

THE SIGNIFICANCE OF CARTHUSIAN CALENDARS IN CENTRAL EUROPE

JOS BERNAER

Jos Bernaer, independent scholar; e-mail: jos.bernaer@skynet.be

ABSTRACT

In this article, the liturgical calendar of the Carthusian Order will be compared with those of other monastic orders and of the dioceses of Central Europe to define its typical features. Furthermore, the content of calendars in eight manuscripts of Carthusian monasteries from Moravia and the Kingdom of Hungary will be analysed in an attempt to determine their provenance and to date them if possible. As a result of this study, it was possible to determine the date of the feast of the dedication of the church from four charterhouses (Lövöld, Letanovce, Brno and Olomouc).

Keywords: Carthusians, liturgy, calendar, saints, manuscripts

*'If we do not understand medieval liturgy,
it is hard to image how we can understand
any aspect of the Middle Ages.'*
C. Symes¹

The study of monastic spirituality inevitably requires a focus on ritual liturgical calendars. Carthusian spirituality is typically linked to austerity and contemplation reflected in the calendars. In addition to a general description of calendars, we will seek to classify them and determine their characteristics. We will compare Carthusian liturgical calendars to those used by other orders and different dioceses in the Central European region. Finally, a case study focused on the manuscripts of Moravia and the Kingdom of Hungary will present the specific characteristics of Carthusian calendars.

¹ SYMES, Carol: Liturgical Texts and Performance Practices. In: GITTO, Helen – HAMILTON, Sarah (Eds.): *Understanding Medieval Liturgy: Essays in Interpretation*. London; New York: Routledge, 2016, p. 267.

A. Generalities

1. Evolution

A calendar is a written visualization of a mathematical model in which time-related data is brought together for a period of one year.²

In antiquity, natural events were used to keep track of time. Nature changes according to the seasons and men and all living creatures had to constantly adapt themselves to them. Day and night, or light and darkness are the two ever-recurring features. This resulted in civil lunisolar calendars. The Sun and Moon were central to nature worship and the content of the calendars has been extended to include religious events over time. In the Middle Ages, Occidental calendars were almost entirely connected with liturgical content. It was common to use names such as ‘*Johannistag*’ (day of the feast of Nativity of John the Baptist) or ‘*Dreikönigstag*’ in documents instead of June 24 and January 6. The Julian calendar is not a perfect representation of the rotation of the earth around the sun. One of the best-known criticisms was formulated by Nicolaus of Cusa in his treatise ‘*De correctione calendarii*’, written in 1437 for the Council of Basel, who noted that Easter and other mobile feast days fell on the wrong date in some years.³

2. Description of lay-out and content

Let us now consider the lay-out of a liturgical calendar. The calendars are described on the basis of their lay-out and the information provided by the content. Arno Borst⁴ divides calendars into the liturgical and the astronomical. In his paper, Borst mentions three common characteristics: a first zone with letters and numbers in three columns (*Intervallzone*), a second one with the religion feasts (*Festzone*) and a third one with astronomical or chronological information (*Terminzone*). The description of Borst is based on the visual impression of calendars in the medieval manuscripts. In most manuscripts, the *Festzone* and the *Terminzone* are intertwined. The latter is not written in a separate column on the right side of the folio, for example, and on days with a longer feast name, the astronomical information follows next to it. On other occasions, the astronomical information is written in the middle of a line.

Regarding the *Intervallzone*, Meta Niederkorn-Bruck pointed to a connection with the Roman period, more specifically with the Julian Calendar.⁵ It is therefore understandable that in the early Christian period the Church of Rome adopted this framework and adapted the Christian liturgical year to it. The most common lay-out of medieval

² A year is in very general terms the time the earth needs to go around the sun. HAMETER, Wolfgang: *Astronomische Grundlagen*. In: HAMETER, Wolfgang – NIEDERKORN-BRUCK, Meta – SCHEUTZ, Martin (Eds.): *Ideologisierte Zeit. Kalender und Zeitvorstellungen im Abendland von der Antike bis zur Neuzeit*. (= Querschnitte, Band 17.) Innsbruck; Wien; München; Bozen : StudienVerlag, 2005, pp. 12-15.

³ NOTHAFT, C. Philip E.: *Strategic Skepticism: A Reappraisal of Nicholas of Cusa's Calendar Reform Treatise*. In: MEHL, Édouard – ROUDET, Nicolas (Eds.): *Le temps des astronomes. L'astronomie et le décompte du temps de Pierre d'Ailly à Newton*. Paris : Les Belles Lettres, 2017, pp. 65-102.

⁴ BORST, Arno: *Die karolingische Kalenderreform*. Hannover : Harrassowitz Verlag, 1998, pp. 386-454.

⁵ NIEDERKORN-BRUCK, Meta: *Alle Zeit der Welt. Zeitstruktur und Denken über Zeit im Mittelalter*. In: HAMETER, NIEDERKORN-BRUCK, SCHEUTZ, Ref. 2, pp. 16-38.

calendars has the same pattern. The information for each day is written in a number of columns on the left side. In general, the first contains the Golden Numbers, followed by a column with the dominical letters. The third presents a numbering system based on the Roman calendar. A month in a Roman calendar is divided into three periods: *Kalends*, which was the first day of the month, followed by *Nones*, either the fifth or seventh day, and *Ides*, the middle of the month. Often it will be stated how many hours of day and night there are in each specific month at the top or bottom.

Dom Jacques Dubois and Jean-Loup Lemaitre in '*Sources et méthodes de l'hagiographie médiévale*'⁶ divided the layout of the calendar into a technical part and a liturgical one. A good definition is given by Jean-Baptiste Lebigue, and in several cases the astronomical information is incorporated in the liturgical information part and not in a separate area: '*Le calendrier des manuscrits liturgiques ne sert pas seulement à noter les fêtes des saints. Il contient des éléments de comput relatifs au temporel et des indications sur la célébration du culte*'.⁷

3. Distinction: calendar of saints and liturgical calendar

A distinction must be made between calendars of saints and liturgical calendars. A calendar of saints can be found in the Book of Hours. The Book of Hours was not submitted for the ecclesiastical authorities' approval, which means such calendars did not need to strictly follow the order and dates on which a saint is commemorated. Such calendars usually list saints based on the date on which they are commemorated, and include various names of saints added at the request of the ordering person. When analysing such a calendar, one must take into account the space available for writing. If the scribe had limited space, he could only add one saint a day. Image 1 shows the month of June in a non-liturgical calendar of the Carthusian monastery of Lapis Refugii (Letanovce) with the names of the feasts only.

Liturgical calendars resemble a diptych. On the right panel, there is a list of the saints and on the left is subjoined the corresponding ranking of the liturgical days. Both elements must be taken into account when dating a calendar, as the ranking can also change over time. The division of the festival rank differs between the Roman and monastic rite. In the medieval model, this difference is based on the number of lessons read during the night office. In the Roman rite, there were three lessons on weekdays and nine lessons on Sundays and feast days. In the monastic rite, three or twelve lessons are read, which reliably distinguishes a liturgical calendar of a secular church from a monastic order.⁸

⁶ DUBOIS, Jacques – LEMAÎTRE, Jean-Loup: Le calendrier. In: DUBOIS, Jacques – LEMAÎTRE, Jean-Loup: *Sources et méthodes de l'hagiographie médiévale*. Paris : Les Éditions du Cerf, 2007, pp. 138-150: 'Aspect matériel des calendriers'.

⁷ LEBIGUE, Jean-Baptiste: *Le calendrier, in Initiation aux manuscrits liturgiques*. Available online: <<https://irht.hypotheses.org/2445>>

⁸ The Mendicant Orders and Canons Regular follow the Roman rite. The monastic rite is based on the rule of Benedict.

junius				medius motus lune			
xix	c	f m	marcelli et pet'	3	22	1	82
xviii	f	m		3	34	11	82
xvii	d	m		3	28	28	82
xvi	a	n		2	1	38	82
v	b	nob		2	12	29	82
iiii	c	vi		2	21	19	82
iii	d	vi		2	21	10	82
ii	e	vi		2	18	21	82
i	f	v	prim et feliciam	1	1	31	82
x	g	m		1	20	82	82
ix	a	m	bartholome apost	1	33	12	82
viii	b	n	basilides arini et nabois	1	21	3	82
vii	c	vi		0	0	12	82
vi	d	vi		0	13	10	16
v	e	vi		0	26	21	16
iiii	f	vi	Enia et iulite	0	39	31	16
iii	g	vi		0	42	82	16
ii	a	vi	maria et marcelliani	1	1	12	16
i	b	vi	Getrasij et prothasij m	1	19	3	16
x	c	vi		1	32	12	16
ix	d	vi		1	24	28	16
viii	e	vi		1	18	31	16
vii	f	vi	vigilia	2	11	24	16
vi	g	vi	nativitas iohis bapt	2	22	16	16
v	a	vi		2	38	1	16
iiii	b	vi	iohis et pauli	2	41	11	16
iii	c	vi		3	2	28	16
ii	d	vi	vigilia leois pape hyrenoi	3	11	38	16
i	e	vi	petri et pauli	3	30	29	16
x	f	vi	Comemoracio s. pauli apost	3	23	19	16

prim	0	clivis	30
zmi	1	thaurus	30
zmi	2	Gemini	30
zmi	3	Cancer	30
zmi	4	leo	30
zmi	5	virgo	30
zmi	6	libra	30
zmi	7	Scorpio	30
zmi	8	Sagittarius	30
zmi	9	Capricornus	30
zmi	10	Aquarius	30
zmi	11	pisces	30

Signa
physica

Si vis hunc mediu motu
luc aliquo tpe vel hora
ptq meridie tuc accipe pro
duabus horis una hora 33
minuta Sed pro duabus
horis 1 gradu et 6 minuta
et adde ad motu luc meri
diei Si aut vis hunc mo
tu luc m meridie tuc sub
trahere pro 1 una hora 33 mi
ta Si pro duabus 1 gradu et 6
minuta

Image 1: June in the calendar of Lapis Refugii
 Budapest, ELTE University Library and Archives, Cod. Lat. 77, fol 72v
 By courtesy of the Loránd Eötvös University Library.

B. Carthusian calendars

1. Definition

We now focus on calendars used by the Carthusian order. This article seeks to define what a typical Carthusian liturgical calendar is and how it differs from other calendars. The study case will focus on those of the Central European regions, the Margraviate of Moravia and the Hungarian Kingdom. A calendar in a manuscript is often used to determine its provenance and composition date. For example, the gradual Martin, SNK, rpk J 538, which contains a select part of the *Proprium de sancti*. This gives the information necessary to validate this manuscript as probably originating from the charterhouse of Lapis Refugii (Letanovce).⁹ The results of an analysis are not always convincing enough due to a lack sufficient data. However, many calendars can provide us with information in a long-term historical sense. Calendars in liturgical manuscripts were regularly updated by their successive possessors. These elements reveal information about the liturgical evolution and the book history of a specific manuscript and about the users.

Each Order specifically focusses on how monks experience and propagate their faith and has a selection of saints representing characteristics of their faith. These are embodied in their liturgical calendars. A Carthusian calendar applies to the entire Order and reflects the spirituality of the Order. The feasts and saints celebrated a form of exegesis for which they stand. The semi-hermitic life of solitude and simplicity is present in the liturgical calendar. At the end of the fifteenth century, other monastic orders had between 200 to 245 saints, and the Carthusian calendar contained 173 saints (15 – 30% less). The calendars of the secular churches are conceived using the same principle. The emphasis lays not on spirituality, but on the religious history of the church community. Church calendars mark the saint days and ask the faithful to commemorate them.

2. A short history of the Carthusian Order

The Carthusian Order was founded by Bruno, a former canon in the diocese of Reims.¹⁰ It is not known for certain what the first Carthusian calendar looked like.¹¹ Dom Degand describes the oldest known calendar relying on a document from the

⁹ ADAMKO, Rastislav: Kalendár vytvorený z *Propria de sanctis*. In: ADAMKO, Rastislav – BEDNÁRIKOVÁ, Janka – ŠEDIVÝ, Juraj – VESELOVSKÁ, Eva: *PSALTERIUM – GRADUALE CARTUSIENSE* (s. XV./XVI.) : *Liturgicko-muzikologická štúdia a faksimile*. Ružomberok : VERBUM, 2023, pp. 22-32. (Translation : Calendar created of the Proper of the Saints, pp. 109-119.)

¹⁰ UN CHARTREUX: *La Grande Chartreuse par un chartreux*, 19^e ed. Le Barroux : Éditions Sainte-Madeleine, 2020, p. 14.

¹¹ BECKER, Hansjakob: Bruno von Köln und die Liturgie der Kartause. In: TIMMERMANS, Francis – GAENS, Tom (Eds.): *Magister Bruno. Negen eeuwen uitstraling van de Kartuizerorde*. Leuven : Peeters, 2003, p. 1: 'Die Anfänge der Liturgie der Kartause sind nur zum Teil aufgeheilt: Wie Bruno und seine Gefährten Gottesdienst gedeiert haben, wissen wir nicht, und erst mit den *Consuetudines Guigos* befinden wir uns auf sicherem Boden'; the word 'Chartreuse' pointed to the first settlement, The Great Chartreuse nearby Grenoble (France).

archives of the mother monastery.¹² In a footnote, he mentions that this calendar was drawn up in 1134 at the latest, in others words during a period of fifty years between the founding and the probable terminus ante quem of the document. Thanks to the analysis of the antiphonary Hansjakob Becker, some principles can be defined which were used by the first generation of Carthusians.¹³ This study enabled the formulation of the hypothesis that the first form of the liturgy was of canonical origin and followed the *cursus Romanus*.¹⁴ Further, Becker and Zerfaß's research enabled a reconstruction of the antiphonary of Bruno's days. Guigo, the fifth prior of the community of the Chartreuse, provided the first legal text concerning the Carthusian liturgy. Guigo wrote in his prologue to the *Consuetudines* that he had applied Saint Benedict's rule adapted with hermitic elements, to describe the mode of living of the community in the Chartreuse. Subsequently, the General Chapter guarded against the further increase of liturgical feasts, to protect Carthusian solitude. Private praying prevailed over communal celebrations. Nevertheless, despite resistance, a number of new liturgical feasts were introduced, while detracting as little as possible from the ideal of solitude.

3. Evolution in numbers of feasts in the Carthusian Order

During the first four centuries of the order's existence, only 33 new feasts were promulgated, whereas during the Middle Ages more than 100 new saints and blessed were created every century. The table below gives an overview of what Dom Degand defined as the oldest Carthusian calendar,¹⁵ later published by Jean-Loup Lemaître and Sylvain Excoffon as *Le nécrologe primitif de la Grande Chartreuse* (Degand),¹⁶ the calendar of the Carthusian breviary printed in 1491 (Brev. 1491)¹⁷ and a manuscript from the monastery of Letanovce (Cod. 77).¹⁸

¹² DEGAND, A.: Chartreux (Liturgie des). In: CABROL, Fernand – LECLERCQ, Henri Leclercq (Eds.): *Dictionnaire d'archéologie chrétienne et de liturgie. Tome Troisième, première partie, Chainage – Chypre*. Paris : Librairie Letouzey et Ané, Éditeurs, 1914, col. 1051-1053.

¹³ BECKER, Hansjakob: *Die Responsorien des Kartäuserbreviers. Untersuchungen zu Urform und Herkunft des Antiphonars der Kartause*. (= Münchener theologische Studien: II. Systematische Abteilung, 39.) München : M. Hueber Verlag, 1971, pp. 90-108.

¹⁴ BECKER, Hansjakob – ANSGAR, Franz – ZERFAß, Alexander: *Bruno von Köln und die Liturgie der Kartause. Rekonstruktion des Antiphonale Sancti Brunonis und Reproduktion der ältesten kartauseinsischen Offiziumshandschriften*. Salzburg : FB Anglistik und Amerikanistik, 2015, pp. 11-24. (= *Analecta Cartusiana* 292.)

¹⁵ DEGAND, Ref. 12, col. 1051-1053. Dom Degand used a small manuscript from the archives of the Grande Chartreuse, old shelfmark 'C.III.864', which is today '2 CAL. 2, calendrier A'.

¹⁶ LEMAÎTRE, Jean-Loup – EXCOFFON, Sylvain: *Le nécrologe primitif de la Grande Chartreuse*. Saint-Étienne : CERCOR, 2015. (= *Analecta Cartusiana* 309.)

