UC Berkeley School of Information
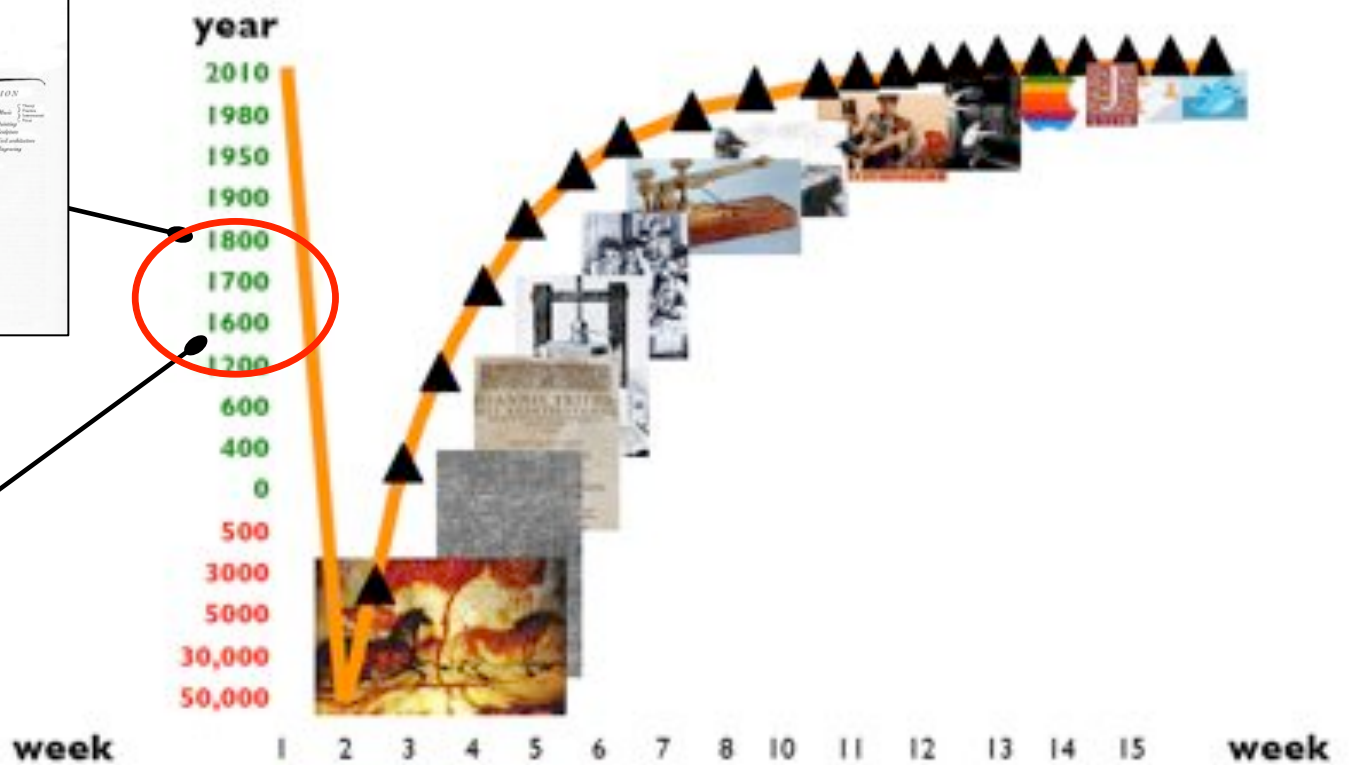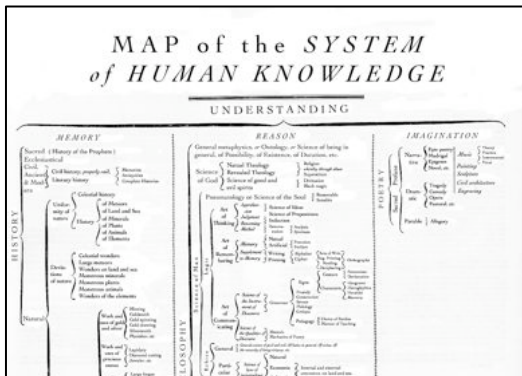
The Organization of Knowledge

History of Information i218
Geoff Nunberg

Feb. 18, 2010

Where We Are

Defining "knowledge"

The shifting frame of knowledge; from Renaissance to Enlightenment

Early reactions to "information overload"

New conceptualizations of knowledge

The material representations of knowledge: encyclopedias, libraries, museums, dictionaries

Defining "knowledge"

Defining "knowledge"

The received wisdom: "knowledge = massaged information "

> "knowledge is information that is meaningfully organized, accumulated and embedded in a context of creation"

> "The information we call knowledge is information that has been subjected to, and passed tests of validation."

> "Knowledge is information that changes something or somebody…" Peter Drucker

Defining "knowledge"
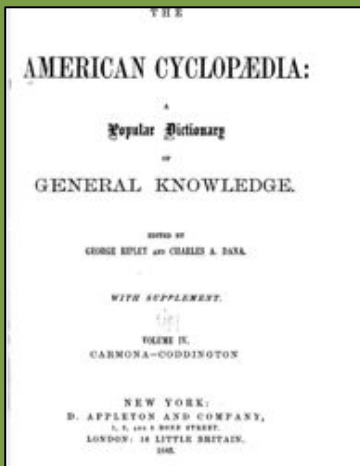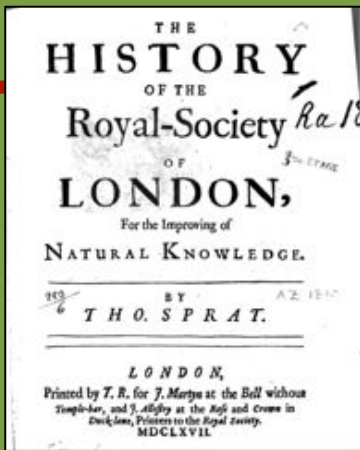
Individual senses

Oxford English Dictionary:

• The fact of knowing a thing, state, etc., or a person; familiarity gained by experience. *His knowledge of human nature must be limited indeed.*

• Acquaintance with a branch of learning, a language, or the like; *His knowledge of French is excellent.*

Collective sense

The sum of what is known. *All knowledge may be commodiously distributed into science and erudition.*
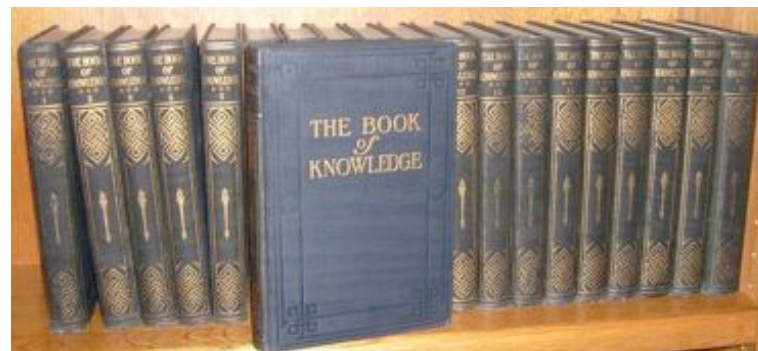
Collective knowledge: the missing roles

THE
HISTORY
OF THE
Royal-Society
OF
LONDON,
For the Improving of
NATURAL KNOWLEDGE.

BY
THO. SPRAT.

LONDON,
Printed by T. R. for J. Martyn at the Bell without
Temple-bar, and J. Allestry at the Rose and Crown in
Duck-lane, Printers to the Royal Society.
MDCLXVII.

THE
AMERICAN CYCLOPÆDIA:
A
Popular Dictionary
OF
GENERAL KNOWLEDGE.
EDITED BY
GEORGE RIPLEY AND CHARLES A. DANA.

WITH SUPPLEMENT.

VOLUME IX.
CARMONA—CODDINGTON

NEW YORK:
D. APPLETON AND COMPANY,
1, 3, AND 5 BOND STREET.
LONDON: 16 LITTLE BRITAIN.
1883.

Collective sense: knowledge as a three-place relation

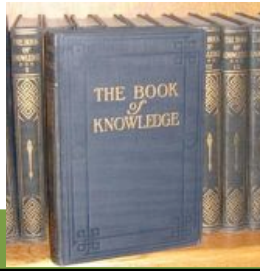- The sum of what is known [about X] [by Y]
- Medical knowledge vs medical information: what is the difference?
- The difference between "knowlege" and "what is known."

What makes for "knowledge"?

