



**Banned French, English,  
and American Authors, and  
Their Works in the Ljubljana  
Lyceum Library up to 1848**

Prepovedani francoski,  
angleški in ameriški avtorji in  
njihova dela v licejski knjižnici  
v Ljubljani do leta 1848

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Based on copies that have been preserved in the National and University Library, archival documents, early library inventories and catalogues, and accession logs, this article examines the presence of works by prominent French, English, and American philosophers and political philosophers in the Ljubljana lyceum library's collection in the last decades of the eighteenth century and the first half of the nineteenth century. It also presents sources that testify to the influence of imperial censorship policies and legislation on the acquisition, recording, and lending of banned literature in the library until 1848, and provides information on individuals and institutions that kept works by banned authors in their personal collections before they became part of the Ljubljana lyceum library.

BANNED BOOKS, FRENCH  
AUTHORS, ENGLISH AUTHORS,  
AMERICAN AUTHORS, BOOK  
CENSORSHIP, LJUBLJANA LYCEUM  
LIBRARY, EIGHTEENTH CENTURY,  
NINETEENTH CENTURY

Na podlagi izvodov, ki so se ohranili v Narodni in univerzitetni knjižnici, arhivskih dokumentov, zgodnjih popisov in katalogov zbirke ter akcesijskih dnevnikov članek raziskuje prisotnost del nekaterih prominentnejših prepovedanih francoskih, angleških in ameriških filozofov ter političnih filozofov v zbirki ljubljanske licejske knjižnice v zadnjih desetletjih 18. in v prvi polovici 19. stoletja. Predstavlja tudi vire, ki pričajo o vplivu cesarskih cenzurnih politik in zakonodaje na pridobivanje, evidentiranje in izposojanje prepovedane literature v licejski knjižnici do leta 1848, ter prinaša podatke o posameznikih in ustanovah, ki so prepovedane avtorje oziroma njihova dela hranili v osebnih zbirkah, preden so te postale del knjižnice ljubljanskega liceja.

PREPOVEDANE KNJIGE, FRANCOŠKI  
AVTORJI, ANGLEŠKI AVTORJI, AMERIŠKI  
AVTORJI, KNJIŽNA CENZURA,  
KNJIŽNICA LJUBLJANSKEGA LICEJA,  
18. STOLETJE, 19. STOLETJE

**BOOK CENSORSHIP UP TO 1848 AND THE LYCEUM LIBRARY**

In terms of book censorship, the period from 1774—when the lyceum library was formally established according to most sources—to 1848 in the Habsburg provinces was characterized by centralized censorship, a switch from retroactive to preventive censorship, and a gradual tightening of criminal legislation or censorship regulations from the 1780s onward (cf. Bachleitner). The legislation and the regulations and measures arising from it had an impact on the import of books, periodicals, and other printed publications from abroad (including the French- and English-speaking countries and more liberal publishing environments, such as the Dutch provinces), the autarchy of the book market in the Habsburg provinces, and self-censorship. They also influenced the purchasing policies of public educational institutions and their libraries, including the lyceum library, which had to comply with the legislation in force and the resulting decrees, regulations, and instructions in acquiring, storing, and lending its materials.

Even though no data have been preserved on the subject, it is highly likely that, either intentionally or unintentionally, individual banned works were already removed from the lyceum library's emerging collection between 1782 and 1789, when based on the imperial reforms it acquired the book collections of dissolved monasteries and other institutions (Stefan: 15).

From its outset in the first half of the 1790s, the library received censorship lists from the court's censorship office via the provincial censorship office, which operated under the Carniolan presidency (Dović: 108–109), and officially banned content already seems to have been subject to special treatment at that time. For instance, on July 27th, 1793 Franz Wilde reported to the teachers' assembly on the work

of the library scribe, whose duties included drafting a catalog of permitted, tolerated, and banned works—which, however, has not been preserved (Stefan: 21). It is not evident from the preserved library records whether the banned works were also kept separately from others during that period.

In 1801, the new criminal legislation enforced stricter adherence to censorship regulations, and on December 9th Wilde was informed that the lists of banned works that the censorship committee sent to those responsible were being published in various foreign newspapers, and that in the future those that forwarded such lists would be sanctioned (Stefan: 31–32). This information indirectly shows that interest in the “news” on the banned literature in the Habsburg Monarchy after censorship lists were no longer printed was also present abroad.

