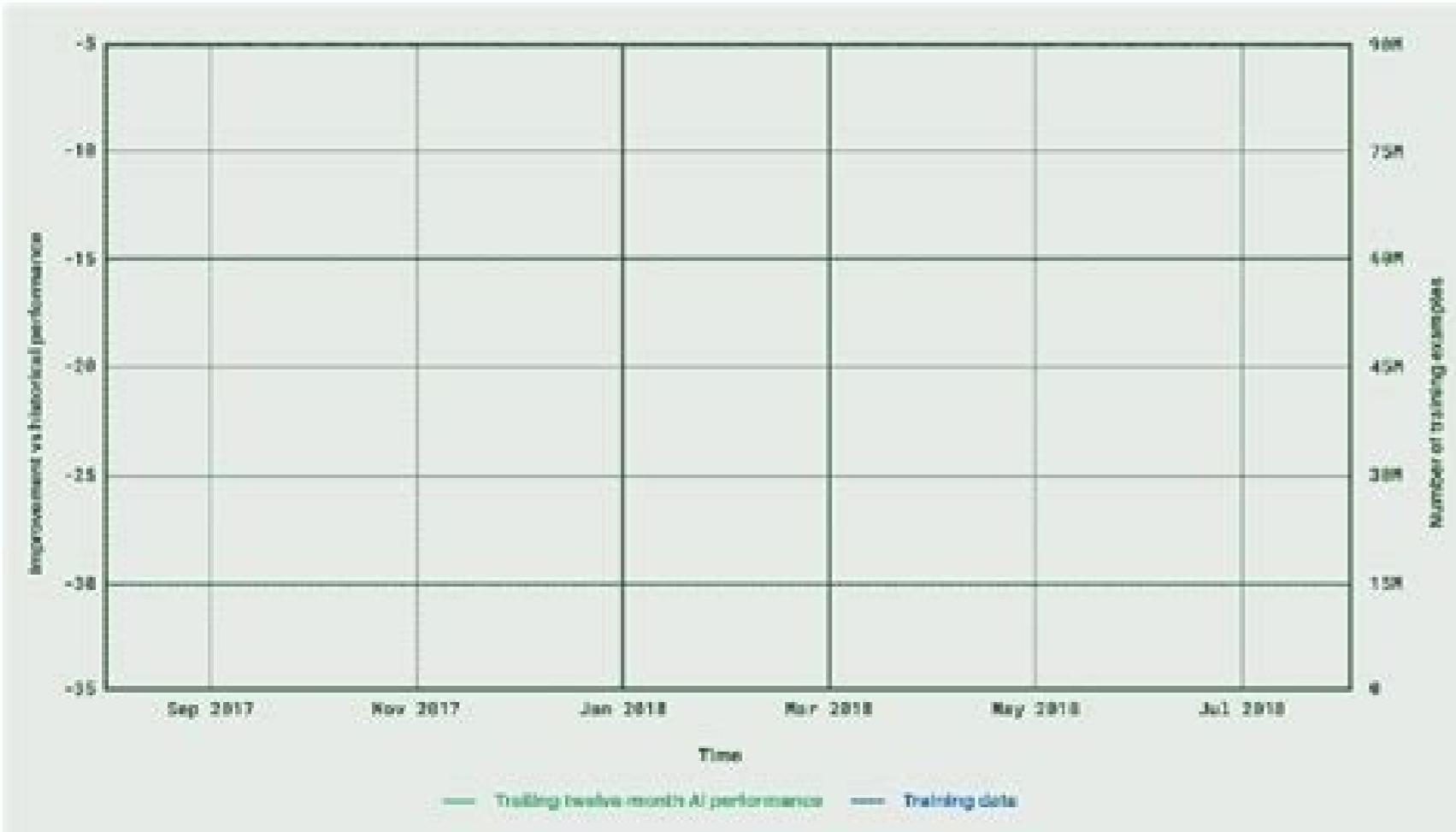
