook, the shaking body might the speaker's body or it may be the blade of the grass, moreover it could mean one body. His enforcements either to choose sun or shade, although both are green represents human wandering between materialistic needs and spiritual thirst. The melodious laughs of the chaffinch bird represent the attitude of mind towards the conflict between the body and soul .the mind laughs happily because his growth comes as a result of that clash.

The banks are stormed by Speedwell, that blue flower
So like a little heaven with one star out;
I see an amber lake of buttercups,
And Hawthorn foams the hedges round about.

The implants are replumed by a blue flower called speedwell (so like a little heaven with one stare out) here the poet categorizes the heaven into little with one star and not little that hold many stars maybe. This signifies the progress of heaven itself and the stars tacitly. The speaker said I see an amber lake of buttercups, and hawthorn foams the hedges round about; to clarify the idea that all these creatures in some levels are a same thing. All these different rooted trees with different colors in different banks and lakes enclose a roundabout system that pushes each one to other peacefully.

The old Oak tree looks now so green and young,
That even swallows perch awhile and sing:
This is that time of year, so sweet and warm,
When bats wait not for stars ere they take wing.

Consequence to that destinal connection the old trees turned into young green one, after the donation of the anteceded creatures. That old oak tree at exact time of year swallows perch and sing this signalizes the transformation happens to things after they exchange their characteristics. Perch donate its flesh to make the old tree sweet and warm, while the other creatures like bats takes their nutrition from that old in turn. The stars mentioned here refer to the sky from which

the old tree itself takes its own feeding. Therefore the old tree get bits food by swallowing perch while the bat make wings from that tree and in the end the come to wait for the(stars -sky - heaven) to feed them in return.

As long as I love Beauty I am young,
Am young or old as I love more or less;
When Beauty is not heeded or seems stale,
My life's a cheat, let Death end my distress.

Based on all mentioned above we learn that knowing one's own self is a great grace. Because it is directly related to the truth, and the truth is that make things splendor and beautiful. Therefore the more we value truth the more we love beauty. Then one stay younger according to the degree of his connection to the natural things beings around him.so when beauty (truth) is neglected or marginalized our life will become faked and theme less, then let death come to end it.

A Greeting

Good morning, Life--and all
Things glad and beautiful. And a
My pockets nothing hold,
But he that owns the gold,
The Sun, is my great friend--
His spending has no end.

Good morning to the all living beings and good morning also to the beautiful happy none living ones.my soul hold nothing more significance than values and cognition that enables me understand the nature of the relationship between the sun and myself. It is so dear to me; intact it's my friend and not a normal one but close friend whose generosity to me has no end.

Hail to the morning sky,
Which bright clouds measure high;
Hail to you birds whose throats
Would number leaves by notes;

Hail to you shady bowers,
And you green field of flowers.

I send my greetings to the sky of morning that gives us bright clouds that make our day starts nice and joyful .I give my greetings to the birds who makes the leaves of the trees meaningful by assimilating them through their throats while contemplating the universe. This inter couple signalize the connection or uniformity of the birds to the leaves with the speaker.

Hail to you women fair,
That make a show so rare
In cloth as white as milk--
Be't calico or silk:
Good morning, Life--and all
Things glad and beautiful.

I convey my peace to women as a pure pretty creature who is able to make an exceptional show from whatever in where ever and with whomever. And all that goes with a clean intention and a pure heart as white milk witch doesn't care wither it is a living or none, human or a thing. (Be it calico or silk) therefore peace to all existence, come and let us be glad and beautiful.

A Plain Life

No idle gold -- since this fine sun, my friend,
Is no mean miser, but doth freely spend.

{Idle gold} stand for every single creature: the livings and none. Since this sun is so generous supporting the other companions with valuable things (light, heat and life) to man, animals, trees and grass (my friend) stands for the sameness and unity.

No prescious stones -- since these green mornings show,
Without a charge, their pearls where're I go.

There is no a single being that can let things goes perfect only by himself. Every huge thing needs the smaller in one way or another for life easier and progressive. Nothing ever goes a lone

we are all together. This is because the beautiful mornings comes out every day automatically giving their pearls everywhere were

No lifeless books -- since birds with their sweet tongues

Will read aloud to me their happier songs.

There is nothing useless ever; sine a book is to be made of litters not chapters at once. It is just like the birds fell their mind with sweet songs from the book of life and they come to read them to me making my life nice and lovely.

No painted scenes -- since clouds can change their skies

A hundred times a day to please my eyes.

