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Monastic Libraries
in East Central
and ^{JAKUB ZOUHAR (ED.)}
Eastern Europe
between
the Middle
Ages and the
Enlightenment



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The Library Collection of the Brno Charterhouse in the Rajhrad Monastery Library¹

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Introduction

The founder of the Královo Pole Carthusian monastery was the Margrave of Moravia, John Henry (Jan Jindřich), who invited the first member of this order – Gottfried of Enns from the Austrian Charterhouse in Gaming – to Brno as early as 1369, and six years later issued the founding charter of the monastery with the consent of his wife, Elizabeth, and his sons. The Královo Pole Charterhouse was not incorporated into the order until a year later.² The monastery was dissolved by

¹ The paper was created within the project NAKI II DG16P02R047 A Gate to Wisdom has been opened. Baroque Cultural Heritage of the Monasteries in Broumov and Rajhrad: Protection, Restoration, Presentation.

² Jiří KROUPA – Dušan FOLTÝN, Brno – Královo Pole (Brno) Bývalá kartouza „Cella Trinitatis“ s kostelem Nejsvětější Trojice [Former Carthusian “Cella Trinitatis” with the Church of the Holy Trinity]. In: *Encyklopedie moravských a slezských klášterů* [Encyclopaedia of Moravian and Silesian Monasteries] (Praha 2005) 196; Libor JAN, Ves a klášter ve středověku [Village and Monastery in the Middle Ages] (1240–1526). In Milan Řepa (ed.), *Dějiny Králova Pole* [History of Královo Pole] (Brno 2014) 46–75; Karel ŽÁK, *Dějiny kartouze královopolské* [History of Carthusians in Královo Pole] (Nové Město

a decree on 12 January 1782, along with other monasteries that did not establish a school or a hospital and the brethren of which did not hold a preaching or a priesthood position. The dissolution committee arrived at the monastery in Moravia six days later.³

It is understood that the Carthusian library was founded together with the monastery; as of 1387, there is a mention that Jan Czafpel, a chaplain at the Church of St. Jacob in Brno, dedicated his library to the Královo Pole Carthusians. According to this mention, the manuscripts were donated by Jan Czafpel to the Carthusians even earlier.⁴ From the end of the fourteenth century, there was a bookbinding workshop in the monastery; the peak of which dates back to the second half of the fifteenth century, and these late Gothic bindings are still preserved in the library collection scattered around several memory institutions in our country and abroad⁵ – especially the Olomouc Research Library, the National Library, the Brno City Archive, and the Österreichische Nationalbibliothek.⁶

na Moravě 1929) 25–28; Milan M. BUBEN, Královo Pole u Brna [Královo Pole at Brno]. In: Encyklopedie řádů, kongregací a řeholních společností katolické církve v českých zemích [Encyclopaedia of Orders, Congregations and Religious Societies of the Catholic Church in the Czech Lands] (Praha 2007), vol. 2/2, 328–334, esp. 328.

³ BUBEN, Pole (see footnote 1) 331; Milan ŘEPA, Josefsinské a předbřeznové intermezzo [The Reign of Joseph II and Pre-March Intermezzo] (1782–1844). In M. Řepa (ed.), *Dějiny Králova Pole* (see footnote 1) 105–122, esp. 106.

⁴ Prokop ZAORAL, Knihovna zrušeného kartuziánského kláštera v Králově Poli a její rukopisy [The Library of the Abolished Carthusian Monastery in Královo Pole and its Manuscripts]. In: *Studie o rukopisech* 12 (1973) 207–231, esp. 208; ŽÁK, *Dějiny* (see footnote 1) 32.

⁵ Jiří GLONEK, Knihvazačská dílna královopolských kartuziánů [Bookbinding Workshop of the Carthusians in Královo Pole]. In: *Bibliotheca Antiqua* 2014 (2014) 7–13; IDEM, Gotická a renesanční knižní vazba [Gothic and Renaissance Bookbinding]. In: Jana Hrbáčová – Rostislav Krušínský (eds.), *Chrám věd a múz. 450 let vědecké knihovny v Olomouci* [A Temple of the Sciences and the Muses. 450 years of the Olomouc Research Library] (Olomouc 2016) 335–347.

⁶ GLONEK, *Dílna* (see footnote 4) 8.

The library made a larger acquisition a few years before the dissolution of the monastery, occurring in 1771 when the Carthusians bought the library from the estate of the parish priest, at the Church of St. James in Brno, for 1,400 gulden.⁷

Královo Pole Library Collection at the Time of the Dissolution of the Monastery

The Carthusian library was captured at the time of the dissolution of the monastery in the inventories of Jan Expedit Hanke (d. 1807), which were acquired between 16 April and 16 August 1782, and Jan Alois Hanke of Hankenstein (1751–1806) in 1786. The inventories differ slightly in the total number of volumes.⁸ The library, at the time, possessed fewer than 3,000 volumes, including manuscripts and incunabula.⁹

⁷ ZAORAL, *Knihovna* (see footnote 3) 208 and footnote 8. Zaoral refers to Cerroni (Jan Petr CERRONI, *Geschichte der Bibliotheken in Mähren I*, the manuscript stored in the Moravian Archive in Brno [MZA], G12 Czeroni Collection [G12], sig. I 28, ff. 76r) where Cerroni incorrectly stated the name of the parish priest as Karl Friedrich instead of Josef Friedrich and the search for Friedrich's estate has so far been without result. However, in the Gubernium collection of the Moravian Archive in Brno, together with the inventories of the library of the Královo Pole Charterhouse at the time of the dissolution of the monastery, an inventory depicting, among other things, this library acquisition from 1771 is stored. It is stated at the end of the inventory: *Hi sunt libri selectiones, praeter alios minoris considerationis pene Ducentos in bibliotheca suis loci aggregatos, qui post admodum r[e]v[er]end[um] D[omi]num Carolum Friedrich, Parochum Brunensem, Decanum foraneum relictis, ad usum Cartusae Brunensis Anno 1771, die 20 nove^{mbris} mille quardingentis florenis Rhemensibus comparati sunt.* (Catalogus Librorum Sub Litteris Alphabeti in Bibliotheca Cartusiae Contentorum. MZA, B2 Gubernium [B2], cart. 75, sig. K20/22, ff. 67–74a.

⁸ GLONEK, *Dílna* (see footnote 4) 8.

⁹ J. E. Hanke lists 2,900 volumes, of which 271 volumes of manuscripts and 110 volumes of incunabula, J. A. Hanke, whose list is often described as less accurate, records 2,700 volumes and, for example, only 58 manuscripts. See ZAORAL, *Knihovna* (see footnote 3) 207.

Jan Expedit Hanke was commissioned to list the library by the chairman of the dissolution committee, Count Jan Mitrovsky of Nemyšl. Upon taking possession of the library, Count Jan Mitrovksy of Nemyšl stated that the library lacked a proper catalogue and that most of the books were not catalogued.¹⁰

The list of Jan Expedit Hanke, for old prints, is preserved in several copies¹¹ and brings a record of volumes in the form of: author, title, place, year of publication, number of volumes, format, and type of binding. The lists also include a breakdown of convolutes; so, not only are all volumes captured but also all titles in the library. The lists stored in the Gubernia collection also conclude that specially marked books from the catalogue (a total of 145 volumes, including manuscripts and incunabula) were sent to the Imperial Royal Court Library in Vienna after 10 March 1784 (when the record was taken) according to the order of the court decrees of 10 February and 5 March of the same year.¹²

J. E. Hanke's inventory is divided into separate sections: manuscripts, incunabula, post-incunabula, old prints (in some copies divided by fields and within them by alphabet), and incomplete works.¹³

The list of Jan Alois Hanke is dated 25 July 1786 and, likely due to the aversion to his collaborator and almost namesake, Jan Expedit, Hanke did not use the lists Jan Expedit compiled for his work. Instead, Jan Alois Hanke created the list according to records on cards, which led to significant mistakes in sorting books (mixed manuscripts and old

¹⁰ Ibid., 208.

¹¹ MZA, B14 Moravské místodržitelství, všeobecné oddělení, sig. M 1430; MZA G11 sbírka rukopisů Františkova muzea, sig. FM 341. See Irena ZACHOVÁ – Stanislav PETR, *Soupis sbírky rukopisů bývalého Františkova muzea fondu G 11 Moravského zemského archivu v Brně* [Catalogue of the Collection of Manuscripts of the Former František Museum of the G11 Collection of the Moravian Provincial Archive in Brno] (Praha 2010) 144, no. 341; MZA, B2 (see footnote 6).

