

Bibliotekarstudentens nettleksikon om litteratur og medier

Av Helge Ridderstrøm (førsteamanuensis ved OsloMet – storbyuniversitetet)

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Om leksikonet: https://www.litteraturogmedieleksikon.no/gallery/om_leksikonet.pdf

Bibliotek

En ordnet samling av dokumenter (oftest bøker), enten til privat eller offentlig bruk. En relativt systematisk ordnet samling av bøker og andre medier i offentlig eller privat eie (Schütz 2010 s. 53). I tillegg til offentlige folkebibliotek har det gjennom historien blitt etablert blant annet hoff-, universitets-, akademi-, by-, kloster-, skole-, leie- og leseselskapsbibliotek (Wolfgang Adam i Alker og Hölter 2015).

Det greske ordet “thêkê” ble opprinnelig brukt om en boks (Arot, Bertrand, m.fl. 2011 s. 14). “Sometime probably in the early second millennium, *biblio*, with its blend of appealing sounds, traveled from Greece into Europe along the currents of language, establishing itself in book-related words throughout the continent. The Greek *thêkê* would show up as well, landing in terms having to do with containers or collections of books (and in an Old English word for the Bible, *Bibliotheca*). Meanwhile, the *liber* family of book-related terms was making its way north out of Rome. It seems that at one uncertain point a culture might have derived its name for a large collection of books from either *biblio* or *liber*.” (Arthur Plotnik i <https://americanlibrariesmagazine.org/2014/03/24/library-the-most-beautiful-word/>; lesedato 03.05.16)

Bibliotek har fem kjernevirksomheter:

- de gir tilgang til dokumenter og medier ordnet på systematisk måte
 - de velger ut det viktigste for sine brukergrupper
 - de gir tilgang til kataloger og andre hjelpemidler
 - de hjelper brukere med å navigere blant digitale dokumenter
 - de skaffer dokumenter fra andre bibliotek
- (Georg Ruppelt gjengitt fra Plachta 2008 s. 81)

“Selection criteria [...] are used to select individual items or small groups of items. Obviously, the individual selections should be consistent with the wider objectives of the collection development policy, but there remains a need to assess each item to determine if it is of sufficient quality, even if it seems to fit within the parameters established by the collection development policy. Selection criteria may vary in complexity from library to library, but there are some conventional criteria.

Authority: Knowledge and reputation of the author or of the organization producing the item.

Appropriateness: Match of the item to the intended users. For example, is the age level appropriate?

Accuracy or timeliness: The accuracy of the content and its currency.

Physical characteristics: The quality of the binding, paper, or material on which the information is stored. The size and quality of the print.

Collection fit: The contribution the item makes to the collection; the appropriateness of the item in relation to the collection development plan; the balance it provides to other points-of-view.

Demand: The popularity of the item and likelihood of use by library patrons.

Content: The quality of the information or narrative and the clarity of its organization.

Special characteristics: The availability of such features as indexes, bibliography, notes, prefaces, introductions, teacher guides, and interpretive material.” (Rubin 2000 s. 140-141)

“Velferd og verdiskapning sikres ved å skape og ta i bruk kunnskap, og kunnskap er nødvendig for å møte samfunnets utfordringer. Kunnskap er selve forutsetningen for forskning, utdanning, formidling og innovasjon. Biblioteket som en grunnleggende samfunnsinstitusjon har til alle tider hatt som kjerneoppgave å ta vare på, organisere og gjøre kunnskap tilgjengelig. Uavhengig av medium eller teknologi – fra steintavler, papyrusruller og Gutenberg til moderne informasjonsteknologi. [...] vårt samfunnsoppdrag – å ta vare på, organisere og gjøre kunnskap tilgjengelig.” (bibliotekarene Randi H. Iversby og Håvard K. Riis i *Forskerforum* nr. 7 i 2017 s. 36)

En svært vanlig organiseringmåte for sakprosabøker er Dewey-systemet, som er basert på en inndeling av all menneskelig viten i 10 grupper av dokumenter:

“Dewey Decimal Classification

Main Classes

000 Generalities
100 Philosophy, parapsychology and occultism, psychology
200 Religion

- 300 Social Sciences
- 400 Language
- 500 Natural sciences and mathematics
- 600 Technology (Applied Sciences)
- 700 The arts
- 800 Literature (Belles-lettres) and rhetoric
- 900 Geography, history, and auxiliary disciplines” (Rubin 2000 s. 176)

Hver av disse gruppene deles så inn i undergrupper med egne tallkoder (og bokstavkoder), mens skjønnlitteratur ofte er organisert etter forfatterens etternavn.

“There is no doubt that the concept of the library is changing – some say it is in transition from “collection to connection.” ” (Rubin 2000 s. 90) Bibliotekene består ikke bare av fysiske samlinger inne i bygninger, men inkluderer digitale samlinger som bibliotekene kjøper tilgang til.

Vanlige typer bibliotek:

“PUBLIC LIBRARIES: Children’s libraries and local, regional, or national libraries catering to the general public’s reading and informational needs – includes mobile and alternative libraries (including workplace collections)

SCHOOL LIBRARIES: Libraries attached to schools that support reading enrichment and instruction

ACADEMIC LIBRARIES, RESEARCH INSTITUTES, INFORMATION CENTERS: Libraries that support higher education, instruction, research, problem-solving, and the generation of new knowledge

SPECIAL LIBRARIES: Archival collections, museum libraries, rare book collections, special focus collections; religious collections; business, law, and other organizationally maintained libraries

GOVERNMENT LIBRARIES: National libraries, legislative and judicial libraries, national databases, military libraries, libraries for government agencies, municipal records

PERSONAL LIBRARIES: Libraries in homes that support the recreational or informational needs of individuals and families; libraries [that] support an individual’s scholarly activities

While this list implies that any given library must have a single specific mission that aligns with these categories, the opposite is often more true. There is an increasing interdependency between libraries that makes the mission of any one library location a complex thing. Modern libraries tend to be linked in networks or

cooperative schemes that may be informal, as when school librarians cooperate with collegial public librarians, or formal, as when a national library provides other institutions with contracted services such as staff training, joint cataloguing, materials exchange, microfilming, bibliographical support, and database construction. The modern library must be thought of as a unit within complex systems.” (Knuth 2003 s. 27-28)

The Public Library Association i USA “has recommended that libraries select only a few basic roles from eight possibilities, and in this way they have a means of focusing their resources and energies (Palmour 1980). These roles include the following:

Community-Activities Center: The library is a central focus point for community activities, meetings, and services.

Community-Information Center: The library is a clearinghouse for current information on community organizations, issues, and services.

Formal Education-Support Center: The library assists students of all ages in meeting educational objectives established during their formal courses of study.

Independent-Learning Center: The library supports individuals of all ages who are pursuing a sustained program of learning on an independent basis.

Popular-Materials Library: The library features current, high-demand, high-interest materials in a variety of formats for persons of all ages.

Preschoolers’ Door to Learning: The library encourages young children to develop an interest in reading and learning through services for children and for children with their parents or caregivers.

Reference Library: The library actively provides timely, accurate, and useful information for community residents.

Research Center: The library assists scholars and researchers who conduct in-depth studies, investigate specific areas of knowledge, and create new knowledge (Palmour 1980, p. 28).” (Rubin 2000 s. 308-309)

På norsk skilles det mellom folkebibliotek, universitetsbibliotek, skolebibliotek, depotbibliotek (et magasin for bøker som er lite etterspurt og vanligvis ikke til utlån), spesialbibliotek (spesialisert på ett emne, f.eks. astrofysikk), ansvarsbibliotek (et bibliotek som har et nasjonalt ansvar for å dekke et bestemt fagområde) m.m.

Kjennetegn ved et godt bibliotek er, ifølge den svenske bibliotekforskeren Per Cullhed:

“- The collections – this is a fundamental asset, regardless of whether it is analogue or digital.

- Democracy – [...] democratic rights [...].

- Participation – if you do not have a public space, participation is made difficult.

- Creative meetings – the importance of real meetings cannot be over-estimated, especially in times of intense concentration on communication via screens.

- Quality – libraries represent something genuine, you can trust them, and if you lose them, this presence of quality decreases.

- Sustainability – libraries stand for longevity and trust, manifested in their efforts to preserve and promote information.

- Reading – the neutral spaces for reading and concentration suffer when you lose a library.

- Common space – the sense of belonging is manifested in a place where you, as well as others, belong. Libraries represent your rights to feel a sense of belonging in society.

- Landmarks – iconic places make an impression that we value and wish to partake in.

- Integration – libraries can integrate information and information techniques with their operations.

- Digitization – [...] actively promote the digitization of collections.

- Publishing – libraries should increasingly publish their digital assets and they often form the hub for academic publishing in general.

- Images – in the digital world, images and materiality of objects have become more and more important and libraries have unprecedented opportunities to promote the use of images.” (Per Cullhed i Watteuw, Collier m.fl. 2016)

Bibliotek som institusjon har en lang historie: “The history of clay tablets culminates with the famous library of Ashurbanipal, the last of the powerful kings of Assyria and the most learned, who reigned from 668 to 627 B.C. at Nineveh. The fame of his library rests on its huge size (nearly twenty thousand tablets and

fragments are in the British Museum) and on it having been the first to be organized by topic. Ashurbanipal acquired in his youth a thorough knowledge of priestly and scribal learning and knew the Sumerian and Akkadian languages and their scripts. He brought together collections of his predecessors from their neighboring palaces at Ashur, Calah, and Nineveh itself, and added to them a multitude of texts that his scribes searched out and copied from temple collections. Five major groups were (1) lexicographical texts listing Sumerian, Akkadian, and other words; (2) incantations, prayers, wisdom sayings, and fables; (3) omen texts based on all manner of observations and correlations, ranging from heavenly bodies to men's features and events; (4) mathematical and scientific texts; and (5) the ancient epics. Indeed, the Ashurbanipal library is our major source of the Sumerian epics of two thousand years earlier. A decade and a half after Ashurbanipal's death, invading Medes from Persia besieged, captured, and sacked Nineveh. It was probably at that time that fire destroyed the palace containing the library, which soon became forgotten and so remained until British excavators uncovered it in the middle of the nineteenth century." (Kilgour 1998 s. 20)

"Aristoteles grunnla sin egen skole, Lýkeion, og elevene der ble kalt "peripatetikere" (*peripatetikós*, som går omkring), fordi Aristoteles og elevene pleide å gå fram og tilbake mens undervisningen og drøftingene foregikk. Lykeion var godt utstyrt med undervisningsmateriale, blant annet en ganske stor kartsamling og den største boksamlingen som da fantes i Europa." (Stigen 1977 s. 10)

"Around -300, Ptolemy I, who had inherited the richest part of Alexander's empire, founded the Museion (Museum) of Alexandria. It was a religious institution, and its head was a priest appointed by the king. Its members were devoted to serving the Muses by advancing the arts and sciences. They were not contemplative or speculative philosophers, whose theories might lead to political unrest, but rather active scientists and literary men. [...] The museum was not only a center of scholarship and an ornament to the kingdom. It served a political purpose as well. Plutarch relates that its librarian Demetrius advised Ptolemy to "collect together books on kingship and the exercise of power, and to read them." Alexandria was a new foundation, a Hellenistic outpost in an ancient land. Egypt measured its history in millennia, and its royal cities and pyramids displayed the grandeur of its past. One of Ptolemy's purposes in founding the museum was to Hellenize his new dominion. Toward this end he had the wealth of all Egypt at his disposal. But the library was never limited to Hellenic literature. It collected the classic books of Greek poetry, and its scholars edited and arranged them. (Master copies of Homer's poems, edited by the scholars of Alexandria, were made available for copying by the public, and were used as exemplars by professional scribes who produced copies for the book trade.) The Alexandrian age was a time of creative and scholarly activity, producing original prose and verse, commentaries on earlier works, and a considerable scientific literature. There were books by native historians on the countries that Alexander had conquered, and translations of the

Hebrew Scriptures, Egyptian chronologies, and the teachings of the Persian mage Zoroaster.” (Lerner 2002 s. 26-27)

Biblioteket i Alexandria i Egypt var det største og viktigste biblioteket i antikken. Det ble antakelig grunnlagt av den egyptiske kongen Ptolemaios 1. Soter på 300-tallet f.Kr. “Like the tower of Babel, Atlantis, or the Holy Grail, the library of Alexandria is one of the great archetypes of our civilization.” (Berti og Costa 2009) Forskningsinstitusjonen Museion og et tempel var en del av bibliotek-komplekset med antakelig fra en halv million til nærmere en million bokruller. En tysk kilde oppgir at hoveddelen av biblioteket inneholdt ca. 700.000 bokruller, mens et mindre bibliotek i Serapis-templet kan ha inneholdt 40.000 ruller (Rehm 1991 s. 5). Et verk var ofte fordelt på fra to til tretti ruller (Chartier 1997 s. 118). Bibliotekets katalog bestod av 120 ruller (Chartier 1997 s. 119). At også katalogen var nedskrevet i ruller gjorde rask gjenfinning vanskelig.

