

**Vloga prosopografije za zgodovinske in
umetnostnozgodovinske raziskave
kartuzij in kartuzijanskega reda**

**The Potential of Prosopography for
Historical and Art Historical Studies on the
Charterhouses and the Carthusian Order**

**PROGRAM SIMPOZIJA
IN POVZETKI REFERATOV**

**CONFERENCE PROGRAMME
AND ABSTRACT BOOKLET**

23.–25. avgust 2023
Atrij ZRC SAZU, Novi trg 2, Ljubljana

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Research Centre of the
Slovenian Academy of Sciences and Arts

The conference is dedicated to the memory of Jan De Grauwe (1929–2023).



ZRC SAZU

France Stele Institute of
Art History

The Potential of Prosopography for Historical and Art Historical Studies on the Charterhouses and the Carthusian Order

Vloga prosopografije za zgodovinske in umetnostnozgodovinske raziskave kartuzij in kartuzijanskega reda

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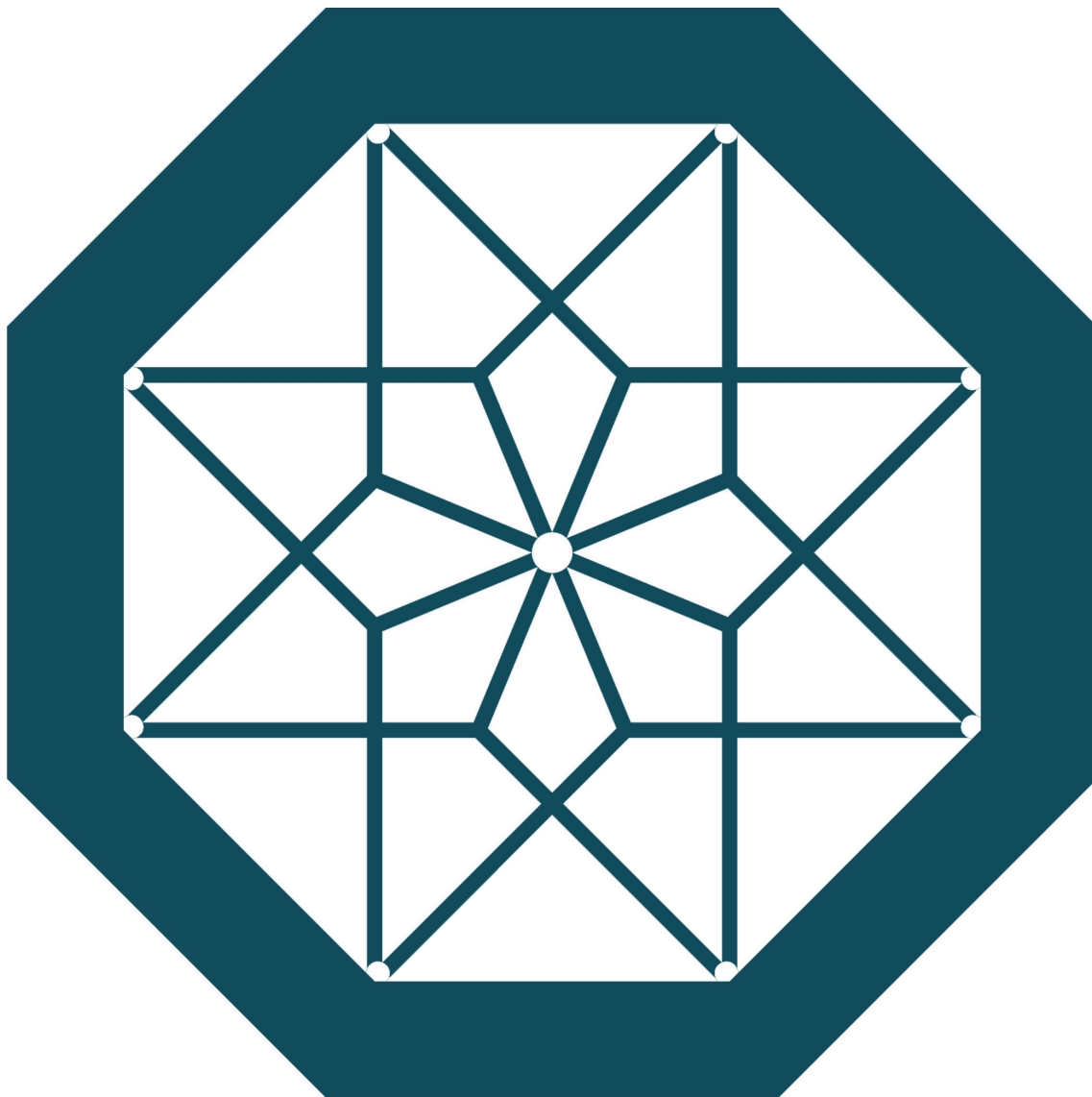
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Gothic vault of the chapel in the great cloister of the Žiče/Seiz Charterhouse.



PROGRAMME



Wednesday, August 23, 2023

8.00–8.45

Registration (with Coffee and Tea)

8.45–9.15

Welcome speeches:

- Associate Professor **Mija Oter Gorenčič**, PhD, Head of the France Stele Institute of Art History, Research Centre of the Slovenian Academy of Sciences and Arts, and University of Maribor, Faculty of Arts
- Professor **Oto Luthar**, PhD, Director of the Research Centre of the Slovenian Academy of Sciences and Arts

Introduction:

- Associate Professor **Mija Oter Gorenčič**, PhD
- Professor **Meta Niederkorn-Bruck**, PhD, Department of History, University of Vienna, Austria
- Professor **Sylvain Excoffon**, PhD, Université Jean-Monnet, Saint-Étienne, France (for CERCOR and co-editors of the *Analecta Cartusiana*) 7
- **Tom Gaens**, PhD, Ruusbroec Institute, University of Antwerp, Belgium: Prosopographical Studies of Jan de Grauwe

9.15–11.15

Session 1: Moderated by **Rafał Witkowski**

- **Meta Niederkorn-Bruck:** Carthusians in Late Medieval and Early Modern Biobibliographies: Reception as an Aspect of Prosopography
- **Sylvain Excoffon:** The Replacements and Mobility of Priors and Other Monks as seen in the *Acta* of the Carthusian General Chapters
- **Thomas Jérôme:** Du nécrologe à la prosopographie: Études sociale et culturelle des monastères de moniales chartreuses aux époques médiévales et modernes
- **Laurent Borne:** Familles de sang, familles de cœur, familles du cœur: Petits portraits de chartreux français des XVII^e et XVIII^e siècles

11.15–11.30

Discussion

11.30–12.45

Lunch Break

12.45–14.45

Session 2: Moderated by **Meta Niederkorn-Bruck**

- **Rafał Witkowski:** Manuscripts of Dom Georg Schwengel as a Source for Prosopographical Analysis of Slovenian Charterhouses
- **Mija Oter Gorenčič:** The Importance of Prosopographical Studies for the Research of Artistic and Historical Connections between the Counts of Cilli and the Carthusians
- **Tom Gaens:** Carthusians and the Modern Devotion: On the Use of Narrative Sources for the Prosopographical Study of Later Medieval Carthusians in the Low Countries
- **Daniel Luger:** Neue Quellen und Methoden für prosopographische Studien zum Kartäuserorden – Das ERC Advanced Grant-Projekt “From Digital to Distant Diplomats”

