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In 1685 the English Enlightenment philosopher John Locke wrote a treatise in French on commonplace books, translated into English in 1706 as *A New Method of Making Common-Place-Books*, "in which techniques for entering proverbs, quotations, ideas, speeches were formulated. Locke gave specific advice on how to arrange material by subject and category, using such key topics as love, politics, or religion.

Commonplace book - Wikipedia

A commonplace book is a writer's personal collection of quotations, observations, and topic ideas. Also known as *topos koinos* (Greek) and *locus communis* (Latin). Called *florilegia* ("flowers of reading") in the Middle Ages, commonplace books were especially popular during the Renaissance and well into the 18th century.

Commonplace Books and Their Uses - ThoughtCo

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Marcus Aurelius (121-180 AD) kept a commonplace book that was effectively turned into the book *Meditations*, a core text of Stoic philosophy. Erasmus (1466-1536) is known as the father of modern commonplacing, popularizing the concept in his book *De Copia* in 1512. He subdivided his book into categories of virtues and vices, like piety and fidelity.

The Lost Art of Commonplacing. A simple practice that will ...

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Noting the Mind: Commonplace - JSTOR

Gerald Dworkin s Philosophy Commonplace Book A Review ("an impressive collection of short quotations, jokes, and aphorisms that together give a vivid picture of the history and current state of the discipline of philosophy") (jehsmith.com) Arthur Danto's The Transfiguration of the Commonplace.

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I have recently completed editions of John Milton's selected prose (Penguin), and his manuscript writings, including his commonplace book (OUP). I am also editing, separately, the complete correspondences of two important figures of seventeenth-century natural philosophy, Robert Hooke (OUP), and John Aubrey (this latter with Rhodri Lewis).

Dr William Poole | Faculty of English

A commonplace book of David Morrison, professor of moral philosophy, University of St Andrews, 1924-1936. pp.1-26, 306-333, 336 notes on philosophical subjects together with [draft ?] questions on philosophy [intended for students].

Commonplace book of David Morrison, 1885 - Archives Hub

Both are first-rate researchers who have uncovered large amounts of fresh data in British and American archives, and their empirical approach is commendable. Yet the significance of the commonplace books, marginalia, and other kinds of evidence of reading that Allan and Towsey have discovered is open to debate.

This volume is a comprehensive collection of critical essays on *The Taming of the Shrew*, and includes extensive discussions of the play's various printed versions and its theatrical productions. Aspinall has included only those essays that offer the most influential and controversial arguments surrounding the play. The issues discussed include gender, authority, female autonomy and unruliness, courtship and marriage, language and speech, and performance and theatricality.

The commonplace-book mapped and resourced Renaissance culture's moral thinking, its accepted strategies of argumentation, its rhetoric, and its deployment of knowledge. In this ground-breaking study Ann Moss investigates the commonplace-book's medieval antecedents, its methodology and use as promulgated by its humanist advocates, its varieties as exemplified in its printed manifestations, and the reasons for its gradual decline in the seventeenth century.

This book looks at how literature affects people, focussing on the experience of readers, it is

illustrated with accounts of the author's reading experiences and current research findings.

First published in 2002. Routledge is an imprint of Taylor & Francis, an informa company.

As a law student and young lawyer in the 1760s, Thomas Jefferson began writing abstracts of English common law reports. Even after abandoning his law practice, he continued to rely on his legal commonplace book to document the legal, historical, and philosophical reading that helped shape his new role as a statesman. Indeed, he made entries in the notebook in preparation for his mission to France, as president of the United States, and near the end of his life. This authoritative volume is the first to contain the complete text of Jefferson's notebook. With more than 900 entries on such thinkers as Beccaria, Montesquieu, and Lord Kames, Jefferson's Legal Commonplace Book is a fascinating chronicle of the evolution of Jefferson's searching mind. Jefferson's abstracts of common law reports, most published here for the first time, indicate his deepening commitment to whig principles and his incisive understanding of the political underpinnings of the law. As his intellectual interests and political aspirations evolved, so too did the content and composition of his notetaking. Unlike the only previous edition of Jefferson's notebook, published in 1926, this edition features a verified text of Jefferson's entries and full annotation, including essential information on the authors and books he documents. In addition, the volume includes a substantial introduction that places Jefferson's text in legal, historical, and biographical context.

This work is a new edition of Thomas Jefferson's literary commonplace book, a notebook of his literary and philosophical reading. Unlike the only previous edition, published in 1928, it contains full annotation, pertinent information on the authors and works commonplacéd, and a rationale for dating the entries. Thus it is now possible to show that most of the four hundred seven passages were entered when Jefferson was a young man, between the ages of fifteen and thirty. As such, they reflect the range of his literary interests from his school days to about the time of his marriage and involvement in politics. As one of the few surviving documents from Jefferson's early years, this notebook assumes special importance as a source of insight into the least known period of his life. In the introduction the editor presents reasons for thinking that the commonplace book was more to Jefferson than a literary sampler and was in some respects a deeply personal notebook with direct connections to the emotional events and preoccupations of his formative years. In addition to the text and annotation, the book contains a register of authors and an illustrated essay on Jefferson's handwriting that provides the rationale for assigning approximate dates to the entries of the commonplace book. Originally published in 1989. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This edition of George Berkeley's Philosophical Commentaries, first published in 1989, provides an accurate transcription of Berkeley's manuscript, and introduction to set it in perspective, extensive notes to aid in interpreting it, and a full index to facilitate the use of it.

Contains essays on the arts.

Montaigne's English Journey examines the genesis, early readership, and multifaceted impact of John Florio's exuberant translation of Michel de Montaigne's Essays. Published in London in 1603, this book was widely read in seventeenth-century England: Shakespeare borrowed from it as he drafted King Lear and The Tempest, and many hundreds of English men and women first encountered Montaigne's tolerant outlook and disarming candour in its densely-printed pages. Literary historians have long been fascinated by the influence of Florio's translation, analysing its contributions to the development of the English essay and tracing its appropriation in the work of Webster, Dryden, and other major writers. William M. Hamlin, by contrast, undertakes an exploration of Florio's Montaigne within the overlapping realms of print and manuscript culture, assessing its importance from the varied perspectives of its earliest English readers. Drawing on letters, diaries, commonplace books, and thousands of marginal annotations inscribed in surviving copies of Florio's volume, Hamlin offers a comprehensive account of the transmission and reception of Montaigne in seventeenth-century England. In particular he focuses on topics that consistently intrigued Montaigne's English readers: sexuality, marriage, conscience, theatricality, scepticism, self-presentation, the nature of wisdom, and the power of custom. All in all, Hamlin's study constitutes a major contribution to investigations of literary readership in pre-Enlightenment Europe.

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