Egyptys herskere gjord Alexandria til “a major center of Greek thought. In particular, they charged scholars, men of letters, poets, and grammarians with gathering together all the Hellenic masterworks, and they employed a throng of copyists. Their palace library contained some 490,000 scrolls and the library of the Serapeum 42,800. When the soldiers of Emperor Aurelian burned the library of the Museum in A.D. 273 a good many masterworks were lost, but the texts that survived in copies made from original manuscripts in Alexandria and in Pergamum, whose rulers had similar policies, give witness to an immense effort of standardization and revision.” (Martin 1995 s. 55-56)

Biblioteket i Alexandria ble grunnlagt “by Ptolemy I in about 300 B.C. [and] became the most important center of Hellenistic culture in Antiquity. At its peak, it contained over 500,000 manuscripts, mostly papyrus scrolls, some of which were translated into Greek from other languages. The collection was cataloged in the “Pinakes” of Callimachus, which included the author’s name and a summary of the content of each item. The main library was part of a museum that functioned as an academy, attracting scholars from all parts of the Mediterranean world. A smaller library was established in the Temple of Serapis by Ptolemy III in about 235 B.C. Although the main library was damaged in 47 B.C. during the siege by Julius Caesar, both libraries flourished under the Romans until the civil war that occurred in the late 3rd century A.D. under Emperor Aurelian. The smaller library was destroyed in A.D. 391 by edict of Byzantine Emperor Theodosius. In 1987, UNESCO embarked on a project in cooperation with the government of Egypt to revive the Library at Alexandria as a center of culture, science, and academic research.” (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

“The Royal Library of Alexandria was once the largest library in the world. It was a major library and cultural center located on the shore of the Mediterranean Sea in the Egyptian city of Alexandria. It is usually assumed to have been founded at the beginning of the 3rd century BC during the reign of Ptolemy II of Egypt after his

father had set up the temple of the Muses, the Musaeum (whence we get “Museum”). The initial organization is attributed to Demetrius Phalereus, and is estimated to have stored at its peak 400,000 to 700,000 parchment scrolls. The library’s destruction remains a mystery. A new library was inaugurated in 2003, near the site of the old library. One story holds that the Library was seeded with Aristotle’s own private collection, through one of his students, Demetrius Phalereus. Another concerns how its collection grew so large. By decree of Ptolemy III of Egypt, all visitors to the city were required to surrender all books and scrolls in their possession; these writings were then swiftly copied by official scribes. The originals were put into the Library, and the copies were delivered to the previous owners. While encroaching on the rights of the traveler or merchant, it also helped to create a reservoir of books in the relatively new city.” (<http://www.crystalinks.com/libraryofalexandria.html>; lesedato 04.03.15)

Inholdet i Alexandria-biblioteket “were likely distributed over several buildings, with the main library either located directly attached to or close to the oldest building, the Museum, and a daughter library in the younger Serapeum, also a temple dedicated to the god Serapis. Carlton Welch provides the following description of the main library based on the existing historical records: A covered marble colonnade connected the Museum with an adjacent stately building, also in white marble and stone, architecturally harmonious, indeed forming an integral part of the vast pile, dedicated to learning by the wisdom of the first Ptolemy in following the advice and genius of Demetrios of Phaleron. This was the famous Library of Alexandria, the “Mother” library of the Museum, the Alexandriana, truly the foremost wonder of the ancient world. Here in ten great Halls, whose ample walls were lined with spacious armaria [dvs. bokskap], numbered and titled, were housed the myriad manuscripts containing the wisdom, knowledge, and information, accumulated by the genius of the Hellenic peoples. Each of the ten Halls was assigned to a separate department of learning embracing the assumed ten divisions of Hellenic knowledge as may have been found in the Catalogue of Callimachus of Greek Literature in the Alexandrian Library, the farfamed Pinakes. The Halls were used by the scholars for general research, although there were smaller separate rooms for individuals or groups engaged in special studies. In 2004 a Polish-Egyptian team claimed to have discovered part of the library while excavating in the Bruchion region. The archaeologists claimed to have found thirteen “lecture halls”, each with a central podium. It is estimated that the rooms could have seated 5000 students.” (<http://www.crystalinks.com/libraryofalexandria.html>; lesedato 04.03.15)

“What is especially important for the future of classical scholarship is that scientists, poets, historians, grammarians etc. worked every day side by side in Early Ptolemaic Alexandria; some of them, like Eratosthenes, were at the same time scientists, poets, historians, and grammarians, following once more the supreme model of the great Aristotle. The “secret” of Alexandrine culture, of its extraordinary contribution to ancient science, technology, and literature, lies

exactly in the daily interaction between these apparently distant domains. The fate of ancient science after the closure of the Museum clearly shows that a collaborative environment is not only desirable, but constitutes an essential condition to maintain a high level of studies.” (Berti og Costa 2009)

“Three institutional libraries of the third century were associated with groups of scholars: the Royal Library of Alexandria (c. 284 B.C.), the library at the Serapeum (c. 246 B.C.), also at Alexandria, and the Pergamum Library (c. 220 B.C.). No building housing the Royal Alexandrine Library has ever been found, but the remains of the Pergamum Library and of the Medical Library at Pergamum (A.D. 132) still exist. The Royal Library was presumably in existence when Zenodotus was appointed the first librarian, about 284 B.C. According to Luciano Canfora, the Serapeum library “seems to have been established as early as the reign of Ptolemy Philadelphus (308-246 B.C.) and was situated in the precincts of the temple of Serapis.” The Royal Library served only the scholars at the Museum, a research institute located within the palace precinct, while the Serapeum library appears to have been available to all and sundry. Like the Alexandrine Library, the Pergamum Library was part of an institute and was probably available only to institute scholars. While there is no archaeological or literary evidence of a library building housing the Royal Library, Canfora supports P. M. Fraser’s “idea that the so-called library should be understood in accordance with the first and chief meaning of *bibliothekai*, as consisting of all the bookshelves in the Museum.” ” (Kilgour 1998 s. 43-44)

“The Alexandrian Museum, in fact, was the most famous scholarly center of classical antiquity and promoted a wide range of studies, gathering scholars from all over the world: in this sense, it can be considered a model for the emerging cyberinfrastructure in the humanities, whose aim is to develop a concept of digital technologies as a new way to study the past and conduct scholarly research in an international and collaborative environment.” (Berti og Costa 2009)

“[T]he Ptolemies’ ambition to gather at Alexandria all the books of the world seems in direct continuity with the universalism and cultural eclecticism that are so typical of the first Peripatos [dvs. Aristoteles sin filosofiskole]. In addition, the *Letter of Aristeas* – a source that probably reflects beliefs and aspirations circulating in the Jewish community of Alexandria around the 1st century BC – reports that Demetrius, having been informed that the “laws of the Jews” deserved to be included in the Alexandrian library, asked king Ptolemy Soter for permission to translate them into Greek. This tremendous undertaking would be performed by seventy-two Jewish scholars, under the leadership of Eleazar, high priest of Jerusalem: and, as the tradition has it, that version of the Hebrew Bible, still known as “the Septuagint,” would remain the standard Greek translation of the Old Testament until two centuries ago. [...] overcoming at a stroke the limits of the old Hellenocentrism, expanded as far as trying to embrace the best of other foreign cultures.” (Berti og Costa 2009)

“Callimachus is one of the most important personalities of the ancient world because he was the first to catalogue and put in a rational order the literary heritage of the Greeks from the beginnings to his era.” (Berti og Costa 2009)

Alexandria-biblioteket brant i år 46 f.Kr. (Rehm 1991 s. 38). Det mindre biblioteket i Serapis-tempelet ble bevart mye lenger, men ble på 300-tallet e.Kr. gjort om til et kristent gudshus, og dokumentene forsvant.

“In -48, during Julius Caesar’s brief Alexandrian War, the Royal Library was accidentally destroyed, or at least much diminished, by fire, with a loss of four hundred thousand rolls. The smaller collection of the Serapeum remained intact. With its resources, and the two hundred thousand books from the Pergamene Library that Plutarch tells us were Mark Antony’s gift to Cleopatra, Alexandria still had library resources adequate to the needs of scholarship. These needs were anyway diminished. By that time the library had lost much of its importance as a center for scholarly activity. The persecutions of Ptolemy VIII forced many scholars out of Alexandria, to the benefit of learning elsewhere in the Hellenic world and in Rome.” (Lerner 2002 s. 29-30)

“With the triumph of Christianity, the pagan humanistic culture of the Hellenic world gave way to the theocentric worldview of the Church. Christians, so long persecuted by the state, now revenged themselves on their adversaries. Science and literature were of little value to the fanatics who dominated the city; and with the lynching of the philosopher and mathematician Hypatia by a Christian mob in +415, secular scholarship came to an end in Alexandria. The Christians did not confine their fury to pagans. Arians fought with Athanasians; Monophysites and Monothelites battled those of Orthodox belief. In +391, Bishop Theophilus led a mob attack on the Serapeum, which they destroyed. Secular politics also brought strife to the city. The emperors Aurelianus in +272 and Diocletian in +295 sent troops into Alexandria to suppress revolts. By the time the Arab general ‘Amr ibn-al-’As invaded Egypt in +641, the people of Alexandria were ready to accept both the rule and the faith of their new masters.” (Lerner 2002 s. 30)

“The four thousand bath houses of Alexandria were heated for six months with the great library for fuel. [...] With its scientific tradition extinguished by religious fanaticism, and its rulers no longer interested in poetry and philosophy, the library was endangered as much by apathy as by outright attack: neglect is as sure a destroyer of libraries as arson. How many of its rolls were eaten by mice or rotted by damp? How many were stolen, or abstracted by scholars to rescue them from the consequences of official indifference? Despite the best efforts of bishops and generals, fanatic mobs and invading armies, the glory of the Alexandrian Library did not vanish in any single disaster. Over the centuries it faded away.” (Lerner 2002 s. 30-31)

“Alexandria’s was not the only great library of the Hellenic world. The Attalid rulers of Pergamon, a city near the Mediterranean coast of Asia Minor, aspired to surpass their Ptolemaic rivals. Attalus I, who reigned from -241 to -197, was himself a writer who enjoyed the company of literary men. [...] At its maximum the collection may have included as many as two hundred thousand rolls. Its holdings in Greek literature and history were extensive, but in non-Greek materials Pergamon’s collection was far inferior to that of cosmopolitan Alexandria. Pergamene scholarship was strongest in Homeric studies, geometry, and art criticism; there was little imaginative writing, and Pergamon produced no great literature. Erudition rather than creativity flourished in Pergamon.” (Lerner 2002 s. 31)

“The rivalry between Pergamon and Alexandria was a fierce one. The Ptolemies discouraged scholars from removing to Pergamon. (One of the Ptolemies threw Aristophanes of Byzantium into prison to prevent his leaving the librarianship of Alexandria for Pergamon.) The Roman historian Varro would have us believe that the Ptolemies prohibited the export of papyrus, forcing the Pergamenes to invent parchment as an alternative. This story cannot be true; the ancient Mesopotamians occasionally wrote on parchment instead of baked clay. But Pergamon certainly was the chief center for the manufacture of parchment.” (Lerner 2002 s. 32)

De eldste romerske bibliotekene var private boksamlinger som tilhørte adelige romere og seierrike hærførere (Rehm 1991 s. 38). Et privat bibliotek er en boksamling som en privatperson etablerer etter bestemte samlekriterier og som vanligvis ikke er tilgjengelig for offentligheten (Schütz 2010 s. 53). Det å etablere og holde ved like et storslaget bibliotek var viktig i noen adelsmiljøer og dynastier gjennom historien (Wolfgang Adam i Alker og Hölter 2015).