14.45–15.00

Discussion

15.00–15.15

Coffee Break

15.15–16.45

Session 3: Moderated by **Tom Gaens**

- **David E. Thornton:** Ordination Lists as Evidence for Monastic Prosopography: The Case of the English Carthusians, c. 1350 – c. 1535
- **Giovanni Malpelo:** Il censimento delle fonti archivistiche della *Provincia Tusciae* come strumento privilegiato per una prosopografia inedita dell'Ordine certosino
- **Rafał Witkowski:** A Revised Version of the Prosopographia Polono-Cartusiana

16.45–17.00

Discussion

Excursion for the speakers of the conference

Visit to the Charterhouse Bistra

17.30

Departure

18.15

Charterhouse Bistra with dinner



Thursday, August 24, 2023

8.30–10.00

Session 4: Moderated by **Rafał Witkowski**

- **Wiktor Dziemski:** Hagiographical Works of Heinrich Arnoldi, François du Puy, and Peter Blomevenna – Continuity and Change
- **Kateřina Bobková-Valentová** and **Hedvika Kuchařová:** Bibliographical Database of Members of the Religious Orders Living in the Czech Lands in the Early Modern Period
- **Daniela Bianca Hoffmann:** Mit wem hat ein kartäusischer Mönchsbischof zu tun – und mit wem nicht? Realität und Fiktion in Heiligenviten des 12. und 13. Jahrhunderts

10.00–10.15

Discussion

10.15–10.30

Coffee Break

10.30–12.00

Session 5: Moderated by **Meta Niederkorn-Bruck**

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- **Carla Benocci:** I Certosini di S. Maria degli Angeli nei documenti delle congregazioni religiose soppresse (Archivio di Stato di Roma): Gli “ufficiali secolari” al servizio della Certosa romana e i rapporti con le Certose italiane
- **Corrado Lampe:** La certosa rianimata
- **Conradin von Planta:** The Benefactors of the Basel Charterhouse St Margaretental in the 15th and 16th Centuries

12.00–12.15

Discussion

12.15–13.45

Lunch Break

13.45–15.45

Session 6: Moderated by **Tom Gaens**

- **Antonella Mampieri:** Bologna Charterhouse: Priors and the Arts
- **Irene Graziani** and **Serena Spanò Martinelli:** Istituzione, società, presenze artistiche: la Certosa di Bologna
- **Harald Goder:** Der Ordensnachwuchs der Kartause Koblenz im 18. Jahrhundert
- **Patrick Fiska:** Prosopographie und Mobilität der Kartäuser in der Frühen Neuzeit auf der Basis eines Gäminger Professverzeichnisses des 18. Jahrhunderts

15.45–16.00

Discussion

16.00–16.15

Coffee Break

16.15–18.15

Session 7: Moderated by **Meta Niederkorn-Bruck**

- **Joseph Bernaer:** Carthusian Prosopography and the Episcopal Archives: The Priesthood of the Carthusians and Their Ordination
- **Marco Vito:** Carthusians and Their Influence to Chancery and Governance: Sigismund Phantzagl and Frederic III, Gregor Reisch and Maximilian I
- **Flora Bergen:** Carthusians in Austrian Historiography in the Time of Frederic III and Maximilian I
- **Daniel Le Blévec:** La collection des *Cartes de Chartreuse*: L'achèvement de vingt années de travail (restauration, exposition, publication)

18.15–18.30

Final Discussion



Gothic vault of the chapel in the great cloister of the Žiče/Seiz Charterhouse.



Friday, August 25, 2023

Excursion for the speakers of the conference

Visit to the Charterhouses Žiče, Jurklošter, Pleterje

8.30

Departure

10.00–11.00

Charterhouse Pleterje

12.00–13.30

Lunch Break

14.00–15.30

Charterhouse Jurklošter with Coffee Break

16.30–18.30

Charterhouse Žiče with Coffee Break

20.00

Return to Ljubljana



ABSTRACTS

BENOCCI, Carla

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I Certosini di S. Maria degli Angeli nei documenti delle congregazioni religiose soppresse (Archivio di Stato di Roma): Gli “ufficiali secolari” al servizio della Certosa romana e i rapporti con le Certose italiane

La ricca documentazione relativa ai Certosini dell'Archivio di Stato di Roma riguarda non solo l'organizzazione interna della Certosa relativamente al proprio importante patrimonio mobiliare e immobiliare ma anche gli stretti rapporti tra la Certosa romana e le altre Certose italiane. Nel primo settore è possibile seguire l'apporto di un numero significativo di “ufficiali secolari”, spesso abili e importanti, ai quali sono demandati i compiti di contabilità, amministrazione, procura per acquisti o liti, perizie, tutti sotto uno stretto controllo del priore della Certosa, mentre i monaci e i conversi si concentrano su preghiera, studio, sperimentazione botanica e sulle disposizioni della Regola.

Molto significativa è la documentazione riguardante il sostegno economico e spirituale che per volontà pontificia le Certose italiane devono alla Certosa romana, che cura le stesse con attenzione e amore. Nel contempo, i progetti per le stesse Certose, sottoposte al controllo dei cardinali protettori, sono inviati a Roma e sono conservati in parte nello stesso Archivio di Stato, anche se molti documenti si trovano negli archivi familiari degli stessi cardinali: esempio di mecenatismo attento e illuminato è quello che per le Certose ha dimostrato il cardinale romano Benedetto Pamphilj.

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Carthusians in Austrian Historiography in the Time of Frederic III and Maximilian I

In the 15th century, monasteries played an important role in the society. Historiographies and documents have been analysed to explore how the monks of the Carthusian monasteries in Austria were integrated into the society of the time. The families that they were born into have been examined as well. In addition to their family connections, their other relationships have also been researched. They did not only maintain connections with other Carthusian and non-Carthusian monasteries but also with the University of Vienna and the court of Frederic III. However, the contribution focuses primarily on Wolfgang I Schaffenrath, who had been the Prior of the Aggsbach Charterhouse before he became the Prior of the Benedictine Abbey in Melk in 1483, and on Sigismund Phantzagel, the Prior of the Gaming Charterhouse from 1458 to 1483. The high density of the Carthusian network to educated elites will also be explored more closely.

BERNAER, Joseph

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Carthusian Prosopography and the Episcopal Archives: The Priesthood of the Carthusians and Their Ordination

The present paper aims to draw attention to a little-used resource, the episcopal records of the holy orders. For example, for Slovenia, an important work edited by Jure Volčjak exists on the ordination protocols. In his book *Kartuzija Bistra*, Jože Mlinarič used this source to complete his prosopography of the Bistra Charterhouse.

The case study at hand focuses on the connections between the ordination registers of the Archdiocese of Cambrai and on how they relate to the information in the third Chronicle of the Charterhouse of Herne (Belgium). This third Chronicle summarises the information about the crucial events for each year between 1641 and 1756. By analysing the Chronicle, it was possible to ensure a better understanding and gain an insight into the attitude of the Carthusians and their priesthood.

