

Carthusian Library Catalogues

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Introduction

The present essay should be considered only as a preliminary elaboration. I am fully aware that a study dedicated to Carthusian library catalogues in the Middle Ages as well as in the Modern Times cannot be presented within the limits of a conference paper. However, it is worthwhile – in my opinion – to outline at least some research topics relevant for everyone who is occupied with Carthusian libraries.

Compared to the other main fields of current Carthusian studies, the interest for library catalogues, composed and produced by contemplative monks in former times, seems to have been somewhat neglected or, at least, less developed¹.

1. Medieval Carthusian Library Catalogues

From the very beginning of the Carthusian Order, the silent monks were known for their love and care of books. Guigo I, fifth prior of the Grande Chartreuse, in chapter 28 of his *Consuetudines Cartusiae*, described precisely what kind of instruments and utensils, necessary to transcribe manuscripts, each monk should have in his cell. He also prescribed the rules for the loan and care of books, specified the hour of nones on Sundays for the distribution of writing materials, commissioned the sacristan to determine which books should be read and copied (chap. 7), provided for access to the scriptorium and library, and dispensed those employed in copying and binding books from the strict

¹Cf. F. Bock, *Zur Geschichte des Schlagwortkatalogs in Praxis und Theorie*, Zentralblatt für Bibliothekswesen, Bd. 40 (1923); P. Lehmann, *Bücherliebe und Bücherpflege bei den Karthäusern*, in: *Miscellanea Francesco Ehrle*, Vol. 5, Roma 1924, pp. 364-389 (*Erforschung des Mittelalters*, Bd. 3, Stuttgart 1960); H. Schreiber, *Quellen und Beobachtungen zur mittelalterlichen Katalogisierungspraxis besonders in deutschen Kartäusern*, Zentralblatt für Bibliothekswesen 47 (1927), pp. 1-19, 97-118; H. Schreiber, *Die Kartäuser als Bücherfreunde*, in: Sankt Wiborada. *Bibliophilen Jahrbuch für Katholisches Geistesleben*, Westheim 1933, pp. 16-21; A. Vernet, *Études et travaux sur les bibliothèques médiévales 1937-1947*, *Revue de l'histoire de l'Église de France* 34 (1948), pp. 63-94; H. J. J. Scholtens, *Iets over de aanleg van boekerijen bij de Kartuizers*, in: *Huldeboek Pater Dr. Bonaventura Kruitwagen*, Haag 1949, pp. 372-388; J. De Ghellinck, *Les catalogues des bibliothèques médiévales chez les Chartreux et un guide de lecture spirituelle*, *Revue d'Ascétique et de Mystique* 25 (1949) pp. 284-298; H. J. J. Scholtens, *De literaire nalatenschap der Kartuizers*, *Ons Geestelijk* 25 (1951), pp. 9-43; A. Momming, *Die Kulturarbeit der Mönche. Zum 800-jährigen Jubiläum des Kartäuserordens*, *Historisch-politische Blätter für das Katholische Deutschland* 97 (1886), pp. 893-90, 98 (1886), p. 58-82; G. C. Williamson, *The Books of the Carthusians*, *Bibliographica*, Vol. 3, Part 9, London 1897, pp. 212-231; K. O. Meinsma, *Middeleeuwsche Bibliotheken*, Zutphen 1903, pp. 239-251; B. Kruitwagen, *Het schrijven op feestdagen in de Middeleeuwen*, *Tijdschrift voor Boek- en Bibliotheekwezen* 5 (1907), pp. 97-120; K. Löffler, *Kölnische Bibliothekskataloge*, *Zeitschrift des deutschen Vereins für Buchwesen und Schrifttum* 4 (1921); G. Rotondi, *De viris illustribus sive de scriptoribus sacris ordinis cartusiensis di Giacomo Loreto*, *Aevum* 13 (1939), pp. 179-186; J. De Ghellinck, *Les bibliothèques médiévales*, *Nouvelle Revue Théologique* 65 (1939), pp. 36-55; J. W. Thompson, *The medieval library*, Chicago 1939; A. Derolez, *Les catalogues de bibliothèques*, Turnhout 1979 (*Typologie des sources du moyen âge occidental*, fasc. 31); *Codex in Context. Studies over codicologie, kartuizergeschiedenis en laat middeleeuws geestesleven, aangeboden aan Prof. Dr. A. Gruys*, Nijmegen 1985.

obligation to maintain silence. In a comparatively short time, the first Carthusian monks assembled substantial collections of manuscripts that caught the attention of visitors to the Grande Chartreuse, e.g. Guibert de Nogent and Peter the Venerable¹. One of the most significant features of Carthusian spirituality in the Middle Ages was certainly transcribing and copying manuscripts. *Praedicare manibus* instead of active preaching in churches for the laity became the specific Carthusian *cura animarum*. Later statutes in 1259 and 1368 expanded the earlier regulations, especially concerning the editing and correcting texts. Responsibility for editing decisions was given to the prior, who was advised by experienced monks².