Everything in this life moves and nothing fixed but the change itself. Then we cannot describe a single scenes as painted based on its particular color, because the sky covers itself by a new different clouds every day hundred times to please the human or the other beings.

No headstrong wine -- since, when I drink, the spring

Into my eager ears will softly sing.

Here the poet tries to discuss the question of good and evil he arguing that the storming wine is not totally bad, since it doesn't leads me to do bad things. Moreover it lets me relaxed; fine and happy to the extent that it brings a spring of good out of me. That spring give ears a nice, eager and soft singings.

No surplus clothes -- since every simple beast

Can teach me to be happy with the least.

Nothing in the world without purpose, even simplest things that at first sight may seem useless, in fact they are valuable and needed. Because they all come to gather to help each other and the teaches me to be happy at least.

The Gift of Gravity

All that passes descends,
and ascends again unseen
into the light: the river
coming down from sky
to hills, from hills to sea,
and carving as it moves,
to rise invisible,
gathered to light, to return
again. "The river's injury
is its shape." I've learned no more.

The title reflects the whole content of our poem. The poet considers the gravity that happens between god and the beings as a gift. The (all) used as a first word in the first line of the first stanza signifies the integration and unification of existence to god. All means that every single being would sooner or later vanish and every dead subsistent would be drooping to over tap again surreptitiously into a new entity. All the presences are one thing at the end of the day, there is contiguity among the whole; the river gets its force from the sky which often fall on the hills that drop it on the sea in turn, and while that happening the hill crave to grow higher UN seen. When the water settled down some of it will evibrate to return again to the sky making new clouds. (The river's injury is its shape) means that the problem of the river is in its limitation that allows other things to share the falling rain with it. So I had learn more returning also to the speaker's knowledge limitation, then the river and the speaker [man} ignored the nature of their connection to the rest of universe ever.

We are what we are given
and what is taken away;
blessed be the name
of the giver and taker.
For everything that comes
is a gift, the meaning always
carried out of sight
to renew our whereabouts,

Always a starting place.

(We are what we are given and what is taken away...) Means that we represent the same thing before and after our death, there may be difference in the appearance of the newborn but basis is the same. Because the one who take is the one who take everything in this world is a gift from the one – that one .the misunderstanding of meaning of the indigenous connecting or unity of the beings to that one is the reason behind our hassles and wander therefore as fast we understand this relation we shall know our selves and will renew our where about ascending to the absolute

And every gift is perfect

in its beginning, for it

is “from above, and cometh down

from the Father of lights.”

Gravity is grace.

All that has come to us

has come as the river comes,

given in passing away.

We can say every given gift is perfect in its inception because it is from above coming down form the father of lights. The whole world in front of us is a gift and perfect one, this perfection comes from the wholeness of where it is belong. All things that we enjoy are from Allah he is the giver and he is the father of light. This is because we are from god and we shall return to him in the end, that is why gravity is grace. Everything come to us come the same in which the rain and the river comes they come as gifts we don't help in making them and they give in the way they pass by.

And if our wickedness

destroys the watershed,

dissolves the beautiful field,

then I must grieve and learn

that I possess by loss

the earth I live upon

and stand in and am. The dark

and then the light will have it.

If my ignorance and ego made me see something other than unity to god unfortunately it means I shall sooner or later destroy the watershed. And once that happened the water shall be drowning everywhere. The poet is saying that the whole beings must understand that they are one, they are the same with some surface differences then they need to keep together like that watershed otherwise they would be drowning a very long time. Misunderstanding the above point will complumayze everything and dissolve the beautiful field, watershed ,underestimate animals and spoil man. So there would remain nothing other than grieve and we have no any other choice but know our oneness and it would be but why after all that lose!. (I boss by loss) means we are all one thing and we are the new version of old lost beings. Form the earth we come and to it we will go again, therefore it is me in some extent.(the dark and then the light will have it) indicates the shift from the ignorance of beings before the development of brain and its appearance into man.

I am newborn of pain
to love the new-shaped shore
where young cottonwoods
take hold and thrive in the wound,
kingfishers already nesting
in a hole in the sheared bank.

(I am a newborn of pain...) indicate the rebirth happens to any exist ant , our development from good to better is a newborn { pain } symbolizes the effort that every new valuable work takes . it says that I have come as a result of a huge effort ,due to that I love my self and the world around .(new shaped shore) means we as beings are in our latest form that I like the more. It is where the youngsters are holding up and flourishes, cottonwoods and kingfishers represent different levels on the stage of the being's and none beings progress . Cottonwoods stands for vegetates and kingfisher stand for birds while the speaker who loves them is a person, the man lives on the ground, the cotton grows on the earth where the bank on which the kingfisher, s nest is. This means that these three corners the triangle spring from one basis and they still stand on.