Before focusing on the case study more closely, it is necessary to outline the historical context surrounding the priesthood in the Middle Ages and the Early Modern Period. The attitudes towards the Carthusian priesthood gradually changed. While becoming a priest was optional for the founding generation of the Grande Chartreuse, this became a more common status as of the fifteenth century. This impacted the formation of the Carthusian monks and influenced the architecture within the monastery walls.

The Council of Trent represented the turning point in the training of priests within the Roman Catholic Church. Until then, the Church had not implemented any general and uniform guidelines. For example, the Dominicans, Franciscans, and Augustinians had already owned study houses for their members before the University of Leuven was founded in 1425. However, how was it organised in the Carthusian Order? Analysing the ordination registers and the time it took to become a priest can provide a clearer insight into this process.

Registers such as the one mentioned above allow the researchers to gain valuable additional information about the life of the Carthusians. In some cases, they are the only source for adding new names to the prosopography of a monastery.

LE BLÉVEC, Daniel

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La collection des *Cartes de Chartreuse* : L'achèvement de vingt années de travail (restauration, exposition, publication)

En relation avec l'exposition sur les *Cartes de Chartreuse* qui se tient au *Musée de l'Ancien Évêché* à Grenoble – 31 ont été retenues sur les 79 conservées – a été publié un livre présentant l'histoire de ces œuvres et détaillant, par une série de notices, chacune des « cartes » récemment restaurées. La conférence expliquera la genèse de cette opération, les circonstances du travail de restauration et, à partir d'exemples issus de l'ouvrage, ce que peuvent nous apprendre ces œuvres sur l'ordre des chartreux à l'époque où elles ont été réalisées.

BOBKOVÁ-VALENTOVÁ, Kateřina and KUCHAROVÁ, Hedvika

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Bibliographical Database of Members of the Religious Orders Living in the Czech Lands in the Early Modern Period

The biobibliographic database was established in 2010 as a space for storing, systematising, and employing information about the religious life of the Czech lands in the Early Modern Period. The database initially focused on personal data, resulting in the necessity to record the primary sources. During a subsequent project, this part of the database became a priority as a means of recording, describing, and classifying narrative sources. The structure of the BBDR database is based on the international bibliographic format MARC21, but several fields and subfields have been added. The biographical part of the database currently includes more than 19,000 personal entries. The information comes from modern and contemporary printed texts and catalogues, and especially from manuscript sources. The data is entered in the source language, mostly Latin, and is equipped with a precise reference to the source.

There are three types of biographical records: (1) records containing only the basic data; (2) records containing information about only a specific part of one's ecclesiastical career, e.g. the period of a Prior's clerical service; (3) complete or almost complete biographical records.

Very few records of Carthusians appear in the database, especially because the preserved sources often fail to provide even the basic data about the members of the individual communities. The paper at hand will evaluate the preserved sources of the Czech and Moravian Carthusian monasteries in terms of their extractability for biographical records, as well as attempt to outline the methods of processing the available data and possibilities of using sources other than those of Carthusian provenance.

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Familles de sang, familles de cœur, familles du chœur : Petits portraits de chartreux français des XVII^e et XVIII^e siècles

22 Lorsqu'on déplie une généalogie, lorsqu'on s'intéresse de près à l'histoire des familles, on a toujours des surprises. Prenons-en une, feuilletons quelques fiches biographiques tirées d'une prosopographie sur les chartreux « aquitains » de l'époque moderne, voilà maintenant bien longtemps. Chartreuse de Bonnefoy, 11 juin 1613, jour de fête : Pierre Torrilhon, docteur en médecine, s'apprête à prononcer ses vœux perpétuels et à devenir chartreux, pour de bon. Le matin même, au cloître, cet homme d'une trentaine d'années arrange ses affaires et dicte son testament à maître Arnet, son notaire, qui normalement n'officie pas en ces lieux. Ses frères, ses sœurs héritent de ses biens. L'Hôpital des pauvres de la ville de Craponne-sur-Arzon aussi. Cette grosse bourgade fortifiée du diocèse du Puy, dont Pierre est originaire et où il griffonne ses premiers cahiers d'écolier en la paroisse Saint-Caprais, demeure en son cœur. Sa parentèle aussi. En cette saint Barnabé et ce début d'été qui s'annoncent, sa mère Suzanne, sa sœur Marie, ses frères Guy et Jean, comme son beau-frère Ardalhon, sont en route. Tous souhaitent participer à cette journée si particulière dans la vie de leur proche. Après un voyage court mais éprouvant d'à peine une journée de coche par de vilaines routes et de mauvais chemins, ils parviennent à Bonnefoy et rejoignent la cérémonie qui s'y déroule. Tous concourent à la fête. Aux côtés de Pierre. Autre fiche, autre temps, autre individu. Même famille. Extrême fin du XVI^e siècle ou plutôt le tout début du suivant, Joseph Torrilhon de Vacherolles se prépare à revêtir l'habit cartusien, à changer de prénom. Neveu de Pierre et natif de Craponne comme son oncle, lui prend son temps et fait le tour des chartreuses de la région – Castres, Cahors, Glandier –, avant d'arrêter son choix. C'est à Toulouse la très catholique et dans un établissement fondé quelques décennies plus tôt qu'il décide de devenir chartreux, dans les années 1620-1630. Son père, Jean IV Torrilhon, un officier « moyen » de Craponne, comme tant d'hommes du lignage, des notaires, des magistrats de tribunaux royaux, membres des élites officielles et urbaines du Velay et du Languedoc, ne l'oublie pas. Le 2 juillet 1649, sentant sa fin très proche, il teste et offre à son fils « *un calice avec sa patène et burette d'argent jusques a la velleur de cent cinquante livres a luy payables lorsqu'il célébrera sa première messe* ». Chartreuse de Cahors, 8 septembre 1682, fête de la Nativité de la Vierge : Antoine Julien et Joseph Valentin vont rédiger leurs cédulas de profession sur des petits bouts de parchemin, en Quercy. Les liens entre ces deux novices ? Tous deux sont des proches parents des Torrilhon, tous deux natifs de Craponne, et tous deux continueront aussi d'entretenir avec leur entourage des liens très forts une fois les portes du couvent refermées sur eux. Aux XVII^e et XVIII^e siècles, d'autres jeunes hommes nés à Craponne, les Marcon, Guerrier, Sapientis, deviennent moines. Chez les chartreux, encore ; à Rodez, au Glandier. Une famille, des familles..., de sang, de cœur, du

chœur. Des rapports, des accointances, des petits bouts de vie. Les Torrillon, Julien, Valentin et ces autres interrogent, piquent la curiosité. Voyons s'il est possible, à partir de ces quelques cas, de passer de l'individuel au collectif, de la « fiche au fichier », de saisir les personnages et les trajectoires dans toute leur complexité. Afin, qui sait, de tracer des lignes plus générales sur les origines sociales, le recrutement et les réseaux familiaux et interfamiliaux de ces chartreux français à l'époque moderne.