¹⁷ *Breviarium Cartusianum*. Ed: Conventus Cartusianorum de Padua, Venice : Andreas Torresanus, de Asula, 5 May [1491], ISTC ib01134000, GW 05197. Available online: <<http://nbn-resolving.org/urn/resolver.pl?urn=urn:nbn:de:bvb:12-bsb00048776-9>>

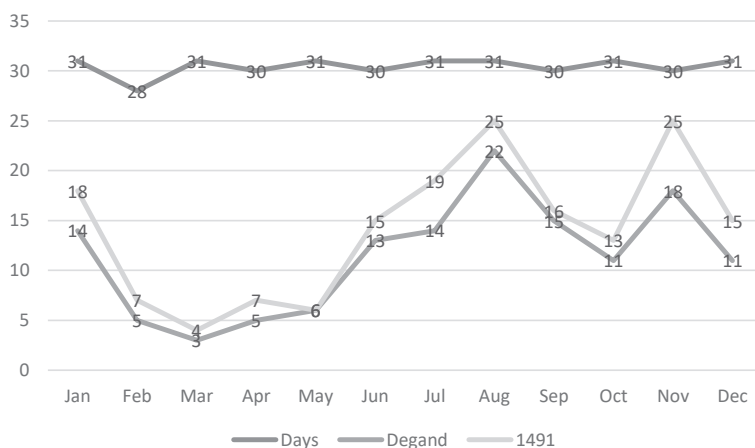
¹⁸ Budapest, Loránd Eötvös University Library: Cod. Lat. 77. Available online: <<https://hdl.handle.net/10831/51612>>

Table 1: Overview of the evolution from the oldest calendar (early 12th c.) with two calendars of the 15th century.

Month	Degand	Brev. 1491	Cod. 77
January	14	18	19
February	5	7	6
March	3	4	4
April	5	7	7
May	6	6	5
June	13	15	15
July	14	19	17
August	22	25	20
September	15	16	13
October	11	13	13
November	18	25	19
December	11	15	14
Total	137	170	152
Days	122	148	147
Average over 2 weeks	4.70	5.70	5.65

This data show the gradual additions over a period of 400 years. The numbers in the second column relate to the first quarter of the 12th century, and the last two refer to the end of the 15th century. As in a few cases they commemorated more than one saint on certain days, the number of days gives a more realistic idea of how often the monks had a feast day with a specific intention. This underlines the spirituality of the Carthusians, embracing solitude in prayer rather than exuberant liturgy. The average of five days in two weeks shows the simplicity of the Carthusian liturgy.

Graph 1: Distribution of saints per month over a liturgical year.



In the graph above, the figures from the oldest calendar and the one from 1491 have been converted and the top line shows the total number of celebrated saints in each month. It can be seen that the two lines are not far apart. Furthermore, the graph clearly shows that there is a peak in August and November, whereas the numbers from February to May are low. This is a general phenomenon, as there are several movable feasts which are not mentioned in the calendar, such as those between Septuagesima and Pentecost.

In Appendix 1 of the calendar of Dom Degand the absence of the three octaves after the Circumcision Feast on January 1st can be noted. These three octaves were not mentioned until the Customs of Basil in 1170.¹⁹ In his article on Carthusian liturgy, Dom Degand did not mention the feast of St. Gerald of Corbie, abbot, and founder of the Benedictine abbey of Sauve-Majeure (near Bordeaux, France) who died on October 13th 1095.²⁰ Another omitted feast is the '*Commemoratio canonicorum Valentiae*' on October 4, resulting from a confraternity (= *Gebetsverbrüderung*) formed by the monks of the Chartreuse and the canons of Valence. The latter belonged to the congregation of the canons of Saint Ruf.²¹ A similar '*Officium pro Cluniacensibus*' was added later on November 13th. It is interesting to note that these examples were not afterwards retained in the Carthusian liturgy. This is a first indication that these were local entries, a phenomenon occurring in later Carthusian calendars.²²

4. Carthusian calendar versus monastic calendar

One of the problems in liturgical manuscripts researchers are faced with, is the scarcity of analytical studies on the calendar of the Carthusian Order and their typical saints. A few older publications, often written by the Carthusians themselves, clarify the evolution of their liturgical calendar.²³ Based on these studies, this case study will

¹⁹ HOGG, James: *Die Ältesten Consuetudines der Kartäuser*. Salzburg : Institut für Englische Sprache und Literatur, 1973, p. 149.

²⁰ DEGAND, Ref. 12, col. 1052; LEMAÎTRE, EXCOFFON, Ref. 16, pp. 52-53. On the website of Usuarium the veneration of St. Gerald is mainly situated in the south of France and Spain. Both regions have several communities of the Canons of St. Ruf. Available online: <<https://usuarium.elte.hu/calendarlabel/591/view>>

²¹ DEREINE, Ch. S. J.: Saint-Ruf et ses coutumes aux XIe et XIIe siècles. In: *Revue Bénédictine*, Vol. 54, 1949. Turnhout : Brepols, pp. 161-182. VEYRENCHÉ, Yannick: Une abbaye chef d'ordre face à deux cités: les chanoines réguliers de Saint-Ruf à Avignon et Valence. In: *Cahiers de Fanjeaux* 44. *Moines et religieux dans la ville (XIIe – Xve siècle)*. Toulouse : Librairie Privat, 2009, 44, pp. 79-106. This confraternity has to be dated after 1158.

²² See Appendix 1: Comparative table between the calendar in the 'nécrologue primitif' and the 'Breviarium cartisianum' printed in Venice in 1491.

²³ DEGAND, Ref. 12; HOUILLIER, Jacques – DU MOUSTIER, Benoît: *Le calendrier Cartusien*. In: *Études Grégoriennes* 2, 1957, p. 151-161; CLUZET, dom Emmanuel: *Particularités du missel cartusien. Contribution à l'étude des origines du missel cartusien*. Salzburg : Institut für Englische Sprache und Literatur, 1994. (= *Analecta Cartusiana* 99:26.); CLUZET, dom Emmanuel: *Particularités du temporal et du sanctoral du missel cartusien*. Salzburg : Institut für Englische Sprache und Literatur, 1994. (= *Analecta Cartusiana* 99:27.); CLUZET, dom Emmanuel: *Particularités du temporal cartusien. Le temps après la Trinité*. Salzburg : Institut für Englische Sprache und Literatur, 1994. (= *Analecta Cartusiana* 99:29.); CLUZET, dom Emmanuel: *Particularités du missel cartusien*. Salzburg : Institut für Englische Sprache und Literatur, 1994, pp. 11-24. (= *Analecta Cartusiana* 99:30.); CLUZET, dom Emmanuel: *Sanctoral: section II: Propre des Saints – Section III: Messes votives et des Défunts – Section IV: Conclusions du Sanctoral*. Salzburg : Institut für

analyse a number of fifteenth century manuscripts and compare them with those of other monastic orders and with calendars of former dioceses in the Central European region printed at the end of this century and define the core elements of the Carthusian calendar.

5. Method of analysis

In order to determine which are the typical feasts or saints in the Carthusian calendar, I have used a certain number of incunables, containing a liturgical calendar. Printing liturgical books involved a significant financial investment. Editions are estimated to have generally been around 100.²⁴ Therefore it can be assumed that these liturgical printed books were not only intended for local customers. The choice to use printed calendars had several advantages. The first was that they were used in more than one monastery of an order or in more than one church of a diocese. A second is that what is original and what additional can be accurately determined. The handwritten additions show that the insertions were due to local influences or personal predilection. Thirdly, the dating for incunables is often more precise than for manuscripts.

Not all of the selected incunables and post-incunables contain an official approbation from the order or from the bishop of the diocese. But despite the lack of such an approval, the different printers would not have produced these breviaries and missals without the cooperation of the monastic or diocesan authorities, even though in some cases it was a single prior, abbot or bishop, who provided them with the liturgical manuscript. For instance, the *Missale Cartusiense* printed by Peter Drach in Speyer, did not have an approbation from the prior general, nor from the General Chapter.

6. Analysis of the different liturgical calendars

a) Comparison sample

Liturgical calendars are used by secular churches and by monastic Orders, but with a slight difference in the ranking of the feasts. In this analysis, the ranking will not be taken into account, as the main goal is to find out more about which feasts and saints characterize a calendar. The calendar of the Carthusian Order will first be compared with those of the Benedictine, Cistercian, Dominican and Augustinian Order.²⁵ Then the Carthusian calendar will be compared with the those of the surrounding dioceses:

Englische Sprache und Literatur, 1994. (= *Analecta Cartusiana* 99:31.); DEVAUX, dom Augustin: *Les origines du missel des Chartreux*. Salzburg : Institut für Englische Sprache und Literatur, 1995. (= *Analecta Cartusiana* 99:32.).

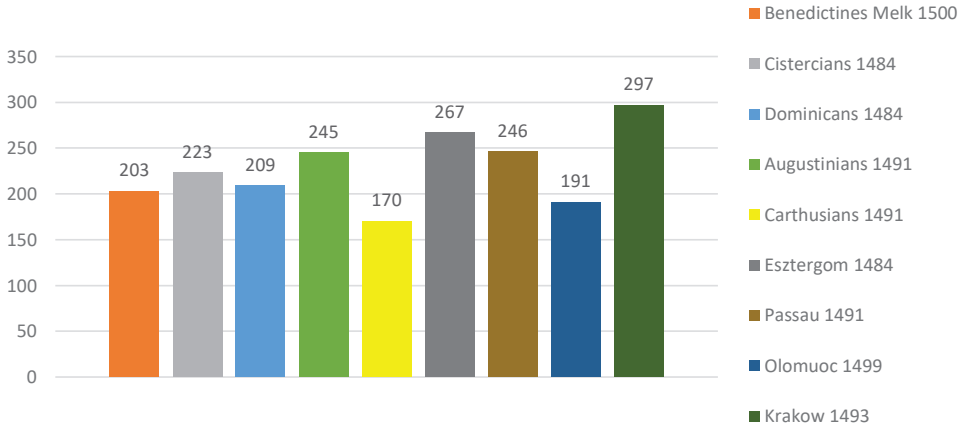
²⁴ For example the estimation of the Gutenberg Bible is around 180 copies. WHITE, Eric Marshall: *Editio princeps: a history of the Gutenberg Bible*. London; Turnhout : Harvey Miller Publishers, 2017, p. 23.

²⁵ List of consulted monastic calendars: *Breviarium Benedictinum Mellicense*, Nürnberg, [ca. 1500] [GW 5188 – ISTC *ib01118300*]; *Breviarium Cisterciense*, Ed: Nicolaus Salicetus, Abbot of Baumgarten [Commissioned by Johannes de Cireyo, Abbot of Cîteaux]. Corr: Johannes Falkenstein, Basel : Peter Kollicker and Johann Meister (Koch), (4. November) 1484, [GW 5198 – ISTC *ib01135000*]; *Breviarium Fratrum Praedicatorum*, Venice : Andreas Torresanus, de Asula, 1 Mar. 1494, [GW 5228 – ISTC *ib01143000*]; *Missale ordinis fratrum eremitarum sancti Augustini de observantia*, Nürnberg, 1494 [GW M23973 – ISTC *im00630500*].

Esztergom, Passau, Olomouc and Krakow.²⁶ When preparing this paper, the calendars of the patriarchate of Aquileia, Prague and Salzburg were examined. The Aquileian deviates significantly from the Central European region.²⁷ The Prague calendars are similar to the Olomouc calendar²⁸ and the Salzburger calendar has similarities to the Passau calendar.²⁹ For this reason, they are not included in the analysis.

b) Number of saints

Graph 2: Total number of saints for five monastic Orders and four dioceses



Graph 2 shows the total numbers of saints commemorated during a liturgical year and shows that the Carthusian Order restricted the number of feasts. The Benedictine congregation of Melk has 20% more saints, the Dominican Order 23% more, the Cistercians 31% and the Augustinians 44%. As the four monastic orders (other than the Carthusians) have an average of 220 saints and the average of the diocesan group is 250.25, it seems that the secular churches felt a greater need for the veneration of saints. The reason could be that laity needed more concrete examples to lead a pious and devote life than the monks and nuns who supported each other with this in their closed communities. The only exception is the diocese of Olomouc that has 30% less saints

²⁶ List of consulted secular calendars: **Missale Strigoniense** (Esztergom), Nuremberg : Georg Stuchs, 18 Sept. 1490, [GW M24747 – ISTD *im00723400*.] (used ÖNB *Ink 9.G.11*); **Missale Pataviense** Mit dem Mandat von Christoph von Schachner, Bischof von Passau, Passau 20. 11. 1491, Passau [nach 1491.11.20.] [GW M24626 – ISTD *im00682000*]; **Psalterium Olomucense**, (Olomütz). Corr: Paulus Reyhel de Evanczicz, Brünn : Conrad Stahel, 1499 [GW M36300 – ISTD *ip01060750*]; **Missale Cracoviense** (Cracow), Nuremberg : Georg Stuchs, for Johann Haller [not before 1493] [GW M24359 – ISTD *im00658100*].

²⁷ **Breviarium Aquileiense** (Aquileia), Venice : Andreas Torresanus, de Asula, 29 July 1496 [GW 5258 – ISTD *ib01146550*].

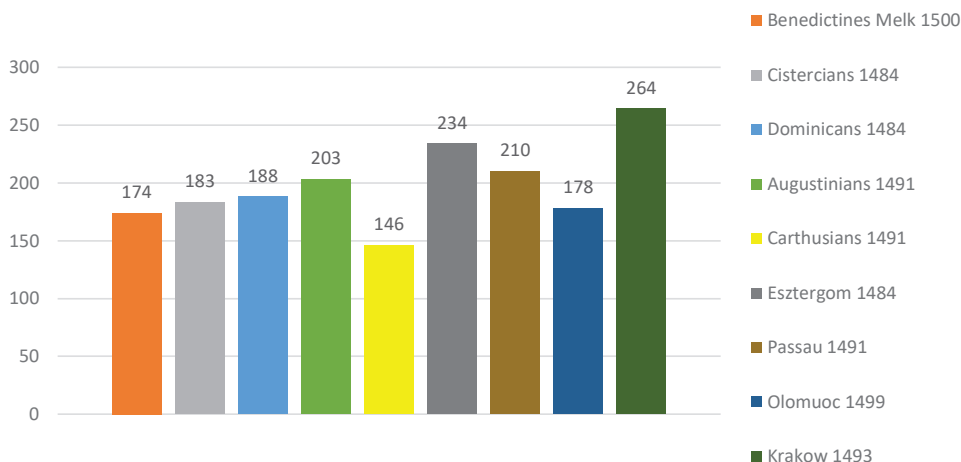
²⁸ **Missale Pragense**, (Prague), Leipzig, Conrad Kachelofen, 24 July 1498 [GW M24638 – ISTD *im00686000*];

²⁹ **Breviarium Salisburgense** (Salzburg). Commissioned by Bernhard von Rohr, archbishop of Salzburg, Venice : Nicolaus de Frankfordia, 1482, [GW 5442 – ISTD *ib01178000*].

compared to the average of the four dioceses. These numbers have been converted to the number of days on which they have a specific feast in the graph below.

c) Number of days by order and diocese

Graph 3: Numbers of days when a feast is celebrated



Another approach is to look at the number of days given over to celebrations. On some days, more than one saint is commemorated on the same day. More saints presupposes a more complex textual liturgy, as more customized formulations were necessary. In other words, these numbers show once more that the Carthusians followed a simpler liturgy. This was an automatic consequence of their way of life. As Guigo stated in his prologue in the antiphoner: 'The seriousness of the hermitic way of life prohibits devoting much time to singing. For, according to Saint Jerome, a monk – and a hermit all the more – has the task not of teaching, far less of singing, but of lamenting, of mourning for himself and the world, and of eagerly awaiting the return of the Lord.'³⁰ Whereas in the abbeys and cathedrals were several dozen clergymen available, a Carthusian monastery had only thirteen fathers, no schola cantorum and not even assistants during the Holy Mass.