What qualifies something as (collective) knowledge?

P is collectively significant (to everyone?)

"Nunberg's out of paper towels"

"Kimberly-Clark closed at $59.41 yesterday."

Paper towel consumption is 50% higher in America than in Europe.

Arthur Scott introduced the first paper towel in 1931.

Collective knowledge: the missing arguments
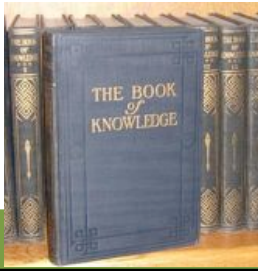
Knowledge belongs to the society.

"The third-century Chinese had knowledge of porcelain"

In that medical knowledge doubles every 3.5 years or less, by 2029, we will know at least 256 times more than we know today.

Shifting Conceptions of Knowledge, 1500-1800

Shifting Conceptions of Knowledge, 1500-1800

Varieties of Renaissance knowledge:

scientiae/artes

"Ars sine scientia nihil est."

Private/public (alchemy, cf métier, "trade")

General/specialized

The "universal man": "A man is able to learn many things and make himself universal in many excelllent arts." Matteo Palmieri,1528

The 15th-Century Curriculum

The *enkyklios paideia* ("circle of learning"):

    Trivium: grammar, logic, rhetoric

    Quadrivium: arithmetic, astronomy, geometry, music

    The three philosophies: ethics, metaphysics, "natural philosophy"

    Higher faculties: theology, medicine, law

The 15th-Century Curriculum

Universities of Europe in the XVI Century. 23

UNIVERSITIES. Those founded before 1400 underlined.
Seebohm's Protestant Revolution.

Curriculum roughly uniform throughout Europe, enabled *peregrinatio academica*

"town and gown"

The 15th-Century Curriculum

3. TREE OF KNOWLEDGE, TITLE-PAGE OF R. LULL, ARBOR SCIENTIAE
(1515, RTR. 1635); COPY IN CAMBRIDGE UNIVERSITY LIBRARY (F*.3.32)

System of knowledge is "closed"; built around classical sources and religious texts (courses organized around texts, not subjects)

Organization of knowledge is fixed and "natural"

Breaking with the past

It would disgrace us, now that the wide spaces of the material globe, the lands and seas, have been broached and explored, if the limits of the intellectual globe should be should be set by the narrow discoveries of the ancients. Francis Bacon, *The Advancement of Learning*, 1605

Breaking with the past

Within 200 years, something like the mod, system emerges.

Responses to influences that are:

> Pragmatic/material

> Philosophical/academic

> Symbolic/political

The Closed World of Knowledge

Herbarum vivae eicones ("Living Pictures of Herbs") by Otto Brunfels, 1532. Matched Swiss & German plants to those known to Pliny and Discorides, ignoring differences, with residual *herbae nudae* ("naked plants")

Opening the world of knowledge

VALERIUS CORDUS
Medicus excellens.

Valerius Cordus, *Historia plantarum* 1561 (1544), published posthumously by Conrad Gesner.

> Records numerous plants not described by the ancients; emphasizes differences among similar plants.

> By 1600, thousand of species are described, though in disorganized fashion.

> Systems of description (not taxonomies) emerge. Plants bear four names (common, pharmacists' Latin, trad. Latin, Greek)

Drawing annotated by Gestner

18

Opening the world of knowledge

John Ray, *Historia generalis plantarum*, 1686-

Classified 6100 plant species by seeds, seeds, fruit and leaves. Produced first modern defintion of the species.

"... no surer criterion for determining species has occurred to me than the distinguishing features that perpetuate themselves in propagation from seed. Thus, no matter what variations occur in the individuals or the species, if they spring from the seed of one and the same plant, they are accidental variations and not such as to distinguish a species...

"I reckon all Dogs to be of one Species, they mingling together in Generation, and the Breed of such Mixtures being prolifick"
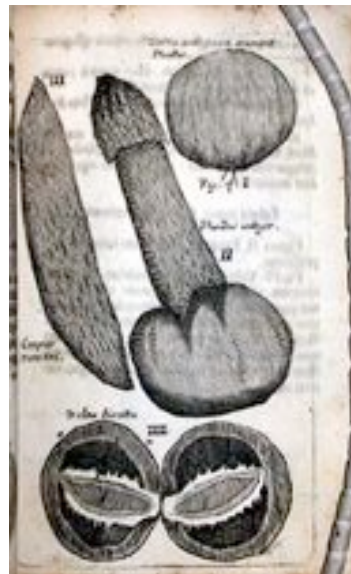
The birth of "modern" classification

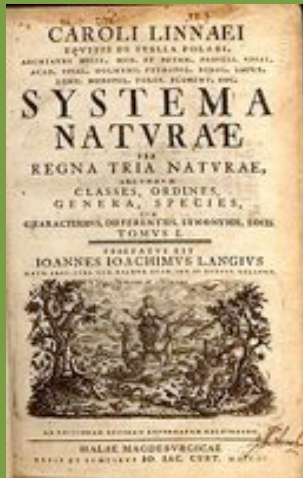

Systema naturae
1735

"I know no greater man on earth." Jean-Jacques Rousseau

The birth of "modern" classification

Plants classified into 24 classes according to length and number of stamens; further classified into orders etc. Established binary system of naming

Frontispiece to Linnaeus, *Hortus Cliffortianus* 1737

Plate 156: An illustration by Georg Dionysius Ehret for the Hortus Cliffortianus (1735-48) in which the Swedish plantsman, Carl Linnaeus, first began to work out his 'methodus plantarum sexualis', grouping plants according to the number and arrangement of their stamens.

Pragmatic Issues:
Early Modern "Information Overload"

Pragmatic Forces: Perceptions of "Information Overload"

Antonfrancesco Doni, 1550: there are "so many books that we do not have time to read even the titles."

"That horrible mass of books… keeps on growing, [until] the disorder will become nearly insurmountable." Gottfried Leibniz, 1680

The Reorganization of Libraries

Gabriel Naudé proposes library organization scheme to "find books without labor, without trouble, and without confusion." (1627)

Bibliothèque Mazarine (1643)
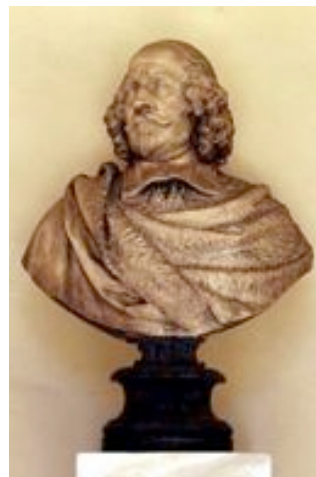
Strategies for dealing with information overload
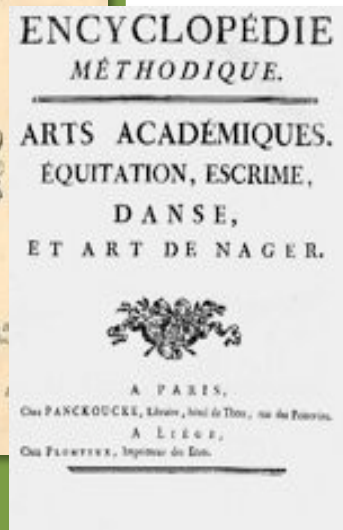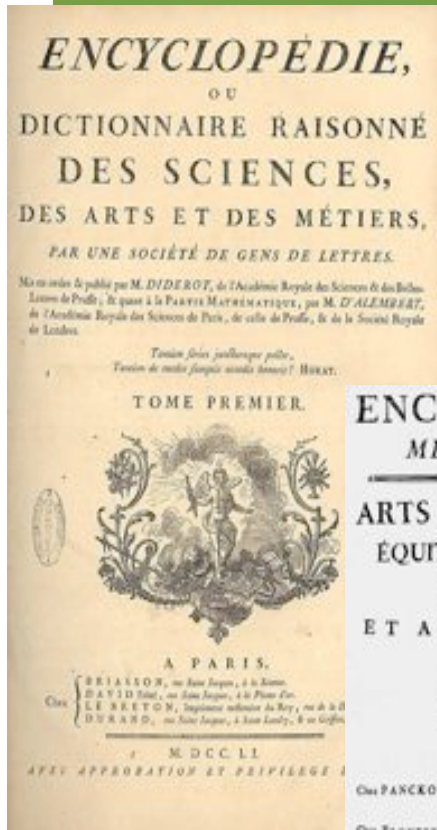
Compendia and reference books (*répertoires* or *trésors*)

As long as the centuries continue to unfold, the number of books will grow continually, and one can predict that a time will come when it will be almost as difficult to learn anything from books as from the direct study of the whole universe. It will be almost as convenient to search for some bit of truth concealed in nature as it will be to find it hidden away in an immense multitude of bound volumes.