¹² GLONEK, *Dílna* (see footnote 4) 8; MZA, B2 (see footnote 6) ff. 182/251.

¹³ ZAORAL, *Knihovna* (see footnote 1) 208, complemented from MZA, B2 (see footnote 6) ff. 57–183 and 148–252 (catalogues are foiled separately according to storage in folders always from ff. 1, therefore, the foliation is repeated).

prints) and inaccurate numbers of titles and volumes.¹⁴ In his inventory, J. A. Hanke lists: fifty-eight manuscripts (separately mentioned missals, and other manuscripts, increase that number to 106), eighty-seven typographic antiques (i.e. incunabula and post-incunabula), 486 necessary books, 280 books for sale, sixty-five incomplete works, and 1,731 worthless books.¹⁵ Disparity between the numbers stated by J. E. Hanke and J. A. Hanke were caused, as mentioned above, by different sources of information and by the fact that J. A. Hanke recorded a library that no longer contained books sent to Vienna in 1784.

Besides these two collections of lists, we can find the library of the Královo Pole Carthusians described together with the inventory of manuscripts and incunabula in the manuscript of Jan Petr Cerroni.¹⁶

Based on the inventory of Jan Expedit Hanke, we can get an idea of the composition of the Carthusian library in Královo Pole. In 1771, the catalogue further divided the library into the fields: *S. Patres et S. P. Interpretes, Theologi tam Cannonistae quam Civilistae, Controversistae, Concionatores, Ascetae, Historici* and *Miscellanea*, with patristic, historical, and preaching literature having the largest representation.¹⁷ Hanke divides the library into twenty disciplines: *Hierographici, Hermeneutici, Patres, Dogmatici, Polemici, Casuistae, Ascetae, Concionatores, Synodici, Liturgici, Iurisprudencia civilis et canonica, Historici ecclesiastici et profani, Hagiographici, Philosophia et historia naturalis, Medici, Oeconomici, Grammaticii, Rhetorici, Poetae, and Philologia*.¹⁸ It can be assumed that Hanke himself did not divide the library into these fields, but that it may have been already arranged this way within the library hall or room. Preaching literature is the most abundant (371 titles in 399 volumes), which is surprising in the Carthusian order; it also includes a greater number of manuscripts (fifty-four volumes) and incunabula (twenty-one volumes).

¹⁴ ZAORAL, Knihovna (see footnote 1) 229–230, footnote 21.

¹⁵ *Ibid.*, 208.

¹⁶ MZA, G12 (see footnote 6).

¹⁷ MZA, B 2 (see footnote 6), ff. 11–74a.

¹⁸ *Ibid.*, ff. 57–183.

On the contrary, the large amount of ascetic literature is understandable (228 titles in 316 volumes). Also in abundance are ecclesiastical and civil law writings (301 titles in 274 volumes), historical writings (225 titles in 246 volumes) and case studies (178 titles in 207 volumes), dogmatic writings (191 titles in 178 volumes), hermeneutic writings (143 titles in 174 volumes), hagiographic (140 titles in 184 volumes) and polemical writings (115 titles in 111 volumes), liturgical handbooks (167 titles in 165 volumes, of which sixty-nine are manuscripts) and philological writings (167 titles in 166 volumes).

Of the total number of 2,900 volumes, 1,014 date back to the eighteenth century, 997 to the seventeenth century, and 346 volumes were printed in the sixteenth century.¹⁹ The predominant part of the library collection was in Latin, there were fewer than 300 German books, mostly in medical and economic fields where German predominated, especially in the case of historical and preaching manuals. Romance languages are represented by thirty titles – mostly French, Italian, and in three cases Spanish. In addition, the *Grammatici* section contains Latin, German, Polish, Czech, Greek, Italian, French, Spanish, Hebrew, and English dictionaries. Six different instances of Czech are present in the list and, among the Czech titles, there are also three editions of the Bible – Nuremberg from 1540, Melantrich's fourth edition from 1570 and two of the three volumes of the first edition of the St. Wenceslas Bible from 1677–1715.²⁰

Královo Pole Books in the Collection of the Rajhrad Benedictine Library

Books that were not selected for the Court Library in Vienna went to auction, which took place from 7 September 1786 to the end of 1790.

¹⁹ ZAORAL, *Knihovny* (see footnote 3) 210–211.

²⁰ MZA, B 2 (see footnote 6) ff. 57–183. For more information about the editions of the Bible, see Vladimír KYAS, *Česká Bible v dějinách národního písemnictví* [Czech Bible in the History of National Literature] (Praha 1997).

We do not know exactly which of the auctions the Carthusian books were sold at, but they probably went to sale at the first September and October auctions in Brno, together with collections from other Brno monastery libraries.²¹ However, a part of the unsold collection could still have been offered; unsold books became a part of the collection of today's Research Library in Olomouc.

Neither from our own books nor from secondary sources do we know exactly when the part of the Carthusian collection was bought by the Rajhrad Benedictines for their library. The Benedictines not only obtained books from the Královo Pole Charterhouse, but also a (larger?) part of the documentary archive.²²

One-hundred and twenty-three titles within 114 volumes were acquired for the library from Královo Pole, most of which were published in the first half of the seventeenth century, but the Benedictines of Rajhrad significantly expanded their collection to also include prints from the sixteenth century.²³ The oldest print was published in 1505,²⁴ the most modern item was published in 1726.²⁵ Thus, no incunable was gained nor was any manuscript acquired of the Královo Pole Carthusians.

As mentioned above, the Carthusian library in Královo Pole was predominantly Latin, and this corresponds to the language composition of the books purchased to Rajhrad; only two books are in German,²⁶

²¹ Antonín RYBIČKA, *Přehled knihoven zrušených na Moravě a ve Slezsku, které Jan Hanke z Hankenštejna, bibliotekář Olomoucký, z nejvyššího rozkazu v letech 1786–1790 prohlédl a sepsal* [An Overview of Libraries closed in Moravia and Silesia, which Jan Hanke of Hankenstein, the Olomouc librarian, inspected and wrote by the Highest Order in 1786–1790]. In: *Časopis Matice moravské* 19, 1 (1895) 63–67.

²² MZA, E6 Benediktini Rajhrad [E6].

²³ Fifty-eight works from the 16th century in the Benedictine Library of Rajhrad are of Carthusian provenance, eighty-seven from the 17th century and fourteen from the 18th century.

²⁴ Knihovna Benediktinského opatství Rajhrad, ve správě Muzea Brněnska, p.o., Památníku písemnictví na Moravě [KBOR], sig. R–V.f.78.

²⁵ *Ibid.*, sig. R–L.II.ee.21.

²⁶ *Ibid.*, sig. R–M.I.cc.54 and sig. R–T.e.3.

one explanatory dictionary is in Latin-German,²⁷ one book is in Italian,²⁸ two in Latin and Greek²⁹ and one in Hebrew and Latin.³⁰ Most of the books were published in publishing houses in present-day Germany (69), significantly fewer in today's Belgium (27), Italy (24) and France (18). Individual items were published in today's Switzerland (7), the Czech Republic (2) and Poland (1).

The first rank among the publishing places belongs to Cologne (38), the publishing houses of which are mentioned in books between 1508 and 1706; represented are also the printers of: the Quentel family,³¹ Maternus Cholinus,³² Ludwig Alector,³³ Gerwin Calenius,³⁴ Arnold Birckman,³⁵ Arnold Mylius,³⁶ Jacob Soter³⁷ from the sixteenth century, Peter Ketteler,³⁸ Anton and Arnold Hieratů,³⁹ Konrad Bütgen,⁴⁰ Johann Gymnich,⁴¹ Johann Kincki,⁴² Konstattlín Münich⁴³ and Johann Wilhelm Friessem⁴⁴ from the seventeenth century, and Thomas Fritsch⁴⁵ from 1706. Very often we find Venice (20) as the place of pub-

²⁷ Ibid. sig. R-Ž.I.ff.2.

²⁸ Ibid., sig. R-R.II.bbb.33.

²⁹ Ibid., sig. R-B.II.ee.10, sig. R-II.a.1745.

³⁰ Ibid., sig. R-A.II.e.32, přív.

³¹ Ibid., sig. R-V.f.78, přív.3, sig. R-H.II.e.13, sig. R-VII.b.10430.

³² Ibid., sig. R-A.II.d.36, sig. R-A.II.d.36, přív.1, sig. R-A.II.d.36, přív.2, sig. R-A.II.e.13, sig. R-III.b.4411.