On June 30th, 1802, Wilde received the following instruction based on the court’s office order of June 18th, 1802:

*All books and works that contain any kind of views that oppose the faith, are morally unacceptable, or are in conflict with the state, and any principles that are extremely dangerous due to spreading the spirit of revolution, such as those originating from Voltaire, Rousseau, Helvétius, and other, especially French, authors, whereby any library clerks acting in contravention of this are threatened with dismissal shall not be made available for reading or browsing to anyone other than those that require any of these now fully banned works for professional purposes in order to contest these beliefs or to defend what is good for the faith and the state. (Stefan: 31–32)*

On January 21st, 1804, in accordance with the court and ministerial decree on state police, Wilde was ordered to “use the same precautionary

measures as those prescribed for banned books with the special philosophical volumes of the new editions of *Encyclopédie ou dictionnaire raisonné des sciences arts et métiers* if there are any in the library.” That same year, all the books that had been allowed until 1791 had to be reviewed again (Stefan: 31–32).

According to a high decree of December 20th, 1807, all the banned books under the librarian’s supervision were to be assigned a special status; all banned books originating from, for instance, inheritance, had to be handed over to the lyceum library, which based on this decree was allowed to include the better works in its collection and destroy the others (Stefan: 31–32). In terms of documenting and storing the selected books, the preserved documents do not make it clear what “better works” and “special status” might have meant. These instructions primarily indicate that the library had the right to eliminate and destroy banned literature if it was part of donations or inheritance.

Under French rule, a central censorship office for the Illyrian Provinces was established. According to a decree of July 27th, 1810, printers were required to send a copy of every book or other material printed in the Illyrian Provinces to the lyceum library and to submit a document confirming this to the central censorship office. Even though one of the decree’s aims was to promote book imports, distribution, and printing, only those books that contained “nothing that may violate due respect for the ruler and government, morality, and religion” were not subject to taxation and duties (Kodrič–Dačić: 9). The lyceum library’s archives also include a preserved 1811 letter by the censorship office head and public library inspector, Bartolomeo Benincasa, to the librarian and curator Girolamo Agapito. In it, Benincasa gives permission to Agapito to donate twenty-eight books from a previously inspected list to the lyceum library (NUK, Ms [Zbirka posameznih popisov donacij]).

The preserved book records from the 1830s, when the lyceum library was headed by Matija Čop, under whose leadership the earliest card catalog also began to be compiled, again indicate no special treatment or separate storage of banned authors and works. The decisions to lend or not lend these types of works were most likely in the librarians' domain, but the provisions and procedures enforced by the new imperial censorship regulation of 1810 (cf. Bachleitner: 149) must have been applied at least until 1848. Following a decree by the Royal Academic Commission of April 1st, 1848, alongside the promised freedom of the press declared by the highest imperial patent, changes were also introduced to the regulations or instructions that had applied until then in relation to the ban on lending certain books to the lyceum library's reading room. From then onward, the principle applied that "scholarly works, even though banned until then, could be lent without reservations and that the ban only applied to lending clearly immoral and ungodly works, as well as those encouraging nonobservance of the law" (Stefan: 52).

Hence, the preserved data referring to the censorship policies and related activities primarily show that, in terms of acquiring, keeping, and lending works at the lyceum library, French authors or French scholarly and literary production were the most problematic during this period, which is not surprising considering the political situation in France and also elsewhere in Europe. Imperial decrees and regulations (cf. Bachleitner: 140–143), as well as the instructions that the lyceum library received in connection with problematic or banned literature, indirectly show that the banned authors included the proponents of all of the most groundbreaking epistemological and political philosophy proveniences of that time, including materialists, skeptics, utilitarianists, and all those that advocated human rights and freedoms

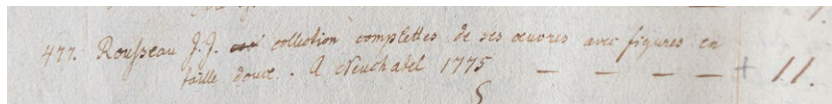
**1** Books from the libraries of dissolved church and other institutions were also selected by other institutions, which added them to their collections, including the Vienna imperial library; individual works relevant to this study may also have been intentionally or unintentionally eliminated. During the period studied, many books were also destroyed or sold at auctions. It was not until 1835 that the lyceum library began keeping accession logs according to the method of acquiring material in a given calendar year (cf. Svoljšak, Kocjan), but a great deal of material that the library obtained in various ways since its establishment remained uncatalogued or unrecorded up until the 1850s (Stefan: 68).

in their works, proposed various changes and improvements to the legal, political, and social orders, criticized the current sociopolitical and religious situation, and conveyed deistic or atheistic religious views.