The situation changed slightly in the middle of the thirteenth century, however. Till that time, all Carthusian monasteries were located in distant valleys or remote places and access to them was often difficult. The foundation of the charterhouse Vauvert near Paris can be considered as a symbolic turning point in the history of the Carthusian Order and consequently in that of their libraries. From that time, Carthusian monks attracted the wealthy nobility, the aristocracy, members of royal families as well as townsmen, as benefactors. Many of their monasteries began to be situated in close vicinity to urban centers. The economical, cultural, political as well as religious aspects of this "Copernican shift" – as it was called by Hubert Jedin – have already been discussed by many scholars, but the most important issue involved manuscripts and books.

The Carthusians were by no means unresponsive to certain contemporary debates in the fourteenth and fifteenth centuries, in particular as regards church affairs. Denys the Carthusian left his monastery, accompanying Nicolaus Cusanus on his reform legation through the Netherlands and Germany, as well as compiling various treatises on nearly every conceivable topic of interest to lay or religious audiences (soldiers, the aristocracy, widows, parish priests, etc.). Largely self-thought, backed-up however by a certain university experience, Denys was trying to apply the scholastic theology of the Cologne Thomists and Albertists to the Carthusian mystical tradition. However, Denys the Carthusian

¹W. Schmutz, *Die Kartäuser und das Buch. Anmerkungen zu den Consuetudines*, *Bibliothek und Wissenschaft* 28 (1995), pp. 95-110; cf.: B. Bligny, *L'Église et les ordres religieux dans le royaume de Bourgogne aux XIe et XIIe siècles*, Paris 1960, pp. 245-318; W. Lourdaux, *Kartuizers – Moderne devoten, een probleem van afhankelijkheid*, *Ons Gestelijk Erf* 37 (1963), pp. 402-418; H. Rütting, *Zum Einfluss der Kartäuserstatuten auf die Windesheimer Konstitutionen*, in: *Geert Grote en de Moderne Devotie*, Nijmegen 1985, pp. 85-98; G. Cavallo, *Dallo scriptorium senza biblioteca alla biblioteca senza scriptorium*, in: *Dall'eremo al cenobio. La civiltà monastica in Italia dalle origini all'età di Dante*, Milano 1987, pp. 331-422; A. M. Genevois, J. F. Geneset, A. Chalandon, *Bibliothèques de manuscrits médiévaux en France. Relevé des inventaires du VIIIe au XVIIIe siècles*, Paris 1987; A. P. Orban, *Das Latein und die Lateinische Literatur im Lichte des asketischen Ideals der Kartäuser*, *AC* 116:1 (1988), pp. 34-52; *Le livre au Moyen Age*, sous le direction de J. Glemisson, préface de L. Holtz, Paris 1988; J. Leclercq, *L'amour des lettres et désir du Dieu. Initiation aux auteurs monastiques du moyen âge*, Paris 1990.

²Ch. De Marindol, *Les premières bibles peintes cartusiennes*, in: *La Naissance des chartreuses*, ed. B. Bligny, G. Chaix, Grenoble 1986, pp. 69-102; *Les manuscrits à peintures en France du VIIe au XIIe siècle*, Paris 1954, pp. 114-115; P. Vaillant, *La lettre ornée à travers les manuscrits cartusiens de la bibliothèque de Grenoble (fin XIe-XVe siècle)*, Grenoble 1945; *Catalogue de l'exposition des plus beaux manuscrits de la Bibliothèque de Grenoble*, Grenoble 1956; P. Vaillant, *Les enluminures des manuscrits cartusiens*, Grenoble 1958; P. Hamon, *Les livres et les manuscrits de la Grande Chartreuse dans les collections de la Bibliothèque de Grenoble, Grande Chartreuse et Chartreux*, N° Spécial des Cahiers de l'Alpe, Grenoble 1984; R. Étaix, *Les manuscrits de la Grande-Chartreuse et de la chartreuse de Portes. Étude préliminaire*, *Scriptorium* 42 (1988), pp. 49-75.