³³ Ibid., sig. R-A.II.d.37.

³⁴ Ibid., sig. R-H.II.e.13.

³⁵ Ibid., sig. R-M.II.a.8, sig. R-A.II.e.30.

³⁶ Ibid., sig. R-R.II.bbb.10.

³⁷ Ibid., sig. R-A.II.d.37.

³⁸ Ibid., sig. R-F.I.c.4.

³⁹ Ibid., sig. R-VI.a.8025, sig. R-F.I.dd.4, sig. R-F.I.dd.2, sig. R-F.I.dd. 3, sig. R-J.II.dd.18.

⁴⁰ Ibid., sig. R-R.II.cc.2.

⁴¹ Ibid., sig. R-A.II.ee.15.

⁴² Ibid., sig. R-R.II.bbb.32, sig. R-H.II.e.11, sig. R-T.II.cc.18.

⁴³ Ibid., sig. R-A.I.f.17.

⁴⁴ Ibid., sig. R-R.f.11.

⁴⁵ Ibid., sig. R-H.II.gg.8, sig. R-H.II.gg.9.

lication; it was represented by the workshops of the second half of the sixteenth century (Angelus Raphael,⁴⁶ Comin de Tridino,⁴⁷ Pietro Longo,⁴⁸ Marurizio Rubini,⁴⁹ Giorgio Angelieri,⁵⁰ and Francesco Ziletti);⁵¹ besides these, two more Carthusian books were published in Venice by Paolo Baglioni⁵² in 1698 and 1706. Other Italian cities, where a book in each was published, include Florence (Barthomolaeus Sermatellius),⁵³ Rome (Alesandro Zanneti),⁵⁴ Turin (Giovanni Domenico Tarino),⁵⁵ and Milan (Joann Petri de Cardis).⁵⁶ Antwerp (17), Belgium, is represented by the printer Johann Steelsius,⁵⁷ Peter Beller⁵⁸ from the end of the sixteenth century, the prints of his heirs from the beginning of the following century,⁵⁹ and especially the Plantini publishing house,⁶⁰ in which Jan I, Jan II and Balthasar Moreti⁶¹ worked on prints. Two prints of Martin III Nutius⁶² are from the end of the sixteenth and the beginning of the seventeenth century. The seventeenth century is fur-

⁴⁶ Ibid., sig. R–F.II.cc.17, sig. R–F.II.cc.17,přív.

⁴⁷ Ibid., sig. R–T.II.dd.20.

⁴⁸ Ibid., sig. R–T.I.a.12,přív.

⁴⁹ Ibid., sig. R–T.f.20.

⁵⁰ Ibid., sig. R–T.f.20,přív.1.

⁵¹ Ibid., sig. R–T.f.20,přív.2.

⁵² Ibid., sig. R–H.II.cc.6, sig. R–H.II.cc.6, přív.1, sig. R–H.II.cc.6,přív.2, sig. R–H.II.cc.7, sig. R–H.II.cc.7,přív.1, sig. R–H.II.cc.7, přív.2, sig. R–H.II.cc.8, sig. R–H.II.cc.8,přív.1, sig. R–H.II.cc.8, přív.2, sig. R–H.II.cc.9, sig. R–Q.e.28.

⁵³ Ibid., sig. R–H.II.e.7.

⁵⁴ Ibid., sig. R–R.II.bbb.33.

⁵⁵ Ibid., sig. R–T.f.70.

⁵⁶ Ibid., sig. R–A.I.ff.10.

⁵⁷ Ibid., sig. R–A.II.e.32.

⁵⁸ Ibid., sig. R–B.II.dd.11.

⁵⁹ Ibid., sig. R–A.II.e.29.

⁶⁰ Ibid., sig. R–M.e.86, sig. R–Q.e.9, sig. R–Q.e.9, přív., sig. R–II.a.174, sig. R–H.II.bb.10, sig. R–A.II.e.32, přív.

⁶¹ Ibid., sig. R–Q.I.aa.13, sig. R–M.e.86, sig. R–Q.e.9, sig. R–Q.e.9, přív., sig. R–II.a.1745.

⁶² Ibid., sig. R–Z.f.3, sig. R–Z.II.cc.28.

ther represented by Guislain Janssens,⁶³ Joachim Troгнаesius,⁶⁴ and Johannes Keerberghen.⁶⁵ The last print is by Joann Baptiste Verdussen⁶⁶ from 1715. Another of the Belgian places of publication – Leuven (10) – is documented in prints from the first two decades of the seventeenth century produced by Jean-Christophe Flavius⁶⁷ and Servatio Sassen;⁶⁸ the last print was published in 1705 by Wolfgang Konrad Prix.⁶⁹ The French places of publication include Lyon, Paris and Strasbourg, only providing two prints. Lyon (12) is the publishing place of prints published between 1554 and 1642 by: Johann Frellon,⁷⁰ Wilhelm Rosilius,⁷¹ Jean Pillehotte,⁷² Thibaud Ancelino,⁷³ Jean Caffin,⁷⁴ Guillaume Rouillé,⁷⁵ Jean Françoise de Gabiano and Pierre Fradin,⁷⁶ and by the Carthusian monastery print.⁷⁷ Paris prints (5) date back to 1505–1630 and are represented by the workshops of Joss Badius,⁷⁸ Michael Julian,⁷⁹ Claudius Morelli,⁸⁰ and Johannes Parvus.⁸¹ Strasbourg can be found in two prints from the beginning of the sixteenth century produced by

⁶³ Ibid., sig. R–B.II.ee.15, sig. R–B.II.ee.15, přív.

⁶⁴ Ibid., sig. R–F.I.gg.14.

⁶⁵ Ibid., sig. R–H.II.aa.20.

⁶⁶ Ibid., sig. R–A.I.ee.12.

⁶⁷ Ibid., sig. R–II.a.1614, sig. R–II.a.1614, přív.1–4.

⁶⁸ Ibid., sig. R–P.I.d.7, přív.2.

⁶⁹ Ibid., sig. R–T.I.b.28.

⁷⁰ Ibid., sig. R–A.II.d.38.

⁷¹ Ibid., sig. R–C.I.g.30.

⁷² Ibid., sig. R–G.II.cc.19.

⁷³ Ibid., sig. R–K.I.cc.1, sig. R–K.I.cc.2.

⁷⁴ Ibid., sig. R–L.I.cc.10.

⁷⁵ Ibid., sig. R–R.II.a.49.

⁷⁶ Ibid., sig. R–O.e.1.

⁷⁷ Ibid., sig. R–K.I.cc.1, sig. R–K.I.cc.2.

⁷⁸ Ibid., sig. R–B.I.ee.14.

⁷⁹ Ibid., sig. R–B.II.ee.9.

⁸⁰ Ibid., sig. R–B.II.ee.10.

⁸¹ Ibid., sig. R–V.f.78.

Johann Knobloch⁸² and Matthias Schürer.⁸³ There are sixteen prints from the territory of today's Switzerland, represented by: Basel (4 – Peter Perna,⁸⁴ Johann Amerbach,⁸⁵ Daniel Agricola,⁸⁶ Johann Oporinus)⁸⁷ and Freiburg (1 – Abraham Gemperlin),⁸⁸ at the beginning of the seventeenth century again Basel (1 – Andreas Cellarius)⁸⁹ and Geneva (1 – Pierre and Jacques Chonet).⁹⁰

Other publishing places in present-day Germany include: Frankfurt am Main (5 – workshops by Johann Wechel,⁹¹ Petr Fischer,⁹² Sigmund and Hieronymus Feyerabend⁹³ and Martin Lechler⁹⁴ from the second half of the sixteenth century, and Ludwig Elzevier⁹⁵ from 1614–1615), Augsburg (6 – workshops of Christoph Mang⁹⁶ from 1615, Andreas Aperger⁹⁷ from 1641 and Martin Happach and Georg Schlüter,⁹⁸ Johann Schötter⁹⁹ and Abraham Gugger¹⁰⁰ from the beginning of the eighteenth century), Ingolstadt (6 – workshops of Adam Sartorius,¹⁰¹

⁸² Ibid., sig. R–V.f.78, přív.4.

⁸³ Ibid., sig. R–V.f.78, přív.5.

⁸⁴ Ibid., sig. R–J.II.ee.6.

⁸⁵ Ibid., sig. R–K.II.cc.33.

⁸⁶ Ibid., sig. R–Q.II.cc.3.

⁸⁷ Ibid., sig. R–V.b.7959.

⁸⁸ Ibid., sig. R–Z.e.4.

