

ANGELA ŠKOVIEROVÁ

ORCID: 0000-0003-1522-9863

Univerzita Komenského v Bratislave

## JURAJ TESÁK MOŠOVSKÝ — A HUMANIST WHOSE WORKS WERE FORGOTTEN TWICE

The Life of Juraj Tesák Mošovský. Writings of Juraj Tesák Mošovský Recorded in the Lists of Prohibited Books by Matej Antonín Koniáš. State of Preservation of Juraj Tesák Mošovský's Writings. Types of Writings by Juraj Tesák Mošovský. Fate of Books by Juraj Tesák Mošovský During Counter-Reformation.

KEY WORDS: Juraj Tesák Mošovský, religious writings, Utraquism, Hussitism, Antonín Koniáš

Juraj Tesák Mošovský was an important Protestant church dignitary and one of the most prolific humanist writers among Slovak authors who found professional employment in the Kingdom of Bohemia at the turn of the 17th century. The source material for Mošovský's biography is the data provided by himself in the prefaces and dedications contained in his prints or his handwritten notes that he wrote in the form of reminiscences on his own copy<sup>1</sup> of *Kalendář historický* [*Historical Calendar*] (Sedláček, 1909, p. 57). Additional sources for Mošovský's biography are occasional prints dedicated by his friends and acquaintances to various events connected with his life or with the lives of his children.

Juraj Tesák Mošovský was born between 1545 and 1547 in the territory of today's Slovakia, probably in the village of Mošovce (now Martin district), and died on the 27th of August 1617 in Prague. What we know about his family is that on

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<sup>1</sup> *Kalendář historický* is one of the most fundamental works written by Daniel Adam of Veleslavín (1546–1699), an important Czech writer and above all publisher. The copy with handwritten notes by Juraj Tesák Mošovský is today a very rare publication stored in the Library of the Museum in the Czech city of Písek, shelf mark III, 315.

the 16th of October 1579 he married Anna (1562–1614), the stepdaughter of Adam Hrdesius Nemeckobrodský, a priest in Kaňko, the village near the town of Kutná Hora. He had six children, three sons and three daughters, of whom only one — Adam Tesák (after 1580–after 1655), a writer, editor and teacher from (Czech) Brod — outlived his father (Sedláček, 1909, p. 58). Apart from him, the existing literature refers to Mošovský's daughters, of whom Anna (1588–1617) was the wife of the bachelor Václav Makovec — a choir administrator (ca 1585–ca 1617), and Žofia was the wife of Izaiáš Gigenius (Truhlář, Hrdina, 1982, p. 344; *Slovenský biografický slovník*, 1994, pp. 44–45). Juraj Tesák Mošovský studied at lower schools in Mošovce, Kežmark, Košice and finally in Bohemia — in Jihlava, in a school of some renown. It can be stated that the secondary school in Jihlava was very popular among students coming from the territory of today's Slovakia and many of them studied there (Kákošová, 2004, p. 45). In 1562, its rector was Matej Rakovský, the brother of Martin Rakovský (ca 1535–1579), one of the most important Slovak humanists. Many other personalities who later worked mainly as teachers in Czech and Slovak (Upper Hungarian) schools studied there. Among them, for example, was one of the future professors of Charles University in Prague, Vavrinec Benedikt Nedožerský (1555–1615) (Holý, 2016, p. 155). It is possible that Tesák Mošovský also studied in Germany. Around 1577, he was consecrated (ordained) and signed the church order of Utraquist priests issued by Jaroslav of Smiřice in Kostelec nad Černými lesy (1513–1597), thus de facto joining the followers of so-called Utraquism. Utraquists (also known as “Kališníci” in the Czech environment) were the followers of the Christian confession that emerged from the Czech Reformation (or Hussites) and was suppressed by recatholicisation after the Battle of White Mountain. The name “Utraquism” itself comes from the Latin expression *sub utraque specie*, that is “both ways,” which refers to the main self-identification of the Utraquists — receiving the (Altar) Sacrament in both forms — in the form of bread representing the body of Christ and in the form of wine representing Christ's blood. The Utraquists, based on Hussitism, also advocated the view that the University of Prague can (and should) take theological positions even on controversial questions of faith. As early as in the 15th century, Utraquism was already the dominant faith in Bohemia and had numerous followers in Moravia, although the Utraquists were always considered a rightful part of the undivided Catholic Church (Gažík, 2008, p. 36).