In his article on banned books in Carniola, Luka Vidmar (2012: 253) ascertains that “in the seventeenth and eighteenth centuries there were not many people in Carniola interested in contemporary rationalist and materialist, let alone empirical, philosophy.” This also indirectly implies that Carniolans were not interested in keeping abreast of contemporary French, British, and American philosophy and political philosophy, nor the literature that predominated in these areas. Because of certain circumstances and a lack of sources, the collection of the Ljubljana lyceum library is not the most reliable and representative sample,<sup>1</sup> but due to its size and many known former owners of the material it can nonetheless provide some insight into whether this truly was the situation in the last third of the eighteenth century and first half of the nineteenth century.

#### **PROBLEMATIC OR BANNED WORKS BY FRENCH, BRITISH, AND AMERICAN AUTHORS AT THE LYCEUM LIBRARY FROM 1774 TO 1848**

Between 1774 and the early nineteenth century, based on Joseph II’s reforms, various decrees, and other legal instruments, the collections or parts of the collections of the Jesuit College, which was dissolved in 1773 and destroyed in a fire in 1774, the dissolved monasteries of the Augustinians and Discalced Augustinians in Ljubljana, the Carthusians in Bistra, the Cistercians in Kostanjevica na Krki and Stična, and the Servites in Duino, as well as the library of the Carniolan Society for Agriculture and Useful Arts and the Gornji Grad episcopal library, were handed over to the Ljubljana lyceum library, which was opened



◀ **FIG. 1**  
Rousseau's collected works in the library inventory of the Carniolan Society for Agriculture and Useful Arts. Photo: Milan Štupar, NUK.

to the public in 1794. The collections or individual books owned by Baron Raigersfeld, the Ljubljana vicar general Karl Peer, the head of the lyceum library Baron Innocenz von Taufferer, the Ljubljana physician Jakob Pfandl, Count Jobst Weikhard Anton Barbo von Waxenstein, the Flachenfeld canon's office, and other individuals were also donated to the library, but these donations are not recorded or evident from the archival documents or the earliest inventories of the library's collection and catalogs (Stefan: 82–96).

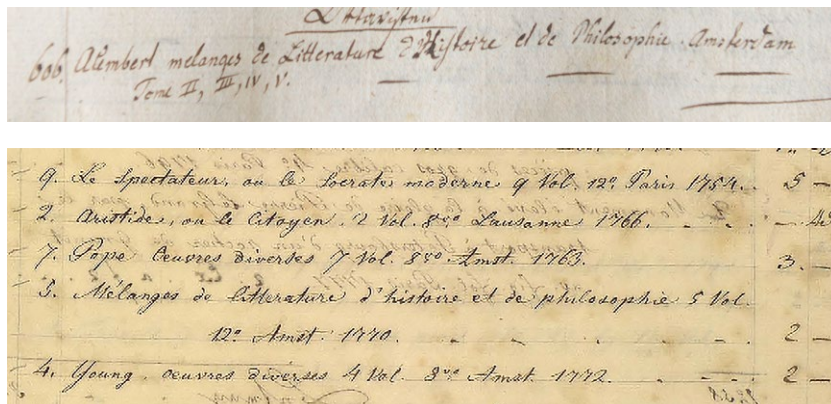
The library inventory of the Carniolan Society for Agriculture and Useful Arts, which also contained several contemporary French works on natural and applied sciences, also lists the 1775 edition of Rousseau's collected works printed in Neuchâtel (NUK, Ms 1933). Considering that the collection was compiled through individuals' donations, the edition must have been owned by one of the society's members, but his identity is not evident from the copy preserved.