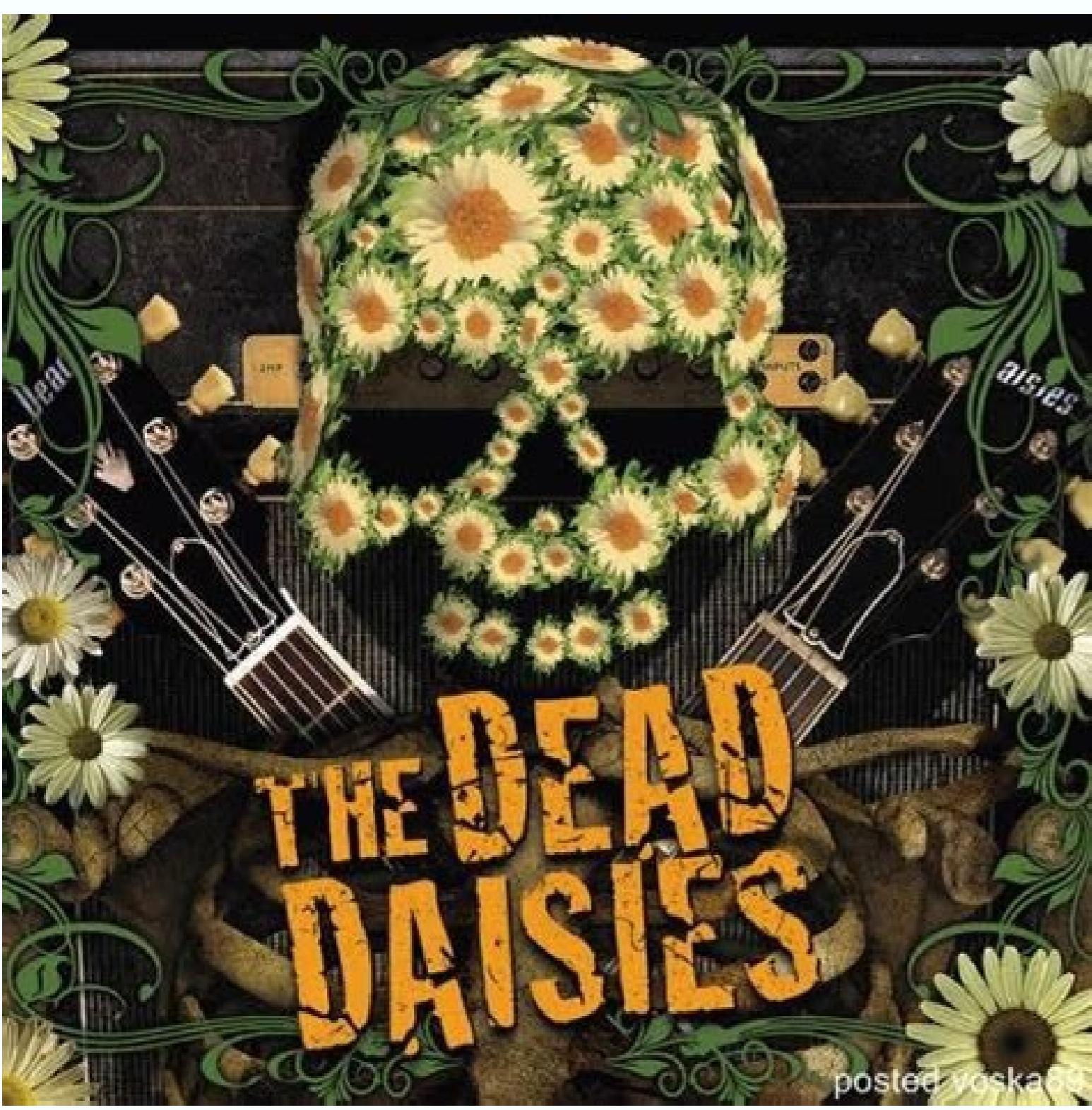
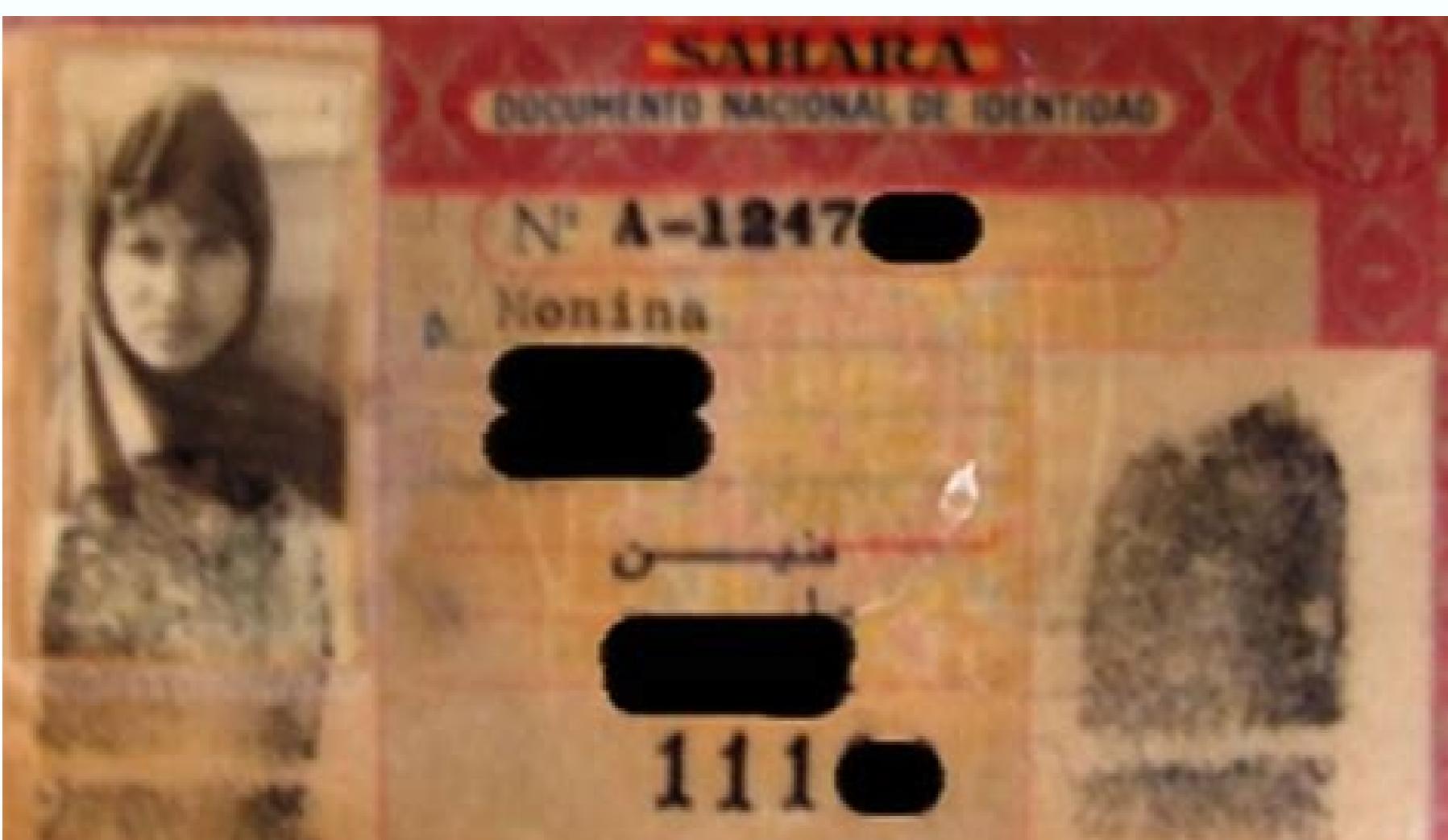