was an exception in many ways. His attitude was more appropriate for the urban, early humanist, well-endowed, relatively open-to-the-world charterhouses at Basel, Erfurt, Nürnberg, Paris and elsewhere. But generally the Carthusians steadfastly followed the ideals of their founders in their widely scattered cloisters. During the fifteenth century the order was famous for its scholarship and library collections, which grew through the zealous copying of the monks. In Basel, Mainz, Cologne and Erfurt Carthusian collections reached dimensions which could be considered enormous by medieval standards. But even in Carthusian houses like Aggsbach or Gaming in Austria and Buxheim in Swabia¹, there were impressive book collections. With few exceptions e.g. Basel and Mainz, - the Carthusian collections were later dispersed.

On the other hand one should not overestimate the value of these libraries. The Carthusians were not bibliophiles, and their intellectual scope was strictly limited to theology, Scriptural studies, biblical exegesis, and mystical and ascetic writings. In this context the library collection at the charterhouses in Basel and Paris rose above the average: at Basel, mainly thanks to the donations of Johann Heynlin von Stein (1487) and the efforts of their prior Jacob Louber (Lauber) (1480-1500), who was a friend of Johann Amerbach and Johann Reuchlin²; whilst Paris benefited from the patronage of Raymond Lull, who donated his numerous theological and philosophical writings to their library in 1313.

Under the pressure of the rapid growth of the library collections and changes in the mentality of the urban population, the Carthusians turned their specific attention to the techniques of librarianship and the development of new methods of cataloging and organizing their collections.

One of the oldest surviving library catalogues originated from the charterhouse Val-Saint-Hugues and was composed between 1224-1240, with some additions and modifications till the end of the 13th century (Paris BN Ms. nouv. acq. 1741). It is more an inventory of liturgical manuscripts than the full register of the library collection. However, it lists such volumes as a cartulary or *hystoria in quattuor voluminibus*, not linked with monastic liturgy.

More library catalogues survived from the late Middle Ages, when the techniques of cataloging were significantly improved.

The importance of the study of the medieval catalogues was already indicated by E.V. Vogel in 1843. His ideas inspired the next generation of scholars, first of all Gustav Becker, who prepared an edition of several medieval catalogues. The work of Gustav Becker was continued by Theodor Gottlieb and Paul Lehmann, who dedicated their lives to the great edition of the medieval catalogues in Germany, Austria and Switzerland. There is no doubt that these volumes are irreplaceable. In many cases the library catalogues were not only a useful and practical register, but sometimes a sort of theological treatise – as in

¹C. Visel, *Die Bibliothek der Kartause Buxheim*, Die 7 Schwaben 15 (1965), H. 1; G. Eis, *Fragment eines geistlichen Liederbuchs aus der Kartause Buxheim*, Neuphilologische Mitteilungen 67 (1966), pp. 1-16.

²H. von Greyerz, *Die Romfahrtpredigten des Johannes Heynlin von Stein (O. Cart)*, in: H. von Greyerz, *Studien zur Kulturgeschichte der Stadt Bern am Ende des Mittelalters. Inaugural-Dissertation Universität Bern*, Bern 1940, pp. 281-312.

the case of the library catalogue of the Erfurt charterhouse, reflecting the particular character of the Carthusian Order in the late Middle Ages.

The Basel charterhouse librarians Georg Carpentarius and Ludwig Moser were not only instrumental in producing the monastery catalogues but also composed 12 rules (*canones*) for the Carthusian librarian¹. Georg Carpentarius was the driving force behind the promotion of the new rules. He wrote his *Inventarium Bibliothecarii*, which was based on the Carthusian tradition. He used the *Consuetudines Carthusiae* of Guigo I as well as later statutes. He was certainly familiar with library practices in other German charterhouses, such as Mainz and Trier. The catalogue should not only indicate where to find a volume, but should provide what he called the "*repertorium universale*". According to him, the librarian should be the real guide to the books, because he knows all the volumes and can allocate them to their proper place in the collection as a whole. The following rules, or canons as they were called by Carpentarius, indicate the way to register books ("*de modo registrandi*"), regarding the acquisitions ("*de libris novis*").