“In -168 Eumenes II, the king of Pergamon, sent Crates of Mallos on a diplomatic mission to Rome. He was detained there by a broken leg; during his enforced stay he gave a series of lectures which created an interest in literary studies among the Romans. It is likely that he told his audiences of the Pergamene Library and its treasures, for it can hardly be coincidental that the establishment of libraries in Rome began shortly after his visit.” (Lerner 2002 s. 32-33)

“Julius Caesar, who had visited the library of Alexandria at the invitation of Cleopatra, commissioned the eminent scholar Marcus Terentius Varro to organize a public library in Rome. It was to contain a temple and two book rooms, one for Greek books and one for Latin. Thus Rome would proclaim itself the equal of Greece in literary attainment. Caesar’s untimely death prevented the realization of this plan. But during the reign of his successor Octavian (known to history as Augustus) Roman public libraries came into existence. The first was founded in -39 by Gaius Asinius Pollio, a friend of the poets Vergil and Horace. He used the booty he captured in his Illyrian campaign to build a library in the Atrium Libertatis next to the Forum. It included both Greek and Latin books, but only one living writer

was represented in its collections. Varro's portrait as well as his books graced the Latin section. Augustus boasted that he had "found Rome a city of brick and left it a city of marble." He was determined to shape the city's form to reflect Rome's greatness, and his own. To this end he established two great libraries, one in the Portico of Octavia in the Campus Martius, the other in the Temple of Apollo on the Palatine Hill near the imperial residence. Following Julius Caesar's plan, each contained a temple and separate chambers for Greek and Latin books. The Palatine Library was renowned for its law collection, and was heavily used until its destruction by fire in +192. [...] Tivoli, where wealthy Romans often summered, maintained a comprehensive Greek and Latin library which even lent out books for home reading." (Lerner 2002 s. 34-35)

I middelalderen ble bøker oppbevart i skap, pulter og hyller. Klosterbibliotekene i tidlig middelalder hadde få bøker, f.eks. var det i år 822 kun litt over fire hundre bokbind i klosteret i Reichenau i Tyskland. Dette var sammen med biblioteket i Sankt Gallen i Sveits i den samme perioden et av de største bibliotekene i Europa (François Roudaut i <http://babel.revues.org/1965>; lesedato 10.04.15). Et stort kloster-bibliotek hadde sjelden mer enn ett tusen bøker/håndskrifter (Rehm 1991 s. 38).

"The world's earliest surviving book on the craft of librarianship was *Lin-t'ai ku-shih* (A tale of the national library), written by Ch'eng Chü (1078-144). Based on a study of earlier Chinese libraries, it was written to encourage the reestablishment of an imperial library after the destruction unleashed by the invasion of the Jurchid hordes from Manchuria. Ch'eng argued that such a library was essential to good government. It offered aspirants to the civil service the books they must read to prepare for selective examinations, and allowed the experiences of earlier rulers and the wisdom of former sages to be applied to contemporary issues. Ch'eng Chü also emphasized that the library would be an invaluable resource for scholarly editors, historians, and encyclopedists. In addition to listing the purposes served by a national library, *Lin-t'ai ku-shih* explained the technical aspects of library work – the processes of acquisitions, cataloging, classification, and circulation – as well as the selection and management of library staff and the design of a building fit to house the national library." (Lerner 2002 s. 58-59)

Universitetet Sorbonne i Paris "was founded in 1257 as a theological college independent of the mendicant orders who dominated the teaching of theology at the University of Paris. By the end of the 13th century it possessed one of the finest libraries in Europe, the result of decades of gifts and bequests from secular theologians and their supporters. More than 170 donors from all over Europe were listed in the college records; one of them, Gerard of Abbeville, left three hundred books to the Sorbonne when he died in 1271. By 1290 its library contained over a thousand manuscripts. These included not only theological and philosophical works but also books on science, law, and medicine. Such large collections were usually divided into two parts. The "public" library or *magna libraria* was a reading room

in which scholars and teachers could consult a reference collection of important books. Both its design and its contents were meant to facilitate study. A communal library or *parva libraria* (sometimes called the “private” or “secret” library) was open on a regular basis to lend duplicate books or highly specialized works to members of the parent institution and to allow others to consult the books on the premises. A storeroom rather than a reading room, it fulfilled the function of the “stacks” in a modern library. There were often multiple copies of popular books, so that they could be lent to individual friars or fellows for extended periods of time – even for life. At Merton College, Oxford, as at the Sorbonne, the best copy of each book was kept, chained for reference, in a reading room. Duplicates were locked in chests kept with other valuables in the college treasury. Echoing the traditional monastic practice, they were lent out to students annually. A college officer planned the distribution so as to ensure each student access to the books he needed for his course of study. Each student had the use of between eight and forty books.” (Lerner 2002 s. 85)

Ved de første universitetene i Europa fra 1200-tallet vokste det fram universitetsbibliotek (Schütz 2010 s. 55). Rundt år 1250 bestod Sorbonne-biblioteket i Paris av ca. ett tusen bøker, det samme antallet som i den franske kongen Charles 5.s bibliotek midt på 1300-tallet. “In 1338 the library of the Sorbonne, the richest library in Christendom, had only 338 books for consultation chained to its reading desks and 1,728 works for loan in its registers, 300 of which were listed as lost.” (Martin 1995 s. 154)

“There is no doubt that the major monastic centers of the Merovingian period (sixth and seventh centuries) possessed collections of books, but there is no evidence as to their size. There exist, however, book lists from three eighth-century monasteries that record numbers of books: 20 at Fulda, 34 at Würzburg, and 31 at St. Wandrille. Ninth-century catalogs of libraries at Reichenau and St. Gall list, respectively, “some 415 books” and “264 codices (395 separate works).” The librarian at one of these early monasteries carried out the Rule’s [i benediktiner-ordenen] provision that “During this time of Lent each one is to receive a book from the library and to read the whole of it straight through. These books are to be distributed at the beginning of Lent.” The librarian, assisted by some of the monks, would bring all the books from the library and spread them on a carpet in the cloister. The monks, when each had chosen a book, would sit apart so as not to disturb one another and, presumably, read aloud softly to themselves. At the end of Lent each monk placed his book back on the carpet and was questioned to ascertain if he had read and studied it; if not, it was returned to him. If any book was missing at the end of the reading period the abbot conducted a search until it was found.” (Kilgour 1998 s. 69)

“Perhaps the largest private library was that of al-Sahib ibn Abbad (d. 995), humanist prime minister of two Seljuq sultans, who is reported to have declined an invitation to be prime minister of Khurasan, giving as one of his reasons that it

would require four hundred camels to transport his books. If one conservatively assumes that a camel could carry two bags each containing fifty two-pound books (camels can actually carry up to six hundred pounds), Ibn Abbad possessed forty thousand volumes. Abu Bakr ibn al-Jarrāh (d. 991) stated: “My books are worth 10,000 dirhems; my concubine, 10,000; my weapons, 10,000; and my riding animals 10,000.” ” (Kilgour 1998 s. 62)

“During the eighth and ninth centuries literally hundreds of significant libraries came into being, most of which belonged to private individuals, There were three great caliphate libraries: the ‘Abbāsīd in Baghdad, the earliest known; the Fātimīd in Cairo; and the Umayyad in Córdoba. There were also innumerable libraries in mosques and colleges. The ‘Abbāsīd caliph al-Ma’mun brought the caliphate library in Baghdad into being in 830 as a major component of his celebrated House of Wisdom, an institution for research, teaching, and translation.” (Kilgour 1998 s. 65)

“Timbuktu, the legendary city founded as a commercial center in West Africa 900 years ago, is synonymous today for being utterly remote. This, however, was not always the case. For more than 600 years, Timbuktu was a significant religious, cultural, and commercial center whose residents traveled north across the Sahara through Morocco and Algeria to other parts of Africa, Europe, and Asia. Located on the edge of the Sahara Desert, Timbuktu was famous among the merchants of the Mediterranean basin as a market for obtaining the goods and products of Africa south of the desert. Many individuals traveled to Timbuktu to acquire wealth and political power. Other individuals traveled to Timbuktu to acquire knowledge. It was a city famous for the education of important scholars whose reputations were pan-Islamic. [...] The bindings of manuscripts from Timbuktu, and West Africa in general, are unique in the Islamic world. Their decoration with incised markings is in a style characteristic of the area. [...] Libraries in Timbuktu continue the tradition of the families who established them by preserving and making available these valuable works [...] The ancient manuscripts preserved at Timbuktu’s Ahmed Baba Center and in its private family libraries, such as the Mamma Haidara Commemorative Library and the Library of Cheick Zayni Baye of Boujbeha, a suburb of Timbuktu, serve as eloquent witnesses to the influence of Timbuktu beginning in the 15th and 16th centuries.” (<http://international.loc.gov/intldl/malihtml/islam.html>; lesedato 03.08.15)

I år 1000 skal det i det muslimske biblioteket i Córdoba i Sør-Spania ha vært mellom 400.000 og 600.000 bøker, mens det i kristne bibliotek for munkene ofte kun var fra omtrent 300 til 1000 verk (Putzer-Maier 2018 s. 9).

“Cosimo de’ Medici was a business man with a taste for literature; his grandson Lorenzo “the Magnificent” (1448-92) was the uncrowned prince of Florence. As befit his eminent position, he surrounded himself with artists and scholars, and enlarged Cosimo’s library to well over one thousand manuscripts. Almost half of

these were in the Greek language. Lorenzo sent the scholar John Lascaris to Constantinople for Greek manuscripts, where he acquired several hundred. Many of them contained texts previously unavailable in Italy. Lorenzo also collected Italian literature. Florentine humanists borrowed liberally from his collection, often transcribing books so that they might have their own copies. Between 1480 and 1494 the library lent 155 works, both Latin and Greek; there were times when a single borrower had ten of them in his possession. Lorenzo's books, together with those Cosimo had placed in San Marco, were moved in 1571 to the Bibliotheca Laurentiana in Florence, a marble palace designed by Michelangelo." (Lerner 2002 s. 101)

"Federigo de Montefelto (1422-82), Duke of Urbino, was a rival to the Medicis at book collecting. He put thirty or forty copyists to work, a contemporary biographer tells us, and sought the catalogs of other libraries in order to ensure that his collection surpassed theirs. In this library "all books were superlatively good, and written with the pen, and had there been one printed book it would have been ashamed in such company." Vespasiano de Bisticci (a bookseller who helped Cosimo de' Medici, Duke Federigo, and Pope Nicholas V to build their libraries) goes on to claim that this library contained the complete works of all known writers, ancient and modern, sacred and profane, whether composed in the classic languages or written in Italian. No doubt he exaggerates; but a contemporary inventory of the Urbino library lists 1,104 manuscripts, including many in Greek and Hebrew. Among Latin books, there were many examples of classical, patristic, and humanist texts, beautifully decorated by the miniaturists of Ferrara and Florence. Every book in his collection was written on vellum, bound in crimson, ornamented with silver." (Lerner 2002 s. 101)

Montefeltro, "who would not attach great importance to the relative cheapness and easier availability of printed books since he could afford manuscripts, refused to have any such unworthy mass-produced objects in the same library as his beautiful collection of handwritten and decorated texts." (Jackson 1981 s. 107) "Currently, the collection is no longer located in Urbino, as it was moved to the Biblioteca Apostolica Vaticana where each volume is dearly taken care of, however, the actual library and its essence remain in the Palazzo Ducale of Urbino, which oozes with the Duke's personality at every turn [...] Scholars have long studied the figure of Federico and his library and it has been estimated that, before 1464, his library contained "only" about 100 volumes (still more than the average number of books that many of us read in a lifetime), however, the Duke of Urbino was an exceptional bibliophile and he was not going to stop at that. So, the situation quickly changed in the following years and, by the time of his death, his library contained more than 900 volumes, roughly divided like so:

600 volumes in Latin or Vernacular
168 in Greek
82 in Hebrew

2 in Arabic

This we know not only from the physical listing of each manuscript but also thanks to the *Indice Vecchio*, an inventory drafted by the librarian Guidubaldo da Montefeltro around 1487. [...] Vespasiano da Bisticci, a humanist writer who helped the Duke create and develop this magnificent library. [...] the library contained books that were all superlative, all handwritten, and there is not a printed volume, for he would have been ashamed” (<https://www.facsimilefinder.com/articles/library-federico-da-montefeltro/>; lesedato 18.05.22).

Den flamske humanisten Justus Lipsius hevdet på 1500-tallet at de humanistiske lærdes biblioteker var kjennetegnet ved at verk med forskjellige oppfatninger stod fredelig ved siden av hverandre (gjengitt fra Alker og Hölter 2015).

Vatikanbiblioteket i Roma (Biblioteca Vaticana) ble grunnlagt av pave Nikolas 5. på 1400-tallet (Rehm 1991 s. 31). På slutten av 1500-tallet ble det bygd en stor sal som utgjorde biblioteket, med skap til bøkene. Vatikanbiblioteket var det viktigste av alle renessansens bibliotek. Det ble gjort store utvidelser i samlingen på 1600-tallet, blant annet med bøkene til den avdøde svenske dronningen Kristina (død i 1689). På 1800-tallet gjorde pave Leo 13. biblioteket til en av de viktigste håndskriftbibliotekene i verden (Rehm 1991 s. 31). Samlingen omfatter en stor mengde oppslagsverk, familiebibliotek fra adelsfamilier m.m.