Man

Cotton

Kingfisher

Root(god)

“What is left is what is”—
have learned no more. The shore
turns green under the songs
of the fires of the world’s end,
and what is there to do?
Imagine what exists
so that it may shine
in thought light and day light,
lifted up in the mind.
The dark returns to light
in the kingfisher’s blue and white
richly laid together.

(What is left is what is) the mentioned statement declare that the remains of sheared bank, is what is, or when the bank clipped only the valuable features would remain so the super substantiality and nothing else. This why we do need to learn more and more about natural things , ourselves and god as Sufi says (he who knows himself , knows god). The living will get delightful and the beach get green by the fire of retching world, s end operation and knowing what is good to do and how to do it. Principally the world has no end, we just breach the end of our knowledge (imagine what exists so that it may shine) means through imagination we can broaden and discover new awareness. All the things were once ideas in somebodies’ mind and then come to be something real. ,, in daylight,, means in life time and ,, in thought light ,, means for the sake of enlightenment and civilization happens to mind ,, the dark returns to light...,, says that : the unawareness that obscures us from seeing the world in its reality , the knowledge will transfer it into a clear stable one. All the seeming different things including those of the same figure like the blue and white of the kingfisher shall peacefully be the same and life together harmonically

He falls into flight
from the broken ground,
with strident outcry gathers

air under his wings.

In work of love, the body
forgets its weight. And once
again with love and singing
in mind, I come to what
must come to me, carried
as a dancer by a song.

This grace is gravity.

(He falls into flight from the broken ground...) signals the qualitative life that man gets after he acclimatizes himself with the surroundings. He settled down into the flight after a very long journey,, flight,, her stands for mindedness and the ,, broken ground,, stand for the conflict between conscious and subconscious minds, the split that obtain from his dealing with circumstantiates. with strident outcry gathers air under his wings ,, this convey that man after the breakdown happens to him because of the fight with natural world around him. Then came to understand the relation between himself and that world so he outcry for the unity with all living and non-living while conserving them a shelter, cooperation and safety. ,, in work of love the body forgets its weight,, indicates the adaptation that happen to the beings when they love one another. By the work of love the body will lose its thickness, its opacity and gain friendliness and gentleness, therefore all this symbolizes moving towards animatism or one hood. By losing the out shape all the universe would seem alike and be together and the same because their immunity is one. Since the source of all beings is same once again the different things must come to unit themselves through love and singing in others, mind or by love and fraternally thinking, then this is the gift of gravity

Traveling at Home

Even in a country you know by heart
it's hard to go the same way twice.

The life of the going changes.

The chances change and make a new way.

Any tree or stone or bird

can be the bud of a new direction. The

natural correction is to make intent
of accident. To get back before dark
is the art of going.

The title (travelling at home) in close the evolution of the existence from the very first beginning to the now hence. Man has not wakeup to find himself in his present formation but it is a result of a long journey within him in both the fore shape and morals. The author says that nothing could be restated two ices then, even if you know yourself by heart is not well enough to insure and take a rest, you have to fight more in order to understand the world better, and this is because we are in a continuous progress and change. Everything in this life is changing even the coming and going out of it even our opportunities change so that they make their new path and fat. Every single thing make a difference: any tree, stone or bird can be a starting point of a totally new orientation, therefore the tree and the stone and birds are one or the same in some levels. (The natural correction) means the righteous understanding is to know that nothing comes by an accident but everything is intended we just need to understand it. That will help us return back to our realty recognizing that we the human and the other creatures are one at some grades, they are our proponents, ourselves in some levels. then we need to master the art of gong up by which we will stay relax happy and beautiful, in other words we need to meditate, and speculate deeper so as to go back our home before the dark of ignorance waste us totally, our origin is one and the oneness is the end.

Conclusions:

To sum up;

-William Davies and Wendell berry presented the issue of identity as a preface to the absolute unity and that is pantheism

-There is an implicit difference between nature and its manifestation in the poetry of William hennery and Wendell berry, and that manifestation incorporates the unity of all entities.

-There is no super substantial difference between human and nature of the two poets and the superficial disparity that we see is only difference of degree.

-The relationship of the two poets to nature overrun love of nature, it is an interfriction with nature and unity of the existence.

. -The two poets: berry and Davies converse in their poetry is deeply pantheism rather than atheism.

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