In this period, Juraj Tesák already lived and worked in Bohemia. In the years 1580–1581 he worked as a Protestant clergyman in various Czech villages; in 1580 he was a church administrator in Říčany, in the years 1581–1591 in Lstiboř, in the years 1591–1594 in Štolmíř (Žitomíř) in the region of Český Brod. In the years 1594–1601 he worked as a dean in Český Brod and in the years 1601–1604 in the town of Slaný. On the 18th of October 1604, he was appointed Archdean of Hradec

Králové, where he worked until 1608. In the years 1608–1609, he was Dean in the town of Kouřim. On the 9th of July 1609 the Letter of Majesty — the document confirming religious freedom — was issued by Rudolf II. After its issuance, Tesák Mošovský was called by the Protestant Czech estates to be a member of the renewed consistory — the highest instance of the Czech Protestant churches. He held the position of assessor — court advisor. Then, in the years 1609–1610, he stayed at the estate of the Smiřický's family in the Czech village of Skramníky. In the years 1610–1611, he was the parish priest in the now-defunct Prague church of Our Lady on the Louž (in the Old Town of Prague). He had secured temporary housing in the so-called Laud College. On the 24th of April 1611 he became a church administrator in the church of St. Haštal, also in the Old Town of Prague, where he worked until his death in 1617. In the years 1610–1614 Juraj Tesák held the position of deputy administrator in the restored consistory, and on the 29th of May 1614 he was also elected administrator for a short time (Truhlář, Hrdina, 1982, p. 344).

Tesák Mošovský was an important Protestant church dignitary and one of the most prolific humanist writers among Slovak authors who found professional employment in the Czech Kingdom at the turn of the 17th century and focused on writing in the vernacular (Czech) language. In total, the professional literature lists 38 titles (some sources mention more than 40 titles) of his Czech and Latin as well as bilingual Czech-Latin writings. The Database of “Knihopis” (aleph.nkp.cz)<sup>2</sup> records 42 prints of the author. In the case of three prints, two different editions are recorded — in each case issued several years apart. In addition, two single-sheet occasional prints in Latin are known (Truhlář, Hrdina, 1982, p. 345).

At least 14 prints contain dedicatory verses that Juraj Tesák Mošovský addressed to various representatives of church, political and social life in Bohemia. In turn, in two other printed works there are verses dedicated to him (Truhlář, Hrdina, 1982, p. 345).

Tesák Mošovský is the author of religious-educational moral treatises, reflections, sermons and occasional verse works (greeting, celebratory and funeral speeches, epithalamia, congratulations and epitaphs), which were published in the form of separate prints, but also in contemporary anthologies. His work was mostly theological in nature, however, in some writings he commented or reflected on natural and weather phenomena or on social conditions. These works well depict the humanistic-Renaissance thinking of the author, who, like most humanists, was a critical observer of the social conditions of his time. His religious treatises were consistently based on the Holy Scriptures and are examples of contemporary

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<sup>2</sup> KPS-Databáze Knihopis is primarily focused on old prints in the Czech language, however it also includes Slovak prints published in some form of the cultured language (the Czech language of the Bible of Kralice or the so-called Bernolák Slovak language) used in the territory of today's Slovakia.

Protestant thinking, especially with regard to moral and ethical issues of faith and everyday life (Kákošová, 2005, pp. 567–568). He devoted small prints to occasional events connected with the life of various personalities.

