



International Conference

# Manuscript Practices and the Making of Exile Communities in the Early Modern Period

14–16 April 2026

Academic Conference Centre,  
Husova 4a,  
Prague,  
Czech Academy of Sciences,  
Institute of Philosophy



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## Tuesday, April 14

Opening 13:00–13:15

### Session 1

#### Digital Methods as a New Approach to Manuscript Research

Chair: to be specified

13:15–13:35

Kaspar Gubler

*Tracing Manuscript Circulation and Exile Networks through Digital Methods: The Example of Johannes Škréta*

13:35–13:55

Aleksej Tikhonov

*Bridging Paleography and AI: (Semi-)Automatic Transcription of 17th-Century Czech Protestant Manuscripts*

Discussion 13:55–14:15

Break 14:15–14:35

### Session 2

#### Personal Notes and Handwriting as a Private Domain

Chair: Vladimír Urbánek

14:35–14:55

Alena Andrllová Fidlerová

*Matouš Specinger and His Son Václav as Scribes: a Historical Sociolinguistic Study*

14:55–15:15

Iveta Coufalová

*Defense of Slepíčka: Post-White Mountain Exile Communities from the Czech Lands and Textual Expression of Personal Distress*

15:15–15:35

Lenka Řezníková

*Autobiographical Writing in Times of Rupture: Between Manuscript and Print*

Discussion 15:35–15:55

Break 15:55–16:30

## **Keynote Lecture**

Chair: Iveta Coufalová

16:30–18:00

Judith Pollmann

*Writing Exile in the Early Modern Low Countries, 1550–1650*

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## **Wednesday, April 15**

### **Session 3**

#### **Prophecies and Prophets in the Czech Exile Manuscripts**

Chair: Lenka Řezníková

9:00–9:20

Jana Hubková (in German)

*Handschrift prophetischer Texte aus den 1620er Jahren  
aus dem Umfeld der tschechischen Exilgemeinde in Hof*

9:20–9:40

Vladimír Urbánek

*Prophecy Between Manuscript and Print: Creation, Circulation,  
and Communication of Mikuláš Drabík's Visions*

9:40–10:00

Tomáš Havelka

*The Antichrist in Exile Manuscripts from the 1620s and 1630s*

Discussion 10:00–10:20

Break 10:20–10:40

### **Session 4**

#### **Reflections on Comenius's Manuscripts and their Transformation**

Chair: Tomáš Havelka

10:40–11:00

Dalibor J. Vik

*"Prague Manuscript" of Comenius's Labyrinth (1624)*

11:00–11:20

John Exalto

*From Czech Manuscript to Dutch Print: the Basvyne (1632) and the Dutch-Bohemian Relations in the Early Seventeenth Century*

11:20–11:40

Jan Dus

*Comenius's Manualník: A Case Study of Interlingual and Intermedial Transmission*

Discussion 11:40–12:00

Lunch 12:00–13:00

## **Session 5**

### **Manuscript Repositories as Spaces for Capturing Memory**

Chair: Judith Pollmann

13:00–13:20

Martin Holý

*Literary Representations of Non-Catholic Exile from the Bohemian Lands: Selected Authors (1620–1640)*

13:20–13:40

Gábor Förfköli

*A Commonplace-Book as a Refuge from Persecution: Notes from the Works of the French Exile Daniel Tossanus*

13:40–14:00

Richard Šípek

*Manuscripts of Pavel Crupius (1594–1668) across Dresden, Zittau, and Prague: Provenance, Authorship, and Exile Context*

Discussion 14:00–14:20

Break 14:20–14:40

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## **Session 6**

### **Confessional Identities and Their Forms**

Chair: Martin Rothkegel

14:40–15:00

Jiří Just (in German)

*Historiographische Werke der Böhmisches Brüder in der Handschriftensammlung von Jiří Sadovský von Sloupno*

15:00–15:20

Michael Friedman

*Joachim Jungius's Historical Narratives of Textile Practices in Seventeenth-Century Hamburg*

15:20–15:40

Milan Svoboda (in German)

*Ein vergessenes Manuskript? Gottfried Ferdinand von Buckisch und Löwenfels und seine Kirchengeschichte Schlesiens aus dem 17. Jahrhundert*