Carpentarius also compiled "*Registrum pro antiqua bibliotheca*". He says that this register was designed for the library where the individual manuscripts were placed *secundum titulos, litteras atque numeros in dorso eorum configuratas*. Then followed additional, more precise rules and notes. Certainly these two short tracts were composed only for the librarian's use and were not readily available to a reader. It is clear that Carpentarius intended to make two kinds of catalogue: a subject catalogue and catalogue of names, - the one should help him to administer the library properly, whilst the other should aid the reader to find which volume he was looking for².

The Carthusians of the charterhouse in Mainz later developed this concept of library administration and its organization when *ca.* 1520 they produced "*Registrum auctorum et doctorum librariae montis S. Michaelis*". The Mainz

¹*Informatorium bibliothecarii carthusiensis domus vallis beatae Margarethae in Basilea minori ex autographo fratris Georgii Carpentarii*, ed. L. Sieber, Basileae 1888; C. Chr. Bernoulli, *Über unsere alten Klosterbibliotheken*, Basler Jahrbuch 1895, pp. 82-91; A. Brückner, *Scriptoria medii aevi helvetica*, Bd. 10, Genf (Génève) 1964; E. Büchler, *Die Anfänge des Buchdrucks in der Schweiz*, Bern 1951; M. Burckhardt, *Aus dem Umkreis der ersten Basler Universitätsbibliothek*, Basler Zeitschrift für Geschichte und Altertumskunde, 58/59 (1959).

²Landesbibliothek, Stuttgart, Ms theol. et phil. 40 78, ff. 131r-151r (*Numerus librorum et quis nobis eos communicaverit propter Deo*, 1450-1476); *Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz*, Bd. 1. Bistümer Konstanz und Chur, bearb. P. Lehmann, München 1918, pp. 153-175 (Güterstein); Berlin, Preussische Staatsbibliothek, lat. qu. 372, ff. 4r-50r (*Registrum librariae superioris*, *ca.* 1450); *Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz*, Bd. 3, bearb. P. Ruf, München 1932, pp. 81-101 (*Kartause Buxheim*); M. Kos, F. Stele, *Srednjeveški rokopisi v Sloveniji*, Ljubljana 1931, pp. 85-88 (Geirach, Freidnitz, Pleterje); A. Fodor, *Die Bibliothek der Kartause Lechnitz in der Zips vor 1500 (Geschichte und Buchbestandsrekonstruktion)*, in: *Armarium. Studia ex historia scripturae, librorum et ephemeridum*, ed. P.D. Szmezö and L. Mezey, Budapest 1976, pp. 49-70; A. Fodor, *Az Egyetemi Könyvtar Karoling-kari Deuteronomium töredéke a lechnici karthauziak könyvtarabó (Fragmentum Deuteronomium aevi Carolini e Bibliotheca OCarth. Lechnicensi)*, Magyar Könyvszemle 92 (1976), pp. 371-380; A. Lindner, *Die Aufhebung des Klöster in Deutschirol 1782-1787*, Zeitschrift des Ferdinandeums, Folge 3, H. 30, Innsbruck 1886; A. Hittmair, *Geschichte der k.k. Universitätsbibliothek in Innsbruck*, Zeitschrift des Ferdinandeums, Folge 3, H. 54, Innsbruck 1910; E. Egg, *Kunst in Tirol. Malerei und Kunsthandwerk*, Innsbruck - Vienna - Munich 1972, pp. 48, 138; W. Neuhauser, *Tiroler Handschriftenbibliotheken. Bestände und Kataloge*, in: *Handschriftenbeschreibung in Österreich. Referate. Beratungen und Ergebnisse der Arbeitstagungen in Kremsmünster (1973) und Zwettl (1974)*, ed. O. Mazal, Vienna 1975, pp. 51-63.

catalogue was compiled in the period when the print revolution led to major changes regarding the acquisition of books¹.

One can endorse the hypothesis, commonly accepted among historians, that the Erfurt charterhouse catalogue is the real master-piece of the medieval art of cataloguing in the Carthusian Order².