—Denis Diderot, *Encyclopédie,* 1755

Distillations

Men of good will have extracted the substance of a thousand volumes and passed it in its entirety into a single small duodecimo, a bit like skillful chemists who press out the essence of flowers to concentrate it in a phial while throwing the dregs away."

Louis-Sebastian Mercier, *L'An 2440*, 1771

E-L. Boulée, plan for the Bibliothèque du Roi, 1785

Strategies for dealing with information overload

Compendia and reference books (*répertoires* or *trésors*)

> "I esteem these Collections extreamly profitable and necessary, considering, the brevity of our life, and the multitude of things which we are now obliged to know, e're one can be reckoned amongst the number of learned men, do not permit us to do all of ourselves." Gabriel Naudé, 1661 [librarian to Mazarin]

> The *Cyclopaedia* will "answer all the Purposes of a Library, except Parade and Incumbrance." Ephraim Chambers, 1728

Strategies for dealing with information overload

The most accomplished way of using books at present is twofold. Either, first, to serve them as men do Lords, learn their titles exactly and then brag of their acquaintance :—or, secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the Index, by which the whole book is governed and turned, like fishes, by the tail… Thus men catch knowledge by throwing their wit on the posteriors of a book, as boys do sparrows by flinging salt upon the tail."

Jonathan Swift, "Tale of a Tub," 1704

Strategies for dealing with information overload

The most accomplished way of using books at present is twofold. Either, first, to serve them as men do Lords, learn their titles exactly and then brag of their acquaintance :—or, secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the Index, by which the whole book is governed and turned, like fishes, by the tail. For to enter the palace of Learning at the great gate requires an expense of time and forms ; therefore men of much haste and little ceremony are content to get in by the back-door. … Thus men catch knowledge by throwing their wit on the posteriors of a book, as boys do sparrows by flinging salt upon the tail."

Jonathan Swift, "Tale of a Tub," 1704

…How Index-learning turns no student pale,
Yet holds the eel of Science by the tail.

Pope, "The Dunciad," 1728
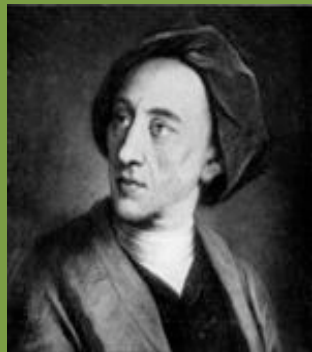
Strategies for Dealing with Information Overload

Note-taking system of Vincent Placcius, from *De arte excerpendi*, 1689
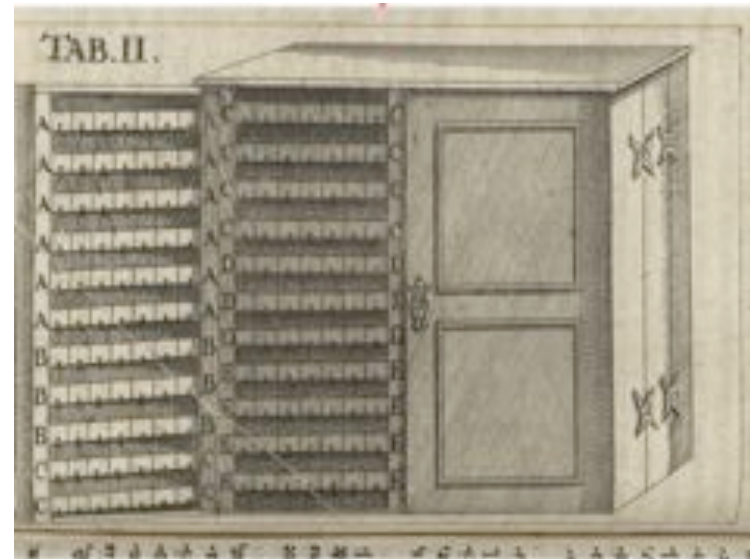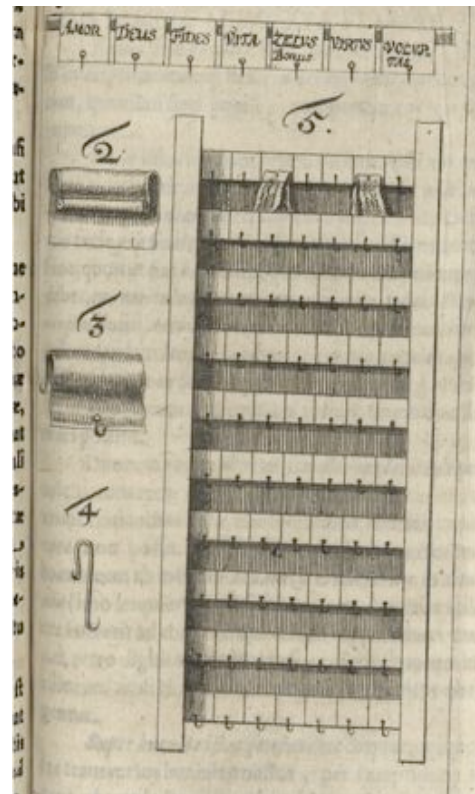
Reconceptualizations of Knowledge

The Classificatory Urge: Thematic Organization

Vincent de Beauvais, Speculum triplex, 1244, in 3 divisions:

> Speculum naturale: God, angels & devils, man, the creation, and natural history
>
> Speculum doctrinale: Grammar, logic, ethics, medicine, crafts…
>
> Speculum historiale: History of the world…

Wilkins' universal language

Explaining the symbol
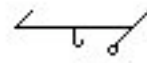
The generic character doth signify the genus of space. the acute angle on the left side doth denote the first difference, which is Time. The other affix signifies the ninth species under the differences, which is Everness. The Loop at the end of this affix denotes the word is to be used adverbially; so that the sense of it must be the same which we express by the phrase, For Ever and Ever.

John Wilkins '"An Essay Towards a Real Character and a Philosophical Language' 1668

de, an element

deb, the first of the elements, fire

deba, a part of the element fire, a flame

"children would be able to learn this language without knowing it be artificial; afterwards, at school, they would discover it being an universal code and a secret encyclopaedia." Borges

Wilkins' universal language

… a certain Chinese encyclopaedia entitled 'Celestial Empire of benevolent Knowledge'. In its remote pages it is written that the animals are divided into: (a) belonging to the emperor, (b) embalmed, (c) tame, (d) sucking pigs, (e) sirens, (f) fabulous, (g) stray dogs, (h) included in the present classification, (i) frenzied, (j) innumerable, (k) drawn with a very fine camelhair brush, (l) et cetera, (m) having just broken the water pitcher, (n) that from a long way off look like flies.

there is no classification of the Universe not being arbitrary and full of conjectures

Jorge Luis Borges

New Schemes of Organization: Philosophical Influences

Francis Bacon's scheme puts man at the center:

Nature (astronomy, meterology, etc.).