Den franske essayforfatteren Michel de Montaigne “remarked that he owned about a thousand books, in what would have been an exceptionally large private library for the time [1500-tallet]; in the early eighteenth century another famous French provincial magistrate, Montesquieu, owned over three thousand books.” (Blair 2003) I Paris på 1500-tallet hadde noen privatpersoner sine egne bibliotek, og protestantene blant disse bokeierne hadde omtrent tre ganger så mange bøker som katolikkene (A. H. Schutz gjengitt fra <http://babel.revues.org/1965>; lesedato 12.08.15). Det private bibliotek har blitt kalt “det private universitet” (Brackert og Lämmert 1976 s. 57).

Ved overgangen fra katolisismen til protestantismen i deler av Europa på 1500-tallet tok noen herskere bøkene fra klosterbibliotekene, og “fyrstebibliotekene” ble dermed større og mer betydningsfulle (Schütz 2010 s. 55).

“Grovt sagt kan man si at det moderne biblioteket lar seg føre tilbake til renessansen og til oppfinnelsen av boktrykkerkunsten. Med Italia som et foregangsland, forandret ikke bare måten å tenke boksamlinger seg, men også selve den arkitektoniske stil for biblioteksbygg. Planleggingen og innredningen av bibliotek var imidlertid fortsatt preget av gamle tradisjoner. Dette ser man eksempelvis i bibliotekenes grunnplan, som ofte var inndelt som en kirke med skip og sideskip. Mens midtgangen fungerte som passasje, stod lesepultene på rekke og rad i sideskipene. Hyller var ikke vanlig, og bøkene var vanligvis lenket til pultene.

Utover 1600- og 1700-tallet ble imidlertid “veggbiblioteket” det vanlige, der bøkene var plassert på hyller langs veggene.” (Anne Grønli i http://www.ntnu.no/ub/formidl/utgivelser/til_opplysning/to_nr1.php; lesedato 29.04.15)

“As a result of forced dissolution, private and religious collections often became the property of the state and, ultimately, more accessible to the general public. During the French Revolution, for instance, revolutionaries seized the collections of Jesuits, monasteries, cathedral and church schools, and noblemen. Eight million confiscated books were declared national property and redistributed to form a network of municipal libraries centering around the *Bibliothèque Nationale* in Paris (Krzysz and Litton 1983). Throughout history, major collections have undergone cycles of purging, diffusion, and redistribution, with both positive and negative results. Unfortunately, many books have failed to survive these cycles.” (Knuth 2003 s. 24-25)

“I Frankrike hadde allerede det kongelige biblioteket fått en oppblomstring under finansminister Colbert, som brukte det som et ledd i glorifiseringen av Ludvig den 14. Han fikk overført de kongelige boksamlingene som hadde fristet en kummerlig tilværelse i Louvrepalasset til bygninger i Rue de Richelieu (hvor de delvis befinner seg den dag i dag). Dessuten satte han i gang en aktiv samlingstilvekst, enten ved kjøp av private samlinger eller ved gaver. Boksamlingen økte med 70 000 bind. I 1719 ble abbed Bignon utnevnt til kongelig bibliotekar, og han gjorde en uvurderlig innsats for bibliotekets utvikling. Han organiserte biblioteket i avdelinger og fortsatte den bevisste samlingspolitikken. Han tilstrebet en fullstendig dekning av den mest sentrale europeiske vitenskapelige litteraturen. Det ble viktig å skaffe den litteraturen som forskerne hadde bruk for. Abbed Bignon åpnet boksamlingene i større grad for så vel vitenskapsmenn som for den vanlige opplyste borger. Slik kom det i 1720 en offentlig bestemmelse om at det kongelige biblioteket skulle være åpent for publikum en gang i uken, fra kl. 1100 til kl. 1300. Så sent som i 1794 var den daglige åpningstiden bare fire timer. Det skjedde store forandringer i Paris som følge av revolusjonens konfiskeringer. Ved at man kunne ta for seg fra de geistlige samlinger og den landflyktige adelens bokskatter (både boksamlingene til Ludvig den 16. og Marie-Antoinette ble inndratt), hadde *Bibliothèque du Roi* øket tilveksten med 300 000 bind. Etter revolusjonen, i 1793, fikk biblioteket også status som nasjonalbibliotek. Dets kongelige stempel skulle bort, og det var fare for at verdifull litteratur med kongelig stempel skulle bli makulert. Dette ble heldigvis stoppet med et argument om at mye god revolusjonær litteratur var blitt dedisert til fyrster og prinser. Men fra 1790 ble bibliotekets vilkår forverret. Tilveksten var liten, og det var liten politisk vilje til å satse på biblioteket. Nasjonalforsamlingen halverte budsjettet til biblioteket, og byttevirksomheten med utlandet stoppet opp. Abbed Grégoire, som var bibliotekar fra 1794, ville reorganisere biblioteket. Han la stor vekt på å få tak i det trykte, pliktavleverte materialet. I Frankrike hadde lov om pliktavlevering vært gjeldende helt fra 1537. Alle trykkeriene pliktet å levere ett eksemplar av hvert trykk til nasjonal-

biblioteket.” (Anne Grønli i http://www.ntnu.no/ub/formidl/utgivelser/til_opplysning/to_nr1.php; lesedato 29.04.15)

Det franske nasjonalbiblioteket ble grunnlagt i 1518, og har sitt opphav i at den franske kong Frans 1. (François 1.) begynte å samle håndskrifter og bøker på sitt slott Fontainebleau (Rehm 1991 s. 42-43). I 1537 ble det i Frankrike innført pliktavlevering av bokeksemplarer til det kongelige biblioteket. Dette er første gang pliktavlevering har blitt praktisert. Senere ble biblioteket flyttet til Paris, og fra 1735 var det et offentlig tilgjengelig bibliotek. Betegnelsen “nasjonalbibliotek” fikk det i 1792 (Rehm 1991 s. 43). I siste halvdel av 1800-tallet ble den enorme boksamlingens mange kataloger samlet til én, alfabetisk katalog. Det tyske nasjonalbiblioteket ble grunnlagt i Leipzig i 1912, med pliktavlevering av alle nyutgivelser (Neuhaus 2009 s. 156).

“To pope or bishop or pious king, a fine library of sacred books was not only a source of pleasure and enlightenment: it was a shrine to the word of God. And to king or duke or worldly prelate, the splendor and wealth embodied in a fine library was a display of majesty that served political as well as intellectual interests.” (Lerner 2002 s. 109)

“The Ordonnance de Montpellier of 1537 [...] required that a copy of every book printed in France be sent to the royal library at Blois, and that a copy of every book imported into France be offered for sale to the library. Three centuries later, Napoleon decreed that multiple copies of all publications be submitted to the police; duplicates were deposited in the national library. Ever since Charlemagne, the kings of France had maintained personal libraries. Inspired by the Saracen libraries he saw while on crusade in the Holy Land, the saintly Louis IX (r. 1226-70) strove to emulate them upon his return to France. He had the writings of the Church Fathers copied from monastic collections and installed in Saint-Chapelle, his palace chapel, where the learned might consult them. But upon his death the books were divided among his favorite monasteries. It was not until the reign of Charles V (1364-80) that a true royal library came into being, one that was intended as a national treasure rather than a purely personal resource.” (Lerner 2002 s. 113-114)

“The history of the BNF [Bibliothèque Nationale de France] spans five centuries. King Charles V (“The Wise”) made the initial gift of his private library in 1368, but continuity in collection development did not begin until the reign of Louis XI (1461-1483). Francis I established the legal depository in 1537, and the collection was first classified in 1670 by Nicolas Clément. During the French Revolution, the royal library was proclaimed a national library. After the rise of Napoleon Bonaparte in 1799, it became an imperial library until the Republic was re-established in 1870. The creation of a Master Catalog of Printed Books was initiated in 1874 by Léopold Délisle, a medievalist who served as administrator general of the library from 1874 until 1905. In 1994, the Bibliothèque Nationale (BN) and the newly

built Bibliothèque de France (BDF) merged to form a single entity, the Bibliothèque Nationale de France, one of the leading libraries in the world. The collections have been brought together in two locations, the “Site Richelieu” and the “Site François Mitterrand.” The latter welcomes both scholars (2,000 seats) and the general public (1,700 seats).” (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

“[T]he eighteenth century also saw the birth of large city libraries: the Berlin public library in 1704, Philadelphia in 1731, Liverpool in 1758, the Royal Library in Paris in 1785 and York, Upper Canada in 1810” (Duncan 2013 s. 27).

Den lille tyske byen Wolfenbüttel lå i et hertugdømme en mil sør for Braunschweig og noen mil øst for Hannover i Tyskland. Wolfenbüttel-hertugene Julius og Heinrich Julius var på 1500-tallet ivrige boksamlere, men det var hertug August den yngre som, mens den blodige trettiårskrigen pågikk på 1600-tallet, gjorde samlingen betydningsfull. Han førte med egen håndskrift i pennen 3900 sider av den 7200 siders bokkatalogen. Han var sin egen bibliotekar og bygde opp en samling med nesten 150.000 titler. Samlingen fikk navnet Bibliotheca Augustana. Augusts etterfølger Anton Ulrich klarte i 1690 å få en av tidens mest berømte lærde, filosofen Gottfried Wilhelm Leibniz, til å bli bibliotekar for samlingen. Dette til tross for at Leibniz ble boende i Hannover. Under Leibniz’ ledelse ble biblioteket et av de mest oppdaterte vitenskapelige bibliotek i Europa. Og det var takket være han at biblioteket fikk en alfabetisk katalog.

I Leibniz’ tid som bibliotekar i Wolfenbüttel ble det oppført en egen bygning til bøkene. Huset fikk en stor kuppel, den såkalte “rotunden”, og det var der bøkene ble oppstilt. Det var en lesesal i midten, ikke ulik lesesalen i British Museum. Anton Ulrich var likevel ikke like fanatisk bokentusiast som sin far. Han hadde tenkt seg to funksjoner for bygningen: bibliotek og stall for hoffets hester. En lignende kombinasjon var tatt i bruk i 1696 ved det nye vitenskapsakademiet i Berlin. Leibniz kalte det et sted for “Mulus et Musis”, “eslene og musene”.

Italieneren Giacomo Casanova – den berømte kvinneforføreren og forfatteren – besøkte Wolfenbüttel-biblioteket i 1764. I sine memoarer skrev Casanova: “Jeg tilbrakte åtte dager i dette biblioteket, som jeg bare forlot for å spise eller sove på vertshuset der jeg bodde. Jeg regner disse åtte dagene blant de lykkeligste i mitt liv, for jeg var ikke et øyeblikk beskjeftiget med meg selv; jeg tenkte verken på fortiden eller framtiden, og min ånd som var fullstendig oppslukt av arbeidet, merket heller ikke nåtiden. Senere har jeg av og til tenkt, at kanskje de saliges liv kan ligne dette.”