The library catalogue of La Grande Chartreuse, compiled between 1450 and 1470, presents the library collection of the Mother House of the Order before the print revolution. It lists the manuscripts as well as the few incunabula preserved at that time in the Grande Chartreuse. The works were divided and described according to the authors, starting with Saint Ambrose of Milan, then Saint Augustine, Saint Basil, Pope Gregory the Great, Saint Jerome, and other Church Fathers, great medieval philosophers and theologians, as well as a group of works without precise indications of authorship, like *Historia ecclesiastica*, *Historia Jherusolimitana*, *manipulus florum* or *compendium theologie*. The author of this register distinguished the devotional treatises dedicated to Our Lady as well as diverse works of various writers contained in a single volume. The next part of this catalogue consists of manuscripts on the Scriptures and lists over 65 volumes on the Old Testament, almost 40 on the New Testament, and again nearly 40 volumes containing sermons. Finally, juridical manuscripts were listed.

The charterhouse in Mauerbach was founded by Frederick III in 1314. Certainly the first monks, who came from the charterhouse in Seitz, brought the necessary books with them. But already a few years later they sent 28 volumes for the newly established monastery in Prague. Most likely these manuscripts were destroyed by the Hussite troops and the mob of Prague citizens, who sacked the charterhouse in 1419. A list survived, as it was inscribed on the back cover in two columns of Vienna, Hofbibliothek, Cod. 1497³.

The charterhouse in Gaming was founded by Duke Albrecht II. Bernard Pez in his *Thesaurus anecdotorum* (vol. 2, p. LXIII), mentioned a *Catalogus librorum bibliothecae Gemnicensis anni 1565 concinatus*. Several additional notes were inscribed in various manuscripts. One of the fifteenth century manuscripts, preserved now at the Benedictine abbey of Melk, cites the sale contract between the Carthusians in Gaming and Tarkany, Hungary. It was stated that *Feria quinta ante Gordiani vendidimus Cristoferro priori Vallis Auxilli in Tarkan unum missale, unum graduale, unum antiphonarium pro XXIII florenis in promptu solutis. Item dedimus sibi ex libraria gratis pro deo libros sub istis titulis D 60, T 7, V 14, X 10 et 13, Y 3, 6, 9, 16*. One can

¹Cf. H. Schreiber, *Die Bibliothek der ehemaligen Mainzer Kartause. Die Handschriften und ihre Geschichte*, Leipzig 1927 (Zentralblatt für Bibliothekswesen, Beiheft 60).

²Erfurt, Domarchiv, Ms. Hist. 6 (Registrum librerie fratrum Carthusiensium apud Erffordiam); P. Lehmann, *Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz*, Bd. 2.: *Bistum Mainz*, München 1928, pp. 221-593; cf. L. F. Hesse, *Karthäusermönche zu Erfurt als Schriftsteller und Bücherschreiber*, Serapeum 19 (1858), pp. 1-7; E. Kleineidam, *Die Spiritualität der Kartäuser im Spiegel der Erfurter Kartäuser-Bibliothek*, in: *Die Kartäuser: Orden der schweigenden Mönche*, ed. by M. Zadnikar, Köln 1983, pp. 185-202; G. Achten, *Eine Psalmerklärung aus der Erfurter Kartause im 15. Jh.*, AC 108:1 (1983), pp. 150-159.

³*Mittelalterliche Bibliothekskataloge Österreichs*, ed. T. Gottlieb, Vienna 1915, pp. 524-610; reprint: J. Hogg, *Theodor Gottlieb's Edition of the Medieval Library Catalogue of the Charterhouse of Aggsbach, together with two Brief notes Concerning books from the Charterhouse of Gaming and Mauerbach*, AC 35:7 (1990), pp. 4-99.

presume that these call numbers refer to a handwritten library catalogue of the period¹.

The charterhouse in Aggsbach was founded by Land-Marshal Heidenreich of Meissau in 1373. A medieval library catalogue dating from the second half of the fifteenth century presents the monastic collections according to the typical Carthusian schema: *titulus, auctor, littera, numerus, locus*.

Besides the monastery catalogues produced in various forms by the Carthusians, one should mention at least three other additional sources, important for our research: 1: personal collections noted by a Carthusian, mostly on the occasion of a transfer to another house; 2: registers of loans; 3: obituaries, necrologies, calendars or inventories of archives, where the donors of books were recorded.