Man (anatomy, powers, actions),

Man acting on nature (medicine, visual arts, arithmetic),,,

The Two Trees of Bacon
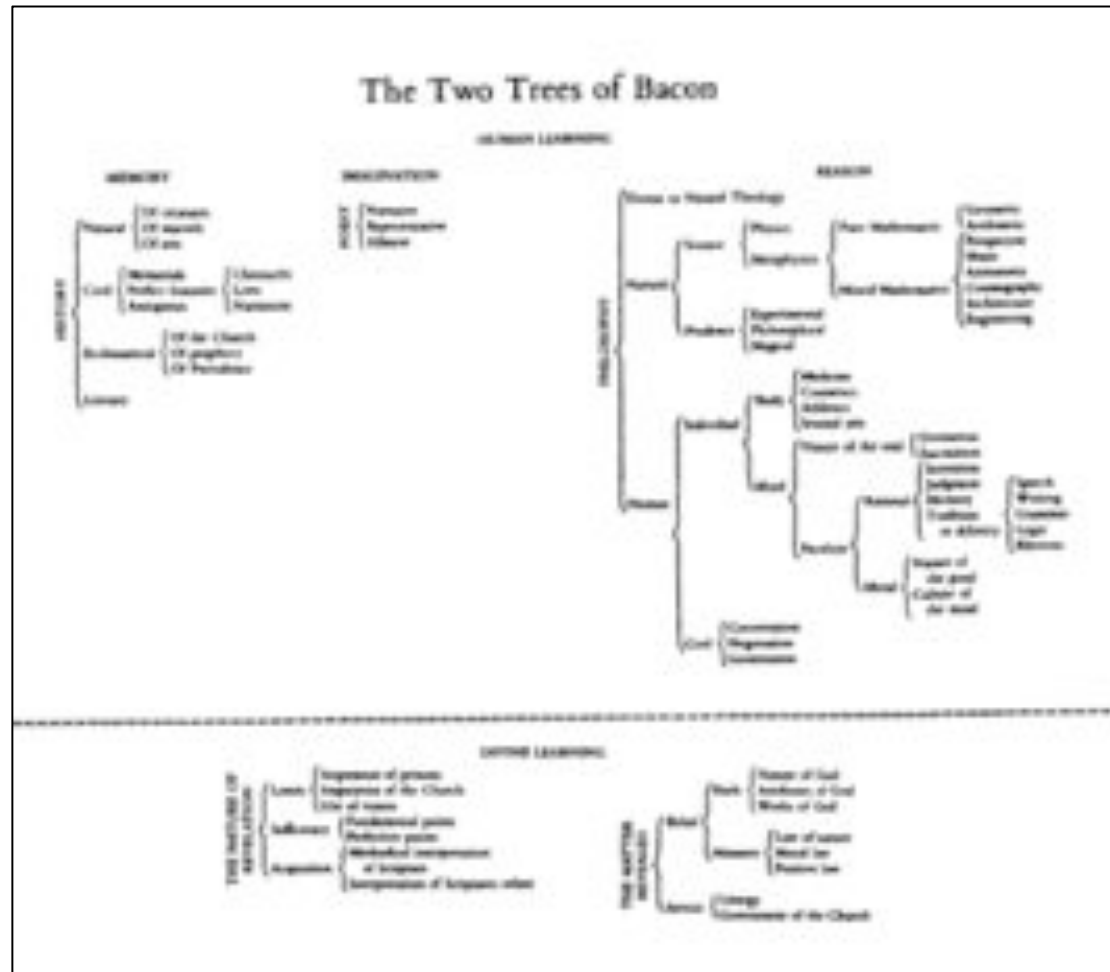
The Tree of Bacon
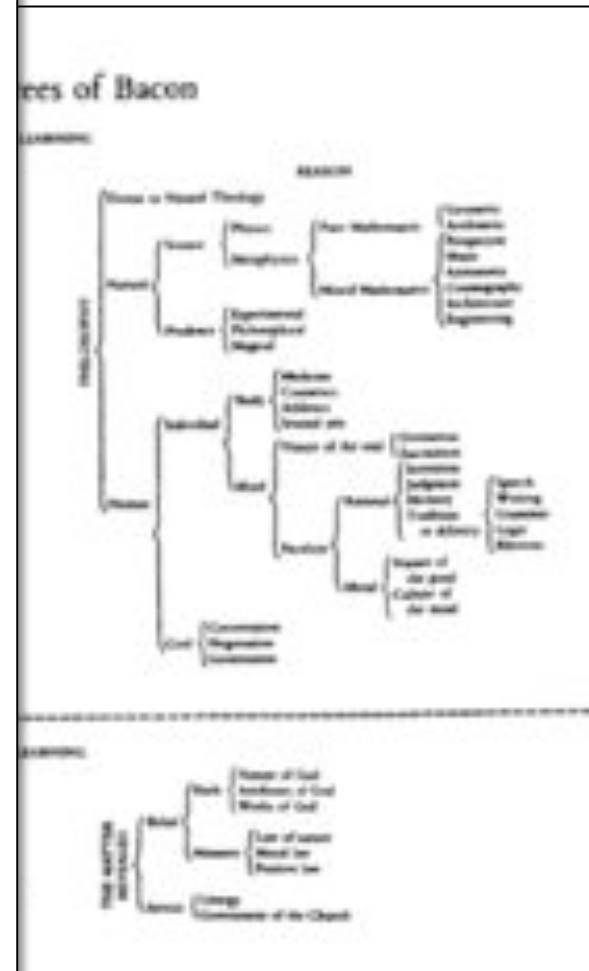
Chamber's Cyclopædia,
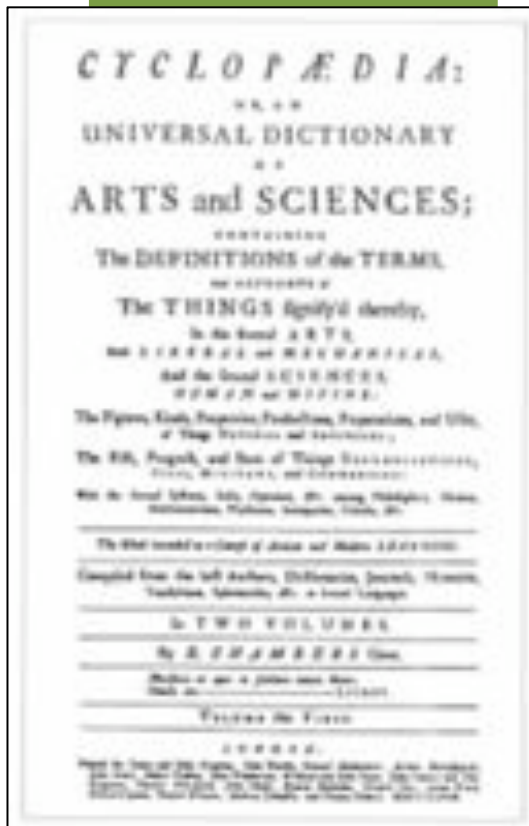
CYCLOPÆDIA:
OR, AN
UNIVERSAL DICTIONARY
OF
ARTS and SCIENCES;

The Tree of Chambers

Peter Marc Roget: 1779-1869

THESAURUS
OF
ENGLISH WORDS AND PHRASES,
CLASSIFIED AND ARRANGED
SO AS
TO FACILITATE THE EXPRESSION OF IDEAS
AND AIDED IN
LITERARY COMPOSITION.

BY

PETER MARK ROGET, M.D., F.R.S.

39
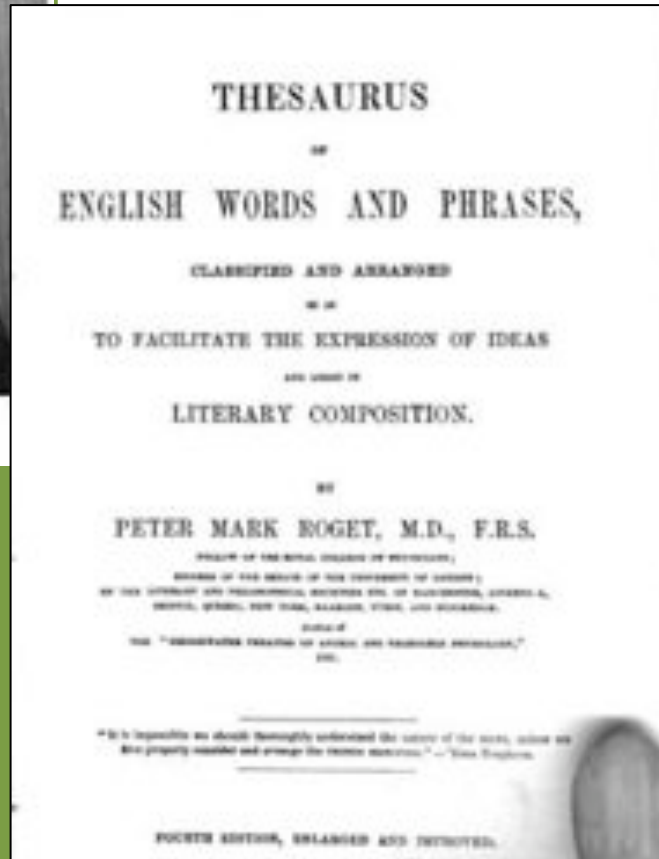
The Encyclopédie

Differences:

…, the second (among hundreds of others) difference: their contents and the way they are presented. MacArthur states that "the Encyclopédie belongs with such other eighteenth-century trail blazers of radical humanism as the American Declaration of Independence….It did not simply inform; it incited" (MacArthur, 106). In contrast, Wikipedia endeavors to maintain a neutral stance, "striv[ing] for articles that advocate no single point of view" (Wikipedia). Although Wikipedia's lack of bias may benefit the reader, it also means that it lacks the "creative and almost prophetic genius" of the Encyclopédie, an example of which would be Diderot's speculation on teaching the blind using their tactile senses (MacArther, 105). -Diana

