U1 - A "micro-narrative" approach v. grand [master] narrative (2, 14), the semantic web, and relation to other discourses (10ff, 18). The "language games" of curiosity (164-5).Introduction:No consensus of what curiosity was, thus multiple and sometimes conflicting purposes to which it was applied (2).In the universities in 17th-c, a good topic for debate and theses because of this lack of consensus (16).Most interested in expressions of curiosity in ordinary language (3).A passion (16), desire for knowledge, sometimes in contradistinction to a desire for knowledge (3).From cura and all that it implies: care, fastidiousness, diligence, anxiety.Distinct from the explicitly dyslogistic sense of transgressing boundaries: Greek polypragmosyne and periergia, in Latin curiositas. Aura of the forbidden (20, 120).Classical and Patristic, through to 16th-c usually a vice; 17th-c onward, mostly neutral or a virtue.In the church, treated as a vice throughout, well into 18th-c, with some exceptions.1. University2. Church3. Other cultural institutions - the “culture of curiosity”Site for battle between good and bad desire.Two distinct modes: collection of discrete fragments, the empirical; and curiosity as a passion leading to a telos-end, an implicit narrative. The object-oriented tendency, vs. the narrative\subjective-oriented tendency (20-21).Ch.1 Institutions: University (Protestant)deliberate good vs. bad. Oral disputations, many published.LawtheologymedicineCensure of Augustine tempered by recent authorities (incl. William Ames, cf. 99-100). Tertullian (38) one Patristic who allowed for positive curiosity (38). Also Roman Law. St. Anselm also sees it as a vice (48). Luther and Calvin also detractors (74). Augustine, because it turns one from God (55, 102). Cf. Browne also 137.Oral residue in printed disputations: by anticipating likely objections (40).Consensus that it was a passion (41).Curiosity vs. negligence (42)– studiositas the golden mean (43, 75). Cf. Herrick (see 92) See also 132 on association with concupiscence in Augustine. And clothes 150.Curiosity and the courtship motive (44, 120, 122); related to cupiditas and ambition (45). Cf. DonneHow to tsfm bad to good curiosity (47, 83, 133). “holy curiosity” (106; 141, 144)Plutarch on curiosity (45 his De Curiositate 58 – meddling in things in which you have no business).Hobbes: curiosity central to cognition (45). Christian Thomasiu: curiosity directed at future; wonder (admiratio) stuck in the present (45).Descartes: wonder the first of the passions (46). Lutherans and Bacon suspicious of wonder: Augustine elevated it over arrogant curiosity (46).Goodness based on appropriateness [decorum] of the relationship between subject and object (54, 57-8, 84).Based on licit or illicit objectUse vs. inutility (27, 56, 134 and passim). Useless speculation into the arcane (62).Bad if it involved pleasure (voluptas) (62). Plutarch’s polygramosyne: prying into the private moral lives of others.Curiosity and patronage of power (61). Cf. Paradise Lost and AdamGood-higher faculties; bad-lower faculties (63). Class: higher and lower.To reign in the polymath: regulate virtuosity (65).Medicine: more black and white –wholly good, or bad. Bad=periergia; good=curiositas (67).Atomism (67).Use and practicality valued (68-73).In theology it circumscribes orthodoxy, against taking reason too far (78).Sana curiositas vs. insana curiositas.Spying, invasion of private space (89-90, 107-10 against meddling busybodies) ; catholic priests and confession (91)- Plutarch’s polypragmosyne.Good summary (96-8)Ch. 2 Church (Protestant)Not definitive along sectarian lines.Novelty and curiosity smack of heresy (99).All this (whole chapter) might explain Browne’s impetus for RM (135-7, 139).See Donne and Browne regarding courtship motives and desire (see later on rhetorical topos of curiosity).In response to growing curiosity in secular thought: 1) crackdown 2) accommodation (102)against busybodies (107); singularity (111). Against uselessness (112).Exceeding one’s vocation.Magic (115f, 121, 142).In pastoral, in sermons: curiosity to be eschewed, with very few exceptions (136).Related to spectacle (136).Curiosity and Devotion (140) in Christian allegory.