⁸⁹ Ibid., sig. R–P.I.c.29.

⁹⁰ Ibid., sig. R–V.III.b.43

⁹¹ Ibid., sig. R–A.II.d.39, přív.1, sig. R–A.II.d.39, sig. R–A.II.d.39, přív.2.

⁹² Ibid., sig. R–A.II.d.39.

⁹³ Ibid., sig. R–T.f.27, sig. R–O.e.25.

⁹⁴ Ibid., sig. R–T.f.27.

⁹⁵ Ibid., sig. R–P.I.d.7, přív.1, sig. R–P.I.d.7.

⁹⁶ Ibid., sig. R–L.I.ee.25.

⁹⁷ Ibid., sig. R–Ž.I.ff.2.

⁹⁸ Ibid., sig. R–F.I.aa.4.

⁹⁹ Ibid., sig. R–H.II.d.5

¹⁰⁰ Ibid., sig. R–H.II.d.5, sig. R–H.II.d.5.

¹⁰¹ Ibid., sig. R–A.II.e.12, sig. R–V.III.b.9, sig. R–A.I.c.25.

David Sartorius¹⁰² and Wolfgang Eder)¹⁰³ and Mainz (5 – workshops of Johann Albin,¹⁰⁴ Petr Henning and Bernhard Wolter,¹⁰⁵ Balthasar Lippsius and Johann Hemthemius¹⁰⁶ from the beginning of the seventeenth century and Johann Gottfried Schönwetter¹⁰⁷ from 1654). Other places that appear in relation to only one print include: Dillingen (Johann Caspar Bencard),¹⁰⁸ Nuremberg (Martin Endter),¹⁰⁹ Leipzig (Jakob Gerdesius),¹¹⁰ Berlin (Johann Wilhelm Meyer),¹¹¹ Tübingen and Pforzheim (Thomas Anshelm).¹¹²

The last two places of publication that appear in books from the Brno Carthusian monastery are Krakow (print by Maciej Szarfenberg¹¹³ from 1536) and Prague (2), represented by the prints of the Jesuit printer under the agent Jiří Laboun from 1689¹¹⁴ and Barbora Františka Berinegová, and the agent Jan Jiří Behr from 1726.¹¹⁵

The diverse range of publishing data is complemented by the professional diversity of the books acquired. In addition to the books of the Holy Scriptures, which are represented by the Latin-Greek edition of the Gospels and the Epistles from 1610¹¹⁶ and the Psalms from 1559,¹¹⁷ the Benedictines from Královo Pole also purchased the Sixto-Clementine edition of the entire Bible from 1715.¹¹⁸ In addition to these, the

¹⁰² Ibid., sig. R–K.II.ee.8.

¹⁰³ Ibid., sig. R–R.II.bbb.10, přív.1, sig. R–R.II.bbb.10, přív.2.

¹⁰⁴ Ibid., sig. R–H.II.dd.9.

¹⁰⁵ Ibid., sig. R–K.I.cc.4, sig. R–K.I.cc.4, přív.

¹⁰⁶ Ibid., sig. R–P.I.c.29, přív.

¹⁰⁷ Ibid., sig. R–H.II.cc.10.

¹⁰⁸ Ibid., sig. R–H.I.b.13.

¹⁰⁹ Ibid., sig. R–K.I.e.31.

¹¹⁰ Ibid., sig. R–M.I.cc.54.

¹¹¹ Ibid., sig. R–T.e.3, sig. R–T.e.3, přív.

¹¹² Ibid., sig. R–V.f.78, přív.1-2.

¹¹³ Ibid., sig. R–K.I.d.41, přív.

¹¹⁴ Ibid., sig. R–X.I.f.57.

¹¹⁵ Ibid., sig. R–L.II.ee.21.

¹¹⁶ Ibid., sig. R–A.I.c.25.

¹¹⁷ Ibid., sig. R–A.II.d.38.

¹¹⁸ Ibid., sig. R–A.I.ee.12.

acquisition also included interpretations of biblical texts and biblical commentaries, produced by important authors such as: Peter Canisius (1521–1597),¹¹⁹ bishop of Ghent Cornelius Jansenius (1510–1576),¹²⁰ Louis Abbely (1604–1691),¹²¹ Paolo Aresi (1574–1644),¹²² Wilhelm Damas Lindan (1525–1588),¹²³ Sisto of Siena (1520–1569),¹²⁴ Leuius Lemnius (1505–1568),¹²⁵ Obadiah,¹²⁶ Hector Pinto (1526–1584),¹²⁷ Belgian Augustinian Jacob Van de Velde (d. 1583),¹²⁸ bishop Jerónimo Osório (1506–1580),¹²⁹ Benedictine monk of Montserrat Jerónimo Lloret (1506–1571)¹³⁰ and Jesuits Ludovico Crucero (d. 1604)¹³¹ and Brás Viegas (1553–1599).¹³²

What was acquired were also the file of the Church Fathers of St. Bruno (c. 1030–1101),¹³³ Thomas Aquinas (1225–1274),¹³⁴ Tertullian (c. 160–240),¹³⁵ St. Gregory of Nazianzus (c. 329–390),¹³⁶ and Pope Leo I (c. 400–461)¹³⁷ prepared for publication by the Carthusian Laurentius Surius (1522–1578) or an interpretation of the works of Dionysius Car-

¹¹⁹ *Ibid.*, sig. R–Z.e.4.

¹²⁰ *Ibid.*, sig. R–B.II.e.15, sig. R–B.II.e.15, *přív.*.

¹²¹ *Ibid.*, sig. R–A.I.f.17.

¹²² *Ibid.*, sig. R–A.I.ff.10.

¹²³ *Ibid.*, sig. R–A.II.d.36, sig. R–A.II.d.36, *přív.* 1-2.

¹²⁴ *Ibid.*, sig. R–A.II.d.37.

¹²⁵ *Ibid.*, sig. R–A.II.d.39, sig. R–A.II.d.39, *přív.* 1-2.

¹²⁶ *Ibid.*, sig. R–A.II.e.13.

¹²⁷ *Ibid.*, sig. R–A.II.e.32.

¹²⁸ *Ibid.*, sig. R–A.II.e.29.

¹²⁹ *Ibid.*, sig. R–A.II.e.30.

¹³⁰ *Ibid.*, sig. R–A.II.ee.15.

¹³¹ *Ibid.*, sig. R–A.II.e.12.

¹³² *Ibid.*, sig. R–A.I.ff.8.

¹³³ *Ibid.*, sig. R–B.I.ee.14.

¹³⁴ *Ibid.*, sig. R–B.II.d.11.

¹³⁵ *Ibid.*, sig. R–B.II.ee.9.

¹³⁶ *Ibid.*, sig. R–B.II.ee.10, sig. R–B.II.ee.11.

¹³⁷ *Ibid.*, sig. R–B.II.ff.16.

thusianus (1402–1471) and Peter the Lombard (c. 1096–1160),¹³⁸ and *Vitae patrum* in the Antwerp edition of 1615.¹³⁹

Naturally, theology is largely represented in most of its branches, and especially systematic (dogmatic) theology, in a large part in the fields in which it is interested. These include, for example, the work of the Jesuit Johann Crombecius, active in Belgium and France (1563–1626) *De Studio Perfectionis Libri Duo*,¹⁴⁰ or Francisco Suárez (1548–1617) *Tractatus de legibus ac Deo legislatore...*¹⁴¹. From Christology we can mention the work of the Carthusian Ludolph of Saxony (1300–1377) *Vita D. N. Iesu Christi, e sacris quattuor Evangeliorum, Samctorumque Patrum...*¹⁴² Moral theology and writings devoted to virtues are represented by the works *Virtutum vitiorumque exempla ...* by William Perault (c. d. 1270) in two editions from 1585¹⁴³ and 1608,¹⁴⁴ *Ethica supernaturalis salisburgensis sive cursus theologiae moralis* by Ettal Benedictine Ludwig Babenstuber (1660–1726),¹⁴⁵ *Institutiones morales* by the Jesuit Azorus (c. 1535–1603),¹⁴⁶ *De Iustitia et Iure caeterisque Virtutibus Cardinalibus* by the Jesuit Leonard Lessius (1554–1623),¹⁴⁷ *De patientia aurei libri tres* by the Carmelite Giovanni Battiste Spagnoli (1448–1516),¹⁴⁸ *Coordinati, seu omnium resolutionum moralium* by Antonius Diana (1585–1663),¹⁴⁹ *Theologia moralis* by the Jesuit Paul Laymann (1574–1635),¹⁵⁰ *Summae theologiae moralis libri quindecim* by the Portuguese Jesuit Hen-

¹³⁸ Ibid., sig. R–F.II.cc. 17.