Differences:

…Another difference is who can contribute. Anyone can write on a Wiki page, whereas "men of letters" (d'Alembert, 1) and "great names of the modern world" (McArthur, 107) are involved in the production of the Encyclopédie. – Mia

The …Encyclopédie, permits only contributions from credible sources, "many of the great names of the modern world," it is "the work of a society of men of letters," whereas the latter, Wikipedia, allows anyone the ability to write and contribute to articles (McArthur, 107; d'Alembert, 2). It appears that the Encyclopédie only accepted contributions from recognized professionals in their field of work, while a child who has sufficient knowledge is able to contribute to Wikipedia, which makes Wikipedia more democratic. -Amy

Differences:

The authors of the Encyclopédie had much more interest in the genealogical aspects of knowledge and wanted to organize the various branches in order to show the nature of their interconnectedness. In d'Alembert's words: "After reviewing the different parts of our knowledge and the characteristics that distinguish them, it remains for us only to make a genealogical … tree which will gather the various branches of knowledge … and will serve to indicate their … relationships to one another" (d'Alembert, 4). Wikipedia, on the other hand, is not concerned these relations. Instead, Wikipedia has a structure in which all articles are in parallel, at the top level. If you are interested in a more specific aspect of a topic, it is likely there will be a hyperlink. This allows you to simply click and move from page to page, following the desired information. -Aaron P.

The authors of the Encyclopédie make clear in the first paragraph of their introduction that their aim was to organize as much as to explain. They seek in their Systême Figuré a complete taxonomy of human knowledge, Wikipedia although having portals for common categorizations of subjects does not rely on or attempt to impose a structure. Because of this structural aim and the "Baconian" philosophy underlying it, the information in the Encyclopédie is related in a hierarchical way. The technology of storage enabling Wikipedia means that its information is linked in more horizontal ways. -Gavin

Differences:

Another way in which these two seem different is that the Encyclopedie could be both thematic and alphabetic, "Diderot's volumes were alphabetic... the Encyclopedie methodique... was thematic", while Wikipedia cannot really be categorized in neither, mostly because you just need to type whatever you are searching information on, or click on links, you don't necessarily have to look for a theme or in alphabetical order. –Monica

Another dissimilarity is the actual content of which is included in both the Encyclopedie and Wikipedia. The three divisions of knowledge within the former are History (memory), Philosophy (reason), and the Fine Arts (imagination). Wikipedia, however, has information on any subject imaginable including current cultural phenomena. Last year, there was actually a battle between Wikipedia Editors and Justin Bieber fans for the control of this young pop sensation's personal Wikipedia page, which demonstrates the limitless boundaries of both contributors and content within Wikipedia (Weiner).

D'Alembert describes the structure of Encyclopédie to be like that of a world map, but implies that articles are limited to one category which can sometimes be arbitrary(7). Wikipedia, on the other hand, allows articles to bechildren of multiple categories. -Josh

Then and now...

Similarities:

Both projects have been viewed as subversive in their intent. The Encyclopédie, by employing the rational thought of radical thinkers, set out to challenge the old orders and as McArthur argues, was not just interested in the already known but was forward thinking too, making it "one of the most politically significant reference books in history" (105). Wikipedia with its democratic model of open access can be said to have challenged the sphere's of academia and publishing for the control of knowledge and its dissemination. -Gavin

They are both "special turning point in the history of works of reference" (McArthur 105). Aside from the Hybridity of both publications, they both aim to compile knowledge collectively. As McArthur puts it "they place no necessary limits upon human knowledge" (105). There is more involved then just one man (which is the case with many other publications of the time [i.e. Johnsons Dictionary]). -Ramez

Similarities:

Diderot's Encyclopédie resembles today's Wikipedia, The Free Encyclopedia. For instance, "Encyclopaedias have in truth long been convenient vehicles for unpopular or advanced opinions and ideas" (Collison, 1964:4f). Wikipedia is filled with articles that wouldn't have made it into the Britannica: sex, drugs, taboo topics, or slang terms. Like the Encyclopédie, Wikipedia provides its authors a "privilege of comparative immunity" (Collison, 1964:4f). -Si

The prelude of d'Alembert's Encyclopédie mentions many times the Encyclopédie's aim to form "connections" and to draw a "map" (d'Alembert, 2-3) and "relationships" (d'Alembert, 4-5) between subjects and branches. This, Wikipedia does as well...but with hyperlinks that lead readers from one article to another where editors see fit. In drawing a map, Wikipedia probably does it with the most ease. - Anne C.

A way in which the Encyclopedie is similar to Wikipedia, found in the articles assigned were that as Jean Le Rons d'Alembert states in the Preliminary Discourse to the Encyclopedie, "the function as editors consists principally in arranging materials which for the most part have been furnished in their entirety by others", which is very similar to the task editors have at Wikipedia, they just monitor and verify the information that other people who are knowledgeable in a subject provide. -Monica

Similarities:

Moreover, McArthur states that the Diderot's encyclopedia was "mixed fact and fancy, science and supposition" (131), which can also be applied to Wikipedia's articles. -Victoria

The Encyclopédie

Denis Diderot

First vol. appears in 1751; last in 1772

The Enlightement Plan

Jean d'Alembert

"The tree of human knowledge could be formed in several ways, either by relating different knowledge to the diverse faculties of our mind or by relating it to the things that it has as its object. The difficulty was greatest where it involved the most arbitrariness. But how could there not be arbitrariness? Nature presents us only with particular things, infinite in number and without firmly established divisions. Everything shades off into everything else by imperceptible nuances"

The "objectivity" of knowledge

Jean d'Alembert

[T]he encyclopedic arrangement of our knowledge … consists of collecting knowledge into the smallest area possible and of placing the philosopher at a vantage point, so to speak, high above this vast labyrinth, whence he can perceive the principle sciences and the arts simultaneously. From there he can see at a glance the objects of their speculations and the operations which can be made on these objects; he can discern the general branches of human knowledge, …and sometimes he can even glimpse the secrets that relate them to one another. It is a kind of world map which is to show the principle countries, their position and their mutual dependence, the road that leads directly from one to the other.

The Tree of Diderot & D'Alembert

ESSAI D'UNE DISTRIBUTION GÉNÉALOGIQUE DES SCIENCES ET DES ARTS PRINCIPAUX.