In the professional bio-bibliographic literature it is stated that Tesák Mošovský left his mark on the history of Czech and Slovak literature mainly with the six-act book theatre play based on the biblical story of Ruth — *Komedie z knihy zákona božího, jenž slove Ruth...* [*Comedies from the Book of the Law of God, which called Ruth...*], published in Prague in 1604. This well-known biblical story tells of a courageous bride — a young widowed Moabite, Ruth, who selflessly takes care of her mother-in-law, and who is faithfully married to the careful, wealthy and God-fearing Boaz. The play is one of the most important humanistic and Renaissance dramas in both countries (Slovakia and Czechia). In his play the author used comedy sequences of folk origins and simple folk language, making the play an important intermediate type of religious and secular drama, which was later followed by other Czech and Slovak authors. In the development of dramatic creation, it represents a type of religious Reformation play, typical of the period of humanism and the Renaissance. However, it was probably never performed on stage and remained a book drama (Kákošová, 2005, pp. 567–568).

The circumstances of the release of this theatre play are also interesting. The wording of the title informs that the play was published (printed) by Adam Tesák, son of Juraj, who was a school administrator at St. Havel's school in Prague. Juraj Tesák was working in the town of Slaný at that time. However, three and a half years after taking up the position of local church administrator, he was supposed to leave for Hradec Králové and he sent the manuscript of the play, which he had already completed in 1603, to his son to Prague. Adam Tesák took care of its release on his own initiative. This play was one of only a few prints by Juraj Tesák Mošovský which over time did not make it into the lists of prohibited and suspicious books created by the Jesuit Matej Antonín Koniáš (1691–1760).

Although Juraj Tesák Mošovský's best-known work and, for now, almost the only one so thoroughly reflected upon in the academic community is the aforementioned theatre play about pious Ruth, almost all his writings were primarily of a theological nature and it probably revealed Mošovský's inclination towards Utraquism. Therefore, as was already indicated, the well-known Jesuit censor Antonín Koniáš included these works of Tesák Mošovský in his index of forbidden books, and during the period of Counter-Reformation and recatholicisation in Bohemia, they were destroyed en masse. However, we also record several prints that Antonín Koniáš did not consider inappropriate:

Table 1. The files of Juraj Tesák Mošovský which are not recorded in the indexes of prohibited books<sup>3</sup>

	Title of work (abbreviated)	Year of publication	Format	Record number in Knihopis
1	<i>Epiqalamion in nuptias*</i>	1580	Single leaf	–
2	<i>Carmen in Nuptias Pii ac Honesti Vidui</i>	1583	?	K16077
3	<i>Carmen in extructionem templi*</i>	1585	Single leaf	–
4	<i>Mnemosynon</i>	1601	?	K16100
5	<i>CRUCIFIX, To gest Kázanj o vkřížovaném na Křži</i>	1604	?	K16081
6	<i>Komedye z Knjhy Zákona Božijho</i>	1604	16°	K16097
7	<i>Mladistwa Oliwa. To gest Pobožne Křestianské</i>	1606	?	K16101
8	<i>Prawdiwé Wypśanj. O nezdárném porodu</i>	1608	4°	K16115
9	<i>In nuptias NOBILIS AC VENERANDI SENIS</i>	1612	4°	K16091
10	<i>Processus aneb wypśanj Sławného Pohřbu</i>	1615	8°	K14374
11	<i>HOMO FOENVM. To gest Křestianské a sprostničké</i>	1616	8°	K16089

Source: the database of “Knihopis” (aleph.nkp.cz).

Some of Juraj Tesák Mošovský’s writings were quite successful around the time of their creation and were published twice. In Table 2, there is an overview of the twice-issued prints with a note about their preservation:

Table 2. The files of Juraj Tesák Mošovský which were issued twice

	Title of work (abbreviated)	Year of publication	Preservation
1	<i>Heptalogus Christi</i>	1601	Not preserved
		1605	Not preserved
2	<i>Fatalia tempora</i>	1610	Not preserved
		1616	Not preserved
3	<i>Genethliacon Christi Theantropi</i>	1606	Not preserved
		1611	Preserved

Source: the database of “Knihopis” (aleph.nkp.cz).