¹³⁹ Ibid., sig. R–II.a.1745.

¹⁴⁰ Ibid., sig. R–F.I.gg.14.

¹⁴¹ Ibid., sig. R–H.II.aa.20.

¹⁴² Ibid., sig. R–L.I.cc.10.

¹⁴³ Ibid., sig. R–R.II.a.49.

¹⁴⁴ Ibid., sig. R–C.I.g.30.

¹⁴⁵ Ibid., sig. R–F.I.aa.4.

¹⁴⁶ Ibid., sig. R–F.I.dd.2–4.

¹⁴⁷ Ibid., sig. R–H.II.bb.10.

¹⁴⁸ Ibid., sig. R–V.f.78.

¹⁴⁹ Ibid., sig. R–H.II.cc.6-9.

¹⁵⁰ Ibid., sig. R–H.II.cc.10.

rique Henriques (1520–1600),¹⁵¹ *De statibus hominum* by the Jesuit Johann Busae (1547–1611),¹⁵² *Tractatus de voto paupertatis* by the Olivetan Alessandro Archirota,¹⁵³ *Congressus pomeridiani et sermones symposiaci* by the Jesuit Antoine de Balinghem (1571–1630),¹⁵⁴ *Vera ac sincera vitae christianae...* by the Carthusian Florentius Harleminus in the adaptation of the German Carthusian and order historiographer Laurentius Surius (1522–1578),¹⁵⁵ *Theologia moralis* by the bishop François Genet (1640–1707),¹⁵⁶ *Opera omnia* by Mark Marulić (1450–1524),¹⁵⁷ *De eloquentia sarca et humana...* by Nicolas Caussin (1583–1651)¹⁵⁸ or *Directorium conscientiae ...*¹⁵⁹

Practical theology, specifically homiletics, is represented by the prints: *Decretum et documentum pastorale...*,¹⁶⁰ *Bibliotheca homiliarum et sermonum priscorum ecclesiae patrum...* by Lorenzo Condiv in the Latin edition of Lyon edited by the German Dominican Gerard Mosan,¹⁶¹ three parts of the book of sermons on Sundays and saints' days by Bernard Carasso (1504–1586),¹⁶² *Secreta Sacerdotum* by the Carthusian Henria de Langenstein (1325–1397),¹⁶³ *Enchiridion, sive manuale confessoriorum, et poenitentium* by Martín de Azpilcuet (1492–1586),¹⁶⁴ *Praxis fori poenitentiales ad directionem confessorii...* by the Jesuit Valèr Regnault (1543–1623),¹⁶⁵ *Caelum empyreum...* by Henric Engelgrave

¹⁵¹ Ibid., sig. R–H.II.cc.11.

¹⁵² Ibid., sig. R–H.II.dd.9.

¹⁵³ Ibid., sig. R–H.II.e.7.

¹⁵⁴ Ibid., sig. R–H.II.e.11.

¹⁵⁵ Ibid., sig. R–H.II.e.13.

¹⁵⁶ Ibid., sig. R–H.II.gg.8-9.

¹⁵⁷ Ibid., sig. R–Z.II.cc.28.

¹⁵⁸ Ibid., sig. R–C.I.ff.5.

¹⁵⁹ Ibid., sig. R–F.I.c.4.

¹⁶⁰ Ibid., sig. R–H.I.b.13.

¹⁶¹ Ibid., sig. R–E.I.bb.14-15.

¹⁶² Ibid., sig. R–K.I.cc.1-3.

¹⁶³ Ibid., sig. R–K.I.d.41.

¹⁶⁴ Ibid., sig. R–K.I.ee.16.

¹⁶⁵ Ibid., sig. R–K.I.cc.4.

(1610–1670)¹⁶⁶ and the Krakow print *Compendiosum examen* from 1536.¹⁶⁷ The liturgy includes the work of Jerónimo Nadal (1507–1580) *Adnotationes et meditationes in Evangelia quae in sacrosancto misae sacrificio toto anno leguntur*,¹⁶⁸ *Martyrologium romanum* compiled by the Jesuit Heribert Rosweyde (1588–1629)¹⁶⁹ from 1613 and two works, *Martyrologia Romana* compiled at the instigation of popes Gregory XIII (1502–1585) and Clement X (1590–1676) published in 1690¹⁷⁰ and 1709;¹⁷¹ the catechetics include *Apparatus interrogationum et responsium* by Tommaso Francesco Roer (1660–1748).¹⁷²

The hagiographic works from the Brno Carthusian Library, which enriched the Rajhrad collection, consist primarily of the works: *Quinque martyres* by Francesco Benci (1542–1594),¹⁷³ *Historia Ecclesiastica, De Martyro Fratrum Ordinis Minorum Divi Francisci,...* by Thomas Bourchier (d. 1586),¹⁷⁴ *Historia Passionis novorum in Germaniae inferioris provincia Constantissimorum Martyrum Ordinis sancti Francisci ex observantia* by Florentinus van Oyen (1515–1595),¹⁷⁵ *S. Caroli card. Borromaei, archiepiscopi Mediolanensis vita, miracula, et nupera eiusdem Canonizatio,...* by Francisco Peña (1540–1612),¹⁷⁶ *De vita et moribus Ignatii Loiolae* by the Jesuit Giovanni Pietrus Maffei (1536–1603)¹⁷⁷ and *Vita del gran patriarca s. Bruno cartusiano*.¹⁷⁸

¹⁶⁶ Ibid., sig. R–C.I.ff.22.

¹⁶⁷ Ibid., sig. R–K.I.d.41, přív.

¹⁶⁸ Ibid., sig. R–Z.f.3.

¹⁶⁹ Ibid., sig. R–Q.e.9.

¹⁷⁰ Ibid., sig. R–Q.e.28, přív.

¹⁷¹ Ibid., sig. R–Q.e.28.

¹⁷² Ibid., sig. R–K.I.e.31.

¹⁷³ Ibid., sig. R–R.II.bbb.10.

¹⁷⁴ Ibid., sig. R–R.II.bbb.10, přív.1.

¹⁷⁵ Ibid., sig. R–R.II.bbb.10, přív.2.

¹⁷⁶ Ibid., sig. R–R.II.bbb.32.

¹⁷⁷ Ibid., sig. R–III.b.4411.

¹⁷⁸ Ibid., sig. R–R.II.bbb.33.

Furthermore, among the Carthusian books we can find a work on the missionary activities of the Jesuits in China¹⁷⁹ or on Carthusian¹⁸⁰ and Jesuit¹⁸¹ spirituality.

Concerning the history of the Church, the Rajhrad Library gained from the Carthusian Library the writings: *Divinarum hebraicarumque literarum* by Gilbert Générard (1537–1597),¹⁸² twenty books in seven volumes, *Magna theatra vitae humanae*¹⁸³ by Laurentius Beyerlinck (1578–1627), *Adversaria historica, in centurias, Quinquagenarias, Decurias & Ataktus digesta* by Richard Dinoth (1540–1586),¹⁸⁴ *Chronicorum discalceati ordinis sanctissimae trinitatis de redemptione captivorum* Didaca a Matre Dei¹⁸⁵ and *Historia sacrae epitomé, sive De Christianarum rerum memoria libri decem* by St. Haim of Halberstadt (778–853).¹⁸⁶

Law – canonical and secular – is represented by the edition of the Carthusian statutes in: the Basel edition of 1510,¹⁸⁷ *Enchiridion de censuris irregularitate, et privilegiatis* by Felician Ninguard (1524–1595),¹⁸⁸ *Astrum inextinctum sive ius agendi antiquorum religiosorum ordinum* by Roman Haye (active 1625–1653),¹⁸⁹ *Praelectiones publicae in D. Justiniani Institutionum juris* by Bohemian lawyer and university professor Johann Christophe Schambogen (1636–1696),¹⁹⁰ *Titulorum omnium iuris tam civilis, quam canonici* by Sebastian Brant (1457–1521),¹⁹¹ *Thesaurus Practicus* by Christophe Besold (1577–1638),¹⁹² *Remissiones vel, ut alii commodus*

¹⁷⁹ Ibid., sig. R–L.I.ee.25.

¹⁸⁰ Ibid., sig. R–R.II.cc.2.

¹⁸¹ Ibid., sig. R–R.f.11, sig. R–R.f.11, přív.

¹⁸² Ibid., sig. R–G.II.cc.19.