“Curiosity” as advertising (141).The “good” – “diligent desire for good knowledge” (146).Travel and curiosity.Good summary (157-9).Ch.3 Institutions: The Culture of Curiosity---Discursive Tendencies: Collecting"mediating" institutions--laboratories, cabinets, coffee houses, library--more positive, more enthusiastic (160).Curious objects implied fragments belonging to a literal or metaphorical collection (161). This object-oriented interest is the "curious-collecting" tendency; the subject oriented is the "curious-narrating" tendency (often in travelogues; Boyle). In rel. to romance (163).Fragmentation v. teleos/integration (163).With Pomian: curiosity an interrgnum between theology and science" (165).Beyond Pomian (access to invisible) and Foucault (generalizing episteme), interested in relation with other discourses (names other scholars).On accommodation of science with curious-narrating."commodification" and "sociability" (cf. Swann), but these are only partial motives: fantasy, aspiration, membership (171); marketing device, on the curiosities market (178, 180).Shock value, subversive: opposite of what was expected.Fragments, fragmentary (good sum of criticism on p.173). systematic, unsystematic, fragmentary (175). Objects curious because they are connected to knowledge of interest (e.g. coins in relation to Plutarch's lives).Jean Francois Niceron, La Perspective Curieuse, celebrates Parisian cabinet owners (p.77) (177).vulgar and popular vs. sublime and exclusive (181). Exclusivity and status (229 cf. Tempest)"The culture of curiosities tended to shape knowledge as a metaphorical collection of curious objects" (182).Academic and learned societies (183ff). Mixture of marvellous (187, 194).Science and collection of "curious particulars" [cf. Bacon] (187). Daston and Park on fragmentary shape of curious knowledge (188).vs. utility (191-2; 228; 254).Publishing and curiosities: Scipion Du Pleix, La Curiositè naturelle (1606); Pierre Bailly, Questions naturelles et curieuses (1628); Bouchel, "holy curiosities" in La Sante Curiositè (1616); also Renè de Ceriziers, La Sante Curiosite (1643). Adjusting to popular taste and consumption.copia vs. selectivity (195). "to popularize natural knowledge as curious fragments was certainly controversial" [cf. Browne?] (197).art vs. nature (artificialia v. naturalia) (202 cf. Clark 1992, 92-8; Daston and Park, ch.7; Rossi 1970).How-to books, "secrets" and curiosities (206ff).Education treatises (211ff). For Locke, curiosity essential. Fleury ambivalent (sounds a bit like Browne 213ff)--the old decorum based approach, which was culturally being dropped from the 'culture of curiosity' (214).New Hierarchy of curiosity: medicine at top; decorative arts at the bottom.Pluche, more moderate educator, curiosity as a goad; begin with things themselves (217 Baconian).Jesuits (219): wonder more prominent here. Curiosity as a criterion for appeal (rhetoric); wonder and meditation.Collectors of material objects (223ff): how the metaphor spread to other discourses: mutual influence on nature, travel, news, historical writing. Later tendency (18th-c) toward focusing on single class of object. [cf. Musaeum Clausum]: Fashionable Raffle of One Hundred Very Curious and Highly Valuable Items. Social status (227).Justification for database: "For a while, curiosity was a pivotal focal point in the decades-long