The simplicity principle explains some specific character of the Carthusian liturgy which we must examine further as regards what it exactly comprises. The basis is the Roman liturgy, so a number of common features can be observed in all the calendars. From here on, we will analyse the two groups separately for convenience. Feasts and saints can be classified in groups according to their presence throughout the Western Church. For example, on January 1st the feast of Circumcision is celebrated everywhere. Other feasts, falling into the second group, have a more regional character as, for ex-

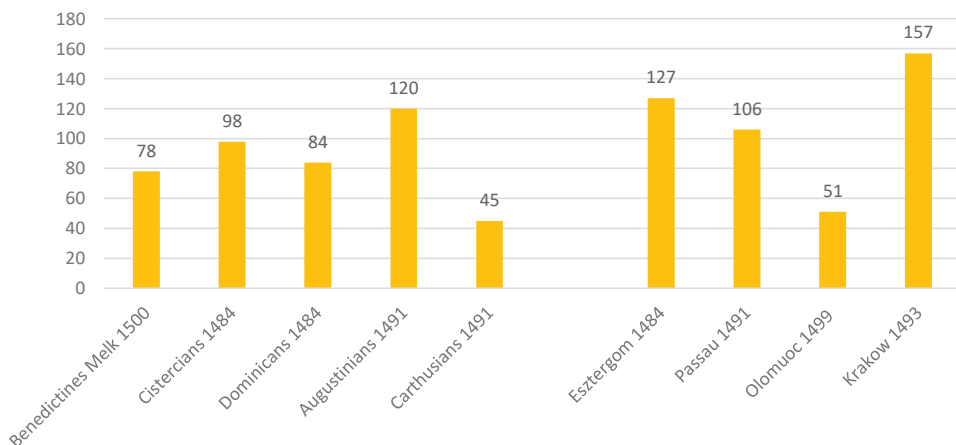
³⁰ BECKER, Ref. 13, p. 183: '*Institutionis Heremetice gravitas non sinit longa in cantandi studiis temporum insumi spacia. Nam secundum Jeronimum monachus quilibet quanto magis hermita, non doctoris, quanto minus cantoris, set plangentis habet officium, qui uel se vel mundum lugeat, et domini pavidus presteletur adventum.*'

ample, that of Saint Elizabeth on November 19th, mainly observed in the Holy Roman Empire. Her feast is present in all the studied calendars, except in that of the Carthusian Order. Finally, the third level contains the more local feasts as in the Esztergom calendar of 1484 on May 30th the feast of '*Inventio dextre sancti Stephani regis*' (Invention of the Holy Dexter of Saint Stephen, king).³¹

d) Comparison without common saints

By comparing the four monastic calendars with the Carthusian, 125 feasts and saints are found to be common, where the calendars of the four dioceses have 140 feasts in common. By 'in common' I mean that all four of each group have a feast in common with the Carthusians, with a few minor exceptions. For example, the feast of St. Eufemia occurred in Passau, Olomouc and Krakow, but not in Esztergom, that only has St. Lucy and Geminian, but in most of the cases they are mentioned together. Similarly, for the feast of St. Peter the Martyr on April 29th. The Cistercians moved the feast to April 30th, as they celebrated their abbots Hugues and Robert on April 29th.

Graph 4: Comparison of the number of feast and saints excluding the common ones



By excluding the feasts and saints which are common, we obtain a more manageable group of 45 entries in the Carthusian calendar. However, under these 45 feasts, several can still be found in one or two of the calendars of the other groups. For example, the Cistercian calendar does not mention St. Blasius on February 3rd, whereas all others celebrate his feast. The feast of St. Polycarpus is celebrated in Esztergom, Olomouc and Krakow on January 26th, but is not present in the calendar of the diocese of Passau. By eliminating these less common feasts and saints, we find the feasts and saints that are typical of the Carthusian calendar in the breviary of 1491.

³¹ BEREND, Nora: *Stephen I. The First Christian King of Hungary. From medieval myth to modern Legend*. Oxford : Oxford University Press, 2024, pp. 129-155. The website of Usuarium gives beside Esztergom the Missal of Zagreb (1511) and a missal of the Ultramontans (1480), ISTC No.im00729800 / GW M24106.

Table 2: List of typical Carthusian feasts and saints for both groups³²

		Feast and Saints	Monastic	Diocese
January	21	Policarpus episcopi		X
April	1	Hugo epicopi		
June	28	Hirenei ac sociorum martyrum	X	
July	20	Margarite virginis et martyris	X	
July	24	Vigilia s. Jacobi apostoli		X
September	23	Tecle virginis et martyris		X
October	6	Fidis virginis et martyris		X
October	21	Hilarionis confessoris	X	
November	2	Eustachii et sociorum eius martyrum		X
November	8	Festum reliquiarum		
November	9	Commemoratio Fratrum nostrum defunctorum		
November	17	Hugonis episcopi et confessoris		
November	26	Lini pape et martyris		X
November	28	Silee apostoli		
December	10	Eulalie virginis et martyris		

After removing the non-common feasts and saints the table above shows the names that are typical for the Carthusian calendar of 1491. The ones marked with X are only present in one of the eight compared calendars. As one can see, some saints are common for the monastic Orders, but are not celebrated in one of the four studied calendars of the Central European dioceses or vice versa. The feast of Pope Linus was commemorated in the dioceses of Esztergom and Krakow on November 26th, whereas the congregation of Benedictines of Melk and the Augustinians Hermits celebrate this feast on September 23rd. The Carthusians moved this feast to September 23rd in 1580. The above list brings us to a final one with feasts and saints ‘unique’ for the Carthusian liturgy. By ‘unique’ I mean when compared with the eight calendars studied, it is not found in this selected group. However, comparing it, for example, with a calendar of the English dioceses, the feast of Bishop Hugh of Lincoln is present on November 16th in the Catholic rite and on November 17th in the calendar of the Church of England.

Table 3: List of ‘unique’ Carthusian feasts and saints

		Feast and Saints
April	1	Hugo epicopi
November	8	Festum reliquiarum
November	9	Commemoratio Fratrum nostrum defunctorum
November	17	Hugonis episcopi et confessoris
November	28	Silee apostoli
December	10	Eulalie virginis et martyris

³² X = feast is present in this group.

The final list contains the feasts of bishops closely connected with the Carthusian Order: Hugh of Grenoble on April 1st, who was considered a co-founder of the Grand Chartreuse motherhouse and Hugh of Lincoln, who was a Carthusian monk and became prior of the English charterhouse of Witham, before he was consecrated as Bishop of Lincoln on September 21st 1186. The commemoration of all the deceased members of a monastic Order appears to be logical. The Carthusians chose to do this on November 9th. The Feast of the Relics can also be found in other calendars. The Usuarium website lists three missals where this feast was celebrated on July 7th (Salisbury, Norwich and Laon), which possibly goes back to the commemoration of the Saint Martyrs, as mentioned in the martyrology of Ado.³³ It must have been introduced in the Carthusian calendar between 1170, the date of the *Consuetudines* of Basil³⁴ and 1222, the year of the *Statuta Jancelini*.³⁵ The last two are very surprising. St. Silas is well known as one of the twelve apostles, and is mentioned several times in the New Testament, but his veneration is not widespread.³⁶ Eulalia of Mérida was less known and is celebrated in Spain, the Low Countries and in several Germanic dioceses.³⁷ Eulalia is also mentioned in the martyrologies of Ado,³⁸ Rabani Mauri³⁹ and Usuardus.⁴⁰

Conclusion

This analysis demonstrates the popular proverb 'One swallow does not make a summer!'. One or two singular feasts or saints make not much sense. The group such as the one in table 3 gives greater certainty, but it is still necessary to place them in a context with other liturgical calendars from the same region. As mentioned above, data from a similar analysis using English or French calendars gives different results. It is clear that the Carthusian calendars gain their specificity on the basis of the comparisons mentioned above concerning the number of feasts and saints. Compared with the data from other orders, they seem to be more restricted and reflect the celebrations of their own saints.

³³ DUBOIS, Jacques – RENAUD, Geneviève: *Le Martyrologe d'Adon*. Paris : Éditions du Centre National de la Recherche Scientifique, 1984, p. 218: 'Apud Viennam, Eooldi episcopi, cuius industria delatae sunt reliquiae sanctorum martyrum Thebaeorum ad urbem Viennam.'; Feast of the Relics on Usuarium. Available online: <<https://usuarium.elte.hu/calendarlabel/6571/view>>

³⁴ HOGG, Ref. 19, p. 182. (= *Analecta Cartusiana*, 1.) The *Consuetudines* of Basile only give: '... et die crastinal post festum omnium sanctorum.'

³⁵ HOGG, JAMES (Ed.): *The Statuta Jancelini 1222. Volume 1: Part 1. Manuscripts of the Charterhouse of Glandier*. (= *Analecta Cartusiana*, 65.) Salzburg : Institut für Anglistik und Amerikanistik, 2015, p. 77. (= *Analecta Cartusiana*, 65.) The text in the *Statuta Jancelini* says '... et die crastinal post festum omnium sanctorum, seu reliquiarum, et quando incipiens tricenarium, ...'

³⁶ The Usuarium website gives 25 missals, including one of Évora (Portugal) and one of Zagreb (Croatia), beside 23 from different regions in France. Available online: <<https://usuarium.elte.hu/calendarlabel/1268/view>>

³⁷ The Usuarium website. Available online: <<https://usuarium.elte.hu/calendarlabel/455/view>>

³⁸ DUBOIS, RENAUD, Ref. 33, pp. 411-412.

³⁹ MCCULLON, John (Ed.): *Rabani Mauri, Martyrologium*. Corpus Christianorum. Continuatio Mediaevalis XLIV. Turnhout : Brepols, 1979, pp. 127-128.

⁴⁰ DUBOIS, Jacques: *Le martyrologe d'Usuard. Texte et commentaire*. Bruxelles : Société des Bollandistes, 1965, p. 356.

C. Analysis of calendars from charterhouses in the Hungarian Kingdom and Moravia

1. Problematic issues

Before starting the analysis, problems which may arise during such an investigation should be mentioned.

1. Liturgical calendars in manuscripts are a snapshot of the history of a church or monastery, while the liturgy has already undergone an evolution and continues to develop. For example, new feasts are created, the significance of others changes, some were removed, and so on.
2. Local influences ensured that in some cases a feast was moved to another day. A trap for determining the date of a calendar is when it is based on the dates of the canonization of saints.⁴¹ In the liturgical calendars of monastic orders with a centralized government, such as the Carthusians, new feasts must be approved by the General Chapter according to a long procedure before they are introduced into the liturgy. In some cases, it takes years, as in the case of the feast of the Visitation of the Blessed Virgin Mary.⁴² This feast was introduced by Pope Urban VI in 1389. It was introduced by the Carthusian order in 1468.⁴³
3. One should also be aware of the type of usage of the manuscript as breviaries, psalters and missals. The calendars in the missals were intended for the celebration of Mass with their accompanying texts and thus had a more official character, while the breviaries and psalters had a more personal character.

As stated in the introduction, the Carthusian Hours of the Office are prayed privately in the cells during the day. With the exception of the Night Office and Vespers and on Sundays, almost the entire Office is prayed in the church.⁴⁴ This has a great impact on the way the Carthusians composed their liturgical books. Unlike the Benedictines, Cistercians and other orders, the Carthusian monks used personal breviaries, i.e. diurnals and psalters. These are small format manuscripts adapted for private use. In addition, each monk-priest celebrated his daily Holy Mass privately in one of the chapels in the monastery, also using small-format missals. For the part of the Office which took place in church, two or three monks shared large-format liturgical books and these books have a more official status.

The format had an impact on the page design and on the content of information written in the calendar. The use of abbreviations was a common phenomenon in the

⁴¹ FLOREA, Luminita: 'Let Us Sing With a Well-rounded and Lively Voice': *An Unknown Medieval Music Manuscript in the Robbins Collection of Roman and Medieval Canon Law, University of California at Berkeley*. Paper presented on the Medieval and Renaissance Music Conference, University of Bangor, July 2008, p. 2. Available online: <https://www.academia.edu/230136/Let_Us_Sing_With_a_Well_rounded_and_Lively_Voice_An_Unknown_Medieval_Music_Manuscript_in_the_Robbins_Collection_of_Roman_and_Medieval_Canon_Law_University_of_Caifornia_at_Berkeley>

⁴² ADAMKO, Ref. 9, p. 114.

⁴³ HOURLIER, DU MOUSTIER, Ref. 23, p. 157.

⁴⁴ UN CHARTREUX, Ref. 10, p. 46. The Matins and Lauds during the night were always prayed in the church. On Sundays only Compline was prayed in the cell.

Middle Ages. Larger-format manuscripts for the liturgy in the church contained less abbreviations to promote reading fluency. In those for personal use, the copyist could decide to include more abbreviations and to omit less important information, for example, a commemoration of a saint, where he did not have sufficient space to add it. For example, this is probably the reason for the commemoration of Saint Hilarius on January 13th being missing in the Vienna Cod. 3990, folio 1r.

2. Origin

The manuscripts in the following analysis are selected according to their provenance. They are currently kept in the National Library of Austria in Vienna,⁴⁵ the National Library of the Czech Republic in Prague,⁴⁶ the Research Library in Olomouc⁴⁷ and the Library of the Eötvös Loránd University Library in Budapest.⁴⁸ These institutes hold manuscripts from the charterhouses in the former Kingdom of Hungary and the Margraviate of Moravia. The charterhouses were part of the Carthusian province *'Alemanniae superioris'*. This province extended from Slovenia to Poland and from Belarus to Austria and the Czech Republic.⁴⁹ At the end of the fifteenth century, it consisted of 14 monasteries. Today, around 80 liturgical manuscripts are known from these monasteries and are kept in 14 different institutions. The selection is based on the presence of calendars in the manuscripts originating from these Central European monasteries.

Once a manuscript was finished, it might be used for several generations. Later additions and alternations document such long-term usage. Individual annotations tell us the history of the book from one owner to another and the history of liturgical practice at a monastery, a region and order as a whole. In some cases, as Ian Doyle has shown for the English charterhouses, a monk took his psalter or breviary with him when he was transferred to another monastery.⁵⁰ Cod. 2027 of the ÖNB, for example, shows such a transfer, which will be discussed below. In his calendar on fol. 10r, the original scribe wrote on October 13th *'Dedicatio ecclesie Gemminensis'* (the dedication of the church of the charterhouse of Gaming) and a later hand added on October 11th *'Dedicatio ecclesie Brunensis'* for the dedication of the church of the charterhouse of Brno.

We will now look at eight manuscripts.

⁴⁵ From now on referred as ÖNB: Österreichische Nationalbibliothek.

⁴⁶ From now on referred as NKCR: Národní knihovna České republiky.

⁴⁷ From now on referred as Vkol: Vědecká knihovna v Olomouci.

⁴⁸ From now on referred as Elte: Eötvös Loránd Tudományegyetem.

⁴⁹ In Slovenia: Žiče, Jurklošter, Bistra and Pleterje. In Hungary: Tárkány and Lövöld. In Slovakia: Letanovce and Lechnica. Czech Republic: Brno and Olomouc (Prague was closed in 1419). In Austria: Mauerbach, Gaming and Aggsbach. Poland; Krakow, which existed from 1479 till 1530. See SCHLEGEL, Gerhard – HOGG, James: *Monasticon Cartusiense Band II*. Salzburg : Institut für Anglistik und Amerikanistik, 2004. (= *Analecta Cartusiana*, 185:2.)

⁵⁰ DOYLE, Anthony Ian: The libraries of the Carthusians, in GILLESPIE, Vincent (Ed.): *Syon Abbey*. Corpus of British medieval library catalogues, 9. London : British Library Publishing, 2001, p. 609.

3. MANUSCRIPTS

a. Vienna, ÖNB, Cod. 3990

The 'Katalog der Mittelalterlichen Musikhandschriften der Österreichischen Nationalbibliothek Wien.' mentioned a 'Cod. 3990 – Psalter, Kalender, Hymnar'.⁵¹ The description highlights specific saints in the Carthusian calendar:

KALENDAR (kartäussisch) besondere Heilige und Feste:

Dedicatio Capituli et Cimeterii (2.2), *Thomae de Aquino* (7.3), *Hugonis* (1.4), *Petri mart.* (30.4), *Ladislai regis hungariae* (27.6), *Visitatio Mariae* (2.7), *Margaretae* (20.7), *Germani* (31.7), *Dominici* (5.8), *Bernhardi* (20.8), *Stephani regis* (20.8), *Augustini* (28.8), *Clodovicus rex hungariae* (10.9), *Francisci* (4.10), *Undecim milium virginum* (21.10), *Dedicatio ecclesiae nostre* (25.10), *Emericus* (5.11), *Festum reliquiarum* (8.11), *Commemoratio fratrum nostrorum defunctorum* (9.11), *Hugonis* (17.11), *ferner ein sterbeintrag zum 30.10. Obiit frater Michael senior domus huius.*

The first question is what did the author mean by 'besondere Heilige und Feste' [special saints and feasts] and which were the criteria he used for it? The author pointed to St. Augustine of Hippo on August 28th. His feast is mentioned in the Carthusian calendar and also presented in those of the Benedictines, Cistercians, Dominicans, Augustinians and others. It is thus found in the calendars of the dioceses of Esztergom, Passau, Olomouc, and Krakow. Those of Peter the Martyr and Bernardus are less frequent, but are found in the calendars of Esztergom and Krakow, as well as in all the monastic calendars. Saint Margareth and Saint Germanus of Auxerre are present in the calendars of Esztergom, Krakow – those of the Cistercians and the Dominicans. In other words, these examples make it difficult to find the meaning of 'besondere Heilige und Feste'. These feasts are not typical for the Carthusian calendar.