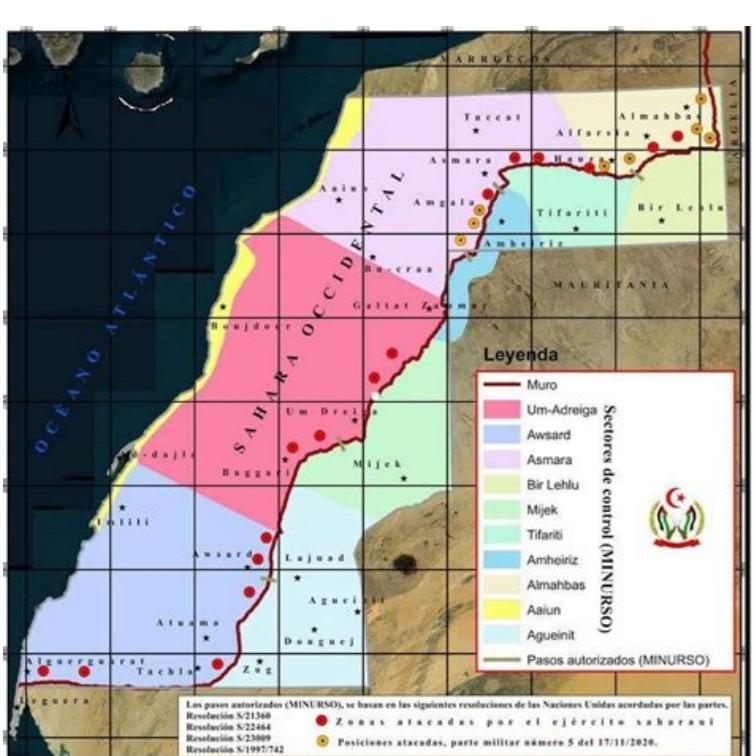


I'm not a robot!