“Biblioteket i Wolfenbüttel (1706-1710) i Tyskland var det første selvstendige sekulære bibliotek noensinne, men det dannet knapt noen skole, trass i den ovale formen som var både symbolsk og praktisk på den måten at man, ifølge Leibniz som var bibliotekar i Wolfenbüttel fra 1690, kunne få en oversikt over all verdens

viten på en gang [...] Inntil opplysningstiden hadde bibliotekene stort sett vært private, først og fremst knyttet til kirken, klostrene og hoffet. Utover 1700-tallet ble imidlertid flere og flere av de kongelige bibliotekene åpnet for publikum og dannet grunnlaget for det som senere ble universitets- og nasjonalbibliotek. Dette ble ansett som en tilfredsstillende løsning, fordi fram til revolusjonen sikret nemlig kongelig beskyttelse et visst renommé og også et visst økonomisk fundament. I tillegg til universitetene ble det dannet andre kunnskapssentra: akademier og vitenskapsselskaper. De hadde sin tradisjon helt fra antikken, og de klassiske idealene stod meget sterkt. Akademiene ble pådrivere for naturvitenskapen og for de historisk-filosofiske vitenskaper. De lærde som var tilsluttet disse akademiene skulle gi akt på naturen. Ved forsøk og slutninger skulle de gjøre nye og viktige oppdagelser og utvide grensene for det kjente. At boksamlinger ble viktig, forstår vi når vi i statuttene for *Det Kongelige Norske Videnskabers Selskab* leser at medlemmene var pålagt å bidra med minst én bok hver til biblioteket. De nyinnvalgte medlemmene måtte også holde seg med de aktuelle innenlandske og utenlandske tidsskriftene, som skulle tilfalle biblioteket etter at de hadde vært på sirkulasjon blant medlemmene.” (Anne Grønli i http://www.ntnu.no/ub/formidl/utgivelser/til_opplysning/to_nr1.php; lesedato 29.04.15)

Peter Frederik Suhm levde i Danmark-Norge på 1700-tallet. “After his marriage in Norway to a wealthy woman, he became an avid book collector. His private library ultimately grew to one hundred thousand books and manuscripts, most of which are now to be found in the Royal Library of Copenhagen. In 1775 Suhm opened his private library to the Copenhagen public at a time when there were no public libraries and when accessibility to scholarly libraries was limited. That is to say, Suhm was infused with the democratic spirit of the Enlightenment and the conviction that a well-read public was important for the common good.” (P. M. Mitchell i Rossel 1992 s. 152)

I 1770 ble den tyske dikteren og redaktøren Gotthold Ephraim Lessing ansatt som bibliotekar ved biblioteket i Wolfenbüttel. Han hadde jobben i 11 år, og fikk renommé som den store humanistbibliotekaren i opplysningstidens Tyskland. Han var en av de mest beleste og lærde menn i sitt århundre, og intenst opptatt av opplysningsideer om fornuft, toleranse, frihet, humanitet – mot fordommer, kirkelig despotisme og maktmisbruk fra adelen og dens håndlangere. Lessing så på seg selv som tilhørende “nobilitas literaria”, åndsadelen, og ville bevise det gjennom alle sine aktiviteter, også som bibliotekar. Han prøvde å gjøre biblioteket til en offentlig og offensiv institusjon i samfunnsdebatten, en brekkstang for folkeopplysning. Derfor skapte han i 1773 sitt eget tidsskrift, som han kalte *Om historie og litteratur: fra skattene i hertugens bibliotek i Wolfenbüttel*. Det skulle formidle funn fra bibliotekets bokskatter. I et forord til første utgave av tidsskriftet presenterte han sitt folkeopplysningsprogram og ba om samarbeidspartnere innen de lærdes kretser. Lessing ønsket at verkene som han gravde fram fra glemselen og presenterte, skulle sette i gang debatter, bli heftige stridspunkter som fikk fram de forskjelligste meninger. Om det han så på som sin oppgave, skrev han: “Jeg er

oppsynsmann for bokskatter ... Hvis jeg blant de skattene som er tiltrodd meg finner noe som jeg tror er ukjent: da viser jeg det fram. Først i vår katalog; og deretter litt om litt også offentlig, ettersom jeg oppdager at det fyller en luke, kan beriktige dette eller hint: og er helt likegyldig om én erklærer det for viktig, en annen for uviktig, om det er nyttig for den ene og til ergrelse for den andre. Nyttig og fordervelig er like relative begreper som stor og liten ...” (<http://www.hab.de/>; lesedato 19.06.06).

I et brev om et av sine funn i biblioteket, et teologisk verk fra 1000-tallet, skrev Lessing at det er en oppdagelse “som er svært viktig, og som slår ned i den teologiske lærdomsverden”. Han gjorde oppdagelser i samlingene som var sensasjonelle i datiden, og han ville vise deres aktualitet. Han gravde blant bøkene i biblioteket for å styrke sin egen argumentasjon for frihet og humanitet, og finne ytterligere idealer å legge fram for offentligheten. En middelaldersteolog som våget å tale Roma midt imot, franskmannen Berengarius, ble en av hans oppdagelser. Det førte til én av flere heftige og delvis svært bitre diskusjoner om religion og politikk som han deltok i. I bibliotektidsskriftet publiserte han dessuten anonymt både noen av sine egne tekster og et svært kontroversielt religiøst skrift av Hermann Samuel Reimarus, og hevdet at alt var funnet i biblioteket. Lessing satte også i gang arbeidet med en ny katalogisering av samlingen, men ble i årevis motarbeidet av sin egen assistent, som hadde vært ansatt lenger i enn han.

I 1775 var Lessing reisefølge for arbeidsgiveren på en tur til Italia, og også andre ganger kunne han legge ut på lange reiser. Reisene brukte han til å korrigere påstander i geografiske bøker i biblioteket på grunnlag av egne observasjoner. Men Noen ganger fikk han besøk av beundrere som ville se den berømte forfatteren og bibliotekaren. Lessing var redd for at arbeidsgiveren skulle selge hele boksamlingen hvis han fant en kjøper. Et annet av ankepunktene hans var at samlingen han bestyrte, ble så lite brukt. Bøkene ble ikke lest, og lesesalen sto tom. Verre skulle det bli i de kommende tiårene. En bibliotekar i Wolfenbüttel skrev på begynnelsen av 1800-tallet: “Det smerter meg dypt å vandre rundt i mine øde saler, og at ingen kommer som begjærer mine skatter. Denne gravstillheten får snart mitt hjerte til å briste.” Først på 1970-tallet kom det en rekke bibliotekreformer i Vest-Tyskland som gjorde det mulig å gjøre biblioteket i Wolfenbüttel til en moderne forskningsinstitusjon. En lang rekke stipendiater har deretter brukt biblioteket i sitt forskningsarbeid (<http://www.hab.de/>; lesedato 19.06.06).

Da den tyske kongen Fredrik 2. av Preussen (Fredrik den store) døde i 1786, hadde han skaffet seg et bibliotek på ca. 150.000 bøker. Mange av bøkene var innbundet i rødt skinn, med det kongelige monogrammet FR (for Fridericus Rex). Kongen lot også bygge et stort bibliotekbygg i Berlin.

“Elbridge Gerry, a representative from Massachusetts, urged in 1789 that Congress establish a library of its own. But the Boston *Independent Chronicle* argued that congressmen should already know all they need of history, law, and political

science to manage the government. “It is supposed that the members are fully competent for these purposes, without being at the expence of furnishing them with Books for their improvement.” Despite such opposition, a small library was established for the use of Congress; with its emphasis on law and parliamentary procedure, it was clearly intended to be a working collection for legislators.” (Lerner 2002 s. 118)

“Throughout his life, books were vital to Thomas Jefferson’s education and well-being. When his family home Shadwell burned in 1770 Jefferson most lamented the loss of his books. In the midst of the American Revolution and while United States minister to France in the 1780s, Jefferson acquired thousands of books for his library at Monticello. Jefferson’s library went through several stages, but it was always critically important to him. Books provided the little traveled Jefferson with a broader knowledge of the contemporary and ancient worlds than most contemporaries of broader personal experience. By 1814 when the British burned the nation’s Capitol and the Library of Congress, Jefferson had acquired the largest personal collection of books in the United States. Jefferson offered to sell his library to Congress as a replacement for the collection destroyed by the British during the War of 1812. Congress purchased Jefferson’s library for \$23,950 in 1815. A second fire on Christmas Eve of 1851, destroyed nearly two thirds of the 6,487 volumes Congress had purchased from Jefferson. [...] Although the broad scope of Jefferson’s library was a cause for criticism of the purchase, Jefferson extolled the virtue of its broad sweep and established the principle of acquisition for the Library of Congress: “there is in fact no subject to which a member of Congress may not have occasion to refer.” Proclaiming that “I cannot live without books,” Jefferson began a second collection of several thousand books, which was sold at auction in 1829 to help satisfy his creditors.” (<http://www.loc.gov/exhibits/jefferson/jefflib.html>; lesedato 28.07.15)

“As the Library of Congress’s collections grew from Thomas Jefferson’s six thousand volumes to almost a million by the end of the 19th century, it outgrew the subject arrangement that had been inherited from Jefferson. An expansion of Francis Bacon’s three kinds of science – memory, reason, and imagination – into forty-four subject divisions, it was no longer capable of dealing with the proliferation of specialties that had emerged from the expansion and professionalization of learning. Even the Dewey Decimal Classification, admirably suited though it was to public and college library collections, was not detailed enough to reflect the contents of the Library of Congress. So the library devised its own classification, drawing upon Melvil Dewey’s Decimal Classification and Charles Ammi Cutter’s Expansive Classification, but based on the patterns in which its collection had evolved. The Library of Congress Classification – twenty large classes, whose printed schedules occupy two meters of shelf space – has been adopted by large libraries across the United States and around the world.” (Lerner 2002 s. 120-121)

“Kongress-biblioteket i Washington er blitt et av de viktigste steder for verdens kollektive hukommelse. I sine tre bygninger huser det mer enn 100 millioner manuskripter, kart, fotografier og bøker. Alt samlet i 800 kilometer hyller. [...] mer enn 800 000 forskere årlig besøker kongress-biblioteket for å arbeide der.”
(*Aftenposten* 19. januar 1994 s. 49)

Andrew Carnegie, en skotsk-amerikansk finansmann og mangemillionær, “believed that in a democratic society government must assume responsibility for providing education at all levels. Carnegie, born of poor Scottish parents, made a colossal fortune in the steel industry. He gave millions of dollars for the construction of public library buildings in the United States and the British empire, but only on the condition that the municipality receiving the gift guarantee to establish and maintain the library with annual appropriations of public money.” (Lerner 2002 s. 146)

I de første offentlige bibliotekene i USA og Storbritannia “[m]uch of the library’s space would be devoted to a capacious reading room. There would often be a separate “ladies’ reading room,” or at least a section of the main reading room reserved for women; less frequently, there would be a children’s room. There might be a newsroom, in which readers could stand before sloping tables and peruse a wide selection of newspapers. (Many librarians felt that these rooms attracted undesirables to the library. Some would black out the racing news in order to discourage the patronage of bookmakers. Others complained of the “verminous old soaks” who resorted to the newsrooms when they had exhausted their drinking-money, and worried that “the smell from tramps and outcasts was keeping readers from our books” – which is still a cause for concern in public libraries today, though usually expressed in more delicate language.)” (Lerner 2002 s. 146-147)

“Two years after the Russian Revolution, the citizens of Petrograd were encouraged to use public libraries: “As the proletarian revolution wants you to be sober and clear minded you should not fail to obtain a book at your local library. We are sure that neither a single teacher nor a single school will enlighten you as much as your local library. And the most important thing, comrade, is that books will help you abolish the most baneful inequality, the inequality of the intellect.” Lenin himself was a strong believer in the value of libraries. In 1913 he wrote admiringly of the New York Public Library, “In Western countries ... they hold that great public libraries, with hundreds of thousands and millions of books, ought not to be the property only of scholars ... they are anxious for readers to read books bought at public expense in their own homes; they see the pride and glory of the public library not in the number of rarities it possesses ... but in the extent to which books circulate among the people.” Like Karl Marx, who wrote much of *Das Kapital* in the British Museum, Lenin was an avid library user. He had read in the British Museum, the Royal Library in Stockholm, the Swiss National Library in Berne, and the Academy of Sciences in St. Petersburg. His wife, Nadezha Krupskaya, had been a librarian herself, and played a major role in the development of Soviet

library policy. Her book, *What Lenin Wrote and Said about Libraries* (1929), was the most popular Russian book on librarianship. [...] When the party leadership changed, or the party's teachings were revised, those books whose contents were now unacceptable were removed from the shelves, or the contents purged by the excision of the offending pages." (Lerner 2002 s. 150-151)

"In the socialist countries, small technical libraries were established in many factories, to provide technicians with information to help them improve production. (In 1969 there were two thousand "factory technical libraries" in Czechoslovakia.) In addition, most factories maintained collections of recreational reading for employees and their families: the socialist concept of the workplace made it the provider of a wide range of social as well as economic services." (Lerner 2002 s. 176)

Et kirkebibliotek er et bibliotek "maintained on the premises of a house of worship, containing books, pamphlets, and other materials related to its faith and to the history of the institution. Very old church libraries often have rare books and manuscripts in their collections, for example, the Hereford Cathedral Library in England which owns a historical collection of chained books. Cathedral libraries may restrict the use of all or a portion of their holdings to readers who have a research interest in their collections (example: Canterbury Cathedral Library in England). Most synagogues also have a library, with some materials in Hebrew." (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

Et "court library" er et "large private library housed in a monumental building, similar to the libraries known to have existed in ancient Rome, financed by a wealthy nobleman, aristocratic family, or high-ranking Church dignitary of the Italian Renaissance whose love of books manifested itself in collecting. An expression of the humanist revival of interest in classical culture, court libraries were open for use by outsiders at the discretion of the owner and, according to Konstantinos Staikos (*The Great Libraries: From Antiquity to the Renaissance*, Oak Knoll/British Library, 2000), some even functioned as lending libraries for educated readers. Also, a law library located in a courthouse, maintained for the use of judges, courthouse staff, attorneys and their clients, and members of the public, for example, the library of the Nebraska Supreme Court or that of the U.S. Supreme Court." (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