Selon l'Explication détaillée du Système des Connaissances Humaines dans le Discours préliminaire des Editeurs de l'Encyclopédie publiée par M. Diderot et M. d'Alembert, À Paris en 1751
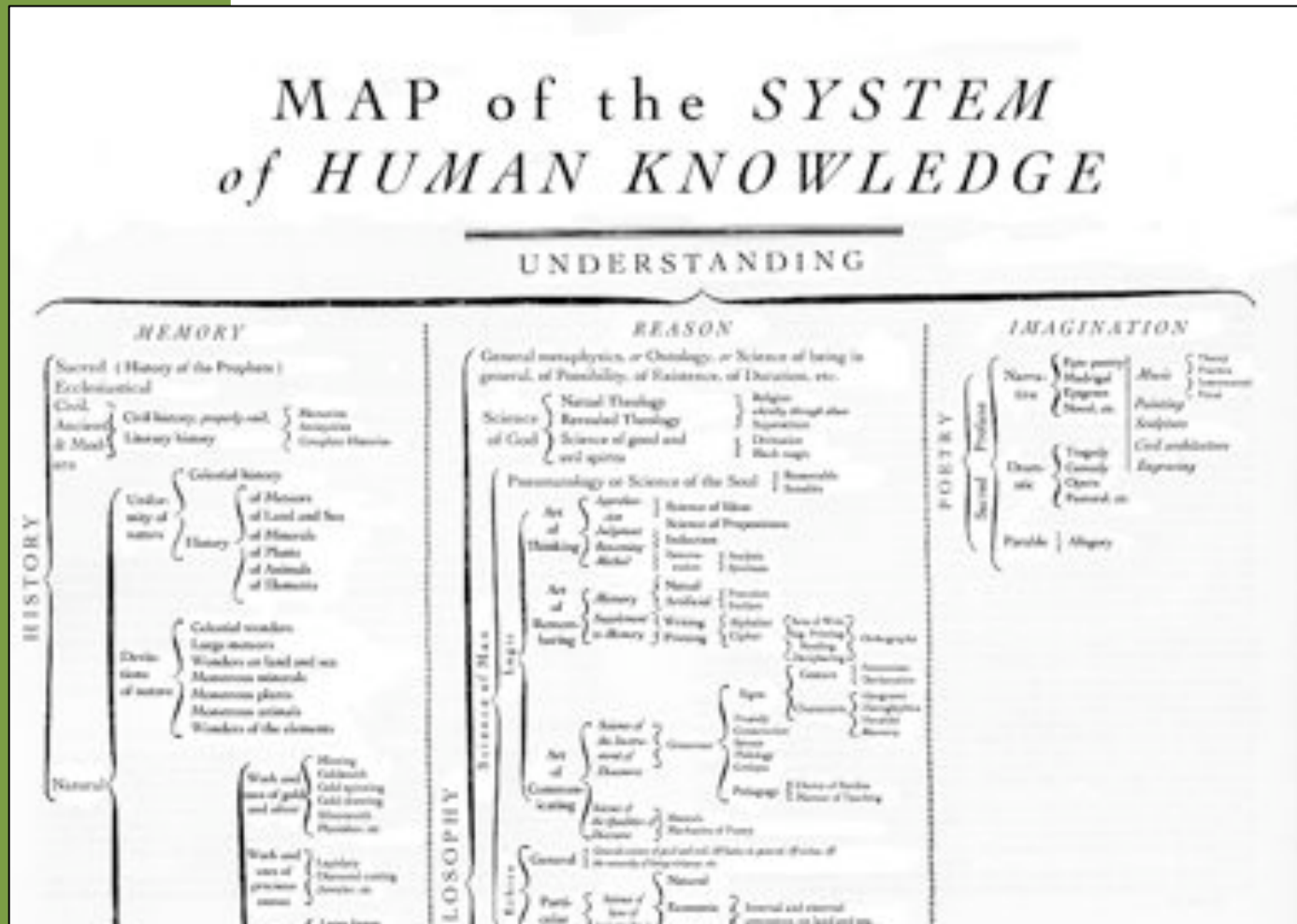
Reduit en cette forme pour découvrir la connaissance Humaine d'un coup d'oeil.
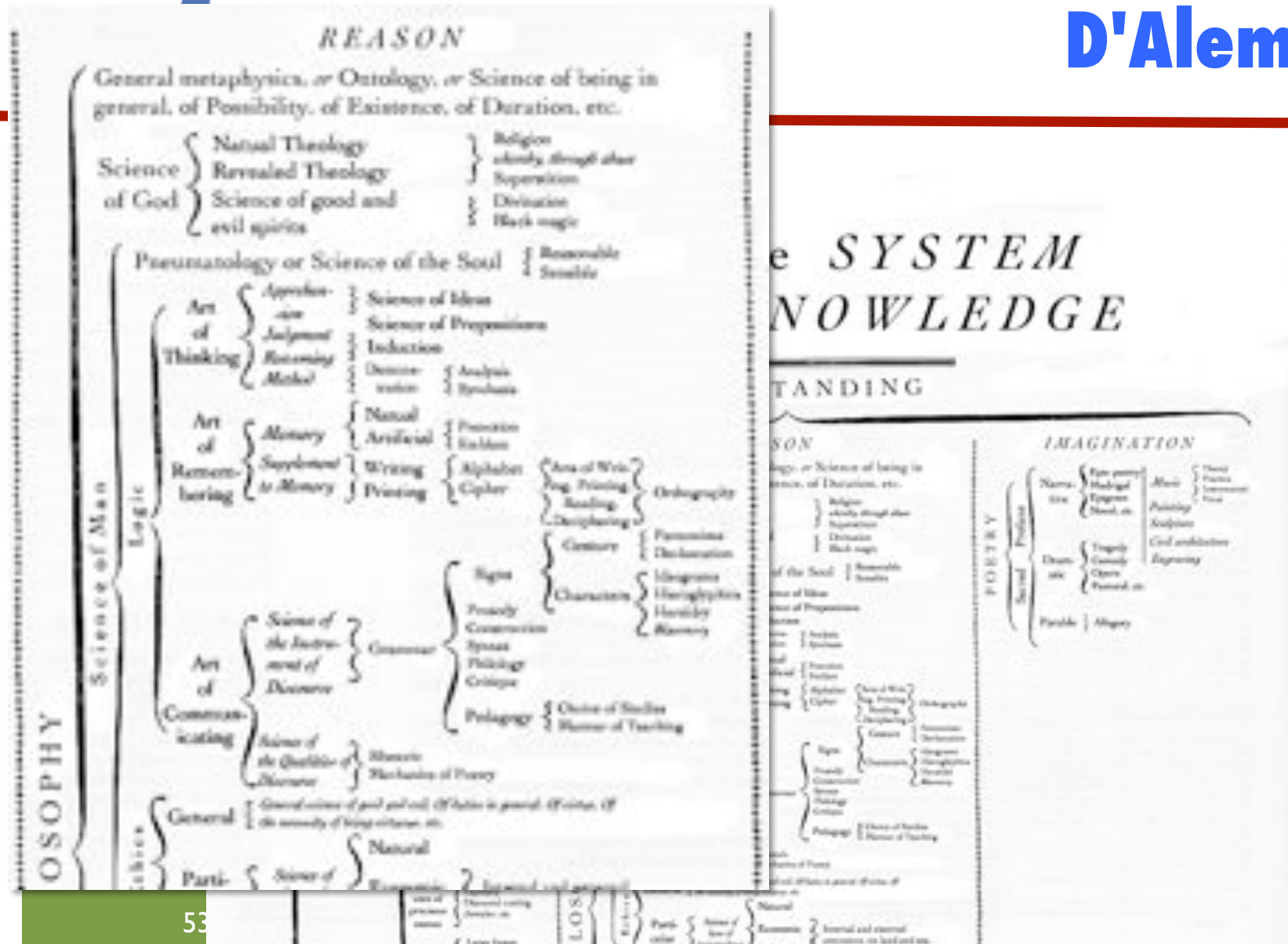Par Chrétien Frederic Guillaume Roth, À Weimar, 1769
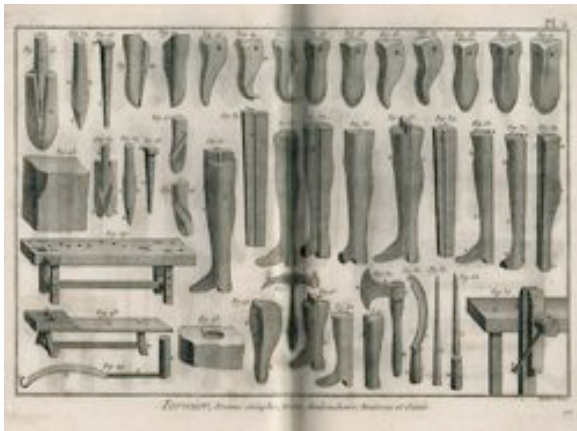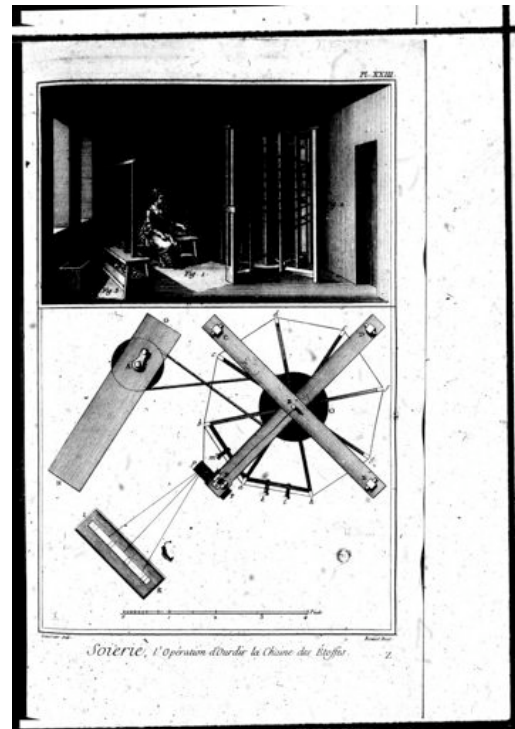
The Tree of Diderot & D'Alembert

MAP of the *SYSTEM* of HUMAN KNOWLEDGE

The Tree of Diderot & D'Alembert

53

"Sciences, Arts Libéraux, Arts Méchaniques"

Formier

Economie Rustique (silk-making)

Peter Marc Roget: 1779-1869

THESAURUS

of

ENGLISH WORDS AND PHRASES

CLASSIFIED AND ARRANGED

so as

TO FACILITATE THE EXPRESSION OF IDEAS

AND ASSIST IN

LITERARY COMPOSITION.