Secondly, the reason why some names are in bold and others are not, is because the scribe wrote some names in red ink. However, scribes and copyists were not always consistent. The use of red ink is not always reliable. In Cod. 3990, on April 23rd, the scribe wrote the simple feast of *Georgii martyris* with *missa* in red ink, while all the other three-lesson feasts with a mass were written in black and the word *missa* only in red. The reverse can be seen on October 9th with *Dionisi et sociorum eius martyrum*, which is a twelve-lesson feast and is written in black. There are seventeen 12-lesson feasts in this calendar, eleven of which are in red and six in black ink. Such mistakes or inconsistencies often occur in calendars where a scribe has forgotten to change pens. It could also be due to the fact that a feast in the exemplar was celebrated with another rank and the scribe noticed it too late, or the change of the rank was implemented subsequently as in the case of *Thome confessoris* on March 7th where *Capituli non conversi* was added. In the list, the feast of *Hugonis confessoris et episcopi* on April 1st should have been marked in bold, as it was written in red ink in the manuscript.

⁵¹ KLUGSEDER, Robert: *Katalog der Mittelalterlichen Musikhandschriften der Österreichischen Nationalbibliothek Wien. Codices Manuscripti & impressi. Zeitschrift für Buchgeschichte. Supplementum 10*. Purkersdorf : Verlag Brüder Hollinek, 2014, p. 177. The title on the ÖNB website is 'Hebdomadarium chorale Carthusianorum...', which is more correct, because the psalms are ordered according the hours of the Office only during the day.

The list contains four regional saints. Why is *Elizabeth regine* not mentioned, when it is also written in red? The answer is probably that her feast, while not a '*besondere Heilige*' for the describer, was common in the Austrian regions. However, her feast was not celebrated in the liturgy of the Carthusians. There is also a misreading as regards the entry on September 9th. This is not a feast of a '*Clodovicus rex hungariae*', but rather an obituary notice.⁵² The full text is '*O[biit] Lodovicus rex hungarie f[undator] h[u]i[us] do[mus]*', which stands for King Louis I of Hungary (1326–1382). He was the founder of the Carthusian monastery of Lövöld in Hungary, which means that Cod. 3990 must originally have been written in the Carthusian monastery of Lövöld, and was later transferred to the Brno monastery.

This is also the reason why on folio 1r the entry *Cartusiae Brunenis* on the line of January 5th is by a later hand, as on the first flyleaf and on the top of the folio 1r another hand from the fifteenth century wrote '*Ad leweld*'. The provenance of Lövöld can also be explained by the presence of several feasts connected to saints of the Hungarian Kingdom that were not often celebrated in the region of Brno, which was part of the Margraviate of Moravia. As stated, Lövöld was a royal foundation comparable to the Carthusian monastery of Paris. Shortly after Saint Louis IX was canonized in 1294, he was commemorated by the Carthusians of Paris. He was mentioned in their calendar, as well as in some other Carthusian monasteries in northern France.⁵³ Saint Emeric of Hungary, the son of King Stephen I of Hungary, mentioned in the list, is venerated almost exclusively in the archdiocese of Esztergom. Together with Saint King Ladislaus I of Hungary, Saint King Stephen I of Hungary and Saint Elizabeth of Hungary, the calendar of Cod. 3990 contains all the Hungarian Christian royal saints. This makes it evident that this *Hebdomadarium* was originally created by the Carthusians of Lövöld.

The typical feasts of the Carthusian calendar, i.e. that of Hugh on April 1st, the feast of the Relics on November 8th, the Commemoration of their brethren on November 9th and Hugh of Lincoln on November 17th, are present in the calendar of Cod. 3990. This leads us to the two feasts of dedication. The first one: *Dedicatio capitula et cimterii* is on March 2nd (not in February). This is noteworthy, not only as such a dedication is rarely mentioned in a liturgical calendar, but this also means that the cemetery was consecrated at the same time as the chapterhouse.⁵⁴ The construction of the chapterhouse may have been completed before the church. If this was the case, the first monks probably used the chapterhouse as their temporary chapel, as the chapterhouse had an altar and sufficient space for the entire monastic community and the graveyard could also be used. The dedication of the church on October 25th concerns Lövöld and differs from that of Brno, which will be discussed below.

In order to date a calendar, one must be aware of the interaction between the feasts and the feast rank. Katarina Šter gives an example with the feast of Mary Magdalene, which was present in the earliest Carthusian calendar as a three-lesson feast. Subse-

⁵² Vienna, ÖNB, Cod. 3990, fol. 5r.

⁵³ MORARD, Martin: Dater par les calendriers ou se méfier des apparences. À propos de manuscrits de la chartreuse du Mont-Dieu. In: *Scriptorium*, Vol. 66, 2012, No. 2, p. 355. His feast was promulgated for the whole Order in 1623.

⁵⁴ In more than 150 Carthusian calendars examined the '*Dedicatio Capitula*' is only two times mentioned.

quently, it was changed to a twelve-lesson feast with a conventual Mass.⁵⁵ The feast rank in the Carthusian order follows the *cursus monasticus*, which means three lessons on week days and twelve lessons on Sundays and higher festivals. On days with a second saint or group of saints, it is called a *commemoratio*, which means that it does not have liturgical texts and is simply mentioned during the Office and Mass. In some cases, three-lesson feasts have their own Mass, as for example the three Octave feasts at the beginning of January. The twelve-lesson feasts had three levels. First, the simple twelve-lesson feast with twelve lessons read during the night office. There were also twelve-lesson feasts with chapter. On these days, the Carthusian went to the chapterhouse for an additional liturgical session.⁵⁶ The highest rank is a 12-lesson feast, known as a solemnity, which in Carthusian calendars is called *Candelarum*, as more candles were used then on the altar than during the Holy Mass.

As stated above, there are some indications the calendar of Cod. 3990 was used for several generations. On the folio 1r with the month of January, '*Cartusia Brunensis*' was added with a fine pen and on four other occasions a new rank was added, for example, on March 7th, the feast of Thomas of Aquinas, was introduced in 1406 as a simple three-lesson feast. A later hand added *capituli non Conversis* as the General Chapter decided in 1468/1469 to elevate it to a 12-lesson feast with chapter, which lay brethren didn't need to attend. The obit of king Louis I of Hungary, who died in 1382, gives a first indication that the manuscript must date to the late fourteenth or early fifteenth century. On December 8th, the name of the feast is *Sanctificatio Marie virginis*. The Carthusians originally used the word *Conceptio*, but changed it in 1340 to *Sanctificatio* and then in 1470 they changed it again to *Conceptio*. As the scribe used *Sanctificatio*, the calendar must have been created between these two dates. The scribe wrote the rank *missa* by the feast for *Anne matris Marie* on July 26th. This rank was given to the feast in 1400. On September 14th, the important rank *Candelarum* for the feast of *Exaltatio s. Crucis* is missing, and on November 11th the 12 *lectio* rank for the feast of St. Martinus is absent. On December 4th, the *missa* for the feast of St. Barbara and the commemoration of St. Anastasia on December 25th are not mentioned. The newest feast introduced in the Carthusian liturgy can be found on November 20th. The *Presentatio [beate] Marie* was promulgated in 1470 and at the same time the changing of the name *Sanctificatio* was ordered. The fact that the scribe did not change it can possibly be explained by the presence of the feast of *Presentatio*, which looks to have been written by the first scribe. The feast of St. Stephen I, King of Hungary on August 20th was admitted to the Hungarian monasteries by the General Chapter in 1488.⁵⁷ That he did not change the

⁵⁵ ŠTER, Katarina: Mary Magdalene, the Apostola of the Easter Morning: Changes in the Late Medieval Carthusian Office of St Mary Magdalene. (Marija Magdalena, apostola velikonočnega jutra : spremembe v poznosrednjeveškem kartuzijanskem oficiju Marije Magdalene). In: *Muzikološki Zbornik 1* [Musicological Annual], Vol. 53, 2017, p. 15.

⁵⁶ In general chapter is hold on daily basis after Prime. In the Carthusian order it is only on Sundays and on 12-lesson feasts with chapter. Normally the chapter was held for both, monks and brethren, without such exceptions, e.g. on April 4th for the feast of S. Ambrosius.

⁵⁷ CLARK, John: *The Chartae of the Carthusian general chapter 1475–1503 (MS. Grande Chartreuse 1 Cart. 14)*. Salzburg : Institut für Anglistik und Amerikanistik, 1999, p. 53. (= *Analecta Cartusiana*, 100:31.) '*Concedimus domibus Provinciae Alemaniae Superioris in Hungaria consti-*

name *Sanctificatio* may have a possible explanation in the fact that he used a register in which the name change had not yet taken place.

Conclusion: This calendar was originally written for the charterhouse of Lövöld around 1488 with the two dedication feasts, on October 25th for the church and on March 2nd for the chapterhouse and the cemetery. The presence of the Hungarian royal saints point to this provenance.

b. Vienna, ÖNB, Cod. 2027

The Vienna manuscript Cod. 2027 is a fairly small breviary with dimensions of 105 x 76 mm.⁵⁸ The original size was probably 130 mm x 90 mm, as the illumination on fol. 13r has been partly cut away at least 15 mm above and below. This clearly indicates that it was written for private use. Cod. 2027 was originally written in the Austrian monastery of Gaming, as the first hand added the feast of the dedication of the church on October 13th, called *Dedicatio ecclesie Gemminensis*. This feast of dedication occurs in ten other manuscripts from Gaming.⁵⁹

The calendar of the breviary printed in 1491 has the same content, except for small-scale feasts, due to the lack of writing space, for example on October 6th by *Bruno co[nfessoris] ca[pitulum]* the feast of St. Faith is missing, and the Vigil feast for St. Matthew on February 23rd and that of St. James on July 24th are not mentioned. There are few surprises in the calendar, except that on January 18th the *Trice[n]na[rium] Talara[n]di* is mentioned. A tricennarium is a Mass celebrated for thirty consecutive days for a deceased person who is subsequently commemorated on that day.⁶⁰ This was a recognition given by the General Chapter to Hélié Talleyrand-Périgord, Cardinal Bishop of Albano,⁶¹ who died on 17 January 1364. Cardinal Talleyrand received it for his support of the Carthusian Order, especially for the monastery of Vauclaire. He was the brother of Archambaud IV (1261–1311),⁶² founder of the Carthusian monastery of Vauclaire.⁶³ A second tricennarium can be found on April 25th: *T[ri]ce[n]narium p[er] a[mblardus] v[...]*.⁶⁴ This is Amblard d'Entremont, who was bishop of the diocese of Maurienne (France) from 1301 until his death on April 24th 1308. Amblard d'Entremont founded the charterhouse of La Currière in 1293, when he was still archdeacon at Tarantaise.⁶⁵ These

tutis, ut festa gloriosae Virginis Mariae de Nive, et Sancti Stephani Regis Hungarorum et Apostoli, valeant suis diebus celebrare cum candelis et refectorio.

⁵⁸ Available online: <<http://data.onb.ac.at/rec/AC13947908>>

⁵⁹ Wien, ÖNB, Cod. 638, 1870, 1872, 1895, 1903, 1956, 1995, 2029, 12811, 13828.

⁶⁰ DE GRAUWE, Jan: *Glossarium betreffende de Orde van de kartuizers*. Brussel : Algemeen Rijksarchief, 2001, p. 15.

⁶¹ ZACOUR, Norman P.: Petrarch and Talleyrand. In: *Speculum*, Vol. 31, 1956, No. 4, p. 683.

⁶² AVEZOU, Robert: Les comtes de Périgord et leur domaine au XIV^e siècle – Chapitre premier: Aperçu historique sur les comtes de Périgord au XIV^e siècle. In: *Bulletin de la Société Historique et Archéologique du Périgord* Vol. 52, 1925, pp. 90-96.

⁶³ DEVAUX, Augustin – VAN DIJCK, Gabriël: *Nouvelle Bibliographie Cartusienne. Cartusiana. T. 3: Maisons de l'Ordre, 2e éd.* Saint-Pierre-de-Chartreuse : Grande Chartreuse, 2005, p. 731.

⁶⁴ *Statuta ordinis cartusiensis a domino Guigone priore cartusie edita*. Bruxelles : Archives de l'État, 1998, (reprinted of the edition of Basel, 1510), Prima pars statutorum novorum, § 19: '*Tricennarium olim concessum domino amblardo episcopo maurianensi : circa festum beati marci evangeliste. per totum ordinem singulis annis celebratur.*'

⁶⁵ DEVAUX, VAN DIJCK, Ref. 63, p. 231.

tricennaria ordered by the General Chapter appear in liturgical manuscripts of several charterhouses.

The Octave of the Visitation feast instituted in 1468 and that of the Presentation on November 21st, instituted in 1474, are written by the first hand. The Carthusian obtained the right to commemorate their founder, St. Bruno, in their liturgy by a papal decision in 1515. This dates this calendar to the first quarter of the sixteenth century. A later monk added two feasts for personal purposes in the early sixteenth century. On July 8th, he added St. Kilian of Würzburg, mainly venerated in the south of Germany and the ecclesiastical provinces of Austrian region and Esztergom. On July 12th, he added the feast of St. Hermagoras and Fortunatus, who are mainly venerated in the patriarchate of Aquileia. Such additions to breviaries and psalters are not unusual and must be considered as elements of personal devotion. This may point to the local background of the Carthusians who used this breviary, and were possibly from Carinthia. It is possible the same scribe added the dedication of the Carthusian church of Brno on October 11th, as in Cod. 3990. To the feast of St Francis on October 4th is added *Festum capituli* promulgated in 1591.

Conclusion: The calendar probably dates to the early 16th century and is from the monastery of Gaming. The manuscript has been composed for personal use and there were later additions after it was transferred to the charterhouse of Kralovo Pole (Královo Pole) / Brno and was used by subsequent generations of Carthusians until the end of the sixteenth century.

c. Olomouc, Vkol, MS. M I 6

The next manuscript is preserved in the Research Library in Olomouc, and has the signature M I 6.⁶⁶ This diurnal is believed to have originated from the Carthusian monastery of Brno. This monastery was initiated in 1370 and incorporated into the Order in 1373.⁶⁷ This calendar is analogous to the printed breviary of 1491. The feasts of St. Hilary on January 13th, St. Blaise on February 3th and Peter the Martyr on April 29th were probably introduced in the thirteenth century.⁶⁸ St. Dorothea on February 6th is crossed out, as her feast does not belong to the core of the Carthusian calendar. Nevertheless, one finds her feast in several calendars of both *provinciae Alemanniae*,

⁶⁶ Available online: <https://aleph.vkol.cz:443/F?func=direct&doc_number=000759646&local_base=SVK01&format=999> BOHÁČEK, Miroslav – ČÁDA, František: *Beschreibung der mittelalterlichen Handschriften der Wissenschaftlichen Staatsbibliothek von Olmütz*. Köln, 1994; GLONEK, Jiří: *Knihvazačská dílna královopolských kartuziánů*. In: *Bibliotheca Antiqua 2014 : sborník z 23. konference*, 5. – 6. listopadu 2014, Olomouc. Olomouc : SDRUK ČR – VKOL, 2013, pp. 14, 23.

⁶⁷ LE COUTEULX, Carolo: *Annales Ordinis Cartusiensis ab anno 1084 ad annum 1429*. Monstrolii : Typis Cartusiae s. Mariae de Pratis, 1890, Vol. 6, p. 133: 'Circa annum 1370, illustrissimus Princeps ac dominus Joannes Henricus marchio Moraviae, filius Joannis regis Bohemiae et frater Caroli IV imperatoris, concessionem habuit a Capitulo nostro generali novae cartusiae prope Brunnam instaurandae; quae Domus sanctissimae Trinitatis, alias etiam Campus regius (Koenigsfeld) vocatur. ... Anno 1373 Capitulum generale hanc in favorem novae plantationis juxta Brunnam dedit ordinationem: 'Concessionem olim factam (videlicet anno 1370) per Capitulum generale, excellentissimo Principi, dominno duci Moraviae, de aedificanda una Domo de Ordine'.

⁶⁸ LEMAÎTRE, EXCOFFON, Ref. 16, pp. 31, 33, 39: added by a later hand.

and it is present in the printed missal of 1496.⁶⁹ The other feast which did not belong to the core of the Carthusian calendar was that of St. Wenceslaus on September 28th. This feast can be connected with Bohemia, where he is the patron saint, as well as with Moravia. The addition of the feast of St. Thomas Aquinas on March 7th and the feast of St. Anne with a Mass on July 26th was introduced around 1405/1406. Therefore, we can assume that the calendar was written prior to the end of the fourteenth century. It is remarkable that eight, possibly nine obits were erased. These are almost unreadable, except for a few words, for example on July 15th the word *fundator* and on October 30th a word ending on *fundatoris*. On October 17th, the entry is more legible: '*Obiit Iohannis Castoris prior ...*'. John Castor was the first prior of the charterhouse of Kralovo Pole (Královo Pole). Previously he had been at the charterhouse of Gaming. On November 13th, a later hand added the obit of John Henry of Luxembourg.⁷⁰ He was the son of King John of Bohemia and margrave of Moravia from 1349 until his death in 1375.⁷¹ Given this addition, the calendar was probably written before 1375.