<sup>3</sup> One-sheets marked with an asterisk are registered only by the summary work of Truhlář and Hrdina (1982, pp. 344–346).

More than a hundred years after Mošovský's death, in 1728, Matej Antonín Koniáš compiled (apparently on the basis of older Jesuit catalogues drawn up after the Council of Trent) lists of prohibited books to be used by the Catholic clergy. The lists of "suspects," or banned books, contained the titles of the prints, the content of which was in conflict with the religious or ethical stands of the Catholic Church. These inventories were published in 1729 and, as second and extended editions, in 1749. They were known under the abbreviated name "Clavis" ("Klíč" in Czech, i.e. "The Key"). This list was published for the last time in 1770, under the name *Index librorum prohibitorum*. All editions of "The Key" contain the titles of books in Czech, German, Latin and French. The index from 1770 also lists writings published in other languages, especially Italian, English and Greek, but due to the intervention of the Archbishop of Prague, Antonín Příchovský (1707–1793), only its Czech part was published (Cesnaková-Michalcová, 1959, pp. 64–66).

Publications that appeared in Father Koniáš's lists represented different literary genres, however, to simplify their characteristics, it is enough to say that they were mainly non-Catholic writings and also erotic literature, as well as press that spread various superstitions and delusions. The great majority of publications were religious writings, in which the content of the work was essential, while the religious orientation of its author had no influence on the banning of the book. Koniáš's inventories are arranged by the authors' first names in alphabetical order (or by the title of the work or the name of the printer) and further by format. Koniáš added to each title of the listed prohibited prints a note — a Latin abbreviation indicating whether the print could be repaired (*cor.*) or whether it should be destroyed (*abol.*) (Cesnaková-Michalcová, 1959, pp. 64–66).

"Repairing" a book labeled as "*cor.*" often meant tearing out pages with suspicious or "wrong" content, therefore only torsos or badly damaged copies of many of Mošovský's books have been preserved. Out of the 21 prints known only from references in secondary literature from the 18th, 19th or the first half of the 20th centuries, no printout has survived.

Table 3. Unpreserved writings of Juraj Tesák Mošovský

	Title of work (abbreviated)	Year of publication	Format	Record number in Knihopis
1	<i>Heptalogus Christi: Kázanj na 7. Słow Krystowych</i>	1601	8°	K16086
2	<i>Galicinium: o Kohautowém Spiwánj w Domu</i>	1604	8°	K16084
3	<i>Heptalogus Christi: Kázanj na 7. Słow Krystowych</i>	1605	?	K16087
4	<i>Genethliacon Christi Theantropi</i>	1606	8°	K16085

	Title of work (abbreviated)	Year of publication	Format	Record number in Knihopis
5	<i>Christi ad Mulieres Concio</i>	1607	8°	K16079
6	<i>Hierologia: Kázanj prwnj w Kauřjmě včíněné</i>	1608	8°	K16088
7	<i>Fatalia tempora. Kázanj na Nowé Léto</i>	1610	8°	K16111
8	<i>Martinianus Anser. Swato=Martinská Hus</i>	1612	8°	K16076
9	<i>Tenebrae Christo patiente factae. O zatměnj Slunce</i>	1614	8°	K16113
10	<i>Spis kratičký o smrti těch...</i>	1615	?	K16107
11	<i>Spis křestánský o slawném [...] wzkríšení</i>	1615	8°	K16108
12	<i>Kázanj o Neyswětégssým a Neytěžssým Křjži...</i>	1615	8°	K16092
13	<i>Philadelphia: Kázanj na Žalm 133</i>	1616	8°	K16104
14	<i>Fatalia tempora: Kázanj na Nowé Léto</i>	1616	8°	K16112
15	<i>Požehnánj Kněžské po Službách Božských</i>	1616	8°	K16106
16	<i>De Sancto Joanne Praecursore</i>	1617	8°	K16093
17	<i>O Smrti Vroz. P. Wáclawa Trubky</i>	?	8°	K16094
18	<i>Potus angelicus. Angelský Traňk</i>	?	12°	K16105
19	<i>Ora &amp; labora. Tenorowe a Antyphony</i>	?	8°	K16102
20	<i>Zlý, a nemilý Hosti w Ohni</i>	?	?	K16090

Source: the database of “Knihopis” (aleph.nkp.cz).