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Hagiographical Works of Heinrich Arnoldi, François du Puy, and Peter Blomevenna – Continuity and Change

Hagiographic texts have always played an important role in the life of medieval and early modern European societies. Some scholars claim that simply because of the sheer quantity of these sorts of materials, it is reasonable to assume that virtually everyone was exposed to the lives of the saints in one form or another. Although they do not necessarily provide detailed and factual accounts of the saints' lives, these texts nevertheless represent a precious historical and cultural source. Much can be learned from them about the authors, their audiences, and the contemporaneous societies in general.

24 The Carthusian Order has a rich tradition of writing hagiographies of its founder, Saint Bruno of Cologne. As one of the Carthusian monks points out in his article, approximately seventy-five texts exist on the subject. It is fascinating to observe the changes and the different approaches developed in the works by various authors. In my lecture, I will present three crucial hagiographical works: the recently edited *vita* by Heinrich Arnoldi, the work of François du Puy, and the texts written by Peter Blomevenna. These *vitae* are significant not only because they were written at the time when Pope Leon X allowed the official veneration of Saint Bruno but also because they were written by prominent Carthusian figures. A detailed comparison of these works contributes to a better understanding of the Carthusian Order on the verge of the 15th and 16th centuries and of the purpose of hagiographical writings in general.

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The Replacements and Mobility of Priors and Other Monks as seen in the *Acta* of the Carthusian General Chapters

During the Middle Ages, the General Chapter of the Carthusians would examine the requests by all the Priors who asked the General Chapter for *miser cordia*. Though this custom dates back to the end of the 12th century, its effects cannot be analysed precisely until the 15th century. At that time, the charters of the General Chapters became available, which systematically recorded the requests accepted by the General Chapter. The latter made decisions about the Priors' replacements and other offices.

Even if most Carthusian brothers and Priors remain anonymous, the prosopographical study of all the Carthusians concerned by the General Chapter's decisions can be very informative. Based on this research, the present paper aims to answer the following questions:

- what part was left to free elections in the Charterhouses?
- were there "careers" in the Order – a gradation in the passage from one office to another or from one Charterhouse to another?
- was mobility within the Order limited to its geographical area, region, principality, or province?

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Prosopographie und Mobilität der Kartäuser in der Frühen Neuzeit auf der Basis eines Gäminger Professverzeichnisses des 18. Jahrhunderts

Im Forschungsprojekt NAMPI (Nuns & Monks – Prosopographical Interfaces) ging es um die Modellierung prosopographischer Daten von Mönchen und Nonnen für eine digitale Umgebung. Handschriftliche und gedruckte Quellen sowie auch bereits in Datenbanken angelegte biographische Daten boten die heterogene Ausgangslage für eine Auswahl aus verschiedenen weiblichen und männlichen Ordensgemeinschaften.

26 Ein Professverzeichnis der Kartause Gaming, das den Zeitraum von 1604–1735 abdeckt, war dabei die Grundlage für die Erfassung von biographischem Daten-Material zum Kartäuserorden. Aus dieser Quelle zeigte sich – insbesondere im Vergleich mit anderen Ordensgemeinschaften – , dass einerseits das geographische Einzugspektrum dieser Kartause verhältnismäßig groß und die Mobilität der Mönche im Laufe ihres Lebens deutlich ausgeprägt war, da sie häufig zwischen den verschiedenen Häusern des Ordens wechselten.

In dem Beitrag sollen die aus dem Professverzeichnis ablesbaren prosopographischen Muster und Charakteristika herausgearbeitet und anschließend die Frage erörtert werden, wie repräsentativ diese für den gesamten Kartäuserorden im 17. und 18. Jahrhundert sind.

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Carthusians and the Modern Devotion: On the Use of Narrative Sources for the Prosopographical Study of Later Medieval Carthusians in the Low Countries

Past and present-day scholars have viewed the relations between the Carthusian Order and the early *Devotio Moderna* (Modern Devout) in the Late Middle Ages primarily as a passive, one-way influence of the Carthusians on the Modern Devout (from a distance). In my dissertation, I abandoned this notion by describing these interactions as an active cross-fertilisation (taking place in close proximity), uncovering the contours of an urban social network of the leading figures and “promotors” of the early Modern Devotion, which was locally – in the respective towns and cities – closely connected to the political, economic, and religious elites. In this network, many people can be identified as benefactors of one or more charterhouses and of the communities of the Modern Devout (i.e., the forms of “instrumental” devotion). Moreover, these institutions also recruited new members in this network, even from the same families (i.e., the forms of “participative” devotion). From the prosopographical perspective, the present paper examines how to approach the wealth of information available in the relevant archival and literary sources related to the Modern Devotion, especially from the genres of the Modern Devout narrative sources.

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Der Ordensnachwuchs der Kartause Koblenz im 18. Jahrhundert

Der Vortrag gliedert sich ein in eine vom Autor selbst initiierten Reihe über den Ordensnachwuchs im Kartäuserorden des 18. Jahrhunderts für die Provincia Rheni. Unabhängig von den finanziellen Mitteln und der damit verbundenen Aufnahmefähigkeit einer Kartause ist das 18. Jahrhundert für eine Untersuchung insofern interessant, um zu klären, ob der Zeitgeist der Aufklärung in der Frage des Ordensnachwuchses eine Rolle spielte.

28 Die Kartause Koblenz liegt oberhalb des Zusammenflusses von Mosel und Rhein. Für ihre Geschichte sind von besonderer Bedeutung die Weiheprotokolle des zuständigen Erzbistums Trier. Die Weiheprotokolle bilden, wenn keine Chronik vorliegt, eine wichtige Quelle für die Prosopographie, denn die notwendigen Weihen erfolgten in der Regel wenig später nach der Profeßablegung. Wie in Trier konnten entsprechend 36 Profeßablegungen für den Untersuchungszeitraum eruiert werden. Es waren somit zwar weniger als in Köln (46) und Dülmen (39), aber mehr als in den bereits von mir untersuchten Kartausen Jülich (23) und Xanten (17), was zweifelsfrei eine gewisse Ausstrahlung der Koblenzer Kartause bezeugt.

Für weitere Untersuchungen nach der Herkunft der Mönche und ihrem Eintrittsalter sind die Unterlagen im Rahmen der Aufhebung der Kartause (1798–1802) zu nennen. In Koblenz befanden sich zum Zeitpunkt der Auflösung 1802 acht Patres, wovon sieben (87,5%) das fünfzigste Lebensjahr bereits überschritten hatten (= Durchschnittsalter 60 Jahre). Die letzte Profeß war hier auf Grund der durch den Landesherrn, den Trierer Erzbischof und Kurfürsten, gemachten Eingriffe in die Freiheit des Ordens um 1792 abgelegt worden.

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Istituzione, società, presenze artistiche: la Certosa di Bologna

La Certosa di S. Girolamo di Casara, 1333-1797, dal 1801 cimitero cittadino, è stata considerata almeno in due prospettive: -espressione di un Ordine ricco di testimonianze da valorizzare (AnalectaCartusiana – CERCOR 438-440,185-4-4...) -esempio di vita religiosa cittadina, depositaria di un grande patrimonio artistico.