¹⁸³ Ibid., sig. R–J.II.dd.11-18.

¹⁸⁴ Ibid., sig. R–J.II.ee.6.

¹⁸⁵ Ibid., sig. R–L.II.ee.21.

¹⁸⁶ Ibid., sig. R–VI.a.8025.

¹⁸⁷ Ibid., sig. R–K.II.cc.33.

¹⁸⁸ Ibid., sig. R–K.II.ee.8.

¹⁸⁹ Ibid., sig. R–K.II.ee.28.

¹⁹⁰ Ibid., sig. R–T.I.b.28.

¹⁹¹ Ibid., sig. R–T.II.dd.20.

¹⁹² Ibid., sig. R–Ž.I.ff.2.

dici arbitrantur,... by Raphael Seiler (active 1553–1574),¹⁹³ *In tres priores institutionum libros eruditissima commentaria* by Christofor Porcius (d. 1442),¹⁹⁴ *Commentaria* by Antonio Córdoba de Lara (d. 1586),¹⁹⁵ *Distinctiones Bartoli de Saxo Ferrato*,... by Marian Soccini (1401–1467)¹⁹⁶ and *Aurea opuscula*... by Peter of Ravenna (c. 1448–1508).¹⁹⁷ There are also books devoted to court proceedings – *Noave decisiones sacri senatus Pedemontani*,¹⁹⁸ *Einleitung zur Praxis, oder Gerichtlichen Proceß*¹⁹⁹ – and marital law. Two writings – *Tractatus de Syndicatu* by Gabriel Sarain (active 1556–1590)²⁰⁰ and *Tractatus Dividui & individui cum nova et analytica tam in theoria, quam in praxi declaratione legum omnium eius materie* by Charlese Du Moulin (1500–1566)²⁰¹ – represent the history of law.

Other books include works devoted to rhetoric – *Neu-Erleiterter Politischer Redner* by Christian Wies (1672–1798),²⁰² *Camporum eloquentiae*,... by Juan Luis de la Cerdá (1560–1643),²⁰³ *Epitheorum* by Jean Tixier de Ravisi (about 1480–1524)²⁰⁴ and *De arte predicandi* by Johann Reuchlin (1455–1522).²⁰⁵ There is also the work of Erycio Putean (1574–1646) devoted to epistology²⁰⁶ and of the Jesuit Jacobus Pontanus (1524–1626) on Latin grammar.²⁰⁷ The books also include prints devoted-

¹⁹³ Ibid., sig. R–T.f.27.

¹⁹⁴ Ibid., sig. R–T.f.20, přív.1.

¹⁹⁵ Ibid., sig. R–T.f.20, přív.2.

¹⁹⁶ Ibid., sig. R–V.b.7959.

¹⁹⁷ Ibid., sig. R–V.f.78, přív.3.

¹⁹⁸ Ibid., sig. R–T.f.70.

¹⁹⁹ Ibid., sig. R–T.e.3.

²⁰⁰ Ibid., sig. R–T.I.a.12.

²⁰¹ Ibid., sig. R–T.I.a.12, přív.

²⁰² Ibid., sig. R–M.I.cc.54.

²⁰³ Ibid., sig. R–P.I.c.28.

²⁰⁴ Ibid., sig. R–P.I.c.29.

²⁰⁵ Ibid., sig. R–V.f.78, přív.2.

²⁰⁶ Ibid., sig. R–II.a.1614, přív.1–4.

²⁰⁷ Ibid., sig. R–V.III.b.9.

ed to education,²⁰⁸ Latin literature,²⁰⁹ physics,²¹⁰ ethics,²¹¹ and political science – *Hieropoliticon* by Giovanni Stefano Menochio (1575–1655)²¹² and *Monita et exempla politica* by Justus Lipsius (1547–1606).²¹³

Among the prints we can find one work by ancient authors, namely Publius Cornelius Tacitus (c. 55–116) in the Geneva edition from 1619,²¹⁴ and two humanistic authors – the Italian author Polydore Vergilio (1470–1555)²¹⁵ and the Croatian author Mark Marulić (1450–1524).²¹⁶ Medicine is represented by Hippocrates' work *De praeparatione hominis*,... published in Tübingen in 1512.²¹⁷

As we can see, in addition to the Carthusian authors, such as the prior Guido I (c. 1083–1136),²¹⁸ Dionysius Carthusianus (1402–1471),²¹⁹ Laurentio Surius (1522–1578),²²⁰ Ludolph of Saxony (1300–1377),²²¹ Florentio Harlemio,²²² Henric de Langenstein (1325–1397),²²³ and the Brno prior Petr Carb (d. 1591),²²⁴ a large number of Jesuit authors are also represented. Thus, we can find writings by: Ludovico Crucero (d. 1604),²²⁵ Brás Viegas (1553–1599),²²⁶ Johann Crombecius (1563–

²⁰⁸ Ibid., sig. R–II.a.1614, sig. R–P.I.d.7.

²⁰⁹ Ibid., sig. R–P.I.c.29, přív.

²¹⁰ Ibid., sig. R–M.II.a.8, sig. R–O.e.1.

²¹¹ Ibid., sig. R–O.e.25.

²¹² Ibid., sig. R–T.II.cc.18.

²¹³ Ibid., sig. R–M.e.86.

²¹⁴ Ibid., sig. R–V.III.b.43.

²¹⁵ Ibid., sig. R–V.f.78, přív.5.

²¹⁶ Ibid., sig. R–Q.II.cc.3.

²¹⁷ Ibid., sig. R–V.f.78, přív.1.

²¹⁸ Ibid., sig. R–K.II.cc.33.

²¹⁹ Ibid., sig. R–F.II.cc.17.

²²⁰ Ibid., sig. R–VII.b.10430, sig. R–B.II.ff.16.

²²¹ Ibid., sig. R–L.I.cc.10.

²²² Ibid., sig. R–H.II.e.13.

²²³ Ibid., sig. R–K.I.d.41.

²²⁴ Ibid., sig. R–A.II.c.33.

²²⁵ Ibid., sig. R–A.II.e.12.

²²⁶ Ibid., sig. R–A.I.ff.8.

1626),²²⁷ Juan Azor (c. 1535–1603),²²⁸ Leonard Lessius (1554–1623),²²⁹ Paul Laymann (1574–1635),²³⁰ Henrique Henriques (1520–1600),²³¹ Johann Busae (1547–1611),²³² Antoine de Balinghem (1571–1630),²³³ Valère Regnault (1543–1623),²³⁴ Heribert Rosweyd (1588–1629)²³⁵ Giovanni Pietr Maffei (1536–1603),²³⁶ Jacobus Pontanus (1524–1626),²³⁷ Nicolas Trigault (1577–1628),²³⁸ Alofons Antonio de Sarasa (1618–1667),²³⁹ Francisco de Toledo (1532–1596),²⁴⁰ and Albrecht Chanovský of Dlouhá Ves (1581–1643).²⁴¹

As for the identification of Carthusian books, they can be identified in the Rajhrad collection both by handwritten notes in various versions and, in the case of sixteenth-century prints, by a supralibros in the form of God the Father with the crucified Christ and the Holy Spirit, with the legend “*Sigillum Domus Brunensis S[anctae] Trinit[at]is Ordin[is] Carth[usiae]*”. This supralibros also appears on the bindings of prints from the sixteenth century, but it is more common in the younger collection, which is bound in wooden boards covered with white pigskin with blind printing. The supralibros tend to be smaller on parchment bindings.²⁴²

²²⁷ Ibid., sig. R–F.I.gg.14.

²²⁸ Ibid., sig. R–F.I.dd.2–4.

²²⁹ Ibid., sig. R–H.II.bb.10.

²³⁰ Ibid., sig. R–H.II.cc.10.

²³¹ Ibid., sig. R–H.II.cc.11.

²³² Ibid., sig. R–H.II.dd.9.

²³³ Ibid., sig. R–H.II.e.11.

²³⁴ Ibid., sig. R–K.I.cc. 4.

²³⁵ Ibid., sig. R–Q.e.9.

²³⁶ Ibid., sig. R–III.b.4411.

²³⁷ Ibid., sig. R–V.III.b.9.

²³⁸ Ibid., sig. R–L.I.ee.25.

²³⁹ Ibid., sig. R–R.f.11, sig. R–R.f.11, přív.

²⁴⁰ Ibid., sig. R–M.II.a.8.

²⁴¹ Ibid., sig. R–X.I.f.57.