1.1. Personal collections

Little is known about Spanish library catalogues in the Middle Ages. A list and the estimated value of books belonging to the Prior of Valldemossa, formerly a monk of the charterhouse of Portaceli in Valencia, is, however, extant. It is dated on 7 July 1402. It is not the catalogue of the charterhouse library, but a list of books possessed by a specific Carthusian. Such registers are very rare. The Prior had paid 70 *florenos auri de Aragonia* for the manuscript of the *Decretum*, 50 *florenos* for the *Rationale divinorum officiorum*, VII for the *Expositio super Job*, but only III *florenos* for the *Erudimentum omnium scienciarum*.

A similar list – made at the occasion of transfer to another charterhouse – was written by an English Carthusian.²

1.2. Loans registers.

Among the borrowers listed in the loans register of the charterhouse of Valldemossa, Majorca, one can find mainly religious from other monastic communities, described, for example, as *hermita*. Such a monk, fra Diego, borrowed Collections of the Holy Fathers and fra Pere Valero *Libre del Abat Ysach*. There is no indication of any kind of deposit that such religious had to offer to the prior of charterhouse³.

¹S. Fischer, *Das barocke Bibliotheksprogramm der ehemaligen Kartause Marienthron in Gaming (with numerous black and white photographs)*, AC 58:3 (1986); F. Klos, *Ein Beitrag zur Geschichte der Bibliothek der Kartause Mauerbach: der Schreiber Nicolaus Wybl*, AC 116:1 (1988), pp. 140-151; F. Klos, *Ein Beitrag zu den Bibliotheksräumen österreichischer Kartausen*, AC 63:2 (1991), pp. 150-161.

²Dom Thomas Golwynne, transferred from the London Charterhouse to Mount Grace. The list of his belongings - quite substantial! - was dated 25 January 1519. It is given in full in E. Margaret Thompson, *The Carthusian Order in England*, London 1930, pp. 326-28, and in James Hogg, "Life in an English Charterhouse in the Fifteenth Century", in AC 223 (2004), pp. 35-58, here pp. 56-57.

³J. Sanchis y Sivera, *Bibliología valenciana medieval*, *Anales del Centro de Cultura Valenciana* 3 (1930); J. N. Hillgarth, *Readers and Books in Majorca 1229-1550*, Vol. 2, Paris 1991, pp. 318-328; J.-O. Puig-Rigau, I. Gómez, *Escritores cartujanos españoles*, Montserrat 1970 (*Studia Monastica*, Vols. 9, 10, 11, 1967-69; cfr. AC 35:16, Salzburg 1992; corrected edition with additions: AC 161, 2 vols. Salzburg 2001).

According to the records kept by the two librarians Georg Carpentarius († 1531) and Ludwig Moser († 1510) of the Basel charterhouse, the monks regularly loaned books to non-Carthusian readers. Between 1482-1528 approximately five hundred books were lent out. However, besides the increasing demand for books from a Carthusian library, one notices another change, – declining interest in copying books.

The main source for the history of the library of the Liege Carthusians is the obituary that contains the names of scribes and donors in the section entitled: *anniversaria personarum domus hujus*. In the Liege State Archives another precious manuscript is preserved, – *Liber foundationis beneficiorum et memoriarum benefactorum*, written at the end of the 14th century and continued till the seventeenth century. Subsequent notes are to be found in a Liege charterhouse calendar, also conserved in the local archives. All these sources give donors' names and the titles of manuscripts or books donated to the charterhouse.

Supplementary information about books can also be found in inventories of charters conserved in the archives. This kind of inventory was produced by the Carthusians of Gnadental (Bruges) in the late fourteenth century. A paper manuscript contains the list of the documents. Some corrections and additions have been made to the inventory in various other hands, mostly in the sixteenth century. All documents have the archive numbers, inserted on the left margin. They consist of a letter and a Roman numeral. However, none of the books listed in this inventory is accompanied by such a mark. The register of documents and books was drawn up without any clear order.

1.3. Modern Library Catalogues.

Library catalogues produced in the Modern Times are methodically easier to follow. The handwritten catalogue of the charterhouse in Ittingen was compiled in 1717 and contains the titles of the works (manuscripts and printed books) conserved at that time in this monastery¹. The catalogue is divided into 22 sections, or *Classae* as they are called. Sometimes the books were listed according to the topic (e.g. *Doctores Scholastici, Historici sacri et profani*), sometimes according to language (e.g. *Grammatici Latini, Graeci et Hebraci* and *Italici et Gallici*). The manuscripts were listed separately in one section. One can perceive a similar method in the case of the catalogue from the

¹Universitätsbibliothek Freiburg, sygn. L 558,4o (photocopy in Thurgauischen Kantonsbibliothek L 3691).

charterhouse near Danzig (dating from the 80s of the eighteenth century)¹, that from the charterhouse in Olomouc in Moravia (1731) and many others².