In some cases, the entire prints were not preserved, although A. Koniaš marked only one sheet as defective. For example, in the case of the file *Tenebrae Christo patiente factae*, listed in the first edition of his “Key,” A. Koniaš identified page B7 as problematic. Similarly, in the work *Spis kratičký o smrti těch...* he marked leaf C6 as faulty. However, there are also cases when a work with the pages marked as incorrect has been preserved. This is the case of, for example, the file *Tonitura et tempestas*, where the designation J.2.2.4 is found (so far, we have not been able to find out the exact meaning of this designation) or of *Knížka o pravém a úpřimném přátelství*, where Koniaš notes: “Cor. Potest permiti, si erruatur vel corrigatur folium post praefationem cum latinis versibus. Item fol. H8.I3. N6” [“Repairable. It may be allowed if the leaf following the preface with Latin verses



is removed or corrected. As well as leaves H8. I3. N6”]. An explanation as to why the work was included among the banned books was rarely found. For example, a printed sermon on the famous memory of St. John the Baptist — the forerunner of Christ — *De Sancto Joanne Praecursore* had to be destroyed because its author praised Žalanský — the arch-heretic.

Havel Žalanský-Phaëthon (1567–1621) was a Czech Protestant clergyman and writer who was theologically inclined towards Calvinism. He wrote more than twenty Czech works on theological, historical and natural scientific topics. All of his books were included in the index of prohibited books, and they were subject to an uncompromising ban on their use, just like all other books “from all the leading heretics, whatever they may discuss” (Cesnaková-Michalcová, 1959, p. 73). Because Juraj Tesák Mošovský contributed verses to the seven books of Havel Žalanský-Phaëthon, and Žalanský delivered a sermon on the occasion of Tesák’s funeral on the 29th of August 1617 (Truhlář, Hrdina, 1982, p. 344), one can think that the two authors had a friendly relationship. Their books met a similar fate. The vast majority of Juraj Tesák Mošovský’s writings, sermons and tracts were marked with an asterisk in Koniáš’s indexes, which meant that the book was heretical and did not deserve to be preserved (Cesnaková-Michalcová, 1959, pp. 75, 91).

Many of the listed writings are, as their titles suggest, sermons or celebratory speeches. As regards funeral sermons, they are based on the biographical data about the deceased and celebrate their exemplary Christian lives. In this case, at first glance, it is surprising that even the sermons about deceased Václav Trubka of Roviny or about Zigmund Smiřický of Smiřice were included in the list of prohibited books. Both of them were affluent and respected members of the Protestant community. It can be assumed that J. Tesák Mošovský expected patronage or financial support from them.

Czech nobleman Sigismund II Smiřický of Smiřice (1557 or 1558–1608), also called *Bohatý* — the Rich, belonged to the richest men in the country. As a non-Catholic, he studied abroad, first at the gymnasium in Upper Lusatia Görlitz (Zhořelec) and then at the University of Wittenberg. Although he did not complete his studies, he mastered several languages: Czech, German, Italian and partly French. He served important court and land functions both at the court of Emperor Maximilian II and his son Rudolf II. He held the position of steward, imperial adviser and imperial chamberlain for the eccentric Emperor Rudolf II. In the years 1603–1604 he was the governor of Hradec Králové and in the years 1605–1606 of the region of Kouřim. He was a member of the Unity of the Brethren. Juraj Tesák Mošovský stayed in Smiřický’s estate after the death of Sigismund, 1609–1610, so it is possible that he wanted to gain the favour of the family by preaching about the deceased. And perhaps the relatives of Smiřický asked Mošovský to deliver a sermon. We do not know why Koniáš’s censorship rejected the printed sermon



about the deceased nobleman. However, in addition to the fact that the author of the sermon, Juraj Tesák Mošovský, supported Utraquism, the fact that Sigismund II Smiřický himself was a member of the Unity of the Brethren could have also played a role in the rejection. In addition to Hussite, Old Utraquist, Lutheran and Calvinist books, Father Koniáš also condemned the writings of members of the Unity of the Brethren, which were consequently destroyed (Cesnaková-Michalcová, 1959, p. 83).