BY

PETER MARK ROGET, M.D., F.R.S.

FOURTH EDITION, ENLARGED AND IMPROVED.

PLAN OF CLASSIFICATION.

Class.		Sect.	Nos.
I. ABSTRACT RELATIONS	1. EXISTENCE		1 to 8
	2. RELATION		9—24
	3. QUANTITY		25—57
	4. ORDER		58—83
	5. NUMBER		84—105
	6. TIME		106—139
	7. CHANGE		140—152
	8. CAUSATION		153—179
II. SPACE	1. GENERALLY		180—191
	2. DIMENSIONS		192—239
	3. FORM		240—263
	4. MOTION		264—315
III. MATTER	1. GENERALLY		316—320
	2. INORGANIC		321—356
	3. ORGANIC		357—449
IV. INTELLECT	1. FORMATION OF IDEAS		450—515
	2. COMMUNICATION OF IDEAS		516—599
V. VOLITION	1. INDIVIDUAL		600—736
	2. INTERSOCIAL		737—819
VI. AFFECTIONS	1. GENERALLY		820—826
	2. PERSONAL		827—887
	3. SYMPATHETIC		888—921
	4. MORAL		922—975
	5. RELIGIOUS		976—1000

Alphabetical order already in use

Catholic index of prohibited books; Erasmus's proverbs, etc.

Practical advantages:

> Facilitates access to particular entries (assuming a certain mode of reading)

> Philosophically modest

> "It might be more for the general interest of learning, to have the partitions thrown down, and the whole laid in common again, under one undistinguished name." Ephraim Chambers

Wikipedia: The logical end of destructuring?

Pop

- • Adult contemporary music
- • Adult oriented pop music
- • Adult standards
- • Afropop
- • Arab pop
- • Austropop
- • Baroque pop
- • Britpop
- • Bastard pop
- • Brazilian pop
- • Bubblegum pop
- • Chinese pop
- • Contemporary Christian
- • Country pop
- • Dance-pop
- • Disco
- • Disco polo
- • Dream pop
- • Electropop/Technopop
- • Eurobeat
- • Euro disco
- • Europop
- • Experimental pop music
- • French pop
- • Greek Laïkó pop
- • Hindi pop
- • Hong Kong and Canto...
- • Hong Kong English p...
- • Hot Adult Contempor...

Ilma Julieta Urrutia Chang was Guatemala's national representative for the major beauty pageants in 1984.

The N battery is a type of battery. It has a battery. It has a diameter of 12 mm and a height of 30.2 mm. For a typical alkaline battery, the N size weighs 9 grams.

A System Requirements Specification (SRS) is a document where the requirements of a system that is planned to be developed are listed.

Protestants in Eritrea are about 91,232, which are 2% of the population.

Categories: 1926 births | 1991 deaths | African American musicians | American jazz bandleaders | American jazz composers | American jazz trumpeters | American songwriters | Avant-garde trumpeters | Bebop trumpeters | Cool jazz trumpeters | Deaths from stroke | Deaths from respiratory failure | People with sickle-cell disease | Grammy Award winners | Grammy Lifetime Achievement Award winners | Columbia Records artists | Capitol Records artists | Hard-bop trumpeters | Musicians from Illinois | Juilliard School of Music alumni | Miles Davis | Modal jazz trumpeters | People from Madison County, Illinois | People from St. Clair County, Illinois | Rock and Roll Hall of Fame inductees | St. Louis music | Third Stream trumpeters | Deaths from pneumonia | Burials at Woodlawn Cemetery (The Bronx) | Infectious disease deaths in California

Material Representations of Knowledge
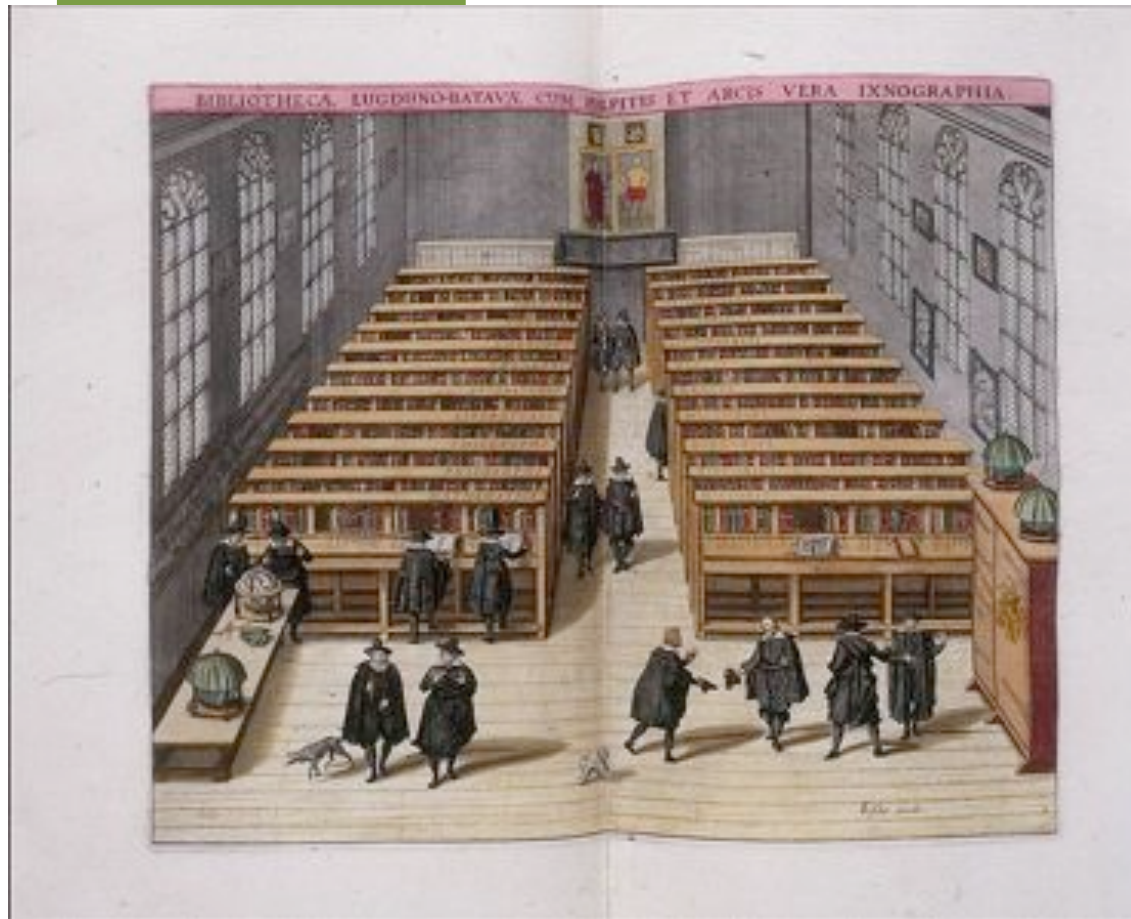
Material Representations of Knowledge

Knowledge and the role of the "trésor"

> Libraries, anthologies, dictionaries, in a word "treasuries" [trésors], alongside of encyclopedic collections, delimit a vast territory on which are cast the signs required for knowledge, the expression of identities, and communication among the members of the group.
>
> -Alain Rey, "Les trésors de la langue," 1986

Material Representations of Knowledge

BIBLIOTHECA LUGDUNO-BATAVA CUM PEPITES ET ARCIS VERA IXNOGRAPHIA

Curriculum mirrored in form of library (bibliographies)

"Il faut qu'une bibliothèque soit une encyclopédie" Leibniz

Leiden University Library 1610,

Material Representations of Knowledge

Curriculum mirrored in form of library (bibliographies)

Leiden University Library 1610,

The Birth of the Museum

"He Trafficks to all places, and has his Correspondents in every part of the World; yet his Merchandizes serve not to promote our Luxury, nor encrease our Trade, and neither enrich the Nation, nor himself. A Box or two of Pebbles or Shells, and a dozen of Wasps, Spiders and Caterpillers are his Cargoe. He values a Camelion, or Salamander's Egg, above all the Sugars and Spices of the West and East-Indies. (Mary Astell, "*Character of a Virtuoso*," 1696)