"Founded in 1932, the Folger [Shakespeare] Library in Washington, D.C., is an independent research center for Shakespeare scholars containing the largest collection of printed materials in the world about "The Bard" and his literary works. The Folger also collects research materials on British civilization and the culture of the Renaissance, including rare books and manuscripts. A substantial gift from the private library of Henry and Emily Folger forms the nucleus of the collection. The Folgers also established an endowment in support of the library, administered by the Trustees of Amherst College. The library includes a small

theater in which Shakespeare's plays are publicly performed. Poetry readings and concerts of early music are also scheduled. The Folger Library is housed in a building listed in the National Register of Historic Places." (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

Et "corporation library" er "[a] type of special library established and maintained as a unit within an incorporated company or organization to meet the information needs of its employees and facilitate the achievement of its mission and goals. Some corporation libraries also serve as the repository for the official records of the organization. For internal security reasons, most corporation libraries are closed to the public except by special appointment. Synonymous with company library." (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

"Når en ny amerikansk president fratrer, begynner arbeidet med å planlegge den avtroppende presidentens bibliotek. [...] Vanligvis blir bibliotekene lagt til presidentens hjemby, men Obama vokste jo opp på Hawaii, så han valgte kona Michelles hjemby, Chicago. [...] Når Obama-biblioteket står ferdig, blir det det 13. president-biblioteket i en sammenhengende rekke siden Franklin D. Roosevelt. Disse såkalte presidentsbibliotekene (Presidential Libraries) er dels forskningsbibliotek som inneholder politiske dokumenter fra presidentens periode, dels nokså eklektiske museer over presidentenes liv og virke. [...] Den første loven om presidentbiblioteker generelt kom i 1955, men den tillot hvert bibliotek å bestemme mye av innholdet selv. Så kom Watergate-skandalen. Richard Nixon forsøkte å ødelegger dokumenter og – særlig – inkriminerende lydopptak, og det fikk Kongressen til å vedta en ny lov som krever at alt materiale, skriftlig og i annen form, fra en presidents tid ved makten skal gjøres offentlig tilgjengelig." (*Bok og bibliotek* nr. 1 i 2017 s. 69 og 72)

Nesten alle fengsler har et fengselsbibliotek. Den engelske termen "correctional library" brukes om et bibliotek "maintained inside the walls of a prison or other correctional institution for the use of inmates and staff, usually managed by a prison librarian (example: Federal Bureau of Prisons Library). The collection usually includes general interest titles for recreational reading, educational and vocational materials, and legal resources. Synonymous with prison library." (Joan M. Reitz i http://lu.com/odlis/odlis_c.cfm; lesedato 30.08.05)

Såkalt "urban fictions" er bøker som handler om det harde livet i storbyghettoer, med narkotikamisbruk, fattigdom og prostitusjon. Afro-amerikaneren Daniel Goines har skrevet slik litteratur. En undersøkelse i kanadiske fengsler i 2013 tydet på at de innsatte foretrakk Goines og lignede forfattere fordi det de skildrer i sine bøker stemmer med de livserfaringene fangene selv hadde før de ble fengslet (http://bibliomontreal.com/doc/InfoABM_aout2013.pdf; lesedato 19.01.23).

I noen fengsler i Brasil var det i 2012 forholdsvis ufarlige fanger mulig å korte ned straffen med å lese bøker: For hver ferdigleste bok ble straffelengden kortet

ned med fire dager (http://bibliomontreal.com/doc/InfoABM_aout2013.pdf; lesedato 19.01.23).

“[D]et tykke norske fagverket *Sjømannsboken* fra 1930 [...] var finansiert av 65 sider med annonser fra bokhandlere langs hele kysten. [...] I annonsene sto det: Kom til oss og kjøp bøker til skipsbibliotekene!” (*Morgenbladet* 14.–20. oktober 2016 s. 45)

Det britiske The Alpine Club Library rommer både bøker, tidsskrifter og kart. I 2002 inneholdt det ca. 40.000 bøker, blant annet noen som ikke finnes i British Library sin katalog (Michel Tailland i <http://babel.revues.org/1971>; lesedato 29.07.15). Dessuten er mange av bøkene unike ved at de inneholder notatene til berømte fjellvandrere/-klatrere og intellektuelle. The Alpine Club ble grunnlagt i 1857 og skulle være et møtested for viktorianske friluftsmenn og et sted der de kunne finne informasjon. Mange av medlemmene i klubben hadde gått på Oxford- eller Cambridge-universitetet, og klubben fikk et elitistisk preg. I 1860 var det 123 medlemmer. Fra og med 1861 ble det valgt en “Honorary librarian” blant medlemmene for å holde orden på hele dokumentsamlingen, og denne bibliotekansvarlige fikk fra 1886 en bibliotekassistent til hjelp. Utvidelsen av samlingen kom fra både gaver og innkjøp. I 1886 skrev Frederick Pollock i klubbens tidsskrift *The Alpine Journal*: “Differing in many respects from the most familiar types of literary and social clubs on the one hand, and athletic and sporting clubs on the other, the Alpine Club approaches the literary and social types in that he [sic] possesses a certain number of books”.

I 1886 var det ca. 1.000 bøker i samlingen. Blant de franskspråklige bøkene var Michel de Montaignes reiseberetning fra Italia, Sveits og Tyskland og Jean-Jacques Rousseaus roman Julie eller *Den nye Héloïse: Brev mellom to elskende, bosatt i en liten ved foten av Alpene* (1761). Denne romanen skapte hos mange lesere innen borgerskapet på 1700-tallet stor begeistring for Europas fjellområder. Den mannlige romanpersonen Saint-Preux skriver (i brev 23 i boka): “I den grad man nærmer seg de luftige regioner, oppnår sjelen noe av deres uforanderlige renhet”.

En av medlemmene i The Alpine Club var kunstkritikeren og kunstneren John Ruskin, som både var begeistret og skeptisk. Om medlemmene i klubben skrev han: “You have despised nature ... you have made race courses of the cathedrals of the earth” (sitert fra <http://babel.revues.org/1971>; lesedato 29.07.15). Andre medlemmer var opptatt av hærføreren Hannibals reise over Alpene, og sørget for at samlingen inneholdt John Whitakers *The Course of Hannibal over the Alps Ascertained* (1794) og Henry Lewis Wickham og John Anthony Cramers *Dissertation on the Passage of Hannibal over the Alps* (1820). Og bøker som fjellvandrene selv hadde skrevet var selvfølgelig en del av samling, noen av dem publisert på forfatterens regning og i et svært lite opplag, som gjør dem sjeldne i dag. På 1800-tallet var det vanlig at friluftsmennesker skrev om sine reiser i bøker som bare var tiltenkt en liten krets av lesere (Michel Tailland i <http://babel.revues.org>).

org/1971; lesedato 29.07.15). Blant klubbens medlemmer som fikk publisert egne bøker, var Leslie Stephen, Edward Whymper, Douglas William Freshfield og W. A. B. Coolidge. Noen av disse verkene ble senere gjenutgitt på store, anerkjente forlag rettet til allmennheten, f.eks. Adolphus Warburton Moores *The Alps in 1864: A Private Journal* (1867). Det er typiske for disse skribentene at de skriver i et nøkternt, nesten tørt språk uten teologiske eller estetiske refleksjoner. Som britiske gentlemen satte de sin ære i ikke å skryte og å holde seg til faktiske observasjoner. Mange av boktitlene har derfor et beskjedent preg, f.eks. *Hours of exercise in the Alps, The playground of Europe, Across country, Scrambles among the Alps, Summer months among the Alps og Sketches in the mountains*. Andre medlemmer var vitenskapsmenn som skrev lærde avhandlinger.

“The American Alpine Club Library and Archive has supported and documented the activities of the club since 1916, and continues to serve as a resource to members, scholars, authors, journalists and the public, as well as a premier repository of the cultural record of climbing. The American Alpine Club Library was established by a gift from Henry Montagnier, an American mountaineer living in Europe. Mr. Montagnier’s collection was augmented by early Club members and grew to over 4,000 volumes focused on the Alps, with a particular interest in Mont Blanc, and includes many volumes which are quite rare or scarce today. Montagnier established his library in Italy. Prior to WWI, he relocated the library to Switzerland due to rising political concerns. In 1911, after the Italian government accused him of being a spy, he offered the library to the American Alpine Club. [...] The most recent acquisition – a 2008 gift of 30,000 bound volumes (with thousands more to come in 2014) of the Central Asia Library by a private collector – follows the tradition by which the AAC Library itself was established. The Library will continue to grow as other significant explorers, athletes, and scholars donate their collections.” (<https://www.americanalpineclub.org/p/library-history>; lesedato 05.08.15)

“According to research conducted by M. D. R. Evans et al. (2010), having a home library of printed books heavily influences the educational success of children. ‘Children growing up in homes with many books get three years more schooling than children from bookless homes, regardless their parents’ education, occupation and class’, they conclude. ‘This is as great an advantage as having university educated rather than unschooled parents, and twice the advantage of having a professional rather than an unskilled father.’ ” (Kircz og Weel 2013 s. 37)

På et av stedene den engelske forfatteren Charles Dickens levde som barn “a certain John Langstaff established the David Copperfield Library for the poor children of the neighbourhood” (Ackroyd 1991 s. 91). “Johnson Street [...] where the Dickens family moved in late 1824. Charles Dickens continued to work at Warren’s Blacking Factory and later attended school at Wellington House Academy while living here. The family was evicted for nonpayment of rent in 1827 and lived briefly at The Polygon but were soon back in Johnson Street where they

remained until 1829. It was in this house that John Langstaff established the David Copperfield Library, supplying books to the poor children in the area, in the early 1900s.” (<https://www.charlesdickenspage.com/charles-dickens-london-map.html>; lesedato 16.05.22)

Den franske forfatteren Anatole France “hadde i beredskap for den spissborgeren som beundret biblioteket hans og så sluttet med det obligatoriske spørsmålet: “Og dette har De lest alt sammen, herr France?” - “Ikke en tidel. Eller spiser De kanskje daglig av Deres Sèvres-porselen?” ” (Walter Benjamin sitert fra *Morgenbladet* 29. august–4. september 2014 s. 29)

Den engelske 1600-tallspolitiker og kjente dagbokskriveren Samuel Pepys “decided that the optimum size for his private library was three thousand volumes. (Loveman 2015) He adhered to this rigidly, discarding books when he needed to add. But even for him it was only a numerical stability. Intellectually he followed his changing interests, so that what survives is not a portrait of evolution, the changing landscape of a lifetime of reflection, but a snapshot of where he had reached by the time of his death. His library as it was finally established is now in Magdalene College, Cambridge. The new-fangled glazed bookcases that he had made by a joiner in the naval dockyards were more than a whim. They preserved the books from the dirt of seventeenth-century London, but they also represented a boundary. His books were a part of everyday life, but in a carefully defined way. [...] Pepys spent a great deal of time, energy and money on having his books bound by the most fashionable bookbinders in London. Apart from the decorative backs, and the spine titles (a taste in furnishing that, though having its roots in the sixteenth century, became fashionable in England only after 1660), many of his books were bound in Turkey leather, colored goatskin that is often referred to as morocco.” (David McKitterick i Watteeuw, Collier m.fl. 2016)

Den danske kongen Frederik 3. var en “introverted, meditative type of person, a learned man who collected a library of books and manuscripts, called in French bookbinders, and in 1665 had his master builder begin the construction of a library close to where the Royal Library stands today. At the king’s death in 1670 the collection included about twenty thousand volumes.” (Frederik J. Billeskov Jansen i Rossel 1992 s. 100-101)

“Gabriel Naudé in his *Advis pour dresser une Bibliothèque*, written in 1627 and addressed to Henri de Mesmes, *président* at the Parlement de Paris and a great book collector. [...] A library is not built to satisfy egotistical enjoyments but because there is ‘no more honest and assured means for acquiring a great renown among the peoples than to erect handsome and magnificent Libraries in order then to dedicate and consecrate them to the use of the public’.” (Chartier 1994 s. 63-64)

Den sveitsiske historikeren Golo Mann skrev at 1920-tallet var den siste perioden da universitetsansatte kunne etablere et privat bibliotek (hver i sin egen, store villa) med alle de bøkene som de hadde behov for i sitt fag (Chartier 1997 s. 124).