The addition of the feast of the dedication of the church on October 11th strengthens this argument, as the monastery church was still under construction during the founding years. This can also be supported by the text in the previously mentioned manuscript Cod. 2097. On an unknown date, the feast of Vitus and Modestus on June 15th was added, and subsequently erased. The most recent feasts are those of St. Catherine of Siena with a Mass held on May 6th, that was admitted by the General Chapter in 1462,⁷² and the feast of St. Bruno on October 6th, introduced in 1515. As the octave of the latter was not added, this allows us to place the terminus post quem in the first quarter of the sixteenth century.

Miroslav Boháček and František Čáda state in their description that this manuscript was not originally written in Brno, as the obits were erased.⁷³ A later owner may have done this, as he considered it was insufficiently relevant. However, the colophon states: '*This book belongs to the house of the Holy Trinity of the Carthusian order nearby Brno, written by brother Herman, redditus, son of this house.*'⁷⁴ A certain Dom Herman from Kralovo Pole (Královo Pole) wrote this manuscript, probably based on a copy from another monastery, as the monastery of Kralovo Pole (Královo Pole) was founded in 1373 and the manuscript was written around the same period.

⁶⁹ *Missale Cartusianum*, Speyer, Peter Drach, for Hendrik Eckert, van Homberch, not after 1496. ISTC: im00634000.

⁷⁰ Olomuoc, Vkol, MS M I 6, fol. VIIr: '*Obiit domus iohannis marchio moravic fundator huius domus anno domini mille ccc° lxxv.*'

⁷¹ See note 12.

⁷² OP DE COUL, Thomas: *Carthusian Liturgy and Music. Ordinations in charters of the Carthusian general chapter (A working document – version January 31, 2025)*, p. 7. Published on his Academia profile. Available online: <https://www.academia.edu/9862650/Carthusian_Liturgy_and_Music_Ordinations_in_charters>

⁷³ BOHÁČEK, ČÁDA, Ref. 66, p. 2: '*Die ursprünglichen Anniversarien radiert (der Kodex wurde von einem anderen Kloster benutzt als von dem, für das es ursprünglich geschrieben worden war); zum 13. November später hinzugefügt: 'Obiit dominus lohannes, marchio Moravie, fundator huius domus, anno Domini M°CCC°LXXV''*'

⁷⁴ Olomouc, Vkol, MS M I 6, fol. 1r: '*Iste liber est domus sancte Trinitatis ordinis Carthusiensis prope Brunam, scriptus a fratre Hermano redito filio huius domus.*'

The church was still under construction and not yet consecrated. This is why the feast of the dedication was added later. The same is true for the additional obit of the founder, who died in 1375.

Conclusion: Erasures and additions make it likely the calendar dates to before 1375 and is from the Carthusian monastery of Kralovo Pole (Královo Pole) / Brno. Additions are present until the beginning of the 16th century.

d. Vienna, ÖNB, Cod. 1803

The Vienna Cod. 1803 is a missal with the dimensions 315 x 218 mm. As stated before, the calendar in a missal has a more official character. This can be proved by the absence of additional saints. One small error was made, with the feast of Pope Silvester initially written as being on December 30th, but was probably corrected by the first hand. It is remarkable that the scribe mentioned the rank of 3 lessons after the feast of *Lucie et Geminiani martyrum* on September 16th. This rank is normally not mentioned, as it is common knowledge for the monks.

The scribe wrote the feast of St. Giles (*Egidius*) on September 1st. This feast is common for all the dioceses in Central Europe and is present in the majority of the monastic calendars. Exceptionally, it does not occur in the Carthusian calendar, which means his name was erased. On May 6th, the feast of Catharine of Siena with a Mass was added by another hand. This feast was admitted by the General Chapter in 1462⁷⁵ and was only made obligatory in 1581, after the publication of the *Nova collectio statutorum*. This may explain why it was erased. *Barbare v[ir]g[in]is [et] m[arty]ris missa* was added by another hand. This feast was promulgated in 1463 with its own Mass.⁷⁶ On February 23rd, the vigil of St. Matthew's feast is missing, which was promulgated in 1420. On the basis of these three observations, this calendar can be dated to the first quarter of the fifteenth century, probably before 1420 due to the missing vigil.

Later hands added newer feasts. In 1468, the General Chapter approved the octave of the Visitation of the Blessed Virgin Mary as a 12-lesson feast on July 9th.⁷⁷ And in 1470, the Presentation of the Blessed Virgin Mary was approved as a *Candelarum* on November 21st. The last feast is that of St. Bruno promulgated in 1515. Here the scribe erased the feast of St. Faith by writing with red ink *Brunonis co[n]fesso[ris] Can[delarum]*, followed by *Fidis virg[in]is [et] m[arty]ris* in black ink. This last feast was previously a 3-lesson feast and was downgraded in 1515 to a commemoration.

⁷⁵ See note 72.

⁷⁶ See note 72.

⁷⁷ OP DE COUL, Ref. 72, p. 8, 12.

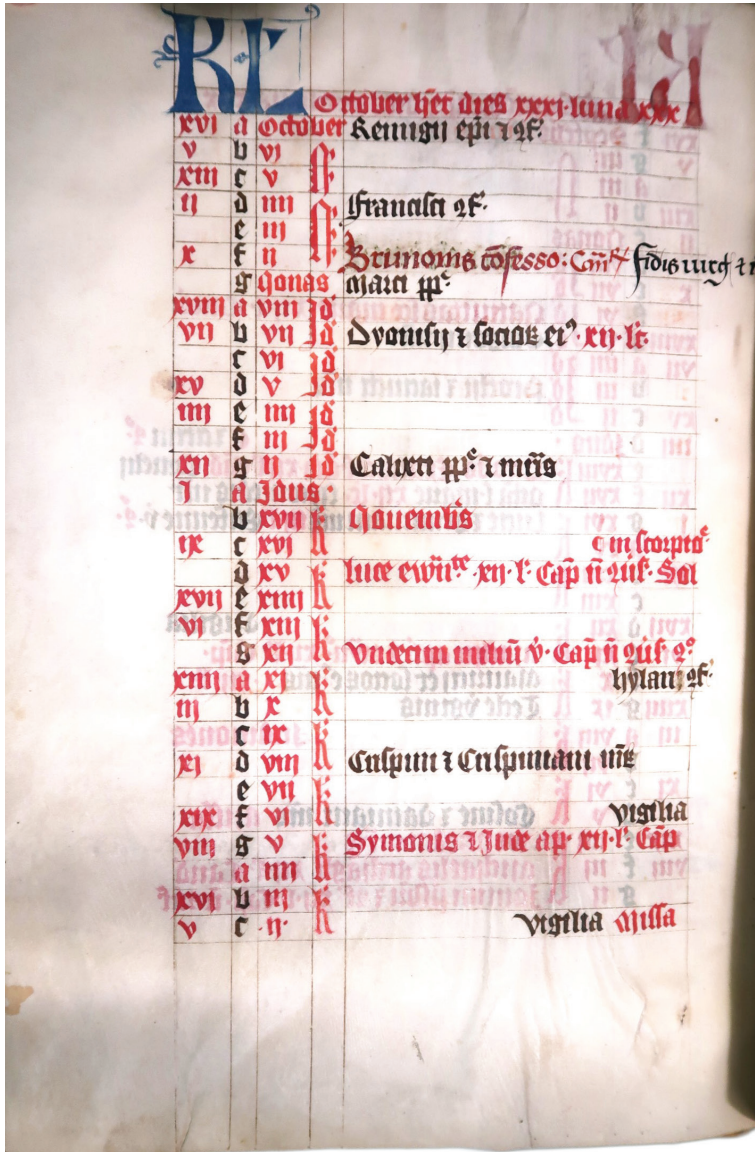


Image 2: Vienna, ÖNB, Cod. 1803, fol. 5v: September

The addition of the feast of St. Wenceslaus on September 28th cannot be dated. It could have been written shortly after the scribe finished the calendar, as on fol. 237v-274r one can find the text for this Mass. St. Wenceslaus is not present in the calendars of the charterhouse of Gaming and thus his feast can be considered as typical for the Moravian and Bohemian Carthusian manuscripts, Olomouc, Vkol, M I 6 and M II 186.

Conclusion: The calendar can be dated to the first quarter of the 15th century, as all added feasts were promulgated after 1420. The presence of St. Wenceslaus on September

28th points to one of the Moravian or Bohemian Carthusian monasteries (Prague, Brno and Dolany / Olomouc).

e. Olomouc, Vkol, MS M 3 II 186

The manuscript with shelf mark M 3 II 186 in the Research Library in Olomouc is written on paper in a late Gothic cursive; later than the previous ones written on parchment.⁷⁸ It measures 290 x 216 mm and has illuminated initials. The title of the online catalogue is *Breviarium ordinis Cartusiensis*,⁷⁹ but it is in fact a nocturnal. This breviary only contains the texts for the night Office, which corresponds to the more official character of the calendar. No feast has been added by a later hand. The study of Jiří Glonek proves that the original book binding was undertaken at the monastery of Dolany / Olomouc.⁸⁰

As in Vienna, ÖNB, Cod. 1803, the scribe added the rank of a 3-lesson feast. This can be found on June 28th, which has three entries. This day is the vigil of the feast of the apostles Peter and Paul, and the feast of St. Irenaeus and his companions and Pope Leo the Great. This last one is marked with *iii l[e]c[tiones]*. In four other cases, the scribe forgot the *missa* rank.⁸¹

The feast of St. Catherine of Siena, admitted by the General Chapter in 1462, is present on May 6th, as well as these of the Presentation of the Blessed Virgin Mary on November 21st, the Conception of the Blessed Virgin Mary on December 8th, both promulgated in 1470, and the Octave for the feast of the Visitation of the Blessed Virgin Mary on July 9th. This feast was admitted in 1411, but in 1468 the General Chapter ordered it must be celebrated as a 12-lesson feast. This calendar also contains the feast of St. Wenceslaus with 12 lessons on September 28th. The content of these feasts do not allow us to determine in which Moravian Carthusian monastery it was used.

Conclusion: this nocturnal was written in the last quarter of the fifteenth century, or in the early sixteenth century at the charterhouse of Dolany, near Olomouc.

f. Olomouc, Vkol, MS M I 363

Manuscript M I 363 of the Research Library in Olomouc, with dimensions 125 x 85 mm, is described as a diurnal, following a different order than MS I 6.⁸² The calendar is missing two months (February and March), but the information for these months can be considered as identical to M 3 II 186 regarding the official feasts and saints.⁸³ The feasts and saints from the printed breviary of 1491 are all present, except for the missing months. The scribe made a mistake in January. He initially wrote on 12th January the feast of St. Vincent with 12 lessons and chapter, but later erased it and rewrote it on

⁷⁸ BOHÁČEK, ČÁDA, Ref. 66, p. 307.

⁷⁹ Available online: <https://aleph.vkol.cz:443/F?func=direct&doc_number=000759953&local_base=SVK01&format=999>

⁸⁰ GLONEK, Jiří: Knihvazačská dílna olomouckých kartuzianů. In: KRUŠINSKÝ, Rostoslav – VINTROVÁ, Tereza (Eds.): *Bibliotheca Antiqua 2013: sborník z 22. konference, 30. – 31. října 2013, Olomouc*, Olomouc: Vědecká knihovna v Olomouci, 2013, p. 54

⁸¹ On August 6th, October 31st, November 2nd and December 24th.

⁸² BOHÁČEK, ČÁDA, Ref. 66, pp. 312-313.

⁸³ On the strip of March, fol. 2v is written on March 4th '... pape ...' by a later hand, which may be pope Lucius.

the correct date of January 22nd. On April 4th, the feast of St. Ambrosius is crossed out and moved to December 7th by ordonnance of the General Chapter due to the *Nova collectio statutorum* in 1582.⁸⁴

As with the calendar of Lövd, this calendar has the dedication of the chapterhouse on December 5th and the feast of the dedication of the monastery church on November 23rd. Only the latter is celebrated as a *Candelarum* feast.

The feast of St. Elizabeth is added on November 19th, which is not standard in the Carthusian liturgy, and is to be celebrated as a 12-lesson feast with a chapter. This means that this feast was of some importance for the charterhouse of Olomouc and was admitted by the General Chapter with its own liturgical texts during the Divine Office and Holy Mass. As for the feast of St. Conradus, who is probably the Bishop of Constance, this is added on November 26th with chapter. His feast is mentioned in the missals of the dioceses of Passau and Krakow.⁸⁵ A third less important feast which was added is that of St. Martha on July 27th with the rank of 3 lessons with Mass. The feast of *St Marthae Christi hospitae* is also celebrated by the diocese of Olomouc, which could be why the Carthusians of Dolany / Olomouc were allowed to add it to their calendar.

Three other regional feasts were added, the last of which can be linked to the surrounding dioceses. The feast of the Ten Thousand Martyrs on July 22nd is not only venerated in Olomouc, but also in Esztergom, Prague and Krakow. The other is of St. Affra, whose feast is even more widespread, for example in the dioceses of Passau and Salzburg. And the third is St. Gall on October 16th. As his feast is not present in the missals of the diocese of Olomouc, its presence in this diurnal means it was probably more a matter of personal devotion. This is probably also the case for St. Affra and St. Onuphrius on June 11th. Onuphrius is one of the Desert Fathers, who lived as a hermit in the desert of Upper Egypt, and was considered as a prototype of a Carthusian monk.⁸⁶ Some monks chose his name when they entered the Carthusian Order.

This calendar was written between 1468 and 1470. The feast of St. Katherine on November 25th has the rank of a 12-lesson feast with chapter, which was promulgated in 1468 and that of the Presentation of the Blessed Virgin Mary on November 21st has been added by another scribe. The diurnal was used occasionally until 1582, which can be attested to by the fact that the feast of St. Ambrosius was then transferred from April 4th to December 7th. On the other hand, several other feasts from the sixteenth century, such as that of St. Bruno, are not added, which indicates this diurnal was no longer used on a daily basis.

Conclusion: As the date of the dedication of the church does not correspond with those of Gaming, Lövd, Letanovce or Brno, this is probably a calendar from the charterhouse of Olomouc. The calendar can be dated to between 1468 and 1470.

⁸⁴ HOUILLIER, DU MOUSTIER, Ref. 23, p. 161.

⁸⁵ See Usuarium. Available online: <<https://usuarium.elte.hu/calendarlabel/311/view>>. For Passau the missal of 1491 and for Krakow the one of 1493.

⁸⁶ BAUER, Erika: Der Kartäuser Heinrich Haller als Übersetzer von Cistercienser-Texten. In : *Cistercienser-Chronik*, Vol. 84, 1977, No. 1. Bregenz : Verlag der Zisterzienser in Mehrerau, p. 95; RADHAKRISHNAN, Manu: *The Carthusians and the Egyptian Hermit Onuphrius: An Open Question* (unpublished paper read at the Carthusian conference, Gaming, 2017).

g. Prague, NK CR, Ms. XIII E 11

The manuscript XIII E 11 was once in the possession of the Carthusian monastery of Valdice. This charterhouse was founded in 1627 thanks to the support of Albrecht von Wallenstein. At this time, several liturgical books had already been printed in a limited edition, but were not immediately available. The solution was that the first monks brought their own breviaries and other necessary liturgical books with them. Manuscript XIII E 11 is an example of this. With leaves of a format of 250 x 180 mm, several illuminated initials and notation for the antiphons, it is a carefully composed book. The calendar is written in a 14th or early 15th century textualis with a number of additions by later hands.⁸⁷

The four feasts admitted before 1400 are Hilary on January 13th, Blasius on February 3rd, Peter the Martyr on April 29th and the Vigil of St. Thomas the Apostle on December 20th and were noted by the first hand. The feast of St. Thomas Aquinas was added shortly after the calendar was completed, as the scribe used a similar colour-stroke at the initial letter. This feast was approved for celebration in 1406 by the General Chapter. The feast of *Undecim milium virginum* on October 21st, which was admitted around 1352, is added to the calendar by a later hand. The feast of St. Barbara on December 4th, which only became obligatory in 1463, is also added by a later hand in cursive. On the second of July, the feast of the Visitation of the Virgin Mary is written after the less important one of *Processi et Martiniani martyrum*, which suggests that the copy which was used had the same composition. It was a relatively new feast admitted in 1390, but became obligatory for the whole Order in 1411 after the reunion of the two obediences due to the Western Schism. December 8th has the feast of *Conceptio sancte Marie virginis*. The word *Conceptio* replaced the older designation of *Sanctificatio* used between 1341 and 1470.

An older feast which does not often occur in 15th century calendars was held on October 19th – *Commemoratio cluniacensium*. This was a prayer association between the Chartreuse monks and those of Cluny. Later, it was extended to both Orders on both sides.