The list of books from the Cistercian monastery in Kostanjevica na Krki copied by Wilde includes the second, third, fourth, and fifth volumes of d'Alembert's *Mélanges de littérature, d'histoire et de philosophie* published in Amsterdam in 1770 (NUK, Ms 1946). The same edition is also included in the catalog of Sigmund Zois's library purchased in 1823 (NUK, Ms 667). Even though the copy now kept by the National and University Library (NUK) has binding typical of Zois's books, it does not include the first volume, just like the one from Kostanjevica na Krki. The reason for this may also be that this very volume contained d'Alembert's *Discours préliminaire de l'Encyclopédie*.



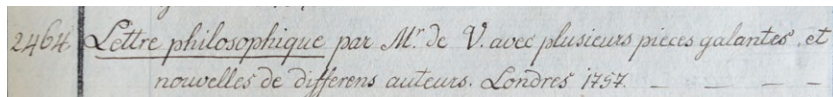
**FIG. 2 AND 3** →

D'Alembert's *Mélanges* in the inventory of the Kostanjevica na Krki monastery library and in the Zois library catalog, which actually lists all five volumes. Photo: Milan Štupar, NUK.



In 1792, the first head of the lyceum library, Baron Innocenz von Taufferer, donated his collection to the library, including a 1741 edition of Voltaire's *Anti-Machiavel, ou Essai de Critique sur le Prince de Machiavel* printed in Marseille (NUK, Ms 1941). The earliest catalog of the lyceum library (NUK, Ms Bibliothecae Caes. Reg. Licei Labacensis Catalogus) also lists the 1757 London edition of Voltaire's *Lettre philosophique, par M. de V\*\*\* avec plusieurs pièces galantes et nouvelles de différens auteurs*, which is entered under the work's title with no information on its origin, and the 1742 Amsterdam edition of the French translation of Locke's *An Essay Concerning Human Understanding*. The binding of the copy of Locke's work indicates that it may have once belonged to the collection of the Carniolan Society for Agriculture and Useful Arts, just like Rousseau's collected works, but the work is not included in the 1787 inventory, nor on the list of the society's books copied by Wilde in 1788. The book may have been donated to the lyceum library by a member of this society, which had already been dissolved by that time.

The first edition of Helvétius's *De l'homme, de ses facultés intellectuelles, et de son éducation* printed in the Hague in 1773 is not listed in any



◀ **FIG. 4**  
Voltaire's *Lettre philosophique* in the lyceum library's first catalog. Photo: Milan Štupar, NUK.

of the early inventories or catalogs, but the low acquisition number assigned to the copy now kept at NUK implies that it probably already entered the collection before 1810. An unknown reader or its former owner wrote *Jönsen* on the title page. The lyceum library's pre-1848 collection included at least two copies of the same edition of the German translation of this work by Helvétius published in 1785 by Johann Ernst Mayr in Wrocław. They, too, are not listed in any of the catalogs or separate inventories of that time, but they contain the signature or ex-libris of a certain *Jos. Antonzizh*, 1789 and the professor Franz Xaver Heinrich, who taught at the Ljubljana lyceum during the first and second decades of the nineteenth century.

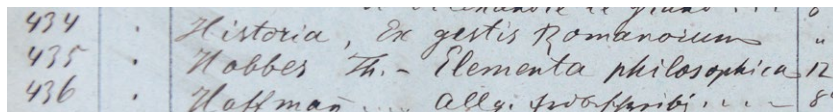
The acquisition number of the 1762 Amsterdam edition of Rousseau's *Discours sur l'origine et les fondemens de l'inégalité parmi les hommes*, which contains the signatures of a certain Dr. Callan and a certain Marchab, captain of the ship *Puebla*, and the acquisition numbers of the 1752 Dresden edition of Voltaire's collected works and the German translation of Paine's treatise on human and civic rights (*Die Rechte des Menschen*) published in Copenhagen in 1793 show that these books were most likely included in the library's collection before 1827. It is also possible that they were assigned a vacant acquisition number after that. None of them are listed in the inventories of individual collections and donations, the earliest lyceum library's catalog and its supplements, or the accession logs covering the period up to 1860.