²⁴² Vladislav DOKOUPIL, *Dějiny moravských klášterních knihoven ve správě Universitní knihovny v Brně* [History of Moravian Monastic Libraries managed by the University Library in Brno] (Brno 1972) 53.

The above-mentioned supralibros appears in books in two forms, not only in connection with the type of binding used; it always has the motif described above. The smaller variant shows a baroque cartouche, on which there is an oval shield with the image of the Holy Trinity, in the line around the perimeter is a legend: *+ SIGILLVM ** PRIORIS *. The larger variant has the same field content, only the legend has a different wording: * SIGILLVM * DOMVS * PRVNENS[IS] * S[ANCTAE] * TRINIT[ATIS] * ORDIN[IS] * CHART[USIAE]; and is laid not on a line, but between the astragals.

In several cases, we can also find books that have one of these variants of supralibros on the front board accompanied by a supralibros on the backboard. This can take the form of either a medallion placed in an oval plate with the Sacred Heart of Jesus Christ with the capital letters IHS and surrounded by a halo, or an oval plate with another image of the Holy Trinity.

One of the Carthusian books, preserved in the Rajhrad collection, brings a different form of supralibros on the front board – there is a picture of the head of Christ looking to the left, around which a legend winds between the lines: + IESSVS + CHRISTVS + FILIVS + DEI + VIVI + SALVATOR + MVNDI + REX + REGVM + ET + DoM[INUM] However, the same supralibros is preserved in Rajhrad on a book originally belonging to the Brno Franciscans' collection and could have been based on the fictitious seal of Jesus Christ which appeared in the Middle Ages. Nevertheless, it cannot be attributed solely to the Carthusian monastery in Královo Pole in Brno.

However, the form of the supralibros of the Brno Carthusians is, as with other monasteries, completely dependent on the form of the seals used by the monastery. In the case of the Brno Carthusians, the depiction of the Holy Trinity on seals appears as early as at the end of the fourteenth century and was used until the dissolution of the monastery only in various forms corresponding to the development of sealing and contemporary fashion. The supralibros captures the form used in the late seventeenth and eighteenth centuries. What distinguishes the

supralibros from the seal image is only the label with the Moravian eagle, which is placed on the seals at the foot of the cross.²⁴³

In addition to the supralibros, books from the former Brno Charterhouse in the Rajhrad collection are recognisable by their provenance. The Carthusians did not mark their collection with any printed exlibris, as did other monasteries, and handwritten notes of various forms were sufficient to indicate their ownership of the books.²⁴⁴ The most common was the name of the monastery in Latin – *Cartusiae Brunensis* – in various forms and abbreviations, such as: *Cart[husiae] Brun[ensis]*²⁴⁵/*Brunensis*,²⁴⁶ *Cartusia Brunae*²⁴⁷ or *Kartusiae Brunensis*.²⁴⁸ This designation appears in books dating from the second half of the sixteenth century to the first half of the eighteenth century. Of course, it also differs in the handwriting of the writer.

Moreover, we often find an entry in the form *Liber Carthusiae Brunensis*, again with variants such as: *Lib[er] Cart[husiae] Brun[ensis]*,²⁴⁹ *Lib[er] Carth[usiae] Brunensis*,²⁵⁰ *Lib[er] Carthus[iae] Brunensis*.²⁵¹ This entry, written by various writers, appears in books dating from the first half of the sixteenth century to the beginning of the seventeenth century.

²⁴³ Jindra PAVELKOVÁ, Vliv pečetnictví na supralibros a exlibris moravských klášterů [Influence of Sealing on Supralibros and Exlibris of Moravian Monasteries]. In: Sborník Národního muzea v Praze 60, 1–2 (2015), 5–9, esp. 8.

²⁴⁴ A basic overview of Královo Pole provenance records is available in Jindra PAVELKOVÁ, Brno – Královo Pole – kartuziánský klášter [Brno – Královo Pole – Carthusian Monastery]. In: Jindra Pavelková – Lucie Heilandová – Pavla Rychtářová, Církevní provenienční mapa rajhradského fondu [Church Provenance Map of the Rajhrad Collection]. See <https://ecclesia.mapy.mzk.cz/institute/9> (consulted online on 17 June 2020).

²⁴⁵ KBOR (see footnote 23) sig. R–A.I.f.17.

²⁴⁶ *Ibid.*, sig. R–A.II.e.30.

²⁴⁷ *Ibid.*, sig. R–A.I.ff.10.

²⁴⁸ *Ibid.*, sig. R–T.II.cc.18.

²⁴⁹ *Ibid.*, sig. R–P.I.c.29.

²⁵⁰ *Ibid.*, sig. R–B.I.ee.14.

²⁵¹ *Ibid.*, sig. R–A.II.e.29.

In addition to these, there are also others, only individual notes in the following wording: Cartusiae SSmus Trinitatis praep[ositus] Brunnae Moravicus Cathalogus inscriptus,²⁵² Liber domus S[anctae] Trinitatis Carthus[iae]²⁵³ and others in variants.

The above-described proprietary designations may be accompanied by additional provenance. Let us set aside the secondary provenance – the provenance of the Rajhrad monastery. In addition to the provenance of the Carthusian monastery, there is also personal provenance – it could be individual Carthusians from Královo Pole.²⁵⁴ In two cases, however, we encounter a provenance note from another Carthusian monastery – the Carthusian monastery Vallis Josaphat in Olomouc²⁵⁵ and the Carthusian monastery in Gaming, Austria.²⁵⁶ In most cases, however, the provenance of the Charterhouse in Královo Pole is the only provenance note on the book, which proves that the Carthusians bought books in most cases directly from distribution. Occasionally, the books feature several different notes from different times referring to the Brno Charterhouse, which may be evidence of the reorganisation of the Královo Pole Library.²⁵⁷

In addition to the ownership designation, these important notes also contain other important information, namely about the entry in the library catalogue or about the date and place of acquisition of the book.

²⁵² Ibid., sig. R–F.I.gg.14.

²⁵³ Ibid., sig. R–V.f.78.

²⁵⁴ The book of Jacobus Pontanus *Progymnasmatum latinitatis* published in 1606 bears the most personal provenance notes. There we can find the names of individual users of this Latin grammar from the first half of the 17th century: *Anumerus libri Joannus Hollerwedel 1635; Ego Matheus Hegl. mai.; Ego Joanes Riden; Ego Christophorus Pelle; Ego Philipus Jacobus Hech Stebes. sui verus possessor huius libri 1625; Philijs Heckstetl.* Ibid., sig. R–V.III.b.9.

²⁵⁵ Ibid., sig. R–Q.II.ee.3.

²⁵⁶ Ibid., sig. R–Z.f.3.

²⁵⁷ The most striking are the four provenance entries of various wording on the book *Enchiridion de Censuris Irregularitate* by Felician Ninguard from 1583: *Lib. Carthus: Brunen., Carth: Brunen: C.T., Carthusiae Brunensis, Carthusiae Brunensis Compactura nova A. 1743.* Ibid., sig. R–K.II.ee.8.

The oldest record documenting the maintenance of the library catalogue dates to 1659,²⁵⁸ the library seemingly reorganised in the eighteenth century (see above). The largest acquisition of books, which can be read from provenance notes, took place in Augsburg in 1617.²⁵⁹ Based on the dating of the books purchased here (between 1613 and 1615), it can be seen that the Carthusians of Královo Pole bought new books on the market for their library collection. Of course, some books could have been acquired later, which is the case of the biography of St. Bruno published in Rome in 1622. It was bought here on his way to the General Chapter of the Order in 1648 by the Brno superior.²⁶⁰

Conclusion

Although only 114 volumes, from the nearly 3,000 original books in the library of the Královo Pole Carthusian monastery, came to the collection of the Rajhrad monastery library, we can get an idea of what the collection of the Carthusian library was like, what fields were represented, and what books from what printing workshops were included. At the same time, this group of volumes allows us to understand how the Carthusians labelled their books, to see that a catalogue already existed in the library after the middle of the seventeenth century, that books were regularly recorded in it, that the collection was rearranged in the eighteenth century, and, above all, that the Carthusians were usually the first owners of the books, i.e., they bought them directly from publishers or their sellers (most often in Augsburg) shortly after the books were published. All of this allows us to get an idea of the attitude of the Carthusians in Brno, Královo Pole, to books, book culture, and education in general.

²⁵⁸ *Cartusiae Brunensis Cathalogo inscriptus 1659*. Ibid., sig. R–M.II.a.8.

²⁵⁹ These are, e.g., books sig. R–B.II.ee.15, sig. R–H.II.aa.20, sig. R–P.I.d.7, sig. R–Q.e.9.