Il "Catalogo de' Priori" trascrive, 1450, l'epigrafe sul polittico commissionato da Niccolò V in onore del certosino bolognese più illustre, il beato Niccolò Albergati, +1443; l'esame iconografico evidenzia soggetti rispondenti alle esigenze della comunità bolognese, allusivi al pontificato e all'interpretazione dei testi del santo titolare (Giorgio Fossaluzza, 2004). I documenti successivi registrano professioni, morti, virtù, impegni anche artistici, donazioni. Momento critico al passaggio dei lanzichenecchi la devastazione del prezioso coro ligneo, ripristinato un decennio dopo.

Nel 1588 diviene priore G. B. Capponi, eminente uomo di carità secondo i "Monumenta cronologica". Capponi affida a Bartolomeo Cesi, "Zurbaran bolognese", anzitutto le tre grandi pale per il coro interno dei monaci. Luci taglienti e iconiche, forme cristallizzate e immobili, spazi distesi e "taciti"; una pittura di "astrazione naturalistica": Cesi visualizza i luoghi "desertici" in cui si rivela l'Assoluto, interpretando le esigenze di meditazione della committenza (Alberto Graziani, 1939; Daniele Benati, 1986; Vera Fortunati, 1998). L'arcivescovo Paleotti ha appena pubblicato, 1582, il suo "Discorso intorno alle immagini sacre..."

La vita della Certosa prosegue senza grandi scosse, salvo il coinvolgimento nella peste, 1630, finché un nuovo priore non emerge per virtù e amore per l'arte; Daniele Granchio, 1644-1660, intraprende una vasta opera di risistemazione della chiesa, commissionando una pala d'altare al Guercino (Bologna, Pinacoteca Nazionale) e un ciclo di grandi tele con storie cristologiche ai migliori pittori cittadini: Francesco Gessi, Giovanni Andrea Sirani e la giovane Elisabetta, Lorenzo Pasinelli, Giovanni Maria Galli Bibiena, Domenico Maria Canuti (Armanda Pellicciari, 2004). Nella diversità delle proposte stilistiche, pare comune intento procedere a un'intensificazione del timbro cromatico, che rinnova la tradizione del classicismo reniano, trovando sintonie col purismo formale di pittori quali Eustache Le Sueur, già attivo alla Certosa di Parigi. Nella rete di rapporti fra certose italiane ed europee -Cesi opera anche a Maggiano- paiono dunque risiedere le ragioni di punti di tangenza nella formulazione di una cultura figurativa funzionale ai percorsi di contemplazione dell'Ordine.

Ad oggi nuovi documenti vengono pubblicati (AC100:76,2020). Parallelamente le opere afferenti a S.Girolamo continuano ad essere considerate come bene cittadino, da restaurare e ricollocare (inaugurazione 6 marzo 2019). Vorremmo quindi incrociare sviluppandole le rispettive acquisizioni, approfondire il rapporto tra vita contemplativa, produzione artistica, scelte e attività interne al monastero: una ricerca fisiologicamente connessa al progetto di "Prosopographia Cartusiana".

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Mit wem hat ein kartäusischer Mönchsbischof zu tun – und mit wem nicht? Realität und Fiktion in Heiligenviten des 12. und 13. Jahrhunderts

Der Vortrag analysiert die Viten heiliger Kartäuserbischöfe, die im 12. und in der ersten Hälfte des 13. Jahrhunderts niedergeschrieben wurden. Er befasst sich mit der Frage, inwiefern sich das kartäusische Ideal der Einsamkeit und Weltentsagung mit der sozialen Tätigkeit eines Bischofs vereinbaren ließ und wie es sich in der Interaktion des Mönchsbischofs mit verschiedenen Personen(gruppen) niederschlug. Dabei soll zugleich der Wert hagiographischer Texte für die Prosopographie beleuchtet werden.

Ausgangspunkt des Vortrags ist hierbei, dass der Begriff des Mönchsbischofs, umso mehr aber die Vorstellung eines kartäusischen Bischofs, als ein Widerspruch in sich erscheint: Der Kartäuser hatte sich einem besonders weltabgewandten und einsamen Leben verschrieben, während die Tätigkeit eines Bischofs notwendigerweise sozial und vor allem über die Nächstenliebe definiert war. Als Nachfolger der Apostel nahm der Bischof unter anderem seelsorgerliche Aufgaben wahr, spendete Sakramente, herrschte über Kleriker und Weltleute und musste sich bisweilen auch mit anderen Klerikern, ‚Häretikern, oder weltlichen Herrschern auseinandersetzen. Die kartäusischen Normen sahen nichts dergleichen vor, sondern suchten den Umgang mit anderen möglichst auf die Mitmönche zu beschränken; darüber hinaus verboten die *Consuetudines Guigonis* komplett den Umgang mit Frauen, die ein Bischof ebenfalls seelsorgerlich betreuen musste. Die Passage vom Kartäusertum zum Bischofsamt war daher mit einem radikalen Wechsel des sozialen Umfelds und Verhaltens verbunden, so dass ein Kartäuser auf den ersten Blick auch nicht unbedingt als idealer Anwärter auf das Amt erscheinen mochte.

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Der Vortrag wird die Heiligenviten von Kartäuserbischöfen fokussieren, da Heilige per Definition vorbildlich handelten und die Viten somit Modelle präsentierten, wie das kartäusische Leben mit den sozialen Anforderungen des Bischofsamtes vereinbart werden konnte. Zudem zerfallen die Texte in der Regel in zwei Teile: Zuerst wird der Lebensabschnitt als Mönch, dann derjenige als Bischof geschildert, so dass die *typischen Gemeinsamkeiten und Unterschiede* zwischen den beiden Lebensformen und ihrem sozialen Kontext hier besonders deutlich werden – ebenso wie die *Netzwerke oder das soziale Verhalten*, welche die Wahl eines Kartäusers zum Bischof begünstigten.

Es sollen exemplarisch die Viten von vier Bischöfen betrachtet werden, die aus dem Kartäuserorden stammten oder mit diesem eng verbunden waren: Hugo von Grenoble (1080–1132), Anthelm von Belley (1163–1178), Hugo von Lincoln (1186–1200) und Stephan von Die (1202–1213). Hugo von Grenoble

stellt insofern einen interessanten Sonderfall dar, als er von seinem Biographen Guigo, dem Prior der Chartreuse (1109–1136), zu einem verhinderten Cluniazenser und Kartäuser und damit gleichsam zum Mönchsbischof gemacht wurde – und als solcher in der Folgezeit auch als Modell für kartäusische Bischöfe diente.

Der Vortrag wird hierbei zwei Problemfelder fokussieren: Die Netzwerke und den Umgang des Mönchsbischofs mit verschiedenen sozialen Gruppen a) nach der Darstellung der Viten, und b) gemäß der historisch fassbaren Realität, sofern diese den idealisierten Viten widerspricht.