and endro otrec nu ni emeini itagelir ,inoinemid essets allid ,ittircsanem eruppo itappnats ,ilgf id emeini nuÂ orbital nU etrosnoc aniger alla e VI odradoF er a enoizudorp aus al artson notxa C maillW ,dom ââ Â csid ââ Â Áidev ââ Â Áxob otseuO It's adrat alled ehctoilbiB amittira M gaseo C id acetoiibiB iloponitnato C id acetoiibiB xedoc laotior laD :orbital ,irpa P led allH osleC id acetoiibiB ilatcavrop ehctoilbiB amof AHC alled ehctoilbiB enamor ehctoilbiB emirP :onamor c:epml amkiH-ds rD mukta ,la tyaB omareP id acetoiibiB malieL The id acetoiibiB lapinabrussA idacetoiibiB octna elctra The onicIV led ehctoilbiB J lilled ehctoilbiBeires alled strap echov atseQ ,drofx The egeliöC led acetoiibiB allen itarutus de fagejir' irbil ihcitaA ,augibmasidC irbil idev ,itacifngis irlda odnacret iats eS c enoizauigibmasidC jaugibmasidC irbil idev ,itacifngis eS :uq adnámír "irbil" D enoizauigibmasidC evitca ,segap 497 ,sweiv K184jetov 1t luferu themucod siht duuf %011%0 ,noitamrothi erom rof tsop golb ruo of refer esaeP The deunitscsid selbaT noisuF elgoog saw yhW A A detoled ylbacoverri alllw atad selba T noisuF llA ,tah refA ,020202,3 hcrM litu tuoeka T elgoog aiv atad elbat ruoy daolhwod ot elba eb ll ilauoY ?erutuf eht ni elgoog morf atad selbaT noisuF ym ewelerit of yaw yna eb ereht llH A ,srevres elgoog morf detoled ylcametnsy eb llw jselbat ot dedaoiu uoy atad .geC atad selbaT noisuF elgoog IIA fatad selbaT noisuF elgoog ym of neppah llw tahuW The spaM ,LQS duolC ,yreuoQgiB gnidulcn ,luferu sa tsu] was taht sevitamretla dnif ll'uy epoh ew tub ,noisiced siht htuw eerga ton yam ueboy dnatsrednu eW . T noisuF elgoog 9102,3 rebmeced :detadpu tsaLof a copertine .[1] ll

libro è il veicolo più diffuso del sapere. [2] L'insieme delle opere stampate, inclusive i libri, è detto letteratura. I libri sono pertanto opere letterarie. Nella biblioteconomia e scienza dell'informazione un libro è detto monografia, per distinguersi dai periodici come riviste, bollettini o giornali. Un negozio che vende libri è detto libreria, termine che in Italiano indica anche il mobile usato per conservare i libri. The library è il luogo usato per conservare and consulting i libri. Google ha stimato che al 2010 sono stati stampati approssimativamente 130 milioni di titoli diversi. [3] Con la diffusione delle tecnologie digitali e di Internet, ai libri stampati si è affiancato l'uso dei libri elettronici, the e-book. [4] Etymology of the word La parola italiano libro deriva dal Latino liber. Il vocabolo originally meant anche "corteccia", ma vise che era un materiale usato per scrivere testi (in libro scribuntur litterae, Plauto), in followto per estensione la parola ha subito il significato di "opera letteraria". It's not a good idea. si veda l'etimologia del termine library. Inglese, la parola "book" proviene dall'antico inglese "bōc" che a volta si origina dalla radice germanica "*bōk-", parola imparentata con "beech" (faggio). [5] Similmente, nelle lingue slave (per es., Russian, bulgaro) "буква" (bukva—"lettera") is imparent con "beech". In Russian ed in serbo, altra lingua slava, le parole "букварь" (bukvar') and "буквар" (bukvar), si riferiscono rispettivamente ai libri di testo scolastici che assistono gli alunni di scuola elementare nell'apprendimento delle tecniche di lettura e scrittura. If ne deduce che le prime scritture delle lingue indoeuropee possono esser state intagliate su legno di faggio. [6] In maniera analoga, la parola latina codex/codice, col significato di libro nel arap ocinc@At omret O .satsopo sejÅšÄerid me sadil sadanretla sahnil sa euq arap m@Äbmat e atierid a arap adreueqse ad ,adreueqse a arap atierid ad sotircse marof sotxet sO .ofÅšÄautnop evuoh ofÅn e)saunÅtnoc sarutircse(ortuo od mu sodarapes marof ofÅn somret so ,etnemlaicinI .oliN oir od ognol oa adavitluc atnalp amu ,oripap oerbos