Václav Trubka of Roviny (ca. 1569–1627) came from the influential Trubka family, which, thanks to its cultural activities and generous patronage of the arts, was deeply embedded in the history of pre-White Mountain Prague and thus became part of the group of Prague's bourgeois elites. Their cultural patronage revealed intellectual potential, economic power and political ambitions, in some cases even threatening the power of the Czech nobility. Based on contemporary sources, Václav Trubka of Roviny himself appears to be a person who actively participated in the running of the parish community of the so-called Týn Cathedral, as well as in the functioning of the city government and Prague's intellectual life. The Church of the Mother of God before Týn (popularly called the Týn church or the Church of the Virgin Mary before Týn) was located in the Old Town Square and gradually became the main Old Town church. In the 14th century, however, it fell into the hands of the Hussites, and later, until 1621, it belonged to the Utraquists. Václav's father Karel Trubka of Roviny (1549–1603) had a manuscript gradual produced for the Latin literary fraternity of the "Mother of God before Týn in the Old Town of Prague" (*u Panny Marie před Týnem na Starém Městě pražském*), which is also known in professional literature as the "Folio of Trubka of Roviny". After Karl's death, his son Václav had the job completed. The gradual contains musical documents of the cult of Jan Hus from the 15th and 16th centuries (e.g. musical services intended for the feast of Jan Hus) and is an important document, significant for the knowledge of music and liturgy in the leading Utraquist temple in the period shortly after 1600 in which the manuscript was used (Fojtíková, 1981, p. 72). The reflection of these facts in the sermon in honour of deceased Václav Trubka of Roviny could also be the reason why the print was among the banned books and was not preserved.

The content of the sermon in honour of deceased Trubka is not well known, nor is what could have led the censor Koniáš to ban this occasional print. However, we suppose that, in addition to standard biographical information, it may have contained praise for the manuscript gradual published by Trubka, because, as Juraj Tesák Mošovský's other prints also show, this author had a close relationship with music. He published, for example, the unpreserved file *Ora & labora. Tenorowe a Antyphony* and two other occasional prints (*Carmen in nuptias* and *Mnemosynom*), in which he explicitly states which older Czech songs are composed to the

tune. Koniáš paid a lot of attention to spiritual songs, and Czech songs sung to (original) German melodies were especially suspect (Cesnaková, 1959, pp. 76, 84).

Another type of Mošovský's sermons, many of which have not survived, were so-called christological sermons, i.e. those that dealt with the person of Jesus Christ and his theological significance. Christology also examines the relationship between Jesus and God, the church and individual Christians. It is therefore likely that christological sermons were the type of sermons in which A. Koniáš found heresies that did not match the teachings of the Catholic Church. As an example, the unpreserved sermons of *Christi duo Miracula* and *Spis křesťanský o slavném p. a spasitele K. J. od mrtvých wzkríšení* can be cited.

Juraj Tesák Mošovský's profession was also related to his other writings, which were devoted to issues of ethical education and practical morality. We can mention three of them. One is the already recalled book about true and sincere friendship *Knížka o pravém a úpřímném přátelství*, which, according to Koniáš, should have been corrected by removing the preface with Latin verses. It is preserved as incomplete. Although his two other writings — the treatise *O lakomstwj. De avaritia* and the book dedicated to the relationship between parents and children *Mladistwa Oliwa* — were not recorded in the lists of prohibited books, they are also preserved only as incomplete, damaged copies.