So soll einerseits herausgearbeitet werden, innerhalb welcher Netzwerke sich die Protagonisten als Kartäusermönche und Bischöfe bewegten und mit welchen Personen(gruppen) sie auf welche Weise interagierten. Von besonderem Interesse werden dabei die Netzwerke und sozialen Handlungen sein, die den Kartäuser auf den Bischofsthron brachten, ebenso wie die Frage, ob die Kartäuser laut den Viten als Bischöfe versuchten, ihre Einsamkeit bzw. ihr vorrangig monastisches Umfeld zu bewahren. Letzteres könnte nicht nur durch räumliche Absonderung, sondern z.B. auch durch die Auswahl bzw. Abgrenzung von bestimmten Personen(gruppen) oder die Herstellung von Nähe und Distanz durch das eigene Verhalten (z.B. das Vermeiden von Blickkontakt oder freundschaftlichem Scherzen) erreicht werden.

32 Andererseits soll aufgezeigt werden, dass in den idealisierten Viten oft Beziehungen und soziale Verhaltensweisen der Mönchsbischöfe, die historisch nachweisbar sind, verschwiegen wurden und nach den Gründen für dieses Verschweigen gefragt werden. So zeichnet beispielsweise die Vita Hugos von Grenoble das Bild eines Bischofs, der sich überhaupt nicht um weltliche Angelegenheiten kümmerte, während sich der reale Hugo für die Revindikation seines Bistumsbesitzes einsetzte und einen territorialpolitischen Konflikt mit Erzbischof Guido von Vienne austrug. Vermutlich wurde dies aus Gründen der politischen Opportunität nicht erwähnt, da Guido später als Calixt II. den Papstthron bestieg, aber auch, weil ein Bischof, der sich so eingehend mit weltlichen Gütern befasste und sich sogar um diese stritt, nicht recht zum Bild eines Heiligen oder eines vorbildlichen Kartäusers passen mochte. Die Viten können somit indirekt auch aufzeigen, mit welchen Personen(gruppen) sich ein Kartäuserbischof nicht abgeben bzw. welches Verhältnis er zu bestimmten Personen(gruppen) haben und welche sozialen Verhaltensweisen er nicht an den Tag legen sollte.

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Du nécrologe à la prosopographie : Études sociale et culturelle des moniales chartreuses aux époques médiévales et modernes

Affiliées au XII^e siècle à l'Ordre des chartreux, les filles de saint Bruno ont eu, durant le Moyen-Age et l'époque moderne, une histoire particulière avec l'Ordre, oscillant entre une mise à l'écart d'un ordre qui ne souhaitait rester que « masculin », et une volonté de reprendre en main des communautés de religieuses parfois trop indépendantes et s'écartant du *propositum* cartusien initial.

Branche féminine confidentielle et peu étudiée, comprenant un faible nombre de communautés, seules cinq pour l'époque moderne, ne laisse pas beaucoup d'espace pour les champs d'études historiques. Cependant, en s'appropriant les sources archivistiques, artistiques ainsi que les découvertes archéologiques sur la chartreuse du Mont-Sainte Marie de Gosnay, il a été possible de brosser un portrait social, culturel et religieux des chartreuses féminines. Les premiers documents étudiés furent les nécrologes des communautés, qui furent naturellement à la base d'une prosopographie complétée par les autres documents et découvertes précités.

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Dans le cadre de cette étude transdisciplinaire menée depuis plus de 15 ans, la prosopographie joue un rôle central pour comprendre comment se structurent les communautés de moniales chartreuses, non seulement d'un point de vue organisationnel, notamment avec l'apparition de certaines fonctions d'encadrement, mais également social. L'influence des familles au sein des monastères se fait ressentir, tout comme la préséance de certains patronymes aux places les plus importantes des couvents. Cette emprise sociale engendre naturellement des tensions au sein des monastères.

À cela s'ajoute la question de la cohabitation entre religieux et religieuses au sein d'un même espace. Dans ce cas précis, et peut-être même plus que pour les moniales, la prosopographie permet de comprendre le *cursus honorum* que les moines chartreux doivent remplir -ou non- pour exercer au sein des communautés de moniales.

Enfin, les prosopographies réalisées sur les communautés de moniales de Gosnay, Prémol, Salettes, Mélan et Bruges permettent de comprendre la vie et l'essor des chartreuses féminines, en s'appuyant sur les recrutements, les promesses de vœux et la dotation des monastères. Cette approche permet de conclure avec les nécrologes puisque la question de la mort et de l'origine sociale des moniales est assez récurrente dans le cadre chronologique de notre étude.

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La certosa rianimata

La Certosa di San Martino a Napoli è certamente la più panoramica e allo stesso tempo la più visibile dalla città e dai dintorni. È anche tra le mete preferite di turisti e visitatori di ogni tipo e nonostante tutto ciò ben poco si conosce oggi della sua storia, dalla fondazione sino alla cacciata definitiva dei monaci nel 1866.

Dell'edificio originario ci restano oggi intatti per quanto attiene agli interni gli ambienti di maggiore valore artistico come la stupenda Chiesa, la sagrestia, il tesoro, i luoghi di riunione. Ciò di cui ci resta in loco minor traccia è la vita di chi popolava queste mura e non si comprende più a prima vista quante e quali persone, con quali mansioni, frequentassero questi luoghi. Tutta l'attenzione viene assorbita dal museo e dalle sue opere artistiche, una parte delle quali è dovuta agli stessi certosini.

- 34 Però, nonostante le difficili traversie, si conserva ancora, principalmente presso l'Archivio di Stato di Napoli, una gran parte dell'Archivio della Certosa, esplorato sino a oggi quasi esclusivamente per il lato artistico. Restano ancora inedite le biografie di tutti i priori, così come il loro elenco completo; inoltre è possibile rintracciare i nomi di tutti i monaci che professarono e vissero nella Certosa. Si possono rintracciare anche la gran parte dei nomi di altre figure attive nella Certosa, sia religiosi, sia laici, fino a tanti nomi di beneficiati che ci danno un quadro delle fitte relazioni che legavano il monastero alla città.

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Neue Quellen und Methoden für prosopographische Studien zum Kartäuserorden – Das ERC Advanced Grant-Projekt “From Digital to Distant Diplomatics”

Im Rahmen dieses Beitrages werden zwei aktuelle Projekte zur Quellenerschließung vorgestellt, an denen der Referent in unterschiedlicher Rolle mitwirkt, und ihre Bedeutung für die Prosopographie des Kartäuserordens erläutert. Das ERC Advanced Grant-Projekt “From Digital to Distant Diplomatics” hat sich zum Ziel gesetzt, die beinahe unüberschaubare Fülle an spätmittelalterlichen Urkunden mithilfe moderner digitaler Methoden wie automatisierter Handschriftenerkennung (HTR), maschinellem Lernen oder Computer Vision rascher und umfassender für die Mediävistik nutzbar zu machen. Als Quellengrundlage des Projekts dient dabei das Webportal „Monasterium.net“ mit seinen über 600.000 mittelalterlichen und frühneuzeitlichen Urkunden, die zu einem bedeutenden Teil aus kirchlichen Archiven stammen.

