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Note generali	Based on the author's thesis--University of Bolton.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material / A. Talbot -- Chapter One. Introduction / A. Talbot -- Chapter Two. '\Fit For Our Imitation\': Locke, Sagard And The Huron / A. Talbot -- Chapter Three. Locke And The Lapland Witches / A. Talbot -- Chapter Four. Merchants Of Light: Locke And Utopia / A. Talbot -- Chapter Five. Cannibalism And Absolutism / A. Talbot -- Chapter Six. From '\Stinging Swarms Of Miseries\'' To A State Of Equality And Freedom / A. Talbot -- Chapter Seven. '\Beyond The Smoke Of Their Own Chimneys\': Travel Literature And Innate Ideas / A. Talbot -- Chapter Eight. Travel Literature In The Essay Concerning Human Understanding / A. Talbot -- Chapter Nine. After The Essay: Travel Literature In The Stillingfleet Controversy / A. Talbot -- Chapter Ten. '\A Great And Civilized People\': Locke, China And Materialism / A. Talbot -- Chapter Eleven. '\And Knowledge Shall Be Increased\': Bacon, The Royal Society And Travel Literature / A. Talbot -- Chapter Twelve. Making The Eye-Witness Authoritative / A. Talbot -- Chapter Thirteen. The Enchanted Glass: Early Modern Ethnography / A. Talbot -- Chapter Fourteen. Locke And Post colonialism / A. Talbot -- Chapter Fifteen. Conclusion / A. Talbot -- Appendix 1 / A. Talbot -- Appendix 2 / A. Talbot -- Bibliography / A. Talbot -- Index / A. Talbot.
Sommario/riassunto	The philosopher John Locke (1632-1704) owned one of the most extensive collections of travel literature held in any private scholarly

library of his day. It is an interest which seems very much at odds with Locke's reputation as an empirical philosopher because travellers' reports have acquired a reputation for unreliability. This book sets Locke's use of travel literature within the context of the natural historical methods of investigation associated with Francis Bacon and the Royal Society. It examines the notes he made in his commonplace books to demonstrate that Locke was developing a form of comparative social anthropology and had a sympathetic attitude towards Native Americans despite his role as a colonial administrator.

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