“På Rjukan bibliotek finnes en interessant samling med monografier, tidsskriftrekker, småskrifter, osv. som tar for seg ulike sider ved arbeiderbevegelsen. Det Røde Bibliotek inneholder ca 10 000 publikasjoner. Hoveddelen er fra mellomkrigstida med et stort innslag av tysk-, engelsk- og franskspråklig litteratur. Det mest verdifulle i samlinga er tidsskriftrekka *Sozialistische Auslandspolitik*, som ble utgitt av tyskeren Rudolf Breitscheid i 1915-1918. Dette skal bare finnes i Paris og på Rjukan! I omfang og i tidsepoken (fram til 2. verdenskrig) skal denne samlinga være den 3. største i verden etter “Internationaal Instituut voor Sociale Geschiedenis” i Amsterdam og “Institutt for Marxisme-Leninisme” i Moskva. Brorparten er samla inn i perioden 1917-1936 da H. J. Hjartøy var biblioteksjef på Rjukan. Hans uttalte mål var å skaffe til veie “alt” som ble utgitt av litteratur om og for arbeiderklassen. Han sendte bestillinger til forlag og bokhandlere rundt omkring i Europa og fikk en del gratis og/eller for en billig penge. På 1930-tallet ble “Det Røde Bibliotek” uglesett av høgresida og bl.a. kalt en “marxistisk giftflaske”. Også Vidkun Quisling kom inn på bibliotekets usedvanlige velfylte samling innen den marxistiske genre i et foredrag på Rjukan i 1935. Under krigen ble den viet stor oppmerksomhet fra okkupasjonsmakta, og biblioteksjef Anders Andreassen tok tidlig sine forholdsregler. Noen bøker i samlinga fikk betrodde personer på langtidslån. [...] De mest sjeldne verkene ble gjemt unna i kirketårnet. Men mesteparten av det ble oppfattet som “entartet Litteratur” [og] ble pakket i trekasser av tyskerne og sendt til Kulturdepartementets lokaler i Oslo. [...] Etter krigen kunne Andreassen konstatere at samlinga var nærmest 100 % intakt. Biblioteket ble åpnet for ordinær drift igjen 25. september 1945.” (http://lokalhistoriewiki.no/index.php/Rjukan_bibliotek; lesedato 14.04.15)

“I nasjonalbiblioteket i Paris står tidsskriftrekka “Sozialistische Auslandspolitik”, som blei redigert av tyskaren Paul Breitscheid mellom 1915 og 1918. Det finst berre eitt anna eksemplar av samlinga i verda: På Rjukan, i djupet av Telemark. Her står hefta saman med tusenvis av andre sosialistisk funderte bøker, tidsskrift og hefte, gjevne ut over heile Europa i mellomkrigstida. Til saman utgjer dei nesten hundre hyllemetrane “Det røde bibliotek”, ei av verdas største samlingar sosialistisk litteratur frå mellomkrigstida, med vekt på teoretisk sakprosa. [...] Lokalsamfunnet var på denne tida [ca. 1914] prega av streikar og lockoutar som kunne vare i månadsvis, og arbeidarane ønskte å få ein stad der dei hadde tilgang til bøker. “Ti kunnskap er magt, husk det, du arbeider”, forkynte streikeleiaren Adolf Foerster i arbeidaravisa Bratsberg-Demokraten i 1911. Både han og andre leiande folk i arbeidarrørsla håpa at boka kunne erstatte flaska for arbeidsfolk. Sjølv om det var fagforeiningane som stod for opptakta til biblioteket, kom samlinga raskt på kommunale hender, for berre slik kunne ein få rett til statstilskot. Denne bakgrunnen, eit arbeidarinitiert bibliotek i kommunalt eige, kan forklare noko av det unike ved korleis “Det røde bibliotek” kunne oppstå – eit offentleg bibliotek

med sosialistisk profil. [...] Eit bibliotek ville opne byen i Vestfjorddalen mot verda, håpa fagforeiningane.” (Jens Kihl i *Klassekampens* bokmagasin 8. februar 2015 s. 4)

“7. november 1914 opna biblioteket [Det røde bibliotek] med om lag tusen bokverk i Såheim Folkets hus. Men skikkeleg fart på sakene blei det ikkje før Henrik Hjartøy kom til byen. Han blei tilsett som biblioteksjef i 1917, og må ha vore ein fyr med stort pågangsmot. Om dagen dreiv han biblioteket, og om kvelden skreiv han brev Europa rundt for å tigge etter bøker, tidsskrift og brosjyrar han ikkje hadde budsjett til å kjøpe inn. [...] Og kva var det han fylte huset med? Det var variert: Bøker og tidsskrift på dei skandinaviske språka, fransk, tysk og engelsk, og dei krinsa tematisk gjerne rundt meir teoretiske drøftingar av ulike formar for sosialisme og radikale ståstar. [...] I takt med at arbeidarrørsla heime og ute breidde seg ut og fatta interesse for nye felt, blei også stadig nye tema innlemma i samlinga. Kvinnekamp, pasifisme, landbruk, fredspolitik og mange andre felt blei gjort tilgjengelege for innbyggjarane i Tinn. [...] tinndølane støtta opp om biblioteket sitt: Tinn låg lenge heilt i landstoppen på utlånstatistikken. [...] For det blei ikkje nokon andre som ville løfte arbeidarane opp og fram. Den jobben gjorde dei for ein stor del sjølve. Dei ville sjå på seg sjølve som ein opplyst klasse, og då måtte dei også erobre bøkene verd. [...] Vidkun Quisling kom frå øvre Telemark, meir presist Fyresdal. Han kjende godt til boksamlinga på Rjukan, og heldt i 1935 eit berykta føredrag over temaet “Marxismen i praksis”, der hovudfiendane var Sovjetunionen – og Rjukan bibliotek.” (Jens Kihl i *Klassekampens* bokmagasin 8. februar 2015 s. 4-5)

Adolf Hitler hadde en rekke private boksamlinger, som delvis forsvant under 2. verdenskrig. Men restene ble samlet og i 1946 sent til USA og blir i dag tatt vare på av Library of Congress (Neuhaus og Ruf 2011 s. 289-299). Hitlers private boksamling bestod delvis av “beslaglagte” bøker fra områder erobret av tyskerne. For eksempel ble den tsjekkiske presidenten Edvard Beneš fratatt sitt privatbibliotek og bøkene ble innlemmet i Hitlers boksamling (Neuhaus og Ruf 2011 s. 306).

“Hitler er mer kjent som bokbrenner enn bibliofil. Like fullt inneholdt hans private bibliotek mer enn 16 000 titler, som dekket alt fra skjønnlitteratur til studier i rasebiologi. Timothy Ryback har som første forsker fått tilgang til det som er bevart av boksamlingen, og nærstudiet av Førerens lesevaner og understrekingsteknikker har gitt oss boken *Hitler's Private Library*, hvor Ryback blant annet estimerer at to tredjedeler av samlingen aldri ble lest av Hitler selv. For øvrig konstateres en spesiell forkjærlighet for manualer om militærkjøretøy, samt en velutviklet interesse for okkultisme. Mer enn å være et destillat av Nietzsches filosofi, sprang Hitlers tyranniske løgner ut av esoteriske titler og billige pocketbøker, slår Ryback fast.” (*Morgenbladet* 5.–11. juni 2009 s. 30)

Den tysk-jødiske forretningsmannen Richard Pfefferkorn er et eksempel på en jødisk boksamler som under naziregimet i Tyskland ble fratatt alle sine private bøker. Hans spesialinteresse var kunsthistorie, og mange av verkene var svært verdifulle. Disse bøkene ble plassert i et kunstgalleri (Neuhaus og Ruf 2011 s. 306).

Den tyske professoren og kunstsamleren Reiner Speck, bosatt i Köln, “is not only an internationally renowned scientist and author of numerous books, articles, lectures, essays and reviews on medicine, art and literature. He owns the world famous collections of Petrarca and Marcel Proust. And even more important: Reiner Speck, founder of the German Marcel Proust Society and the Dr. Speck Literary Foundation, does not keep his treasures in secret. His Bibliotheca Proustiana and his Bibliotheca Petrarchesca are presented to the public in a magnificent library building created by one of Germany’s foremost modern architects, Oswald Mathias Ungers. This “casa senza qualità” is more than a library and a museum: It is a centre of research and the very heart of book collecting and bibliophily in Germany.” (<https://ilab.org/articles/reiner-speck>; lesedato 17.08.20)

“[V]i vandrer blant de sjeldne bøkene og manuskriptene i raritets-kabinettet som utgjør Morgan Library & Museum [i New York] – blant dem tre Gutenberg-bibler og papirlappen der Bob Dylan skrev teksten til “Blowin’ in the Wind” [...] En av vaktene forteller om de underjordiske gangene som fremdeles forbinder museet med herskaphuset til samlingens opphavsmann, finansmannen J.P. Morgan, og som ble bygget for å tillate Morgan (den gang USAAs rikeste) å vandre usett til sitt private bibliotek når som helst på døgnet.” (*Morgenbladet* 9.–15. september 2016 s. 42)

“Until 1963 [...] book collecting was largely the pursuit of individuals. This resulted in a steady cycle, in which collections largely assembled during one person’s lifetime, would for the most part be sold after their owner’s death. Some families, especially the grander ones, might hang on to a library, and only very occasionally were books donated to an institution. However, starting in the late 1950s, a tiny snowball grew into an avalanche, and this snowball was the institutional library. Institutional libraries had been around forever, but they were few in number, and generally lacked the means to add significantly to their collections. All this changed dramatically in the early 1960s as the world, led by America, moved out of the postwar doldrums, and into an era of seemingly ever-increasing prosperity. The growth of institutional libraries began as an American phenomenon, but the phenomenon gradually became global. Europe, Japan, and then Australia all developed a ravenous hoard of libraries. These were mostly to be found in the new universities, which were springing up everywhere like mushrooms, but some libraries were self-supporting, and some like the local celebrity were attached to museums. These libraries were falling over themselves to compete for books and manuscripts. The result is that the cycle has ended. Most books left the bookseller with a one-way ticket. In a bizarre twist, selling books to institutions, which has proved a huge boon to the book trade, can now be seen as a

form of suicide, for it has altered the cycle, changing a natural ebb and flow that had occurred over centuries into a one-way street.” (Jackson og Rothkopf 2006 s. 127)

Mange forfattere har fungert som bibliotekarer i perioder av sitt liv (her er noen av dem i alfabetisk rekkefølge): Nuria Amat (Barcelona); Apollonios von Rhodos (Alexandria); Reinaldo Arenas (Havanna); Georges Bataille (Paris; Carpentras); Jorge Luis Borges (Buenos Aires); Giacomo Casanova (på slottet Dux, for greven Joseph von Waldstein); Ignaz Franz Castelli (Wien); Ina Coolbrith (Oakland); François Coppée (Paris); Federico De Roberto (Catania), Salvatore Di Giacomo (Napoli); Franz von Dingelstedt (Stuttgart); Alexandre Dumas père (Paris); Anatole France (Paris); Gerhard Fritsch (Wien); Constance Garnett (London); Johann Wolfgang Goethe (Weimar), Franz Grillparzer (Wien); Friedrich Halm (Wien); Lorenz Leopold Haschka (Wien); Friedrich Hebbel (Weimar); Wilhelm Heinse (Aschaffenburg); Hoffmann von Fallersleben (Breslau); Friedrich Hölderlin (Homburg); Ricarda Huch (Zürich); Kallimachos (Alexandria); Erhart Kästner (Wolfenbüttel); Johann Georg Keil (Weimar); Ivan Krylov (Sankt Petersburg); Philip Larkin (Hull); G. E. Lessing (Wolfenbüttel); Pamphile Le May (Québec); Leconte de Lisle (Paris); Archibald MacLeish (Washington, D.C., som Librarian of Congress); Eduard Mautner (Wien); Prosper Mérimée (Paris); Pietro Metastasio (Wien); Adam Mickiewicz (Paris); Marianne Moore (New York); Wilhelm Müller (Dessau); Theodor Mundt (Berlin); Robert Musil (Wien); Alfred de Musset (Paris); Charles Nodier (Paris); Boris Pasternak (Moskva); August von Platen (Erlangen); Marcel Proust (Paris); Joachim Ringelnatz (Klein-Oels; Hannover); C. A. Sainte-Beuve (Paris); August Strindberg (Stockholm); C. A. Vulpius (Weimar) (opplistingen er hentet fra Daniel Syrový i Alker og Hölter 2015).

“Den svenske forfatteren og samfunnsdebattanten Jan Myrdal har vært en kontroversiell figur i skandinavisk offentlighet siden tidlig på 1960-tallet, da han fikk sitt gjennombrudd med boken *Rapport fra en kinesisk landsby* (1963). På 1970-tallet besøkte Myrdal det som den gangen het Demokratisk Kampuchea, som gjest av Pol Pots regime, som han støttet. Da Myrdal døde sist fredag, etterlot han seg et enormt bibliotek på over 15 000 titler. Det vil si, han hadde allerede donert samlingen til offentligheten. Biblioteket, som ligger i Varberg sør for Göteborg, er siden 2015 blitt forvaltet av Jan Myrdal-selskapet, slik at interesserte kunne komme og besøke det, overnatte der, og lese så mye de orket. [...] Klassekampen-journalist Ole Øyvind Sand Holth [...] “For å slippe inn i biblioteket måtte jeg taste årstallet for Stalins død på kodelåsen”, skriver Holth” (*Morgenbladet* 6.–12. november 2020 s. 31).