debate about luxury which became prominent in the seventeenth Century" (Kenny 228). Inventory: at La Rochelle, Diverses Curiositez servant à la personne d'un General des Sauvages" (1670). (232-3) [Cf. in relation to Tempest].Book collecting (232ff).Antiquarianism (239ff). Long considered collecting, but not as curiosities per se. Relevant to Browne: there is a relationship in empiricism between new science and antiquarianism, no coincidence that physicians were commonly involved in both. For both, accumulation of fragments does not quite add up to a whole. Humanism and courtship in picture, p.242.Travel (245ff). ambivalent re: travel. Biron, Claude. Curiositez de la nature et de l'art...dans deux voyages des Indes (1703). Much listing of objects. Valle, Les Fameux Voyages...des choses les plus curieuses (1665-70)--more narrative. People as curiosities (248) [Tempest]. Courtesy: curious things for conversation: rhetoric. Le Voyageur curieux qui fait le tour de monde (1664). On credulity in travel accounts and tainted motives of commercial interest (cites Shapin 1994) [For Tempest] (255).History and news (258ff). In addition to making conversation, for providing imaginary access to other places and times (261). cf. Chorus in Henry V.Miscellanies and periodicals (277ff). Late seventeenth century they are presented as collections of curiosities.Magic (288).Satire (295ff). [cf. Musaeum Clausum] a latter connotation. [Wohlrab, J.]. Curieuser Mischmasch (1733). Reuter, Christian. Schelmuffskys warhafftige curiose und shr ... (1696, repr. 1964), esp. 7); MS "Plusieurs curiositez trovess dans le cabinet du Chevalier de Flourilles"" [1682?], 43r. Arsenal: MS 6543 (fo. 43r-v). [at National Library of france]; Catalogue of Curious but Prohibited Books (1745?).Conclusion summary 304-8.Haven't read yet Ch. 4 Discursive Tendencies: Narrating; Sexes: Male (309ff) and Ch. 5 Discursive Tendencies: Narrating; Sexes: Feale (384ff)Inventories:Jesuit René de Ceriziers (1643) lists books that exemplify curiosity craze.One of them is Garasse’ La Doctrine curieuse.Courtesy: curious things for conversation: rhetoric. Le Voyageur curieux qui fait le tour de monde (1664).✓Biron, Claude. Curiositez de la nature et de l'art...dans deux voyages des Indes (1703). Much listing of objects. National Library Tolbiac - Rez-de-jardin - magasin S- 21234 support : livre 8- S- 5027 Arsenal - magasin 8- H- 1556 ✓Valle, Pietro dell. Les Fameux Voyages...des choses les plus curieuses (1665-70) --more narrative. National Library Tolbiac - Rez-de-jardin - magasin RES- G- 1168 RES- G- 1169 RES- G- 1170 RES- G- 1171Jean François Nicéron, La Perspective Curieuse, celebrates Parisian cabinet owners (p.77). At UofS Scipion Du Pleix, Cours de philosophie, contenant la logique, la physique, la métaphysique et l'éthique [la curiosité naturelle, les causes et de la veille et du sommeil] (1606). National Library Tolbiac - Rez-de-jardin - magasin 8- R- 21396 R- 10055 (1623) Many other copies availablePierre Bailly, Questions naturelles et curieuses (1628). Tolbiac - Rez-de-jardin - magasin 8- TC11- 113Bouchel, Laurent. "holy curiosities" in La Sante Curiositè (1616). Tolbiac - Rez-de-jardin - magasin 8-T-3928Renè de Ceriziers, La Sante Curiosite (1643). Can’t find in NLInventory: at La Rochelle, “Diverses Curiositez servant à la personne d'un General des Sauvages" (1670). (232-3) [Cf. in relation to Tempest]Satire (295ff). [Wohlrab, J.]. Curieuser Mischmasch (1733). Not at NLReuter, Christian. Schelmuffskys warhafftige curiose und shr ... (1696, repr. 1964), esp. 7). At UofS PT1759 .R4S3 MS "Plusieurs curiositez trovess dans le cabinet du Chevalier de Flourilles"" [1682?], 43r. Arsenal: MS 6543 (fo. 43r-v). [National Library of France]N1 - PT405 .K45 2004; 830.935322; PT405 .K42 2004M1 - Book, WholeER -