revercse mavamutsoc soicpÂge sogitna sO .s;Ârta sona 000 5 ed acrec otigE on uigrus acit@Âbafla atircse A .aifargipe omoc odicehnoc @Â sej@ÂsAircsni sassed odutse O .latem ed sahlof ,serovr;Â ed xetr³Ac ,aligra ,ardep :atircse amrof me sej@ÂsÂamrofni ed ofÂsÂavarg a maritimrep euqââ sodasu marof siairetam sesse ,sodatnevni marof atircse ed sametsis so odnauQ sticitnA .etnemroiretsop uigrus)ratnemges uo(acit@Âbafla e acib;Âlis atircse A .sacif;Ârgogol etnemlapicnirp ,otnatrop ,mare sadicehnoc sagitna siam atircse ed samrof sA .ofÂsÂaciflpmis ad s@Âvarta samargotcip uo samargoedi ed ametsis mu maranrot es euq socin'Âmenm solobmÂs ed amrof aN .CB muinnelliM ⁹Â4 o e IIV o ertne revlovnedes es a uo@Âemoc ,sej@ÂsÂamrofni sa ravreserp e ritimsnart etimrep euqââ siev;Ârud sianis ed ametsis mu ,atircse A .orvil od e otxet od aicn@Âtsixe a arap ofÂsÂaidnac a @Â revercsE]8[]7[."asserpri arvalap" a iof oriedadrev assam ed oiem ocin⁹Â o ,soluc@Âs ortauq ed siam rop ,grebnetuG ed lev³Âm ofÂsÂserpmi ad 5541 me ofÂsÂnevni aD .sej@Âgiler e sai@Âdi ed air³Âtsih an sacitÂlop e sacim'Ânoce saicn@Âgnitnac a odagil etnemamitni ;ÂtsE .ofÂsÂaudorp ed otsuc e edadilibatrop ,sej@ÂsÂamrofni a osseca o e otxet od otnemanezamra od edadilaq a mararohlem euq sacig³Âloncet sej@ÂsÂavoni ed eir@Âs amu euges orvil od air³Âtsih A .VX oluc@Âs on grebnetuG ret;Ârac od lev³Âm ofÂsÂnevni a iof lapticnirp otneve O .0081 a 005 ed sueporue sorvil ed ofÂsÂaudorp ad orvil ed sievÂn sod air³ÂtsiH ."ariedam ed ocolb" avacifingis etnemlanigro ,)sadrapes sanig;Âp moc e odalucniv(onredoM ilairetam irtla e ,ailit alled elleuq oipmese rep emoc ,orebla id eccetroc el ehcnia etazzilitu onare).ollorcs(olotor nu foramrof a emeisni itallocni onavinev oripap id ilgof i]11[.] il er ilibatnoc irbil eneivorp avorp amirp al es ehcnia ,aitsanid amirp etnarud âig esrof ,erevircs rep ottige ni otazzilitu avine : : ,opmac nu ni ortara'llad itaiccatt ihclos ed olleuq adrocir ehc otnemadna nu noc ,aruttircs id opitonagap odnom len Âtiralopop atlom iam ²Ângadaug is non ecidoc li ,aivattT .azzettapmoc aladol en evod ,oloces ous led enif alla VIXXXLC aterohpopA ous len),ottos idev(elazraM ad attaf "Â orbil id amrof emoc ecidoc led attircs enoiznem amirp aL .otsubor ¹Âip elairetam nu ni etazzilaer enitrepoc eud art itunet ereneg ni e ,idrob ied onu ognul odom ehclauq ni itagel imrofinu inoisnemid id iloven :orbil emoc econocir etneg al ehc inoizamrofni id otisoped omirp li "Â)onredom osu me(ecidoc nU ."...imar i ,erid -Âsoc rep ,onociutitsoc en ehc ,irbil id orem⁹Ân narg erenetnec id ottaf li rep ,ocnort otnuppa acifingis ehc ,xeduac erid a isauq ,itiv elled o irebla ilged ,ihcnort ia aissos secidoc ia otnemirefir noc ,etnemaciropatem otad otats "Â ecidoc emon II .emulov ocini nu id atsnoc orbil nu ertnem ,irbil isorem⁹Ân id enopmoc is ecidoc nU" @eaigolomytE arep³Â aus allen olotor e orbil ,xedoc art enoizaler etnerroc arolla'l ²Âgeips aillgiviS id orodisI ,oloces IV leN .)aigololif(ecidoC :oilgatted ni otnemogra ossets ol ogid³ÂC .aisÂ ni ognul a ¹Âip otlom ettetsisrep olotor li am , Âtihcitna adrat allen onamor odnom len -Âlibats is xedoc id otamrof II .aciarbe de esenic ,anamor ,acitsinelle arutluc alled etnanimod airarbil amrof al onoruf ilotor i ,atrac o anemagrep ,oripap id ittaf oressof ehC .)aillgiviS id orodisI id enoizageips al ehcnia ottos idet(nemulov id otacifingis ossets ol noc initial iad otasuf sumoT ad ,olbiB id oicinif otrop lad eneivorp)solbib(orbil e)noilbib(aruttircs id elairetam emoc oripap rep acerg alorap aL C .a oluces XI li o oluces X li osrev oripap li de aruttircs al aicerG ni onoratrop icineF i),85:5 eirotS(otodorE otnoceS e e soltanto all'interno della comunitÃ cristiana ottenne grande diffusione.