Representations of Knowledge: The Kunstkammer

Organization of knowledge mirrored in form of Kunstkammer, cabinets of curiosities, Wunderkammer, etc.
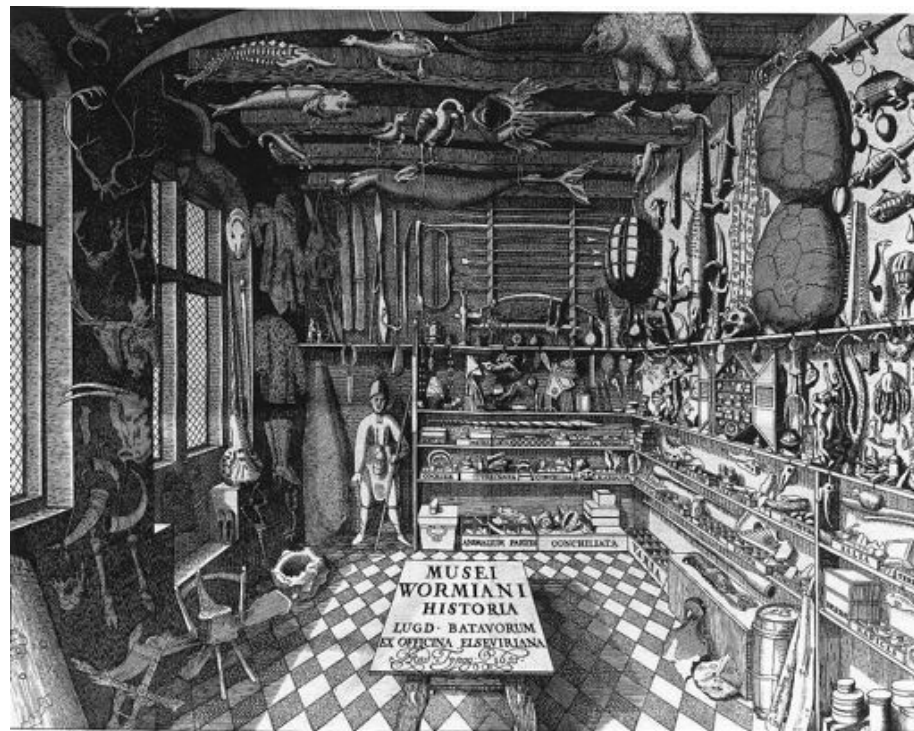
Museum Wormiamum, 1655
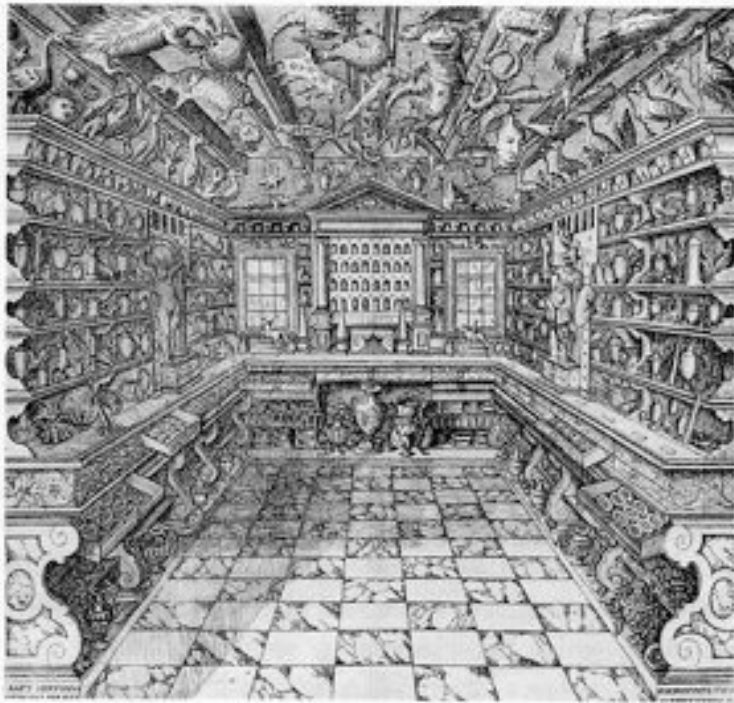
Representations of Knowledge: The Kunstkammer

Natural History Kabinet, Naples, 1599

Representations of Knowledge: The Kunstkammer

…a carefully organized "museum' articulated through an understanding of the world… Its contents were organised to exhibit a world picture, with objects that symbolised all aspects of nature and art, as conceptualized by the occult philosophers… This organisation depended on the concept of resemblance, where the objects and their proximities suggested macrocosmic microcosmic links.

Eilean Hooper-Greenhill, *Museums and the Organisation of Knowledge*, on the Kunstkammer of Rudolph II

Representations of Knowledge: The Studiolo

Studiolo of Francsco I
Florence (1570)

Kunstkammer, 1636

Representations of Knowledge: The Studiolo

Studiolo of Federico da Montefeltro
Urbino (ca. 1460) with wood intarsia
(inlay)

Representations of Knowledge: The Kunstschrank

The Kunstschrank (art cabinet or art shrine)

Representations of Knowledge: The Kunstschrank

The Kunstschank

Presentation of the Pomeranian Kunstschrank to Duke Philip II of Pomerania-Stettin,1615)

From Cabinets to Museums

Kunstkammers first made available for public viewing in mid-17th. C (Kunstmuseum Basel, 1661)

Public museums in 18th c:

British Museum, 1759, containing cabinet of curiosities assembled by Hans Sloan, ms collections, Royal Library. Later: collections of antiquities, etc.

Uffizi Gallery, Florence, 1765

Belvedere Palace, Vienna, 1781

Louvre Palace opened to public in 1793 with royal collections; augmented by Napoleon
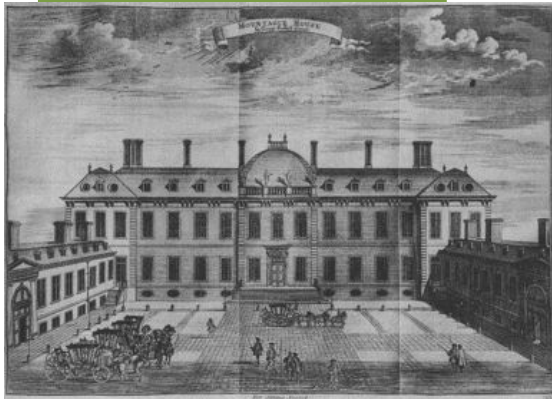
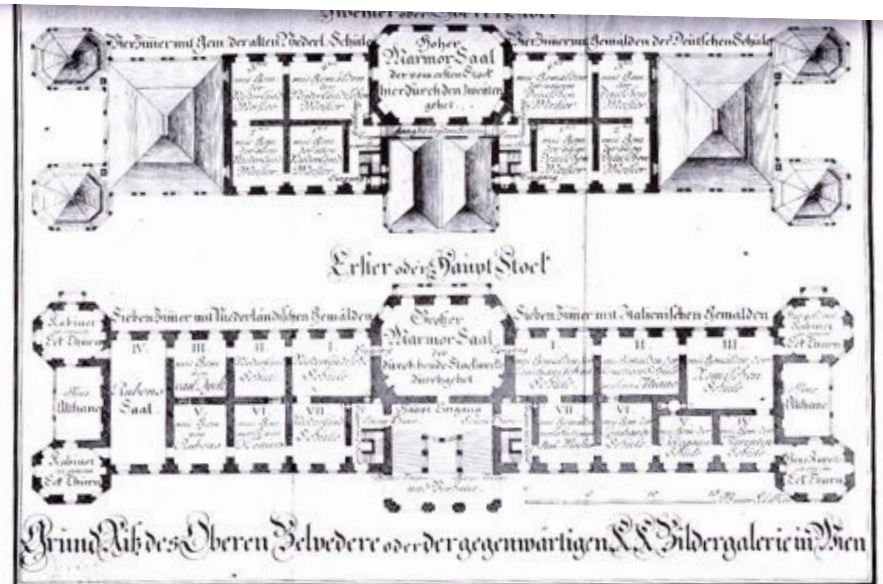
Montague House, home of original British Museum in Bloomsbury

23 *The Imperial Gallery in Prague*, by Johann Bretschneider, 1714. The paintings are arranged according to the visual and decorative effect.

Painting Galleries, Schloss Belvedere, Vienna, 1781

29 Histories of Art were created in many of the galleries of Europe. This plan of the paintings gallery in the Schloss Belvedere in 1778, shows how the works were grouped by country, and within that, by date, by (geographical) school, or by individual artist. This is in marked contrast to the form of display shown in Plate 23.

Rationalizing the organization of the trésor

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