

COMMON PLACES NAMES



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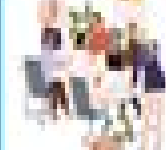
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Common Places Common Places

Leigh Hunt



Common Places Common Places:

Southey's Common-place Book Robert Southey, 1850 *The Poetical Common-place Book*, 1822 **The Lounger's Common-place Book** Jeremiah Whitaker Newman, 1796 **The Banker's Common-place Book** Isaac Smith Homans, 1851 *The American Common-place Book of Poetry* George Barrell Cheever, 1831 *An Abstract and Common Place of all the Irish, British and English Statutes relative to the Revenue of Ireland, and the Trade connected therewith, etc* Gorges Edmond HOWARD, 1779 *Upsetting Composition Commonplaces* Ian Barnard, 2014-07-15

In *Upsetting Composition Commonplaces* Ian Barnard argues that composition still retains the bulk of instructional practices that were used in the decades before poststructuralist theory discredited them. While acknowledging that some of the foundational insights of poststructuralist theory can be difficult to translate to the classroom, Barnard upends several especially intransigent tenets that continue to influence the teaching of writing and how students are encouraged to understand writing. Using six major principles of writing classrooms and textbooks—clarity, intent, voice, ethnography, audience, and objectivity—Barnard looks at the implications of poststructuralist theory for pedagogy. While suggesting some evocative poststructuralist pedagogical practices, the author focuses on diagnosing the fault lines of composition's refusal of poststructuralism rather than on providing solutions in the form of teaching templates. *Upsetting Composition Commonplaces* addresses the need to more effectively engage in poststructuralist concepts in composition in an accessible and engaging voice that will advance the conversation about relations between the theory and teaching of writing.

The Seer; Or Common-Places refreshed Leigh Hunt, 1850 **The Common Place of Law** Patricia Ewick, Susan S. Silbey, 2014-12-10

Why do some people not hesitate to call the police to quiet a barking dog in the middle of the night while others accept the pain and losses associated with defective products, unsuccessful surgery, and discrimination? Patricia Ewick and Susan Silbey collected accounts of the law from more than four hundred people of diverse backgrounds in order to explore the different ways that people use and experience it. Their fascinating and original study identifies three common narratives of law that are captured in the stories people tell. One narrative is based on an idea of the law as magisterial and remote. Another views the law as a game with rules that can be manipulated to one's advantage. A third narrative describes the law as an arbitrary power that is actively resisted. Drawing on these extensive case studies, Ewick and Silbey present individual experiences interwoven with an analysis that charts a coherent and compelling theory of legality. A groundbreaking study of law and narrative, *The Common Place of Law* depicts the institution as it is lived: strange and familiar, imperfect and ordinary, and at the center of daily life.

Homer in Wittenberg William P. Weaver, 2022-10-20

Homer in Wittenberg draws on manuscript and printed materials to demonstrate Homer's foundational significance for educational and theological reform during the Reformation in Wittenberg. In the first study of Melancthon's Homer annotations from three different periods spanning his career and the first book-length study of his reading of a classical author, William Weaver offers a new perspective on the liberal arts and textual authority in the

Renaissance and Reformation Melanchthon's significance in the teaching of the liberal arts has long been recognized but Homer's prominent place in his educational reforms is not widely known. Homer was instrumental in Melanchthon's attempt to transform the university curriculum and his reforms of the liberal arts are clarified by his engagements with Homeric speech, a subject of interest in recent Homer scholarship. Beginning with his Greek grammar published just as he arrived in Wittenberg in 1518 and proceeding through his 1547 work on dialectic, Homer in Wittenberg shows that teaching Homer decisively shaped Melanchthon's redesign of grammar, logic, and rhetoric. Melanchthon embarked on reforming the liberal arts with the ultimate objective of reforming theological education. His teaching of Homer illustrates the philosophical principles behind his use of well-known theological terms including *sola scriptura*, law and gospel, and *loci communes*. Homer's significance extended even to a practical theology of prayer, and Wittenberg scholia on Homer from the 1550s illustrate how the Homeric poem could be used to exercise faith as well as literary judgment and eloquence.

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