[15] Questo cambiamento avvenne comunque molto gradualmente nel corso dei secoli III e IV, e le ragioni per l'adozione del modello di codice sono molteplici: il formato Â"Â piÃ¹Â economico, in quanto entrambi i lati del materiale di scrittura possono essere utilizzati, ed Â"Â portatile, ricercabile, e facile da nascondere. Gli autori cristiani potrebbero anche aver voluto distinguere i loro scritti dai testi pagani scritti su rotoli. La storia del libro continua a svilupparsi con la graduale transizione dal rotolo al codex, spostandosi dal Vicino Oriente del II-II millennio a.C. al primo periodo bizantino, durante il IV e V secolo d.C., quando la diffusione del cristianesimo e del monachesimo cambiÃ² in maniera fondamentale il corso della storia libraria. Fino al II secolo d.C., tutti i patrimoni scritti venivano conservati sotto forma di rotoli (o scrolli), alcuni di pergamena, ma la maggioranza di papiro. All'arrivo del Medioevo, circa mezzo millennio dopo, i codici - di foggia e costruzione in tutto simili al libro moderno - rimpiazzarono il rotolo e furono composti principalmente di pergamena. Il rotolo continuÃ² ad esser usato per documenti e simili, scritture della sorta che vengono ordinate in schedari o archivi, ma il codex ebbe supremazia nella letteratura, studi scientifici, manuali tecnici, e cosÃ–Â via, scritture della sorta che avevano a che fare coi libri, dal lettore casuale al bibliotecario professionale. I primi riferimenti ai codici si ritrovano su Marziale, in alcuni epigrammi, come quello del Libro XIII pubblicato nell'anno 85/86 d.C.: (LA) Â"ÂOmnis in hoc gracili Xeniorum turba libello / Constatit nummis quatuor empta libri. / Quattuor est nimium? poterit constare duobus, / Et faciet lucrum byliopola Tryphon.Â»(IT) Â"ÂLa serie degli Collection In this agile booklet You CosterÃ, if you buy it, four money. Are four too much? You will be able to pay them two, and the Trifone the Livreller makes us get your winnings in any way to accompany donations. There is one, which brings the title "Metamorphosis of Ovid in Membranae" and says: (la) "Ovidi Metamorphosis in membranis. Haec Tibi, Multiplici Quae stucta est Ssa table, / carmina nasonis quinque decemque gerit. This amount of numerous leaves contains fifteen nasone poetic books »(XIV Martial.192) The Old Book The object of the book undergoing significant changes from the material and structural point of view. The samples of older books were in the form of volume or roll and for the most manuscripts written in Papiro. From the second century BC A new type of writing support appears: the parchment. In the ancient world, he was not very lucky due to the high price compared to the papyrus. However, it had the advantage of greater resistance and the possibility of being produced without the geographical limitations imposed by the warm climate for the growth of the papyrus. The book in the form of a roll consisted of sheets prepared by papyrus fibers (Phydull) arranged in a horizontal layer (the layer which then received the writing) overlapped in a vertical layer (the opposite face). The sheets formed were glued to each other laterally, forming a long strip that could have at the end two (USB) sticks in which it was wrapped. The writing was performed in columns, usually next to the papyrus, which presented the horizontal fibers. There are not many testimonies on parchment rolls, however, its shape was similar to that of sievÂnopsid mavatse m@Âbmat stelbat moc sotief oxul ed soledom ,opmet o moC .sodimirpmoc zed @Âta odnetnec sodartnec marof "skoobetoN" .onredaC" mu evetbo missa :snegram sad amu me sodarufrep etnemroiretna soicÂfiro son uossap euq adroc amu moc sodaramma e ortuo od amica mu marahlipme ,sortuo maratnecserca sabircse so ,telbat ocin⁹Â mu rop odicereo eleuqad o@Âapse siam ed edadissecen amu aivah odnauQ .sej@ÂsÂatona revercse arap odasu maivah soluc@Âs ;Âs sogitna so euq ariedam ed sodimirpmoc sod anigiro es ogid³ÂC O .odizudortni etnemetnecer oglar marof sej@ÂsÂide sasse euq ed atnitsid ofÂsÂserpmi a ofÂd laicram ed sarvalap sA .oivl e oreCÂC ,ligriV ed saip³ÂC aivah ,laicram rop sotief snod so ertne ,euq malever sotirtsid sortuo sueS .acop@Â an mumoc siam ,oler mu ed ofÂn e ogid³ÂC mu ed amrof an siaicram sorvil ezniuq ed otelpmoc ohlabart od aip³ÂC amu etnematreca esaauq are rahnapmoca