Små boksamlinger eller bibliotek kan befinne seg på de fleste steder. Forfatteren May Grethe Lerum omtalte i 2011 en boksamling på hennes private toalett, det hun kalte “mitt WC-bibliotek” (*Morgenbladet* 10.–16. juni 2011 s. 41). I Tyskland har det tidlig på 2000-tallet blitt satt opp en mengde såkalte Bücherboxx, som er telefonkiosker omgjort til små bibliotek (mikrobibliotek). De ble fargelagt med

faste mønstre for å skille dem fra vanlige telefonkiosker. Det var plassert fem bokhyller i hver kiosk (<https://buecherboxx.wordpress.com/>; lesedato 23.01.18). “Det kommer stadig flere mikrobibliotek i London [...] et bibliotek som er innredet i en tidligere telefonkiosk. Mikrobibliotekene er frivillige, private bibliotek og blir også drevet av frivillige. Prinsippet er at brukerne tar med seg bøker, men samtidig setter igjen noen andre bøker.” (*Bok og bibliotek* nr. 3 i 2014 s. 21)

“Jeg har gjort en stans ved minibibliotekene i Palo Alto på vei til butikken eller lekeplassen hver dag i snart fire år [...] Minibibliotekene har så smått begynt å komme til Norge, men la meg kort forklare konseptet slik det praktiseres her borte: Et lite skap på en pølse med et utvalg brukte bøker inni. Til fri benyttelse for enhver, uten registrering. Hele foretaket er basert på tillit: Man tar en bok, og leverer en bok. Poenget er at skapet ikke står tomt og at det er sirkulasjon i utvalget. [...] Mange bruker det åpenbart til å kvitte seg med bøker de er blitt prakket på eller lurt til å kjøpe, sannsynligvis fordi de står eller nylig har stått på bestselgerlistene. Andre gjør nok som jeg, og bruker minibiblioteket til å legge ut bøker de mener det er påtrengende nødvendig, eller i hvert fall tilbørlig, at folk leser.” (Frode Johansen Riopelle i *Morgenbladet* 5.–11. mai 2017 s. 46)

“Jose Alberto Gutierrez drives a garbage truck in Bogota, Colombia. Gutierrez is an avid read of works by authors such as Leo Tolstoy, Victor Hugo and Mario Vargas Llosa. His favorite books include “One Hundred Years of Solitude” and “The General in his Labyrinth” by Colombia’s Nobel Prize-winning novelist Gabriel Garcia Marquez. [...] A second-grade education has not stopped garbage collector Jose Gutierrez from bringing the gift of reading to thousands of Colombian children. Gutierrez started rescuing books from the trash almost 20 years ago, when he was driving a garbage truck at night through the capital’s wealthier neighborhoods. The discarded reading material slowly piled up, and now the ground floor of his small house is a makeshift community library stacked from floor to ceiling with some 20,000 books, ranging from chemistry textbooks to children’s classics. He says books are luxuries for boys and girls in low-income neighborhoods such as his, with new reading material at bookstores too expensive. There are 19 public libraries in Bogota, a city of 8.5 million, but tend to be located far away from poorer areas. “This should be in all neighborhoods, on each corner of every neighborhood, in all the towns, in all departments, and all the rural areas,” says Gutierrez. “Books are our salvation and that is what Colombia needs.” The 53-year-old Gutierrez has a love of reading he attributes to his mother, who always read to him even though she was too poor to keep him in school. “She used to read me stories every night,” said Gutierrez, who has traveled to book fairs in Mexico and Chile to share his experience of starting a library with discarded reading material. “To me, books are the greatest invention and the best thing that can happen to a human being.” While Gutierrez still sifts through the rubbish for additions to his library, his fame as Colombia’s “Lord of the Books” has also brought him thousands of donated tomes that he’s sent to other libraries around the country because he doesn’t have room for them all. Gutierrez is an avid read of

works by authors such as Leo Tolstoy, Victor Hugo and Mario Vargas Llosa. [...] He says he doesn't reject technology that allows books to be read digitally, but says he prefers to read the printed word on paper. "There's nothing more beautiful than having a book in your pocket, in your bag or inside your car," he says." (<https://www.usnews.com/news/world/articles/2015/08/26/colombian-garbage-collector-rescues-books-for-children>; lesedato 21.06.17)

En kinesisk forsker forteller om Kina på 1980-tallet: "Those who could not afford books relied on libraries. Chen Dezhong recalls happily spending most of his university days in the new Beijing Library (in Zhuang 2010). Many library borrowers charged those who were unable to apply for a library card for the privilege of reading books they had checked out. These library books were passed from hand to hand so often that they became known as "flying books" (*feishu*) because they were rarely returned. The library's patron did not worry about late returns, for his or her sub-borrowers paid more than enough fees to cover the fines (Link 2000, 240)." (Shih-Wen Sue Chen i Rothbauer, Skjerdingsstad m.fl. 2016 s. 351)

"The International Federation of Library Associations and Institutions (IFLA) is the leading international body representing the interests of library and information services and their users. It is the global voice of the library and information profession. Founded in Edinburgh, Scotland, in 1927 at an international conference [...] IFLA is an independent, international, non-governmental, not-for-profit organization. Our aims are to:

Promote high standards of provision and delivery of library and information services

Encourage widespread understanding of the value of good library & information services

Represent the interests of our members throughout the world.

In pursuing these aims IFLA embraces the following core values:

1. the endorsement of the principles of freedom of access to information, ideas and works of imagination and freedom of expression embodied in Article 19 of the Universal Declaration of Human Rights

2. the belief that people, communities and organizations need universal and equitable access to information, ideas and works of imagination for their social, educational, cultural, democratic and economic well-being

3. the conviction that delivery of high quality library and information services helps guarantee that access

4. the commitment to enable all Members of the Federation to engage in, and benefit from, its activities without regard to citizenship, disability, ethnic origin, gender, geographical location, language, political philosophy, race or religion.” (<http://www.ifla.org/about/more>; lesedato 05.08.15)

“In his study, *National library and information needs: alternative means of fulfilment, with special reference to the role of national libraries* (PGI-89/WS/9), Maurice B. Line took national library and information needs (library needs to be met at a national rather than the local level) as the point of departure and identified the following types of library and information need:

(1) Collection and preservation of documents of national interest and importance. These documents comprise (a) publications, not only conventional printed publications but also grey literature [f.eks. offentlige rapporter og utredninger] and audiovisual materials, and (b) unpublished documents such as manuscripts and audio and visual recordings.

(2) Bibliographic needs: creation of and access to records of publications. This comprises (a) the creation of records of the nation’s publications, and (b) access for users in the country to bibliographic records describing the publications of other countries. In terms of IFLA’s [= International Federation of Library Associations and Institutions] programme of Universal Bibliographic Control (UBC) every country is responsible for creating records describing its own publications and for disseminating them internationally, ideally in an internationally compatible machine-readable format.

(3) Document provision: the national resource. The term “national resource” refers to “the total collection of publications in a country available for use – in effect, the sum of the nation’s library holdings” (Line 1989a:9). Provision should not be confused with supply or delivery. It concerns the acquisition and retention, by the libraries of the country as a whole, of those publications (from anywhere in the world) needed to meet the information needs of the country’s population. This implies that there should be national planning for acquisitions and retention in order to ensure a stated level of availability.

(4) Access to publications. The principle is that “people should be able both to consult material in collections and to obtain specific items however distant they may be” (Line 1989a:10). Therefore this function comprises (a) access for reference and consultation (on site or possibly electronically), and (b) remote supply by means of photocopies or loans. In terms of IFLA’s programme of Universal Availability of Publications (UAP) every country has a responsibility to make copies of its own publications available within and without its borders.

(5) Exchange of publications. This refers to the disposal of surplus material through its redistribution among the country's libraries.

(6) Access to information. This refers to the supply of information as distinct from documents (cf. 4). The information provided can be of three kinds: (a) primary information (raw, unprocessed information, e.g. in response to reference questions); (b) processed information (which calls for information analysis and processing on behalf of users); and (c) preparation of information guides (such as registers of research).

(7) Services to libraries and information units. The most prominent of these is cataloguing (through the provision of cataloguing records, formerly on catalogue cards and currently in machine-readable form). Other services may include preservation and conservation.

(8) Leadership and advice to libraries and information units to help them carry out their functions more effectively.

(9) Planning and coordination. Line (1989a:16) makes a distinction between "leading and advising free agencies and telling them what to do". Planning and coordination imply a greater degree of directiveness and organisation than the provision of leadership and advice. Some degree of official policy making and coordination is considered necessary in most countries to ensure "greater overall effectiveness by using the resources available to better effect".

(10) Education and training for library and information work. Suitably educated persons are needed to ensure that the nation's libraries function adequately. Training can take many forms, but there is "a clear national need to ensure that adequate education and training exist" (Line 1989a:16).

(11) Research and development. Research can range from fact finding for planning purposes to in-depth practical and theoretical investigations. Development is linked to research. There is a national need for "the organisation, conduct and funding of research and, where appropriate, development" (Line 1989a:17)."
(http://www.unesco.org/webworld/nominations/guidelines1_h.htm; lesedato 08.06.15)

UNESCO tok initiativet til "the World Heritage List, which identifies and protects outstanding world cultural sites, and a relatively new program, begun in 1992, called "Memory of the World," designed to preserve endangered documentary items of importance to specific regions and groups and promote appreciation of all cultures. This program, styled as preventing "collective amnesia," concerns itself with the preservation, in any medium, of manuscripts and other rare and valuable documents in libraries and archives ("Memory of the World Programme" 1994)." (Knuth 2003 s. 245)

“I den svarte strømmen av nyheter fra Syria, kom notisredaksjonen denne uken over et ørlite lysglimt: Damaskus-forstaden Daraija, et senter for den moderate opprørsbevegelsen som står i opposisjon til både Assad-regimet og IS, har nå et fungerende bibliotek, melder BuzzFeed. Biblioteket består av bøker reddet fra forlatte og bombede privathjem, og drives av en gruppe frivillige, mange av dem studenter før krigen.” (*Morgenbladet* 12.–18. februar 2016 s. 40)

IBBY (International Board on Books for Young People) har bidratt til et bibliotek for flyktninger: “In response to the waves of refugees from Africa and the Middle East arriving in the Italian island, Lampedusa, IBBY launched the project “Silent Books, from the world to Lampedusa and back” in 2012. The project involved creating the first library on Lampedusa to be used by local and immigrant children, www.facebook.com/BiblioLampedusa/ The second part required creating a collection of silent books (wordless picture books) that could be understood and enjoyed by children regardless of language. These books were collected from IBBY National Sections, over one hundred books from over twenty countries. [...] As part of this project, IBBY Italia has compiled 10 tips for reading silent books in a community that does not speak a common language [...] IBBY Sweden has also produced a booklet giving ideas about how to use the Silent Books with children.” (<https://www.ibby.org/awards-activities/activities/silent-books>; lesedato 21.11.22)

“[D]e tyrkiske demonstrantene i Gezi park henter inspirasjon fra Occupy-bevegelsen, og har etablert et offentlig bibliotek i parken hvor protestene foregår, melder Melville House. Meir enn 15 tyrkiske forlag har så langt donert bøker til biblioteket, og i spissen for tiltaket står forlagshuset Sel, som i fjor ble stilt for retten i Tyrkia for å ha publisert arbeidene til William Burroughs og Chuck Palahniuk” (*Klassekampens* bokmagasin 15. juni 2013 s. 2).

Den skotske kunstneren Katie Patersons prosjekt Future Library omfatter planting av skog. “A forest in Norway is growing. In 100 years it will become an anthology of books. A forest has been planted in Norway, which will supply paper for a special anthology of books to be printed in one hundred years time. Between now and then, one writer every year will contribute a text, with the writings held in trust, unpublished, until 2114. The texts will be held in a specially designed room in the New Public Deichmanske Library, Oslo. Tending the forest and ensuring its preservation for the 100-year duration of the artwork finds a conceptual counterpoint in the invitation extended to each writer: to conceive and produce a work in the hopes of finding a receptive reader in an unknown future. Future Library is commissioned and supported by Bjørvika Utvikling.” (<http://katiepaterson.org/futurelibrary/>; lesedato 26.05.15)

“[T]he data pool underlying Google Books is already one of the richest document collections on human history and culture ever compiled. [...] According to its own

affirmations, Google had scanned 15 million books out of an estimated 130 million in October 2010” (Kircz og Weel 2013 s. 65 og 69).

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