1.4. Conclusions

Further studies on the Carthusian library catalogues should be pursued in two different fields: first – to recreate the full list of surviving catalogues, library registers, book lists from the Middle Ages as well as Modern Times (at least till the period of the widespread dissolution of the monastic communities in Europe at the end of the eighteenth century), secondly – to edit these catalogues. Both of these projects will require years of research before they can be completed³.

¹T. Borawska, H. Rietz, *Losy biblioteki klasztornej kartuzów kaszubskich na tle dziejów kartuzji Paradisi Beatae Mariae*, Biuletyn Biblioteki Jagiellońskiej 43/1-2 (1993), pp. 15-34; K. Nierzwicki, *Warsztat bibliotekarski w kartuzji kaszubskiej w drugiej połowie XVIII* in: *Libri Gedanenses*, vol. 13-14 (1995-1996), pp. 69-91; his *Zabytki piśmiennictwa*, in: R. Ciecholewski, *Skarby Pelplina*, Pelplin 1997 (2nd edition), pp. 203-207; his *Inkunabeln der Kartause „Paradisus Mariae” in Kaschuby*, AC 140:2 (1999), pp. 35-88; his *Biblioteki kartuzji kaszubskiej oraz jej konwentów filialnych w Berezie Kartuskiej i Gidlach*, Pelplin 2001; and his *Die Handschriften der Kartause Paradisus Beatae Mariae in der Kaschubei*, in: *Bücher, Bibliotheken und Schriftkultur der Kartäuser. Festgabe zum 65. Geburtstag von Edward Potkowski*, ed. S. Lorenz, Stuttgart 2002, pp. 199-213.

²E. Irblich, *Zur Geschichte der Handschriftenkatalogisierung in Österreich*, in: *Handschriftenbeschreibung in Österreich. Referate. Beratungen und Ergebnisse der Arbeitstagungen in Kremsmünster (1973) und Zwettl (1974)*, ed. O. Mazal, Vienna 1975, pp. 21-30; Ch. Tropper, *Schicksale der Büchersammlungen niederösterreichischer Klöster nach der Aufhebung durch Josef II. und Franz II*, *Mitteilungen des Instituts für österreichische Geschichtsforschung* 68 (1986), pp. 141-142, 144; Mainz, StadtB, Hs I 576 (*Index antiquus librorum librariae Cartusiae Moguntianae, 1460-1470*); Mainz, StadtB, Hs I 577 (*Index manuscriptum Cartusiae Moguntianae*); cf. Ch. Callmer, *Königin Christiana, ihre Bibliothekare und ihre Handschriften. Beiträge zur europäischen Bibliotheksgeschichte*, Stockholm 1977, pp. 103-104; Koblenz, Landeshauptarchiv, Best. 108, nr 1003, pp. 1-334 (*Index librorum bibliothecae maioris Cartusiae in monte sancti Beati prope Confluentiae, 1767*); cf. *Inventar des Archivs der Kartause St. Beatusberg von Koblenz*, ed. J. Simmert, (*Veröffentlichungen der Landesarchivverwaltung Rheinland-Pfalz* 46), p. 582; Köln StA G 13 (*Bibliotheca Cartusiae Coloniensis in trifolium indicem redacta anno MDCCXLVIII*); Vienna, Nationalbibliothek, Cod. Ser. Nov. 12694 (*Catalogus librorum praesertim manuscriptorum qui in variis bibliothecis monasteriorum terrae Gelrensis, Coloniensis, Clevensis, Traiectensis item Brabantiae Flandriae, Hannoniae, Leodii, Namurcii, Mechlinae asservabantur*); cf. K. Löffler, *Deutsche Klosterbibliotheken*, Bonn-Leipzig 1922, pp. 249-252; *Catalogus Bibliothecae Ven. PP. Cartusianorum Ruraemundensium (1740)* owned by the Archiefdienst Roermond, temporarily housed in the University Library, Nijmegen; J. Gillet, *La chartreuse du Mont-Dieu au diocèse de Reims*, Reims 1889, pp. 548-558.