Im zweiten Teil des Vortrages wird der Referent über ein Publikationsprojekt zur Geschichte der Universität Wien im 15. Jahrhundert berichten. Die Basis dafür bildet die handschriftliche Sammlung von prosopographischen Informationen Paul Uibleins zu Studenten und Magistern der Wiener Rudolfsuniversität im Spätmittelalter, die um vielfältige weitere Informationen erweitert als prosopographischer Katalog in Zusammenarbeit mit Johannes Seidl im Druck erscheinen soll. Der Fokus des Vortrages richtet sich dabei insbesondere auf die in diesem Material enthaltenen Vertreter des Kartäuserordens und deren Verbindungen innerhalb und außerhalb der Universität.

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Il censimento delle fonti archivistiche della *Provincia Tusciae* come strumento privilegiato per una prosopografia inedita dell'Ordine certosino

Il censimento, tuttora in corso, promosso dalla Certosa dello Spirito Santo in Farneta (Lucca) con il sostegno e l'approvazione della Gran Certosa, casa madre dell'Ordine certosino, delle fonti archivistiche certosine conservate presso fondi statali ed ecclesiastici sta permettendo di accedere a materiale inedito o poco studiato ma di grande importanza per una prosopografia dell'Ordine certosino per quel che riguarda al momento la zona geografica dell'antica *Provincia Tusciae*. Tra questi, per esempio, gli elenchi dei monaci per le Certose di Siena e Lucca (XV-XVIII secolo), l'elenco dei professi e delle professioni (per le Certose di Calci, Trisulti, Firenze) oltre che l'obituario della Certosa di Firenze e i contratti notarili di Lucca che forniscono moltissimi dati per la prosopografia specifica della Certosa di Lucca. L'interesse sul quale si focalizza tale Censimento, avviato nel 2020 e bruscamente interrotto a causa della pandemia ma che ha visto nello scorso anno una nuova ripresa, sta proprio nel tentativo di colmare vuoti e lacune non solo cronologiche ma anche di metodo per cercare di dare una visione più ampia e sistematica della storia dell'Ordine partendo innanzitutto dallo studio dei suoi membri (monaci, priori, donati, professi) più che dai suoi aspetti storico-istituzionali. La condivisione inoltre dei risultati al momento raggiunti, eventualmente con analisi e studi anche statistici, potrebbe dare nuova spinta nel tendere a una prosopografia unificata e una più approfondita storia dell'Ordine.

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Bologna Charterhouse: Priors and the Arts

The *List of the Priors of Bologna Charterhouse*, now kept in the *Archivio di Stato* in Bologna, starts in 1334 and concludes in 1777. The booklet, bound in colourful hand-painted 18th-century paper, names the Priors and describes their patronage of the architecture and sculptural and painted monastery decorations.

This document is a good starting point for further research and digital projects, as it covers the entire span of Bologna Charterhouse's Carthusian history and lists the names of monks, artists, architects, and decorators, establishing the connections between the various individuals and thus providing a perfect source for the creation /implementation of a general Carthusian database. Meanwhile, the photographic archive of the *Musei Civici d'Arte Antica* in Bologna can provide photos of the surviving artworks, which can be connected to historical and artistic data.

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Carthusians in Late Medieval and Early Modern Biobibliographies: Reception as an Aspect of Prosopography

Biographical writing has been an essential part of education since Antiquity. Biobibliographies have a special position in this context and have clearly and indisputably been created to provide information on the history of literature. Their close examination reveals the various traditions in text distribution, and the different propagations of a corpus thus become apparent.

Library catalogues combined with biobibliographies represent a particular example. The idea was not entirely new, even in the fifteenth or sixteenth century. In any case, each text needs to be analysed on its own. Such examination reveals that the members of specific religious orders receive more attention than the others, and a clear intention becomes apparent – especially when the authors do not belong to the religious order they write about. On the other hand, there is a tradition of considerable diversity in the biobibliographical cataloguing at the charterhouses that shows a unique approach to prosopography.

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The Importance of Prosopographical Studies for the Research of Artistic and Historical Connections between the Counts of Cilli and the Carthusians

Until 1456, the Counts of Cilli, originating from Celje in present-day Slovenia, were one of Central Europe's most powerful and distinguished noble families. Their brilliant dynastic policy catapulted them to the top rank of the Princes of the Holy Roman Empire and extended their sphere of influence to nearly all the borders of the European continent. Using diplomacy as well as an extremely well-considered and successful dynastic policy, the Counts of Cilli created a social network that stretched throughout Europe, from the courts of the Iberian Peninsula to Poland, Lithuania, Prussia, Dubrovnik/Ragusa, and the Ottoman court.

The Counts of Cilli were the greatest supporters and patrons of the Carthusian monasteries founded in the Slovenian territory, and they also maintained surprisingly close contacts with the Grande Chartreuse. Throughout the history of the Carthusian Order, the role and importance of Carthusian monasteries in the territory of today's Slovenia were exceptional. Four Charterhouses were founded in a small geographical area: Žiče, Jurklošter, Bistra, and Pleterje. The Žiče Carthusian Monastery (founded in 1151) was the first monastery of this monastic Order established outside the Romance-speaking part of the Holy Roman Empire, and the Jurklošter Carthusian Monastery (founded around 1170) was the second. In the middle of the 13th century, the Bistra Charterhouse was founded in 1260, while in 1403, Count Herman II of Cilli decided to establish a fourth Charterhouse in the territory of present-day Slovenia, Pleterje. During the Great Schism, the Žiče Charterhouse was the seat of the Prior General of the Roman Obedience of the Carthusian Order.

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In the paper, the author will present her latest discoveries made through her prosopographical research. The paper will begin with the question of why Count Herman II of Cilli decided to found a fourth Carthusian monastery on Slovenian soil in 1403. Although the Counts of Cilli had their burial place in the monastery of the Friars Minor in Celje, Herman II was entombed in front of the main altar of the Pleterje Carthusian church, which means that he built the Charterhouse as his own burial place. Recent prosopographical studies, which have never been carried out before to investigate the connections between the Counts of Cilli and the Carthusians, show that the establishment of the Pleterje Charterhouse can be linked to four key Carthusian monasteries founded in Europe: the Carthusian Monastery of Bourfontaine, established in 1323 by Charles de Valois, father of the future King of France Philip VI; the Carthusian Monastery of Notre-Dame-du-Val-de-Bénédiction, established in 1356 by Pope

Innocent VI; the Charterhouse of Champmol, founded in 1383 by Philip II the Bold, Duke of Burgundy; and the Charterhouse of Pavia, founded in 1396 by Gian Galeazzo Visconti, Duke of Milan.

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The Benefactors of the Basel Charterhouse St Margaretental in the 15th and 16th Centuries

The St Margaretental Charterhouse in the Swiss city of Basel was founded in 1401 and prospered until its suppression by the local reformers in 1529. The evidence of numerous benefactors is excellent, mainly thanks to the *liber benefactorum* of St Margaretental, as this source covers the entire lifespan of the Basel Charterhouse. Between 2016 and 2021, I had an opportunity to edit this *liber benefactorum* and prepare a prosopography of the abovementioned benefactors (currently still unpublished). The latter part of my work will provide the basis for my intervention focusing on the various social groups of St Margaretental's donors. My lecture is also intended as a contribution to the history of late medieval towns.