Sigmund Zois had the 1765 Amsterdam edition of Rousseau's *Lettres écrites de la montagne* in his collection as early as the 1780s, alongside

the most extensive collection of Voltaire's works, but, except for the 1754 Geneva edition of *Annales de l'empire depuis Charlemagne* and the 1754 Leipzig edition of *Le siècle de Louis XIV.* (ARS, SI AS 1052, fasc. 19), these were not handed over to the lyceum library. After Zois's death they probably remained in the possession of his nephew and heir, Karl Zois, or they may have been eliminated from the works selected for the sales catalog due to their problematic nature (just like the first volume of d'Alembert's *Mélanges*).

The low acquisition numbers of the 1752 Dresden edition of Voltaire's collected works, the 1782 Lausanne edition of Rousseau's *Les Confessions*, and his *Pensées* published in Geneva in 1789 also indicate that these books may have been kept by the lyceum library significantly early on. The library's pre-1848 collection most likely also included the 1757 Altenburg edition of the German translation of Locke's essay *Versuch von menschlichen Verstand*. Voltaire's *Candide* published in Berlin in 1778, which also has a very low acquisition number, contains a heraldic ex-libris of Lőrincz Szőgény, but it is unknown how and when the book entered the collection. The first volume of the 1738 Amsterdam edition of Voltaire's collected works (but probably also the remaining volumes of this collection, which is no longer preserved) was once part of Anton Tomaž Linhart's library, and it features his signature on its title page. It only entered the collection of the National and University Library through a purchase in 2009.

The 1742 Amsterdam edition of Hobbes's *Elementa philosophica de cive* only entered the lyceum library in 1844, when Matija Čop's collection was purchased, and it was only entered in the accession logs in 1862. Čop's collection also included the 1817 Paris edition of *Julie, où la nouvelle Heloise* and Rousseau's 1763 letter to the Paris archbishop titled *Jean Jacques Rousseau, citoyen de Geneve à Christoph de Beaumont, archeveque*



← **FIG. 5**  
Hobbes's *Elementa philosophica de cive* in the 1862 inventory of Čop's collection. NUK.

*de Paris*, as well as the 1743 Amsterdam edition of Voltaire's tragedy *Le fanatisme, ou Mahomet le prophète* and its Italian translation published in Venice in 1762 (NUK, Ms Accessions-Protokolle).

Among the French Enlightenment authors, Montesquieu also seemed to be very popular in Carniola. Thanks to his personal intervention at the Viennese court, his political and philosophical treatise *De l'esprit des loix* even avoided censorship, albeit only for a while (Bachleitner: 51). Until the first half of the nineteenth century, various editions of this work formed part of the private collections of Sigmund Zois, Matija Čop, and various other individuals, who, however, cannot be identified with certainty.

Over fourteen various editions of Voltaire's and Rousseau's works published until 1848 made their way into the National and University Library's collection from the Federal Collection Center after the Second World War. They also include the monumental collection of Voltaire's works published in Kehl in 1785. Voltaire's collected works published in Paris between 1835 and 1838 include a heraldic ex-libris of the Gutmansthal-Benvenuti family, from which the Paris edition of the 1798 French translation of Paine's treatise on human rights also came into the collection.

The lyceum library's collection seems to have never included d'Alembert's and Diderot's *L'Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*. Through the purchase of Sigmund Zois's collection in 1823, it also acquired a selection of articles from this encyclopedia titled *L'esprit de l'Encyclopédie ou, choix des articles*,

*les plus curieux, les plus agréables, les plus piquants, les plus philosophiques de ce grand dictionnaire* printed in Geneva in 1769 (NUK, Ms 667). It was edited by Joseph de la Porte and already banned through the Theresian censorship list. The accession logs indicate that in 1869 the Provincial Research Library, as it was called at that time, purchased the 1762 Paris edition of Diderot's collected works (NUK, Ms Accessions-Protokolle).

Until 1848, the lyceum library also did not hold any works by David Hume, but after the Second World War two London editions of his *The History of England from the Invasion of Julius Caesar to the Revolution of 1688* published in 1789 and 1833 were obtained from the Federal Collection Center. Similarly, the library did not have any works by Henry Bolingbroke, Marquis de Condorcet, Baron d'Holbach, Bernard Mandeville, John Stuart Mill, Jeremy Bentham, Julien Offray de La Mettrie, Alexis de Tocqueville, and many other banned French, British, and American authors. Judging from the data on the size of the collection for individual years and decades (Stefan: 68), the German translation of de Tocqueville's treatise on democracy in America published in Weimar in 1836 most likely entered the collection between 1853 and 1860. In turn, the French translation of Paine's *The Age of Reason* published in Copenhagen in 1793 was added to the National and University Library's collection from the Federal Collection Center after the Second World War.