The first hand states the *Festum Dedicationis huius Ecclesie* is on October 13th. It is followed in a cursive on the same day by *Colomanni*, which was one of the major saints in the Austrian region. Two obits are mentioned: The first on July 20th is *Fundatoris nostri obitus* and on October 19th *Obitus domine fundatricis Jo[hanne]*. These were Albert II, Duke of Austria and his wife, Johanna of Pfirt, who died on July 20th 1358 and November 15th 1351 respectively. In the 15th century, the feast *Translatio Kopoldi confessoris* was added, referring to St. Leopold of Austria. Later in the 16th or early 17th century, some feasts were readded. This time they were written with a very thin pen in cursive. All can be found on the right side of the leaf. This proves that the holder made a distinction between the feasts celebrated by the Carthusian liturgy and the feasts he commemorated as a personal devotion. There are four such feasts in July, including the

⁸⁷ TRUHLÁŘ, Josepho: *Catalogus codicum manu scriptorum, qui in C. R. Bibliotheca publica atque universitatis Pragensis asservantur. Pars posterior Codices 1665-2752, Forulorum IX-XV et bibliothecae Kinskyanae. Adligata 2753-2830. Tabulae. Addenda. Index.* Prague, 1906, p. 240.

feast of *Henrici imperator*.⁸⁸ This group is also present in the calendars of the Carthusian monastery of Gaming.⁸⁹

Conclusion: The feast of the dedication of the church on October 13th in combination with the obits of the founder and that of his wife show that this manuscript originated from the charterhouse of Gaming, written between 1400 and 1405. It was brought by one of the first monks designated to this new founded house around the time of the foundation of the monastery of Valdice in 1627. The calendar did not contain any specific feast which related to the Carthusians of Valdice.

h. Budapest, Elte, Cod. Lat. 77

The calendar in Cod. Lat. 77 cannot be catalogued as a liturgical one, as the ranking of the feasts is missing and in addition to the manuscript, contains only non-liturgical texts.⁹⁰ The scribe drew several columns in the calendar for astronomical information on the right side.⁹¹ He also omitted to note the commemoration feasts.⁹² The manuscript reveals its ownership on the recto of the first flyleaf '*Hic liber est monasterii beati Johannis Baptiste de Lapide refugii Ordinis Carthusiensis*', which is the charterhouse of Letanovce.

Due to the lack of a rank, crucial information is missing. It would be of interest to know what was the rank of the feast of St. Anthonius on January 17th. This feast received the rank of Capitulum in 1282. Normally, it would have the rank of a *Candelarum* in the calendar of Letanovce, as St. Anthonius was the main patron of the monastery. It is worth taking a closer look at the content of the mentioned feasts. The only feast mentioned which is not standard in the Carthusian liturgy is that of St. Elizabeth of Hungary on November 19th. However, her feast can be found in several other breviaries and missals in both *Provinciae Alemanniae*, for example, the missal of 1496 printed by Peter Drach in Speyer.⁹³ In the previously discussed manuscripts, the feast of Elizabeth is only mentioned in the psalter of Lövd. ⁹⁴ All the feasts introduced at the end of the fifteenth century are present and written in an earlier Gothic Cursiva, which allows us

⁸⁸ This is Holy Roman Emperor Henry II, 973–1024. Canonized by pope Eugene III in 1146.

⁸⁹ Vienna, ÖNB, cod. 1871, cod. 1902 and cod. 1955.

⁹⁰ FODOR, Adrienne: Die Bibliothek der Kartause Lechnitz in der Zips vor 1500. In: SZEMZŐ, D. Piroška – MEZEY, László: *Armarius. Studia ex historia scripturae, librorum et ephemeridum.* (= *Studien aus der Geschichte der Schrift, der Bücher und der Periodica.*) Budapest : Akadémiai Kiadó, 1976, p. 61.

⁹¹ Explained in e.g.: ZINNER, Ernest: *Geschichte und Bibliographie der astronomischen Literatur in Deutschland zur Zeit der Renaissance.* Leipzig : Hiersemann, 1941; NOTHAFT, C. – Philipp E.: *Scandal Error: Calendar Reform and Calendrical Astronomy in Medieval Europe.* Oxford : Oxford University Press, 2018.

⁹² This happens in 21 cases: 3 May: Alexandri, Evencii et Theodoli; 2 July: Processi et Martiniani; 25 July: Christofori; 6 August: Feliciisimi et Agapiti; 22 August: Timothei et Simphoriani; 28 August: Hermetis; 29 August: Sabine; 14 September: Corneli et Cypriani; 15 September: Nicomedis; 16 September: Eufemia; 21 October: Hylarionis; 1 November: Cesarii; 2 November: Commemoratio omnium fidelium; 8 November: Quattour Coronatorum; 9 November: Commemoratio Fratrum nostrorum defunctorum; 11 November: Menne; 21 November: Columbanus; 23 November: Felicitatis; 25 December: Anastasia. Plus 2 vigils on 23 February and 23 August.

⁹³ *Missale Cartusianum* ITC: im00634000, fol. ccii. 21 copies are known, two on vellum are from the charterhouse of Brno (Wien, ÖNB, Ink 26a.15 and Olomouc, Vkol, III 2.674).

⁹⁴ It is also presented in the defected calendar of Olomouc, Vkol, M I 363 as a 12 lesson feast.

to date it to the last quarter of the fifteenth century or early sixteenth century. The most important is the feast of the Dedication on October 2nd. Taking into account the above mentioned feast of the dedication of churches of Gaming, Lövdö, Brno and Olomouc, this information will help in the future to identify manuscripts still unknown today.

Conclusion: Due to the inscription of ownership on the flyleaf of the manuscript, this calendar can be attributed to the charterhouse of Letanovce and provides us with the date of the feast of the dedication of its church on October 2nd. As this calendar contains all the feasts of the printed breviary of 1491, it can be dated to the end of the fifteenth century.

i. Litany of the Saints

In the above discussed calendars, the presence of a feast or saint in combination with its rank can be scrutinized to determine dating and provenance. One last tool are the Litanies of the Saints. These can be found at the end of the psalms and canticles in breviaries and psalters.⁹⁵ From the eighth century onwards, litanies had a fixed structure with a list of saints, hierarchically classified: angels, apostles and evangelists, disciples of Our Lord, martyrs, pontifices, doctors, monks, hermits and confessors, female saints and virgins and widows.⁹⁶ The content of a litany reflects the saints in a calendar. The name of St. Hugh is often found in the litanies of the Carthusian Order, in some cases twice. After his canonization, St. Bruno's name was often added. One female saint who the Carthusians did not venerate in their liturgy, is mentioned in the litany, namely St. Blandina, 'martyred at Lyon during the persecution of Marcus Aurelius in 177'.⁹⁷ She is mentioned in, for example, M I 6, fol. 66v, M I 363, fol. 352v and Cod. 207, fol. 115r. One must not forget the martyrologies. They contain many more saints and martyrs, whose names were read out during the chapter after Prime to all the monks and nuns in the monasteries, such as the one of St. Blandina on June 2nd in the Martyrology of Usuard.⁹⁸

⁹⁵ MORGAN, Nigel J.: *English monastic Litanies of the Saints after 1100, Vol. III: Addenda, Commentary, Catalogue of Saints, Indexes*. London, 2018, p. 83.

⁹⁶ DUBOIS, LEMAÎTRE, Ref. 6, p. 99.

⁹⁷ MORGAN, Nigel J.: *English monastic Litanies of the Saints after 1100, Vol. I. Abbotsbury – Peterborough*; London : The Boydell Press, 2012, p. 83.

⁹⁸ DUBOIS, Jacques, Ref. 40, p. 239: '*Lugduni, Passa est quoque et sancta Blandina ex eorum collegio, quae primo, secundo et tertio die pulsata cruciatibus, cum non superaretur, quarto verberibus acta, cratibus exusta et multa alia perpessa, ad ultimum gladio iugulata est.*'



Image 3: Olomouc, Vkol, M I 6, fol. 66v

By courtesy of the Vkol.

Conclusion:

As Eva Veselovská⁹⁹ demonstrated in her article about the Office of the Dead, the Carthusian liturgy has no close connection with the liturgy of the Archdiocese of Esztergom. The same can be said of the other dioceses, due to the restricted number of

⁹⁹ VESELOVSKÁ, Eva: Oficiu za zosnulých v rkp. J 538 z Literárneho archívu Slovenskej národnej knižnice v Martine. In: BEDNÁRIKOVÁ, Janka (Ed.): *Musica Mediaeva Liturgica IV: Zborník*

saints commemorated during the liturgy reflected in the calendars of the Carthusian Order. A list of typical feasts and saints can be compiled by comparing the Carthusian calendar with those of other monastic orders and of the dioceses of Central Europe. This group of six names allows us to determine if a manuscript with a calendar is connected to the Carthusian Order. Several types of calendars can be distinguished which hold additional information. The calendars in missals have a more official character, whereas those in breviaries and psalters contain more elements of personal devotion.

The studied copies from the monasteries of Moravia and the Kingdom of Hungary can be more accurately dated by an analysis of the different feasts in combination with their ranking. The most important results of this analysis are the dedication dates of four charterhouses: Lövd on October 25th, Brno on October 11th, Olomouc on November 23rd and Letanovce on October 2nd. Secondly, by a decision of the General Chapter, the Order permitted the Moravian houses to celebrate the feast of St. Wenceslaus as a 12-lesson feast on September 28th and for the Hungarian monastery of Lövd to celebrate the different royal saints as an act of gratitude to the dynasty of their founder King Louis I of Hungary. In the calendar of Letanovce, only the feast of St. Elizabeth remains, probably celebrated with 12 lessons, as mentioned in the calendar of Lövd and of Olomouc.

It would be of value to compare the content of calendars with those of liturgical texts in each manuscript. In the missal printed by Peter Drach in 1496, the calendar is identical to the calendar of the breviary of 1491. However, the texts of this missal contained in a separate section include eight saints who do not belong to the core of the Carthusian liturgical calendar. Such information is not included, due to the limitations of the present study. How these local feasts were initiated and incorporated and which sources were used also requires further research.

Regarding this matter, I agree with Thomas Op de Coul that: *'If scholars are using information of the article [HOURLIER-DU MOUSTIER] to date liturgical manuscripts, while the same information has been partly culled from (unspecified) liturgical manuscripts, one is dangerously close to circular reasoning – apart from the potential uncertainties in the liturgical sources themselves.'*¹⁰⁰ In the article of Hourlier and Du Moustier, many feasts are connected with their presence in the statutes. The ordonnances from the twelfth and thirteenth century are largely missing, a period when several new feasts were introduced. Most likely they were introduced before the promulgated statutes.¹⁰¹ New feasts or changes to existing ones were ordered by the General Chapter due to the ordonnances. On their behalf, two appointed priors supervised and scrupulously controlled the liturgical books during the annual visitations. The relevant liturgical books needed to be modified. However, it is difficult to determine which books were and which were not in use in those days and became the subject of such a control.

príspevkov z muzikologickej konferencie konanej dňa 1. júna 2022. Ružomberok : VERBUM, 2023, pp. 153-171.

¹⁰⁰ OP DE COUL, Thomas: How were new saint's feasts added to liturgical manuscripts? Uniformity in three dated Carthusian graduals from the Low Countries. In: *Etudes grégoriennes, Vol. 41*. Solesmes : Abbaye Saint-Pierre de Solesmes, 2014, p. 78.

¹⁰¹ OP DE COUL, Ref. 100, p. 78: *'would strongly suggest that in such research, however, statutory sources should be kept strictly separate from liturgical ones'.*

While the Carthusian Order has hitherto been presented as a highly centralized organization with a uniformity in its liturgy, this study has uncovered much diversity as regards smaller-scale, local customs. The Carthusians' mission was to pray not only for themselves, but for the entire Christian community and the people associated with them. What better way to do this than to include local festivals. There was an interaction between the Carthusian monasteries and their founders in response to such a request, as is evident from the Lövd calendar. Despite this diversity, the drive for a standardized liturgical program of the sanctorale is beyond dispute and shows the unique character of Carthusian spirituality.

Appendix 1: Comparative table between the oldest calendar mentioned by Dom Degand (based on the *Nécrologe primitif*) and the *Breviarium cartisianum* printed in Venice in 1491

The additional feasts in the calendar of 1491 were admitted between 1134 and 1491. For example, the octaves on January 2nd, 3rd and 4th were first mentioned in the *Consuetudines* of Basil in 1170. The most recent one is the feast of the Presentation on November 21st, admitted in 1470, which became obligatory in 1474.

Month	Day	Feast	Necr.	1491
January	1	Circumcisio Domini	x	x
January	2	<i>Octava Sancti Stephani</i>		x
January	3	<i>Octava Sancti Joannis</i>		x
January	4	<i>Octava Sanctorum Innocentium</i>		x
January	6	Epiphania	x	x
January	10	Pauli primi heremite	x	x
January	13	Octave Epiphanie	x	x
January	13	<i>Hilarii epi. & conf.</i>		x
January	14	Felicitas in Pincis conf.	x	x
January	16	Marcelli pape & mr	x	x
January	17	Antonii abb. & conf.	x	x
January	18	Prisce virg. & mr.	x	x
January	20	Fabiani et Sebastiani mr	x	x
January	21	Agnetis virg. & mr	x	x
January	22	Vincentii mr	x	x
January	25	Conversio sancti Pauli	x	x
January	26	Policarpi epi. & mr	x	x
January	28	Agnetis secundo	x	x
February	2	Purificatio beate Marie	x	x
February	3	<i>Blasii epi. & mr</i>		x
February	5	Agathe virg. & mr	x	x
February	14	Valentini mr	x	x
February	22	Cathedra sancti Petri	x	x
February	23	<i>Vigilia</i>	x	x
February	24	Mathie apost.	x	x
March	7	<i>Thome de Aquino conf.</i>		x
March	12	Gregorii pape	x	x
March	21	Benedicti abb.	x	x

Month	Day	Feast	Necr.	1491
March	25	Annunciatio Domini	x	x
April	1	<i>Hugonis epi. & conf.</i>		x
April	4	Ambrosii epi. & conf.	x	x
April	14	Tiburtii, Valeriani et Maximi mr	x	x
April	23	Georgii mr	x	x
April	25	Marci evang.	x	x
April	28	Vitalis mr	x	x
April	29	<i>Petri mr. Ordinis Predicatorum</i>		x
May	1	Philippi et Jacobi apost.	x	x
May	3	Inventio sancte Crucis	x	x
May	3	Alexandri, Eventii et Theodori mr	x	x
May	10	Gordiani et Epimachi mr	x	x
May	12	Nerei et Achillei atque Pancratii mr	x	x
May	25	Urbani pape & mr	x	x
June	2	Marcelini et Petri mr	x	x
June	9	Primi et Feliciani mr	x	x
June	11	Barnabe apost.	x	x
June	12	Basilidis, Cirini et Narboris mr	x	x
June	16	Cirici et Julite mr	x	x
June	18	Marci et Marcelliani mr	x	x
June	23	Vigilia	x	x
June	24	Natavitis s. Joannis Baptiste	x	x
June	26	Joannis et Pauli mr	x	x
June	28	Vigilia	x	x
June	28	Leonis pape	x	x
June	29	Petri et Pauli apost.	x	x
June	30	Commemoratio s. Pauli apost.	x	x
July	1	Octava s. Joannis Baptiste	x	x
July	2	Processi et Martiniani mr	x	x
July	2	<i>Visitatio beate Marie</i>		x
July	6	Octave Apostolorum Petri et Pauli	x	x
July	9	<i>Octava Visitationis b. Marie</i>		x
July	10	Septem fratrum mr	x	x
July	20	<i>Margarite virg. & mr</i>		x
July	21	Praxedis virg.	x	x
July	22	Marie Magdalene	x	x
July	23	Apollinaris epi. & mr	x	x
July	24	Cristine virg & mr	x	x
July	25	Jacobi apost.	x	x
July	25	Christofori mr	x	x
July	26	<i>Anne matris b. Marie</i>		x
July	28	Nazarii, Celsi mr et Pantaleonis	x	x
July	29	Felicis, Simplicii, Faustini et Beatricis mr	x	X
July	30	Abdon et sennen mr	x	x
July	31	Germani epi. & conf.	x	x
August	1	S. Petri ad Vincula	x	x