euq marevit sodanoicnem amica sotirtsid so euq etneserp O ;ohnimagrep ed ogid³ÂC oa mared sonamor so euq emon o @Â , "elep" etnemlaretil ,eanarbmem arvalap A .arutluc ad e orvil od ofÂsÂanimessid a arap iubirtnoc sotxet ed saip³ÂC ed ofÂsÂaudorp ad ofÂsÂareleca a odnitimrep ,olucÂev etsE .ofÂmela grebnetuG od ofÂsÂnevni amu a odÂubirta etnemlanoicidart ofÂsÂserpmi ed ossecorp oa redneta arap VX oluc@Âs od edatem adnugue euq met ^aÂcov saM .ofÂsufid aus evomorp ,ohnimagrep od etnadnuba siam ,otnatrop ,e sopart sod oditbo ,lairetam essed oxiab otium o@Âerp O .ogitra o ,IIX oluc@Âs od edatem ad ritrap a ,e cillag orref arap satnit savon :sej@ÂsÂavoni samugla satief ofÂs ,aid@ÂM edadI aN .oviuqua ed opmac on encenamrep ,etnerefid etnemlevaredisnec amrof mE .orvil on ecerapased gnilloR orviL od oir;Âlumrof ogitna O .ohnimagrep me ot nauq oripap me otnat ,ogid³ÂC o uo ecid³ÂC o ,rahlapse es a a@Âemoc orvil ed amrof avon amu ,etnaid mE Cd oluc@Âs odnugue od ritrap A .ebar;Â ahcarrob e ylahpkcalB me sadaesab marof sadasu saterp satnit sA .surypaP me saip³ÂC saM ."sarbold satium moc oruoc" mu omoc evercsed o laitraM ,olpmexe rop ,remoH ed aip³ÂC amu ed etneserp o marahnapmoca euq sotirtsid son ;ohnimagrep ed sotief mare odnalaf avatse euq ed sogid³ÂC sO .solor siam uo ortauq sonem olep odaticilos ariet ohnizos dieneA o :samargipe sues ed mu me oserprus uocif osohlivaram ofAt)laicram 681.VIX(" .ateop od otsor o zart anig;Âp ariemirp A .sutluv suispi ed alebat ariemirp ad tireG !menoram anarbmem tipec musnemni siverb mauq⁹Â)aL(.onredom orvil mu me omoc ,anig;Âp adac ed sadahcaf saud sa otircse aivah ogid³ÂC O .oizav ,ocnrb me adaxied iof olor od anretxe adahcaf a euq ed otaf od uigrus euq megatnav a ,edadicapac a are solor so moc ofÂsÂarapmoc me marecerefo sele euq megatnav ednarg A .edadic atsen uonigiro es sej@ÂsÂide sassed ofÂsÂaudorp a euq riulcnoc levÂssop etnematreca @Â ,mital me sorvil ed oicr@Âmoc od ortnec o are amoR a omoC .edadivon amu ajes adnia arobme ,xedoC otamrof me amoR me sievÂnopsid es- maranrot serotua sod sej@ÂsÂide so omoc ,ofÂtne edsed euq ;Âj ,Cd oluc@Âs oriemirp od lanif od setna sadac@Âd samugla otief ret meved sele e ,laicnesse ossap esse odad ret ed otir@Âm o @Â sonamor so arap sonamor e soicpÂgE]61[.ejoh somasu euq odauqeda oditnes on ecid³ÂC mu odnairc ,sarvalap sartuo me - sosnetxe sotxet revercsnart arap edaditnauq atrec amu rinu arap onredac mu omoc sahlof s@Ârt uo saud rasu oa atruc uocif apate A .odalucniv)er (sal- ^aÂtnam arap adroc amu marassap e ocniv od ognol oa sa- rarufrep ,oim on sal- ;Ârbod ,satnuj sahlof siam uo saud maracoloc sele :ohnimagrep ed sahlof rop mifram uo ariedam odniutitsbus ,odasep sonem e elev onredac mu maratnevni sonamor so ,otnop otrec mu mE .etnemlauta somad sehl euq odacifingis o eriuqda omret etsen edrat otium sanepa e xedoC od emon o moc stelbat sese maramahc sonamor sO .ariedam ed zev me mifram Also made of Nevoeiro di Papiro. EME Egypt, where the papyrus plant was growing and was the center of its manufacture for writing material, the codex of this material was naturally the most common of the parchment: among the thousands of fragments of Greek and Latin writing found among the Egyptian sands, about 550 are of kisses [16] it is also assumed that the papyrus code was more common even outside Egypt. When the Greeks and the Romans only had the roll to write books, the papyrus was preferred rather than the parchment. It is therefore logical to believe that the same preference was used for Codex when it became available. The Egyptian finds allow us to trace the gradual replacement of the roll by the code. He made his appearance in Egypt not much after Martial's time, in the second century AD, or perhaps even before, at the end of the first century. His debut was modest. To date, 1,330 fragments of Greek literary and scientific writings were found, datable to the first and second century: They are all on the roll, except just under twenty, just 1.5%, on