## CONCLUSION

As the preserved books and other sources show, with regard to banned French, British, and American authors the lyceum library's pre-1848 collection was dominated by d'Alembert's, Helvétius's, Rousseau's, Montesquieu's, and Voltaire's works. Prior to becoming part of its

collection, they largely belonged to private collections that the library acquired based on the Josephinian reforms, or it purchased them or received them as donations from various individuals and institutions. The collection included somewhat fewer editions of works by British and American authors, and most likely no copy of the French encyclopedia (except for Zois's abridged version). Many works examined—which, judging from the low acquisition numbers, were already present in the lyceum library during the first decades of the nineteenth century—are not even included in the earliest library records. This may be attributed to the significant delays in inventoring and cataloguing the collection, which were typical up to the mid-nineteenth century.

Even though, especially based on the instructions of the high decree of December 20th, 1807, it is very likely that this occasionally occurred, no planned or systematic elimination of problematic material, such as the one at the Ljubljana Seminary Library in 1802 (Vidmar: 236), is evident from the sources preserved. Especially from 1801 to 1848, the censorship legislation, regulations, and related instructions to the lyceum library surely had an impact, especially on the smooth purchase of works by banned authors and lending or “using” those works that were already in the library's collection.

Sigmund Zois stands out among the former owners of the books examined that became part of the lyceum library's collections. His interest in French and British Enlightenment philosophy, political philosophy, and literature can be somewhat better elucidated by an earlier catalog of his library kept at the Archives of the Republic of Slovenia (ARS, SI AS 1052, fasc. 19). Some of the works by banned authors from Zois's collection were not sold to the lyceum library, which, in addition to the fact that his nephew and heir Karl kept a large number of books

to himself, also implies that individual problematic or inappropriate books could have been intentionally eliminated before the purchase.

Despite the partly incomplete sources and the circumstances that affected its content and hence also the information it presently provides on the presence of banned literature in Carniola, the lyceum library's pre-1848 collection nonetheless offers some indirect and direct insight into the interest in French, British, and American philosophy, political philosophy, and literature. However, this raises even more questions because the lack of research into the influence of these works on local scholarship and literature makes it impossible to establish what the motives of known and unknown individuals were for purchasing and reading them. The data obtained thus suggest only that in the last quarter of the eighteenth century the Carniolan or Ljubljana nobility and intelligentsia, which accounted for only a miniscule percentage of the total population, were familiar with some of the more influential works by French philosophers and to some extent also with British and American authors and their individual works, and that, at least in the earliest period or before the tightening of the censorship policies in the early nineteenth century, the lyceum library probably included the banned works in its collection without any special treatment or reservations. Some of them also entered the collection as donations that were not recorded. The years and places of publication of the books examined show that most were printed in the Netherlands, various German or Prussian and French towns, Geneva, Basel, Venice, Denmark, and the British Isles before the 1780s. It also seems that most were purchased before the end of the relatively tolerant period under the rule of Joseph II. Voltaire's and Rousseau's works that entered the collection from the Federal Collection Center were printed in the nineteenth century. The

small number of editions from the first half of the nineteenth century is probably also the result of the tightened preventive censorship policy and legislation, which prevented importing, translating, and reprinting foreign banned literature, and hence indirectly influenced both the content of private collections and that of the lyceum library. It may also reflect a lessened interest in Enlightenment scholarship and literature or the authors and works examined among the Carniolan intellectuals during this period.