²⁶⁰ Ibid., sig. R–R.II.bbb.33.

The Library Collection of the Brno Charterhouse in the Rajhrad Monastery Library Jindra Pavelková

The founder of the Královo Pole Carthusian monastery was the Margrave of Moravia, John Henry (Jan Jindřich), who invited the first member of this order – Gottfried of Enns from the Austrian Charterhouse in Gaming – to Brno as early as 1369, and issued the founding charter of the monastery with the consent of his wife, Elizabeth, and his sons, six years later. The monastery was dissolved by a decree on 12 January 1782, along with other monasteries that did not establish a school or a hospital and the brethren of which did not hold a preaching or a priesthood position.

It is understood that the Carthusian library was founded together with the monastery. From the end of the 14th century, there was a bookbinding workshop in the monastery, the peak of which dates back to the second half of the 15th century, and these late Gothic bindings are still preserved in the library collection scattered around several memory institutions in our country and abroad. The library made a larger acquisition a few years before the dissolution of the monastery, occurring in 1771 when the Carthusians bought the library from the estate of the parish priest, at the Church of St. James in Brno, for 1,400 gulden.

The Carthusian library itself was captured at the time of the dissolution of the monastery in the inventories of Jan Expedit Hanke (d. 1807), which were acquired between 16 April and 16 August 1782, and Jan Alois Hanke of Hankenstein (1751–1806) in 1786. Books that were not selected for the Court Library in Vienna went to auction, which took place from 7 September 1786 to the end of 1790. We do not know exactly which of the auctions the Carthusian books were sold at, but they probably went to sale at the first September and October auctions in Brno, together with collections from other Brno monastery libraries. However, a part of the unsold collection could still have been offered; unsold books became a part of the collection of today's Research Library in Olomouc.

Neither from our own books nor from secondary sources do we know exactly when the part of the Carthusian collection was bought by the Rajhrad Benedictines for their library. The Benedictines not only obtained books from the Královo Pole Charterhouse, but also a (larger?) part of the documentary archive.

123 titles, within 114 volumes, were acquired for the library from Královo Pole, most of which were published in the first half of the 17th century, but the Benedictines of Rajhrad significantly expanded their collection to also include prints from the sixteenth century. The oldest print was published in 1505, the most modern item was published in 1726.

Die Büchersammlung der Kartause in Brünn in der Klosterbibliothek in Rajhrad/Groß Raigern Jindra Pavelková

Der Begründer der Königsfelder Kartause war der mährische Markgraf Johann Heinrich, der schon im Jahr 1369 das erste Mitglied des Ordens, Gottfried von Enns aus der österreichischen Kartause in Gaming, nach Brünn einlud und sechs Jahre später mit Zustimmung seiner Gemahlin Elisabeth und seiner Söhne die Gründungsurkunde ausstellte. Das Kloster wurde durch Dekret vom 12. Januar 1782 zusammen mit anderen Klöstern, die keine Schule oder Krankenhaus verwalteten und deren Ordensbrüder kein Prediger- oder Priesteramt ausübten, aufgehoben.

Von der Bibliothek der Kartause vermuten wir, dass sie zusammen mit dem Kloster gegründet wurde. Seit Ende des 14. Jahrhunderts fungierte im Kloster eine Buchbinderwerkstatt, deren Tätigkeit in der zweiten Hälfte des 15. Jahrhunderts ihren Höhepunkt erreichte. Die spätgotischen Bucheinbände werden bis heute im Buchbestand überliefert, der in einigen Denkmalinstitutionen bei uns und im Ausland verstreut ist. Eine größere Bücherbeschaffung erfuhr die Bibliothek noch ein paar Jahre vor der Aufhebung des Klosters, als die Kartäuser im Jahr 1771 die Bibliothek aus dem Nachlass des Pfarrers zu St. Jakob in Brünn für 1400 Gulden ankauften.

Die Bibliothek der Kartause selbst erfassen die Verzeichnisse Johann Expeditus Hankes (gest. 1807) zum Zeitpunkt der Aufhebung des Klosters. Dieses Verzeichnis entstand zwischen dem 16. April und 16. August 1782. Ihm folgte das Verzeichnis Johann Alois Hankes von Hakenstein (1751–1806) von 1786. Die Bücher, die nicht für die Hofbibliothek in Wien ausgewählt wurden, gingen in Auktionen, die vom 7. September 1786 bis Ende des Jahres liefen. Wir wissen nicht, während welcher Auktion die Bücher aus der Kartause zusammen mit den Beständen anderer Klosterbibliotheken in Brünn verkauft wurden, wahrscheinlich handelte es sich um die ersten Auktionen, die im September und Oktober in Brünn stattfanden. Ein Teil des nicht verkauften Bestands wurde auch weiterhin angeboten; die nicht verkauften Bücher wurden in den Buchbestand der heutigen Wissenschaftlichen Bibliothek in Olmütz aufgenommen.

Es ist nicht möglich, weder anhand der Bücher noch der Sekundärquellen, zu erfahren, wann genau die Benediktiner aus Groß Raigern einen Teil des Buchbestands der Kartause für ihre Bibliothek ankauften. Die Benediktiner erwarben aus der Königsfelder Kartause nicht nur die Bücher, sondern auch den (größeren) Teil des Urkundenarchivs.

Für die Bibliothek wurden aus Königsfeld 123 Buchtitel in 114 Bänden beschafft, unter denen die Mehrheit zwar erst in der ersten Hälfte des 17. Jahrhunderts herausgegeben wurde, aber die Benediktiner aus Groß Raigern erweiterten durch diesen Ankauf ihren Bestand um Drucke aus dem 16. Jahrhundert erheblich. Der älteste Druck erschien im Jahr 1505, der jüngste Posten wurde im Jahr 1726 herausgegeben.

Knihovný sbírka brněnských kartuziánů v rajhradské

knihovně

Jindra Pavelková

Zakladatelem královopolského kartuziánského kláštera byl moravský markrabě Jan Jindřich, který již roku 1369 pozval do Brna prvního příslušníka tohoto řádu – Gottfrieda z Enže z rakouské kartouzy v Gamingu a o šest let později vydal se souhlasem své manželky Alž-

běty a svých synů zakládací listinu kláštera. Klášter byl zrušen dekretem z 12. ledna 1782 spolu s dalšími kláštery, které nezřizovaly školu nebo nemocnici a jejichž řádoví bratři nezastávali kazatelský nebo kněžský úřad.

O kartouzské knihovně tušíme, že byla založena spolu s klášterem. Od konce 14. století fungovala v klášteře knihvazačská dílna, jejíž vrcholné působení spadá do 2. poloviny 15. století a tyto pozdně gotické vazby jsou dodnes zachovány na knihovním fondu roztroušeném po několika paměťových institucích v ČR i v zahraničí. Větší akvizici zaznamenala knihovna ještě pár let před zrušením kláštera, když v roce 1771 kartuziáni odkoupili za 1 400 zlatých knihovnu z pozůstalosti po faráři u sv. Jakuba v Brně.

Samotnou kartuziánskou knihovnu zachytily v okamžiku zrušení kláštera soupisy Jana Expedita Hankeho († 1807), který byl pořizovaný mezi 16. dubnem a 16. srpnem 1782, a Jana Aloise Hankeho z Hanckenštejna (1751–1806) z roku 1786. Knihy, které nebyly vybrány pro Dvorskou knihovnu ve Vídni, šly do aukce či aukcí, které probíhaly od 7. září 1786 do konce roku 1790. Nevíme přesně, na které z aukcí byly kartuziánské knihy prodávány, patrně šly do prodeje již na prvních zářijových a říjnových aukcích v Brně spolu s fondy dalších brněnských klášterních knihoven. Avšak část neprodaného fondu mohla být nabízena i nadále; neprodané knihy se staly součástí fondu dnešní Vědecké knihovny v Olomouci.

Ani z vlastních knih ani ze sekundárních pramenů se tak nedozvíme, kdy přesně část kartuziánského fondu pro svou knihovnu zakoupili rajhradští benediktini. Benediktini nezískali z královopolské kartouzy pouze knihy, ale rovněž (větší?) část listinného archivu.

Pro knihovnu bylo z Králova Pole pořizeno 123 titulů ve 114 svazcích, z nichž většina sice byla vydána v první polovině 17. století, ale rajhradští benediktini si tímto nákupem významně rozšířili fond i o tisky ze století šestnáctého. Nejstarší tisk byl vydán v roce 1505, nejmladší položka byla vydána v roce 1726.