Many of St Margaretental's benefactors come from Basel's urban upper classes, though donors not belonging to this classes are also well documented. Attention should also be paid to the many women among them. However, it would be a mistake to only consider the local and regional benefactors and their networks, as substantial donations were also made by donors from far away, which cannot be explained by any local motives and connections. Another essential aspect is the potential link between donors and their respective families and the social composition of the convent of the religious community in question. Does such a link also exist in the case of St Margaretental? As far as possible, comparisons with other ecclesiastic communities will be made.

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Ordination Lists as Evidence for Monastic Prosopography: The Case of the English Carthusians, c. 1350 – c. 1535

Among the various primary sources that throw light upon the biographies and careers of members of the Order of St Bruno during the late Middle Ages, the ordination lists are particularly important as evidence for the nine charterhouses that constituted the English province. Dating largely from the late thirteenth or early fourteenth centuries onwards, these lists of secular and regular ordinands were incorporated into episcopal registers and are preserved – to varying degrees of completeness – for all dioceses in England. This paper proposes to analyse the episcopal ordination lists in order to examine various aspects of the prosopography of the English Carthusians down to the Dissolution of the Monasteries, especially recruitment to individual charterhouses and the Order in England as a whole. To what extent, for example, can we determine the proportion of Carthusian monks who were already secular or even regular clerks before their profession, as opposed to those who were ordained *after* becoming Carthusians? Is it possible to establish, roughly, the ages of monks at profession (since most would have been ordained a year or two after professing), and do these ages change over time, indicating changes in recruitment patterns? Can the ordination lists illuminate the careers of Carthusian Priors before their election to the priorate? And finally, to what degree can the lists facilitate our understanding of the lives of those English members of the Order who infamously suffered martyrdom at the hands of the government of Henry VIII?

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Carthusians and Their Influence on the Chancery and Governance: Sigmund Phantzagel and Frederic III, Gregor Reisch and Maximilian I

The aim of the following presentation is to address two realities of government through prosopography. For centuries, temporal power sought the help of spiritual power with its tasks. This did not include diplomacy regarding government affairs. In fact, emperors usually surrounded themselves with wise people, mainly clerics, who could advise the king and guide the government and its people. Quite often, the best counsellors were men of the cloth, who possessed the required knowledge and were endowed with the *auctoritas* and *prudencia* necessary to tackle such a task.

In light of this general background, the article sets out to analyse the late medieval and Renaissance context of the relationship between the state and the Church, in particular, the Carthusian influence on the Habsburg Chancery and government during the reign of Frederick III and Maximilian I through two influential Carthusian figures – Sigismund Phantzagel and Gregor Reisch will be examined. The former played an essential role for Frederick III, who supported the Carthusian requests, while the latter was an advisor and confessor to Maximilian I and one of the people he relied on most. Sigmund Phantzagel and Gregor Reisch represent two crucial figures in investigating the impact of the Carthusians on the Habsburg Chancery and government in the 15th and 16th centuries.

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Manuscripts of Dom Georg Schwengel as a Source for a Prosopographical Analysis of Slovenian Charterhouses

It is possible to observe an increasing interest in monastic prosopography among scholars. More and more often, historians thus search for new sources and pose further research questions to ensure the development of historical science. Such a search for new sources for the history of the Carthusian monasteries, established in the territory of present-day Slovenia, can lead to the manuscript legacy of the Carthusian Prior Georg Schwengel (1696–1766). In the second half of the 18th century, Schwengel wrote the history of his mother monastery, the monastic provinces, and, above all, the entire Order, including the history of monasteries in Slovenia. Schwengel examined the historical sources kept in his charterhouse's archives but also maintained a prolific correspondence with other monasteries and often requested copies of various historical sources (chronicles, obituaries, correspondence, documents, etc.). Occasionally, he was able to purchase books, maps, and even drawings. This paper aims to analyse a single question: what was the extent of knowledge about the history of the Slovenian charterhouses, particularly the monks (in the context of potential prosopographical research)? In the second half of the eighteenth century, Schwengel described the Slovenian monasteries and wrote about the charterhouses located at a considerable distance from Gdańsk (Danzig). Nonetheless, the knowledge about Slovenian charterhouses and Slovenian Carthusians who resided in these monasteries was extensive, and today it represents a valuable source complementing the archival materials stored in the Slovenian archives.

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A Revised Version of the *Prosopographia Polono-Cartusiana*

Prosopographical research, initiated in the middle of the 20th century by Dutch historians and continued in this scientific community for several decades, inspired the development of a similar book on the Carthusians living in monasteries located in the territory of present-day Poland. Referring to the methodological achievements of Dutch historians – for example, the renowned expert on the subject, Jan de Grauwe (1929–2023) – the same scheme of entries dedicated to this monastic order was applied, and the same range and set of sources (primarily obituaries, monastic chronicles, and documents) were used. The first word of the title, *Prosopographia*, was thus defined. Given the history of the Carthusian Order, there was never a Polish province of the Order. The second word of the title – *Polono* – therefore referred to other criteria, i.e. the contemporary political borders rather than historical ones. Meanwhile, the last word of the title – *Cartusiana* – clearly indicated the basic categories of monks: *patres, fratres, donati, laici*. A quarter of a century has passed since the publication of this book in 1997. During this period, both prosopographical research as a separate subject of research and detailed prosopographical analyses of the Carthusian Order kept developing. In addition, the advancement of computer techniques has opened up new opportunities for collecting sources for prosopographical research, as well as for presenting the results of such analyses. The time has come for a supplemented, corrected, and revised version of *Prosopographia Polono-Cartusiana*, which took the form of a database.



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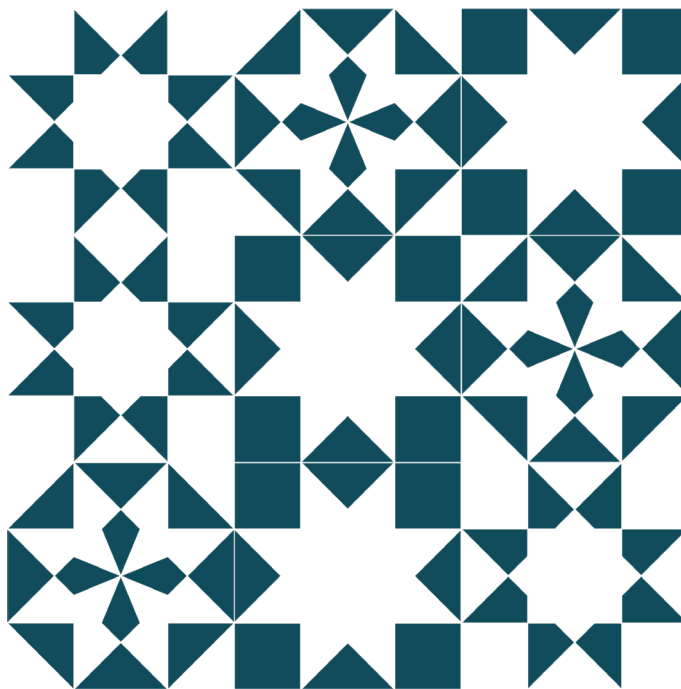
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