In the period of humanism, writings reflecting unusual natural phenomena, celestial phenomena and various physical anomalies were also very popular. Such works were also a space for expression of the author's Christian worldview or adherence to a certain confession of faith. Three works from Mošovský's writings can be mentioned here: the treatises on comets (*Stella Nova* and *Cometæ*) and unusually strong storms (*Tonitura et tempestas*), entered the records of father Koniáš, but the sermon about an unfortunate birth of conjoined twins *Prawdiwé Wypsanij. O nezdárném porodu dwau Děwčátek* was of no interest to the censor.

Priests often felt not only called and obliged to take care of the mental well-being of their flock, but also to help them with good advice about practical matters related to the running of the household or family. The result of their efforts were popular science writings focused, for example, on agriculture or various other areas related to practical life. The works of Tesák Mošovský include such a publication — *Collis vinearius*. The watchful eye of Father Koniáš detected in it the controversial question 26. The work has nevertheless been preserved and is one of few contemporary publications from the Slovak environment focused on agriculture and winemaking.

Very soon after the Battle of White Mountain, in 1621, vigorous Counter-Reformation measures began to be implemented in Bohemia. We do not know the correlation between these measures and the preservation of books written by non-Catholics. However, we assume that some of Juraj Tesák Mošovský's books

were lost and destroyed during this period. The remaining books were then destroyed in the second wave of the Counter-Reformation, when the zealous censor Father Antonín Koniáš joined in. As shown by a short demonstration of the most interesting works of Tesák Mošovský (although we are far from mentioning all of them), this author's thematic scope was extremely broad and only a few of his works were considered completely harmless by the Jesuit censorship. Nevertheless, a significant part of them has been preserved at least as one unique print (albeit in a rump form) and can be subjected to more detailed research. Only some of Mošovský's prints are still completely lost today. It is natural that, since they were works with predominantly religious content (sermons, moral treatises and occasional works), a more complex research of Juraj Tesák Mošovský's work was considered undesirable in the socialist era. Today, when the interest in occasional works reflecting interpersonal relationships and contacts within wider educational communities is coming to the forefront of the interest of literary scholars and book historians, the possibilities of researching the work of Juraj Tesák Mošovský are also opening up. And we would like to fully develop them in the future.

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## JURAJ TESÁK MOŠOVSKÝ — A HUMANIST WHOSE WORKS WERE FORGOTTEN TWICE

### Summary

Juraj Tesák Mošovský was an important Protestant church dignitary and one of the most prolific humanist writers among Slovak authors who found professional employment in the Kingdom of Bohemia at the turn of the 17th century. In total, the professional literature lists more than 38 titles of his Czech and Latin as well as bilingual Czech-Latin writings. Tesák is the author of religious-educational moral treatises, reflections, sermons and occasional verse works. His work was mostly theological in nature and probably revealed Mošovský's inclination towards Utraquism. Around 1577, he was consecrated (ordained) and signed the church order of Utraquist priests. Therefore, the well-known Jesuit censor Antonín Koniaš included Tesák's writings in his index of forbidden books, and during the period of Counter-Reformation and recatholicisation in Bohemia, they were destroyed en masse. The study provides an overview of Mošovský's prints, dividing them into two categories: the files of Tesák Mošovský which are not recorded in the indexes of prohibited books (11 items) and his unpreserved writings (21 items). A list of the prints that were published twice is also added (3 items). The initial analysis of what is known about the prints that were supposed to be destroyed (and have not been preserved to this day) showed that they were mostly prints that, according to Koniaš, contained heretical teachings that did not correspond to the teachings of the Catholic Church. Among them were also writings in which Tesák Mošovský expressed a positive attitude towards the persons who were considered heretics. Finally, there were prints that referred to Hussiteism and older Hussite songs. It is natural that these were the reasons why so many prints of J. Tesák Mošovský were condemned to destruction, and why even literary history during the period of socialism was not interested in them.

**KEY WORDS:** Juraj Tesák Mošovský, religious writings, Utraquism, Hussitism, Antonín Koniaš