Month	Day	Feast	Necr.	1491
August	2	Stephani pape & mr	x	x
August	3	Inventio s. Stephani prothomr	x	x
August	5	<i>Dominici conf.</i>		x
August	6	Sixiti pape & mr	x	x
August	6	Felicissimi et Agapiti mr	x	x
August	8	Ciriaci, Lari et Smaragdi mr	x	x
August	9	Vigilia	x	x
August	10	Laurentii mr	x	x
August	11	Tiburtii mr	x	x
August	13	Ypoliti mr	x	x
August	14	Vigilia	x	x
August	14	Eusebii conf.	x	x
August	15	Assumptio Beate Marie	x	x
August	18	Agapiti mr	x	x
August	20	<i>Bernardi abbatis</i>		x
August	22	Octava Assumptionis	x	x
August	22	Timothei et Simphoriani mr	x	x
August	23	<i>Vigilia</i>		x
August	24	Bartholomei apost.	x	x
August	28	Augustini epi. & conf.	x	x
August	28	Hermetis mr	x	x
August	29	Decolatio s. Joannis Baptiste	x	x
August	29	Sabine mr	x	x
August	30	Felices et Adaucit mr	x	x
September	8	Nativitas beate Marie	x	x
September	9	Gorgonii mr	x	x
September	11	Prothi et Jacincti mr	x	x
September	14	Cornelii et Cypriani mr	x	x
September	14	Exaltatio sancte Crucis	x	x
September	15	Nicomedis mr	x	x
September	15	<i>Octava Nativitatis beate Marie</i>		x
September	16	Lucie et Geminiani mr	x	x
September	16	Euphemie virg.	x	x
September	20	Vigilia	x	x
September	21	Mathei apost. & evang.	x	x
September	22	Mauricii et sociorum eius mr	x	x
September	23	Teclæ virg.	x	x
September	27	Cosme et Damiani mr	x	x
September	29	Michaelis archangeli	x	x
September	30	Hieronymi presb. & conf.	x	x
October	1	Remigii epi. & conf.	x	x
October	4	<i>Francisci conf.</i>		x
October	6	Fidis virg. & mr	x	x
October	7	Marci pape & conf.	x	x
October	9	Dionisii et sociorum eius mr	x	x
October	14	Calixti pape & mr	x	x

Month	Day	Feast	Necr.	1491
October	18	Luce evang.	x	x
October	21	Hilarionis conf.	x	x
October	25	Crispini et Crispiniani mr	x	x
October	27	Vigilia	x	x
October	28	Simonis et Judea apost.	x	x
October	31	Vigilia Omnium Sanctorum	x	x
November	1	Festivitas Omnium Sanctorum	x	x
November	1	Cesarii mr	x	x
November	2	Eustachii cum sociis suis	x	x
November	2	<i>Commemoratio fidelium defunctorum</i>		x
November	8	Quatuor Coronatorum	x	x
November	8	<i>Festum reliquiarum</i>		x
November	9	Theodori mr	x	x
November	9	<i>Commemoratio Fratrum nostrorum defunctorum</i>		x
November	11	Martini epi. & conf.	x	x
November	11	Manne mr	x	x
November	13	Briccii epi. & conf.	x	x
November	17	<i>Hugonis epi. & conf.</i>		x
November	21	Columbani abbatis & conf.	x	x
November	21	<i>Presentatio beate Marie</i>		x
November	22	Clementis pape & mr	x	x
November	22	Felicitatis mr	x	x
November	24	Crisogoni mr	x	x
November	25	<i>Katharine virg. & mr</i>		x
November	26	Lini pape & mr	x	x
November	27	Agricole et Vitalis mr	x	x
November	28	Silee apost.	x	x
November	29	Saturnini mr	x	x
November	29	Vigilia	x	x
November	30	Andree apost.	x	x
December	4	<i>Barbare virg. & mr</i>	x	x
December	6	Nicolai epi. & conf.	x	x
December	8	<i>Conceptionis beate Marie</i>		x
December	10	Eulalie virg. & mr	x	x
December	13	Lucie virg. & mr	x	x
December	20	<i>Vigilia</i>		x
December	21	Thome apost.	x	x
December	24	Vigilia	x	x
December	25	Nativitas Domini	x	x
December	25	Anastasiae virg. & mr	x	x
December	26	Stephani prothomr	x	x
December	27	Joannis apost. & evang.	x	x
December	28	Sanctorum Innocentium	x	x
December	29	Thome epi. & mr	x	x
December	31	Silvestri pape & conf.	x	x

Appendix 2: The calendar of the charterhouse of Letanovce¹⁰²

Budapest, Elte, Cod. Lat. 77, fol. 70 r – 75v.

KL			Januarius
iii	A		Circu[m]cisio d[omi]ni
	b	iiii	Octava [san]c[t]i Stephani
xi	c	iii	Octava s[ancti] Iohan[n]is
	d	ii	Octava s[anctorum] Innoce[n]tu[m]
xix	e	Non[as]	Vigilia
viii	f	viii	Epyphania d[omi]ni
	g	vii	
xvi	a	vi	
v	b	v	
	c	iiii	Pauli p[ri]mi he[re]mite
xiii	d	iii	
ii	e	ii	
	f	Idus	Octava epyphanie // Hylarii ep[iscop]i
x	g	xix	Februrarii Felic[is] i[n] pinis [con]fes[soris]
	a	xviii	
xviii	b	xvii	Marcelli p[a]pe [et] m[arty]r[is]
vii	c	xvi	Anthonii abbatis
	d	xv	Prisce v[ir]ginis [et] m[arty]r[is]
xv	e	xiiii	
iiii	f	xiii	Fabiani [et] Sebas[tiani] m[arty]r[u]m
	g	xii	Agnetis v[ir]ginis [et] m[arty]r[is]
xii	a	xi	Vincencii m[arty]r[is]
i	b	x	
	c	ix	
ix	d	viii	Co[n]v[er]sio s[ancti] Pauli
	e	vii	Policarpi ep[iscop]i [et] m[arty]r[is]
xvii	f	vi	
vi	g	v	Agnetis s[e]c[un]do
	a	iiii	
xiiii	b	iii	
iii	c	ii	
KL			Februarius
	d		
xvi	e	iiii	Purificacio Marie
xix	f	iii	Blasii ep[iscop]i [et] m[arty]r[is]
viii	g	ii	
	a	Non[as]	Agathe v[ir]ginis [et] m[arty]r[is]

¹⁰² Orthograph is following the manuscript; abbreviations are solved between square brackets; feasts in red ink in the manuscript are in bold; normally the second feast of a day is missing and added in italics between brackets.

KL			Februarius
xvi	b	viii	
v	c	vii	
	d	vi	
xiii	e	v	
ii	f	iiii	
	g	iii	
x	a	ii	
	b	Idus	
xviii	c	xvi	Vale[n]tini m[arty]r[is]
vii	d	xv	
	e	xiiii	
xv	f	xiii	
iiii	g	xii	
	a	xi	
xii	b	x	
i	c	ix	
	d	viii	Kathedra s[an]c[t]i Petri
ix	e	vii	(vigilia)
	f	vi	bisexbilis hic i[m]ponit[ur]
	g	v	Mathie ap[osto]li
xvii	a	iiii	
vi	b	iii	
	c	ii	
xiiii			
KL			Marcus
iii	d		
	e	vi	
xi	f	v	
	g	iiii	
xix	a	iii	
viii	b	ii	
	c	No[na]s	
xvi	d	viii	Thome de aquino c[on]f[essoris]
v	e	vii	
	f	vi	
xiii	g	v	
ii	a	iiii	Gregorii pape
	b	iii	
x	c	ii	
	d	Idus	
xviii	e	xvii	
vii	f	xvi	
	g	xv	
xv	a	xiiii	

KL			Marcius
iiii	b	xiii	
	c	xii	Benedicti abbatis
xii	d	xi	
i	e	x	
	f	ix	
ix	g	viii	An[n]u[n]ciac[i]o d[omi]nica
	a	vii	
xvii	b	vi	
vi	c	v	
	d	iiii	
xiii	e	iii	
iii	f	ii	

KL			Aprilis
	g		Hugonis ep[iscop]i et [con]fes[soris]
xi	a	iiii	
	b	iii	
xix	c	ii	Ambrosii ep[iscop]i et [con]fes[soris]
viii	d	No[na]s	
xvi	e	viii	
v	f	vii	
	g	vi	
xiii	a	v	
ii	b	iiii	
	c	iii	
x	d	ii	
	e	Idus	
xviii	f	xviii	Tiburcii et Valeriani
vii	g	xvii	
	a	xvi	
xv	b	xv	
iiii	c	xiiii	
	d	xiii	
xii	e	xii	
i	f	xi	
	g	x	
ix	a	ix	Georgii m[arty]r[is]
	b	viii	
xvii	c	vii	Marci eva[ngeliste]
vi	d	vi	
	e	v	
xiii	f	iiii	Vitalis m[arty]r[is]
iii	g	iii	Petri m[arty]r[is]
	a	ii	

KL

xi	b	
	c	vi
xix	d	v
viii	e	iiii
	f	iii
xvi	g	ii
v	a	No[na]s
	b	viii
xiii	c	vii
ii	d	vi
	e	v
x	f	iiii
	g	iii
xviii	a	ii
vii	b	Idus
	c	xvii
xv	d	xvi
iiii	e	xv
	f	xiiii
xii	g	xiii
i	a	xii
	b	xi
ix	c	x
	d	ix
xvii	e	viii
vi	f	vii
	g	vi
xiiii	a	v
iii	b	iiii
	c	iii
xi	d	ii

Maius

Philippi et Iacobi

Invencio Crucis (*Alexandri, Eventii & Theodoli mr*)

Gordiani et Epimachi

Nerei et Achillei

Urbani ep[iscopi] et m[arty]r[is]

KL

	e	
xix	f	iiii
viii	g	iii
xvi	a	ii
v	b	No[na]s
	c	viii
xiii	d	vii
ii	e	vi
	f	v
x	g	iiii
	a	iii

Junius

Marcelli et Pet[ri]

P[ri]mi et Feliciani

Barnabe ap[osto]li

Junius
Basilidis Cirini et Nabo[r]is

Cirici et Iulite

Marci et Marcelliani
Gervasii et Prothasii m[arty]r[um]

Vigilia
Nativitas Iohannis Bap[tiste]

Ioh[ann]is et Pauli

Vigilia Leo[n]is pape Hyrenei
Petri et Pauli
Co[m]me[m]oracio s[ancti] Pauli ap[osto]li

Julius
 Oct[av]a Ioh[ann]is Bap[tiste]
Visitac[i]o[n]is Marie (*Processi & Martiniani mr*)

Oct[av]a ap[osto]loru[m]

Oct[av]a visitac[i]o[n]is Ma[r]ie
 VII fratriu[m]

Margarete v[irginis] m[arty]r[is]
 Praxedis v[irginis]
Marie Magdalene
 Appolli[n]aris ep[iscop]i m[arty]r[is]

KL			Julius
vi	b	ix	[Christ]ine v[irginis] m[arty]r[is] Vigilia
	c	viii	Iacobi ap[osto]li (<i>Christophori mr</i>)
xiii	d	vii	Anne
iii	e	vi	
	f	v	Nazarii Celsi Pa[n]taleo[n]is m[arty]r[um]
xi	g	iiii	Felicis Simplicii Faus[tini] Be[atricis] m[arty]r[um]
xix	a	iii	Abdon et Sennes m[arty]r[um]
	b	ii	Germani ep[iscop]i [con]fes[soris]
KL			Augustus
viii	c		Ad vincula Pet[ri]
xvi	d	iiii	Steffani m[arty]r[is]
v	e	iii	Invenc[i]o Steffani
	f	ii	
xiii	g	No[na]s	D[omi]nici co[n]f[essoris]
ii	a	viii	Sixti pape (<i>Felicissimi et Agapiti mr</i>)
	b	vii	
x	c	vi	Ciriaci et socioru[m] ei[us]
	d	v	Vigilia
xviii	e	iiii	Lauren[cii] m[arty]r[is]
vii	f	iii	Tiburcii m[arty]r[is]
	g	ii	
xv	a	Idus	Ippoliti m[arty]r[is]
iiii	b	xix	Eusebii co[n]f[essoris] Vigilia
	c	xviii	Assu[m]pcio Marie
xii	d	xvii	
i	e	xvi	
	f	xv	Agapiti m[arty]r[is]
ix	g	xiiii	
	a	xiii	Ber[n]hardi abbatis
xvii	b	xii	
vii	c	xi	Oct[av]a Assu[m]pc[i]o[n]is (<i>Timothei et Simphoriani mr</i>)
	d	x	(<i>vigilia</i>)
xiii	e	ix	Bartholomei ap[osto]li
iii	f	viii	
	g	vii	
xi	a	vi	
xix	b	v	Augustini ep[iscop]i co[n]f[essoris] (<i>Hermetis mr</i>)
	c	iiii	Decollacio s[ancti] Io[hann]is (<i>Sabine mr</i>)
viii	d	iii	Felicis et Adaucti m[arty]r[um]
	c	ii	

KL		September	
xvi	f		
v	g	iiii	
	a	iii	
xiii	b	ii	
ii	c	No[na]s	
	d	viii	
x	e	vii	
	f	vi	Nativitas Marie
xviii	g	v	Gorgonii m[arty]r[is]
vii	a	iiii	
	b	iii	Proti et Iaci[n]cti m[arty]r[um]
xv	c	ii	
iiii	d	Idus	
	e	xviii	Exaltacio Crucis (<i>Cornelii et Cipriani mr</i>)
xii	f	xvii	Oc[tav]e nativitatis Ma[r]ie (<i>Nicomedis mr</i>)
i	g	xvi	Lucie et Geminiani m[arty]r[um] (<i>Eufemie v.</i>)
	a	xv	
ix	b	xiiii	
	c	xiii	
xvii	d	xii	Vigilia
vi	e	xi	Mathei ap[osto]li
	f	x	Mauricii et soc[i]oru[m] ei[us]
xiiii	g	ix	Tecle v[irginis]
iii	a	viii	
	b	vii	
xi	c	vi	
xix	d	v	Cosme et Damiani m[arty]r[um]
	e	iiii	
viii	f	iii	Michaelis
	g	ii	Ie[r]onimi [con]f[essoris]
KL		October	
xvi	a		Remigii ep[iscop]i et co[n]f[essoris]
v	b	vi	Dedicacio ecc[les]ie
xiii	c	v	
ii	d	iiii	Francisci [con]f[essoris]
	e	iii	
x	f	ii	Fidis v[irginis] et m[arty]r[is]
	g	No[na]s	Marci pape [con]f[essoris]
xviii	a	viii	
vii	b	vii	Dyonisii et soc[i]oru[m] ei[is]
	c	vi	
xv	d	v	
iiii	e	iiii	

KL			October
	f	iii	
xii	g	ii	Calixti pape et m[arty]r[is]
i	a	Idus	
	b	xvii	
ix	c	xvi	
	d	xv	Luce ewa[ngeliste]
xvii	e	xiiii	
vi	f	xiii	
	g	xii	XI miliu[m] v[ir]ginu[m] (<i>Hylarionis cf.</i>)
xiiii	a	xi	
iii	b	x	
	c	ix	
xi	d	viii	Crispini et Crispiniani m[arty]r[um]
xix	e	vii	
	f	vi	Vigilia
viii	g	v	Simonis et Iude
	a	iiii	
xvi	b	iii	
v	c	ii	Vigilia
KL			Nove[m]ber
	d		Om[n]i[um] S[an]ctoru[m] (<i>Cesarii mr</i>)
xiiii	e	iiii	Eustachii et soc[i]oru[m] ei[is] (<i>Commemoratio omnium fidelium</i>)
ii	f	iii	
	g	ii	
x	a	No[na]s	
	b	viii	
xviii	c	vii	
vii	d	vi	Reliq[ui]aru[m] (<i>Quattuor Coronatorum mr</i>)
	e	v	Theodori m[arty]r[is] (<i>Commemoratio Fratrum Nostrorum</i>)
xv	f	iiii	
iiii	g	iii	Martini ep[iscop]i [con]f[essoris] (<i>Menne mr</i>)
	a	ii	
xii	b	Idus	Briccii ep[iscop]i [con]f[essoris]
i	c	xviii	
	d	xvii	
ix	e	xvi	
	f	xv	Hugo[n]is ep[iscop]i [con]f[essoris]
xvii	g	xiiii	
vi	a	xiii	Elizabet
	b	xii	
xiiii	c	xi	P[rese]ntac[i]o[n]is Ma[r]ie (<i>Columbani abbatis</i>)
iii	d	x	Cecilie
	e	ix	Cleme[n]tis (<i>Felicitatis mr</i>)

xi	f	viii	Crisogoni
xix	g	vii	Katherine v[irginis] et m[arty]r[is]
	a	vi	Lini pape m[arty]r[is]
viii	b	v	Agricole et Vitalis m[arty]r[um]
	c	iiii	Silee ap[osto]li
xvi	d	iii	Saturnin m[arty]r[is] Vigilia
v	e	ii	Andree ap[osto]li

KL**December**

xiii	f		
ii	g	iii(i)	
	a	iii	
x	b	ii	Barbare v[irginis] m[arty]r[is]
	c	No[na]s	
xviii	d	viii	Nicolai ep[iscop]i co[n]f[essoris]
vii	e	vii	
	f	vi	Concepc[i]o Ma[r]ie v[irginis]
xv	g	v	
iiii	a	iiii	Eulalie v[irginis] m[arty]r[is]
	b	iii	
xii	c	ii	
i	d	Idus	Lucie v[irginis] m[arty]r[is]
	e	xix	
ix	f	xviii	
	g	xvii	
xvii	a	xvi	
vi	b	xv	
	c	xiiii	
xiiii	d	xiii	Vigilia
iii	e	xii	Thome ap[osto]li
	f	xi	
xi	g	x	
xix	a	ix	Vigilia
	b	viii	Nativitas [Christ]i (<i>Anastase v & mr</i>)
viii	c	vii	Steffanii m[arty]r[is]
	d	vi	Iohan[n]is ewa[ngeliste]
xvi	e	v	Innocentu[m]
v	f	iiii	Thome ep[isco]i et m[arty]r[is]
	g	iii	
xiii	a	ii	Silvestri pape [con]f[essoris] bisextilis

Appendix 3: The Carthusian Calendar of analysed manuscripts

Feasts which are not Carthusian are marked in bold, except the dedication of the church, which is held on a different date for each monastery. Feasts added by a later hand are marked by []. Between () are feasts which have been erased. Feasts in bold cursive are a personal devotion. Grey means that the months February and March in Olom. 2 are missing.