The list could be extended ...

³Cf. on the Carthusian libraries and catalogues: G. Pasini, A. Rivantella, P. Berta, *Codices manuscripti Bibliothecae R. Taurinensis Athenaei per linguas digenti et binas in partes distributi*, Taurini 1749; G. E. von Haller, *Bibliothek der Schweizergeschichte*, Vol. 6, Bern 1788, n° 123-124; Dronke, *Kunstsachen, Bücher, etc. in der ehemaligen Karthaus bei Koblenz*, *Anzeiger für Kunde der deutschen Vorzeit* 8 (1839), pp. 607-610; A. Reifferscheid, *Die Bibliothek von Santa Croce in Jerusalem. Bibliotheca Superior*, Sitzungen Akad. Wissenschaft, Vienna 1865, pp. 137-172; A. Franklin, *Les anciennes bibliothèques de Paris*, Vol. 1, Paris 1867, pp. 326-327; A. Franklin, *La bibliothèque du couvent des chartreux à Paris*, *Bulletin du Bibliophile* 34 (1867), pp. 350-357; Dorange, *Catalogue du cartulaire de la chartreuse du Liget (XIIIe siècle) et des documents de ce monastère que l'on conserve à la bibliothèque publique de Tours*, Tours 1869; C. Padiglione, *La bibliotheca del Museo Nazionale nella Certosa di S. Martino di Napoli ed i suoi manoscritti esposti e catalogati*, Napoli 1870 (reprinted Napoli, 1873, 1876); C. Padiglione, *La bibliotheca del Museo Nazionale nella Certosa di S. Martino in Napoli ed i suoi manoscritti esposti e catalogati*, Napoli 1876; S. Laschnitzer, *Die Verordnung über die Bibliotheken und Archiven der aufgehobenen Klöster in Österreich*, *MIÖG* 2 (1881); Omont, *Bibliothèque de la Chartreuse de Gaillon (Eure)*, *Le Cabinet historique* 27 (1882), pp. 141-146, 155-160; K. Schmidt, *Sur la bibliothèque de la chartreuse près Strasbourg*, in: K. Schmidt, *Zur Geschichte der ältesten Bibliotheken zu Strasbourg*, Strasbourg 1882, pp. 51-67; C. Fr. Mayer, *Katalog der Bibliothek des ehemaligen Carthäuserklosters Buxheim aus dem Besitze seiner Erlaucht des Herrn Hugo Grafen von Wladbot-Bassenheim ...*, Munich 1883; K. Forster, *Katalog der Bibliothek des Kartäuserklosters Buxheim*, Munich 1883; P. Fournier, *Notice sur la bibliothèque de la Grande Chartreuse au moyen-âge, suivi d'un catalogue de cette bibliothèque au XVe siècle*, *Bulletin Academie de Delphin*, Grenoble 1886-1887, pp. 303-386; A. Mommingen, *Die Kulturarbeit der Mönche. Zum 800-jährigen Jubiläum des Kartäuserordens*, in: *Historisch-politische Blätter für das*

Katholische Deutschland 97 (1886), pp. 893-909; 98 (1886), pp. 58-82; J. Gillet, *La chartreuse du Mont-Dieu au diocèse de Reims*, Reims 1889, pp. 548-558; L. Delisle, *Note sur la bibliothèque de la chartreuse de Paris*, Bulletin de la Société de l'histoire de Paris et de l'Ile-de-France 20 (1893), pp. 80-81; E. Perrier, *La bibliothèque de l'ancienne chartreuse de Marseille*, Archives de la Société française des Collectionneurs d'Ex-libris, Vol. 2 (1895); C. Chr. Bernouilli, *Über unsere alten Klosterbibliotheken*, Basler Jahrbuch, 1895, pp. 82-91; C. Monget, *La chartreuse de Dijon d'après les documents des archives de Bourgogne*, Vol. 1, Montreuil-sur-Mer 1898, pp. 7, 72, 183-191, 200-203, 286, 409-420; Vol. 2, Montreuil-sur-Mer 1898, pp. 21-24, 68-69, 110; J. van den Gheyn, *Note sur quelques manuscrits de la chartreuse de Hérinnes-lez-Enghien*, Annales du Cercle Archéologique d'Enghien 6 (1901-1907), pp. 27-42; A. Manghi, *Inventario delle biblioteche monastiche da S. 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