The nobility's and intelligentsia's book collections, which were preserved only piecemeal and entered the National and University Library's collection after the Second World War via the Federal Collection Center, do not allow an extensive analysis, but they nonetheless suggest that in the second half of the eighteenth and the first half of the nineteenth century there may have been more buyers and readers of (especially French) banned authors, including Voltaire, Rousseau, and Helvétius, in Carniola than indicated by the earliest records from the lyceum library and other research to date. In this regard, it would be interesting to examine in detail the recently discovered 1808 catalog of the book collection of Franz Josef Hanibal von Hohenwart from Ravne (Germ. *Raunach*) Castle near Pivka, which includes approximately nine hundred works, most of which were printed in the eighteenth century.<sup>2</sup> ♡

**2** Igor Gardelin is reconstructing the collection. The editions identified to date based on the estate inventory of Georg Jacob von Hohenwart can be viewed at <https://ravne.librarika.com/search/catalogs>.



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## Povzetek

Obdobje od leta 1774 do leta 1848 v habsburških deželah so na področju knjižne cenzure zaznamovali centralizacija cenzurne dejavnosti, prehod od retroaktivne k preventivni cenzuri ter postopno zaostrovanje kazenske zakonodaje oziroma cenzurnih predpisov od devetdesetih let 18. stoletja dalje. Ti so vplivali na knjižni trg, pa tudi na nabavne politike oziroma obravnavo gradiva v javnih izobraževalnih ustanovah in njihovih knjižnicah. Med slednjimi je bila tudi licejska knjižnica, ki se je morala pri pridobivanju, hranjenju in izposoji gradiva ravnati po veljavni zakonodaji ter iz nje izhajajočih uredbah, predpisih in posebnih navodilih.

Iz ohranjenih virov je razvidno, da so bili s stališča pridobivanja ter hranjenja in izposoje v licejski knjižnici v obravnavanem obdobju najbolj problematični francoski avtorji oziroma francoska znanstvena in literarna produkcija, pa tudi drugi avtorji, ki so v svojih delih razpravljali o človekovih pravicah in svoboščinah, predlagali različne spremembe in optimizacije pravno-političnih in družbenih ureditev ali kritizirali aktualne družbenopolitične in verske razmere na način, ki je kršil spoštovanje do vladarja in vlade, nравnosti in vere. Knjižnica je od začetka svojega delovanja v devetdesetih letih 18. stoletja prejela cenzurne sezname in različna navodila za ravnanje s prepovedano literaturo. Kljub temu in kljub navedenim okoliščinam pa je hranila tudi prepovedana dela nekaterih odmevnejših francoskih, angleških in ameriških razsvetljenskih filozofov, političnih filozofov in literatov, ki so bili prepovedani bodisi s cesarskimi cenzurnimi seznamami bodisi s kazenskimi zakoniki in iz njih izhajajočimi uredbami.

Najbolje so bila zastopana D'Alembertova, Helvetiusova, Rousseaujeva, Montesquiejeva in Voltairova dela. Pred tem so bila večinoma del

drugih zbirk, ki jih je knjižnica pridobila na podlagi jožefinskih reform ali pa jih je odkupila oziroma prejela v dar od različnih posameznikov in ustanov. Nekoliko manj je bilo v zbirki izdaj del angleških oziroma ameriških avtorjev, zelo verjetno pa (razen Zoisove okrnjene različice) tudi nobenega izvoda francoske enciklopedije. Kot kaže, je licejska knjižnica prepovedane avtorje oziroma njihova dela vsaj v najzgodnejšem obdobju delovanja oziroma pred zaostrovanjem cenzurnih politik v začetku 19. stoletja najverjetneje vključevala v zbirko brez posebnih zadržkov oziroma posebne obravnave. Ob upoštevanju fragmentov drugih tedanjih zasebnih knjižnic, ki so v zbirko Narodne in univerzitetne knjižnice prišli po drugi svetovni vojni prek Federalnega zbirnega centra, je verjetno, da je bilo kupcev in bralcev (predvsem francoskih) prepovedanih avtorjev na Kranjskem še nekaj več, kot jih beležijo najzgodnejše evidence licejske knjižnice ter dosedanje raziskave. Ne glede na to, da ni jasno, s kakšnimi motivi so znani in neznaní posamezniki ta dela kupovali in brali, je iz ohranjenih knjig in drugih virov mogoče razbrati, da je med sicer maloštevilnim kranjskim izobraženstvom v drugi polovici 18. in v prvi polovici 19. obstajala določena mera zanimanja za sočasne epistemološke, filozofske in politično-filozofske trende oziroma razprave, ki so prihajale s francosko in angleško govorečih območij.

## **Sonja Svoljšak**

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