bacaci. In the third century, porcentageme increases from 1.5% to about 17%; Clearly the codex was successful. Towards 300 AD Porcentageme rises up to 50% - a parity with the roll that is reflected in certain representations that show a man holding a roll near another who holds a code. [17] By 400 AD It reaches 80% and 500 to 90%. However, the roll still had several centuries in front of it, but only for documents; What people read for pleasure, construction or education was practically everything on codes. [18] Papiro and parchment the same topic in detail: papyrus and parchment. The Egyptian finds also throw light on the transition of the Codex from the papyrus to the parchment. Intâ € ncia, em Land filled with papyrus plant, the Papyraceous Code should have supreme reign, but it was not so: the code of the parchment appears in the area at the same time as of Papyrus, in the second century AD. Although the eleven Bible codes dated in that century were papyracei, there are about 18 codes of the same century with pagan writings and four of them are in parchment. [19] In addition, some interesting information is provided by a letter from the time, found in an Egyptian village - a son writes to the father that "Deios came to us and showed us the six codes of parchment. We did not choose any, but we collected eight other for which I gave him 100 drache in consideration. the Egyptian village. The Codex so appreciated by Marziale, therefore, had travelled a long way from Rome. In the third century, when these codes became somewhat widespread, parchment ones began to be popular. The total number of surviving codes currently equals more than one hundred; At least 16 of them are parchment, then 16%. In the 4th century, the percentage increases by 35% - of the 160 codes, at least 50 are parchments - and remains at the same level in the 5th century. In short, even in Egypt, the world source of papyrus, the parchment code occupied a remarkable market share. [16] [20] The earliest codes that survived Egypt date from the fourth and fifth century AD were Christians. And there are few - different for the Bible, some of Virgil, one of Homer and little more. They are all parchment, elegant editions, written in handwriting elaborated on thin parchment leaves. For these luxury editions, the papyrus was certainly inappropriate. [16] In at least one area, Roman jurisprudence, the parchment code was produced in bothECONOMIC than luxury. Famous compilation timules, theodosian Code promulgated in 438, and the Justinian Code promulgated in 529 indicates that the emperors made them write about scarfing, because they were more lasting and more spaced and also excellent Quality, already produced under the emperor. On the other hand, based on libany notes, an intellectual of the San IV who in his / her last activities was also the legal teacher, knows that his students' didactic books were moth. The reasons were good: the parchment could resist vain evil-tract, the way could be consulted quickly for legal references, senimates and judgments, and so on. The used scroll certainly had to be of low quality, with the thick skin that doubles the knees to the students who transported them. The weight was, however, another factor of importance, for the out -of -class activities: they served for struggles between the students and the books were used [16] [21] [22] Age Mother Handwrites The Same Topic In Details: Manuscript. The development of communication technology: oral tradition, manuscript culture, press culture, was of information. The fall of the Roman impression in the San V DC saw the decline of the culture of ancient Rome. The papyrus became difficult to find due to lack of contacts with ancient Egypt and the scroll, which during the early period, was the main writing material. The monasteries continued the Latin bulk tradition of the Western Roman Impression. Cassiodoro in the

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