Löv. : Lövdöld = Vienna, ÖNB, Cod. 3990

Let. : Letanovce = Budapest, Elte, Cod. Lat. 77

Brno: Brno = Vienna, ÖNB, Cod. 2027

Olom 1 : Olomouc = Olomouc, Vkol, MS M 3 II 186

Olom 2 : Olomouc = Olomouc, Vkol, MS M I 363

Date	Saint	Löv.	Let.	Brno	Olom 1	Olom 2
01 Jan	Circumcisio Domini	x	x	x	x	x
02 Jan	Octava s. Stephani	x	x	x	x	x
03 Jan	Octava s. Joh. Evang.	x	x	x	x	x
04 Jan	Octava s. Innocentium	x	x	x	x	x
05 Jan	Vigilia Epiphania		x		x	x
06 Jan	Epiphania Domini	x	x	x	x	x
10 Jan	Pauli primi eremitae	x	x	x	x	x
13 Jan	Octava Epiphaniae	x	x	x	x	x
13 Jan	Hilarii ep. & cf.		x	x	x	x
14 Jan	Felcis in Pincis cf.	x	x	x	x	x
16 Jan	Marcelli pp. & m.	x	x	x	x	x
17 Jan	Anthonii abb.	x	x	x	x	x
18 Jan	Priscae v. & m.	x	x	x	x	x
20 Jan	Fabiani et Sebastiani m.	x	x	x	x	x
21 Jan	Agnetis v. & m.	x	x	x	x	x
22 Jan	Vincentii m.	x	x	x	x	x
25 Jan	Conversio s. Pauli	x	x	x	x	x
26 Jan	Polycarpi ep. & m.	x	x	x	x	x
28 Jan	Agnetis secundo	x	x	x	x	x
02 Feb	Purificatio Mariae	x	x	x	x	x
03 Feb	Blasii ep. & m.	x	x	x	x	x
05 Feb	Agathae v. & m.	x	x	x	x	x
14 Feb	Valentini m.	x	x	x	x	x
22 Feb	Cathedra s. Petri	x	x	x	x	x
23 Feb	Vigilia s. Mathiae ap.				x	x
24 Feb	Mathiae ap.	x	x	x	x	x
02 Mar	Dedicatio capituli et cimeterii (Lövdöld)	x				
07 Mar	Thomae de Aquino cf.	x	x	x	x	x
12 Mar	Gregorii pp.	x	x	x	x	x
21 Mar	Benedicti abb.	x	x	x	x	x
25 Mar	Annunciatio Domini	x	x	x	x	x
01 Apr	Hugonis ep. Gratiapol.	x	x	x	x	x
04 Apr	Ambrosii ep. & cf.	x	x	x	x	(x)

Date	Saint	Löv.	Let.	Brno	Olom 1	Olom 2
14 Apr	Tiburtii, Valeriani et Maximi m.	x	x	x	x	x
23 Apr	Georgii m.	x	x	x	x	x
25 Apr.	Marci ev.	x	x	x	x	x
28 Apr	Vitalis m.	x	x	x	x	x
29 Apr	Petri m.	x	x	x	x	x
01 May	Philippi et Iacobi ap.	x	x	x	x	x
03 May	Inventio s. Crucis	x	x	x	x	x
03 May	Alexandri, Eventii et Theodoli m.	x		x	x	x
06 May	Catharine Senensis				x	
10 May	Gordiani et Epimachi m.	x	x	x	x	x
12 May	Nerei, Achilei et Pancratii m.	x	x	x	x	x
25 May	Urbani p. & m.	x	x	x	x	x
02 Jun	Marcellini et Petri m.	x	x	x	x	x
09 Jun	Primi et Feliciani m.	x	x	x	x	x
11 Jun	Barnabe ap.	x	x	x	x	x
11 Jun	<i>Onufrij</i>					[x]
12 Jun	Basilidis, Cirini et Naboris m.	x	x	x	x	x
16 Jun	Cirini et Iulitae m.	x	x	x	x	x
18 Jun	Marci et Marcelliani m.	x	x	x	x	x
19 Jun	Gervasii et Prothasii m.	x	x	x	x	x
22 Jun	Decem milium martyrum					[x]
23 Jun	Vigilia Iohannis Baptistae	x	x	x	x	x
24 Jun	Iohannis Baptistae	x	x	x	x	x
26 Jun	Iohannis et Pauli m.	x	x	x	x	x
27 Jun	Ladislai regis hungarie	x				
28 Jun	Leonis pp. & cf.	x	x	x	x	x
28 Jun	Hirenaei ac soc.	x	x	x	x	x
28 Jun	Vigilia ss. Petr et Pauli ap.		x	x	x	x
29 Jun	Petri et Pauli ap.	x	x	x	x	x
30 Jun	Commemoratio s. Pauli ap.	x	x	x	x	x
01 Jul	Octava Iohannis Baptistae	x	x	x	x	x
02 Jul	Visitatio Mariae	x	x	[x]	x	[x]
02 Jul	Processi et Martiniani m.			x	x	x
06 Jul	Octava ap. Petr et Pauli	x	x	x	x	x
08 Jul	Killianus			x		
09 Jul	Octava Visitationis		x		x	[x]
10 Jul	Septem Fratrum m.	x	x	x	x	x
12 Jul	Hermagoras et Fortunatus m.			x		
20 Jul	Margaritae v. & m.	x	x	x	x	x
21 Jul	Praxedis v.	x	x	x	x	x
22 Jul	Marie Magdalenae	x	x	x	x	x
23 Jul	Apollinaris ep. & m.	x	x	x	x	x
24 Jul	Christinae v. & m.	x	x	x	x	x
24 Jul	Vigilia Iacobi ap.	x	x		x	x
25 Jul	Iacobi ap.	x	x	x	x	x

Date	Saint	Löv.	Let.	Brno	Olom 1	Olom 2
25 Jul	Christophori m.	x		x	x	x
26 Jul	Annae matris b. Mariae	x	x	x	x	[x]
27 Jul	Marthe					[x]
28 Jul	Nazarii, Celsi et Pantaleonis m.	x	x	x	x	x
29 Jul	Felices, Simplicii, Fautini & Beatricis m.	x	x	x	x	x
30 Jul	Abdon et Sennen m.	x	x	x	x	x
31 Jul	Germani ep. & cf.	x	x	x	x	x
01 Aug	Ad vincula s. Petri	x	x	x	x	x
02 Aug	Stephani pp. & m.	x	x	x	x	x
03 Aug	Inventio s. Stephani prothom.	x	x	x	x	x
05 Aug	Dominici cf.	x	x	x	x	x
06 Aug	Sixit pp. & m.	x	x	x	x	x
06 Aug	Felicissimi et Agapiti m.	x		x	x	x
06 Aug	<i>Affra</i>					[x]
08 Aug	Ciriaci, Largi et Smaragdi m.	x	x	x	x	x
09 Aug	Vigilia Laurentii	x	x	x	x	x
10 Aug	Laurentii m.	x	x	x	x	x
11 Aug	Tiburtii m.	x	x	x	x	x
13 Aug	Hippolyti m.	x	x		x	x
14 Aug	Vigilia Assumptio	x	x	x	x	x
14 Aug	Eusebii cf.	x	x	x	x	x
15 Aug	Assumptio Mariae	x	x	x	x	x
18 Aug	Agapiti m.	x	x	x	x	x
20 Aug	Bernardi abb.	x	x	x	x	x
20 Aug	Stephani regis	x				
22 Aug	Octava Assumptio	x	x	x	x	x
22 Aug	Timothei et Simphoriani m.	x		x	x	x
23 Aug	Vigilia Bartholomaei			x		x
24 Aug	Bartholomaei ap.	x	x	x	x	x
28 Aug	Augustini ep. & cf.	x	x	x	x	x
28 Aug	Hermetis m.	x		x	x	x
29 Aug	Decollatio Iohannis Baptistae	x	x	x	x	x
29 Aug	Sabinae v. & m.	x		x	x	x
30 Aug	Felices et Adaucti m.	x	x	x	x	x
08 Sep	Nativitas b. Mariae	x	x	x	x	x
09 Sep	Gorgonii m.	x	x	x	x	x
11 Sep	Prothi et Iacincti m.	x	x	x	x	x
14 Sep	Exaltatio s. Crucis	x	x	x	x	x
14 Sep	Cornelii et Cypriani m.	x		x	x	x
15 Sep	Octava Nativitatis Mariae	x	x	x	x	x
15 sep	Nicomedis m.	x		x	x	x
16 Sep	Lucie et Geminiani m.	x	x	x	x	x
16 Sep	Euphemiae v. & m.	x		x	x	x
20 Sep	Vigilia Mathaei ap.		x	x	x	x
21 Sep	Mathaei ap. & ev.	x	x	x	x	x

Date	Saint	Löv.	Let.	Brno	Olom 1	Olom 2
22 Sep	Mauricii et soc. m.	x	x	x	x	x
23 Sep	Teclae v.	x	x	x	x	x
27 Sep	Cosmae et Damiani m.	x	x	x	x	x
28 Sep	Wenceslai m.				x	
29 Sep	Michaelis archangeli	x	x	x	x	x
30 Sep	Hieronymi presb. & cf.	x	x	x	x	x
01 Oct	Remigii ep. & cf.	x	x	x	x	x
02 Oct	Dedicatio ecclesie (Letanovce)		x			
04 Oct	Francisci cf.	x	x	x	x	x
06 Oct	Brunonis cf.			x		
06 Oct	Fidis v. & m.	x	x	x	x	x
07 Oct	Marci p. & cf.	x	x	x	x	x
09 Oct	Dionisii et soc. m.	x	x	x	x	x
11 Oct	Dedicatio (Brno)			x		
13 Oct	Dedicatio ecclesie (Gaming)			x		
14 Oct	Calixti pp. & m.	x	x	x	x	x
16 Oct	Galli abbatis					[x]
18 Oct	Lucae ev.	x	x	x	x	x
18 Oct	Commemoratio cluniacensis					x
21 Oct	Undecim milium virginum	x	x	x	x	x
21 Oct	Hilarionis cf.	x		x	x	x
25 Oct	Crispini et Crispiniani m.	x	x	x	x	x
25 Oct	Dedicatio ecclesie nostre (Lövöld)	x				
27 Oct	Vigilia Simonis et Iudae ap.		x	x	x	x
28 Oct	Simonis et Iudae ap.	x	x	x	x	x
31 Oct	Vigilia Omnium Sanctorum		x	x	x	x
01 Nov	Festum Omnium Sanctorum	x	x	x	x	x
01 Nov	Caesarii m.	x		x	x	x
02 Nov	Commemoratio fidelium defunctorum			x	x	x
02 Nov	Eustachii et soc. m.	x	x	x	x	x
05 Nov	Emeriti cf.	x				
08 Nov	Festum reliquiarum	x	x	x	x	x
08 Nov	Quattuor Coronatorum	x		x	x	x
09 Nov	Theodori m.	x	x	x	x	x
09 Nov	Commemoratio Fratrum nostr. defunct.	x		x		x
11 Nov	Martini ep. & cf.	x	x	x	x	x
11 Nov	Mennae m.	x		x	x	x
13 Nov	Britii ep. & cf.	x	x	x	x	x
17 Nov	Hugonis ep. Lincoln. & cf.	x	x	x	x	x
19 Nov	Elizabeth vidue	x	x			[x]
21 Nov	Presentatio b. Mariae	x	x	[x]	x	x
21 Nov	Columbani abb.	x		x	x	x
22 Nov	Ceciliae v. & m.	x	x	x	x	x
23 Nov	Clementis pp. & m.	x	x	x	x	x
23 Nov	Felicitatis m.	x		x	x	x

Date	Saint	Löv.	Let.	Brno	Olom 1	Olom 2
24 Nov	Dedicatio (Olomouc)					x
24 Nov	Crisogoni m.	x	x	x	x	x
25 Nov	Katherinae v. & m.	x	x	x	x	x
26 Nov	Lini pp. & m.	x	x	x	x	x
26 Nov	Conradi ep. & cf.					x
27 Nov	Agricolae et Vitalis m.	x	x	x	x	x
28 Nov	Sileae ap.	x	x	x	x	x
29 Nov	Saturnini m.	x	x	x	x	x
29 Nov	Vigilia s. Andreae ap.	x	x	x	x	x
30 Nov	Andreae ap.	x	x	x	x	x
04 Dec	Barbarae v. & m.	x	x	x	x	[x]
05 Dec	Dedicatio in capituli (Olomouc)					x
06 Dec	Nicolai ep. & cf.	x	x	x	x	x
07 Dec	Ambrosii ep. & cf.					x
08 Dec	Conceptionis b. Mariae	x	x	x	x	x
10 Dec	Eulaliae v. & m.	x	x	x	x	x
13 Dec	Luciae v. & m.	x	x	x	x	x
20 Dec	Vigilia s. Thomae ap.	x	x	x	x	x
21 Dec	Thomae ap.	x	x	x	x	x
24 Dec	Vigilia Nativitas domini	x	x	x	x	x
25 Dec	Nativitas Domini	x	x	x	x	x
25 Dec	Anastasiae v. & m.			x	x	x
26 Dec	Stephani prothomartyris	x	x	x	x	x
27 Dec	Iohannis ap. & ev.	x	x	x	x	x
28 Dec	Innocentum martyrum	x	x	x	x	x
29 Dec	Thomae ep. & m.	x	x	x	x	x
31 Dec	Silvestri pp. & cf.	x	x	x	x	x

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Summary

SIGNIFICANCE OF CARTHUSIAN CALENDARS IN CENTRAL EUROPE

The Carthusian Order is known for its austere, semi-hermitic life. From their establishment, they pursued simplicity by imposing a *numerus clausus* and a limited patrimony. This is clearly reflected in their liturgy, especially in their liturgical calendars.

Compared to other monastic orders and dioceses of Central Europe, the number of feasts and saints commemorated by the Carthusians is 20–50% lower. A detailed analysis of this comparison has brought to light a group of six feasts / saints typical of the Carthusian liturgy pertaining to other calendars in the Central European region.

In the second part, eight manuscripts with a calendar were examined. All of them have the group of six typical feasts / saints. In addition, each of these calendars have local aspects, with feasts that were incorporated in the liturgy of a specific monastery. This proves that in addition to uniformity, there was room to commemorate saints from their region. Another important result of this case study is the determination of the date of the dedication feast of the charterhouses' church at four monasteries (Lövd, Letanovce, Brno and Olomouc).

Resumé

VÝZNAM KARTUZIÁNSKÝCH KALENDÁROV V STREDNEJ EURÓPE

Rád kartuziánov je známy svojím prostým polo-pustovníckym životom. Od založenia svojej rehole sa kartuziáni usilovali o jednoduchosť nastolením princípu *numerus clausus* a obmedzením dedičstva. Toto sa zreteľne odráža v ich liturgii, najmä v ich liturgických kalendároch.

Počet sviatkov svätých, ktorých kartuziáni slávia, je asi o 20 – 50 % nižší než v iných rehoľných rádoch a diecézach Strednej Európy. Podrobná analýza ukázala, že skupina šiestich sviatkov svätcov typických pre kartuziánsku liturgiu sa vyskytuje aj v iných kalendároch regiónu Strednej Európy.

V druhej časti štúdie skúmame osem rukopisov, ktoré obsahujú kalendár. Vo všetkých sa nachádza skupina šiestich typických sviatkov svätých. Každý z týchto kalendárov vykazuje aj lokálne aspekty, konkrétne sviatky, ktoré sa dostali do liturgie predmetného kláštora. To dokazuje, že okrem jednotnosti existoval aj priestor na slávenie svätých z daného regiónu. Ďalším dôležitým výsledkom tejto prípadovej štúdie je určenie dátumu sviatku zasvätenia kostola rádu v štyroch kartuziánskych kláštoroch: Lövd (dnes Városlöd), Letanovce, Brno a Olomouc.