Discussion 15:40–16:00

Break 16:00–16:30

## **Keynote Lecture**

Chair: Martin Holý

16:30–18:00

Martin Rothkegel

*The Manuscripts of the Hutterian Brethren: The Manuscript Culture of an Anabaptist Church in the Age of Printing*

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## **Thursday, April 16**

10:00–11:30

**Visiting the Library**

Transfer 11:30–12:00

Lunch 12:00–13:00

## **Session 7**

**Confessional Identity in Manuscript Production**

Chair: Gábor Förköli

13:00–13:20

Alexander Schunka

*Collecting, Accounting, Copying:*

*The Diary of Bohemian Pastor Wenzeslaus Altwasser in Context*

13:20–13:40

Marie Ryantová

*“Memory book” of Bořek Mateřovský of Mateřov*

*as a Medium of Confessional Identity and Self-Presentation*

Discussion 13:40–14:10

Break 14:10–14:30

## **Session 8**

### **Manuscripts as a Space of Memory**

Chair: John Exalto

14:30–14:50

Mourad Tadghout

*Arabic Manuscripts of the Moriscos after Expulsion:*

*Copying as a Means of Preserving Religious Identity in Exile*

14:50–16:10

Gábor Petnehazi

*Manuscript Pieces of the Kuruc Identity.*

*Pál Szepessy’s Private Collection of Political Papers*

16:10–16:40

Discussion and General Discussion, Concluding Remarks

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Abstracts in English  
(in alphabetical order)

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**Alena Andrlová Fidlerová**

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## **Matouš Specinger and His Son Václav as Scribes: a Historical Sociolinguistic Study**

This paper examines manuscripts written by the Calvinist priest Matouš Specinger and his son Václav during their exile in Jesenné near Vysoké nad Jizerou. Most are preserved in the so-called Crupius Miscellany (1615–1634, National Library of the Czech Republic XXVI A 8). Additionally, two brief Czech handbooks for Brethren preachers, appended to Jan Blahoslav's *Vitia concionatorum*, were also written by Matouš Specinger (National Library of the Czech Republic XXVI A 24). These manuscript miscellanies originally came from the Christian Weise Library in Zittau and contain both Specinger's original works and copies of works by other authors, both manuscript and printed. The texts copied by Matouš Specinger date from 1616–1634, while those written by his son Václav date from 1630 and 1634, when he was 11 and 15 years old. Together, they represent excellent material for historical sociolinguistic study.

After introducing the miscellanies, their origins, and their scribes, the paper analyzes several orthographic aspects of selected dated sections (such as the use of diacritics, i/y, capitalization, punctuation, word spacing, and types of corrections). The aim is to determine whether the spelling used by the same scribe changed over time, whether it was influenced by the exemplar being copied, and to what extent the pupil acquired the orthographic norms used by his teacher.

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## **Iveta Coufalová**

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### **Defense of Slepíčka: Post-White Mountain Exile Communities from the Czech Lands and Textual Expression of Personal Distress**

Not all manuscripts created in exile in the post-White Mountain period have received the attention they deserve from historical research (especially at the turn of the 19th and 20th centuries; J. Karásek, J. Jireček). If they have survived at all (their authors were not usually authorities in a given community), their informative value was often not considered enriching, as they were often minor notes that focused primarily on current feelings of suffering, the threat to salvation, and longing for a lost home – their role was primarily consolatory. This contribution will focus on a part of a relatively small manuscript (1638), the author, or rather translator, of which is Václav Slepíčka, “otherwise known as Ornys Litoměřický” (and which has been preserved in the Dresden collections). It will analyze primarily the topos of personal suffering, although the source text or source texts – translated and edited by Slepíčka – did not originally come directly from him.

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## **Jan Dus**

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### **Comenius’s *Manualník*: A Case Study of Interlingual and Intermedial Transmission**

The *Manualník*, i.e., the abridged Bible, is the result of Johannes Amos Comenius’s many years of biblical scholarship. Over its 35-year history, we find two language versions and four items that also

serve as an interesting example of the text's dual transmission – from manuscript to print and from Czech to Latin. These include the only surviving Czech autograph (*Manualník* 1623), two Latin prints published in Nuremberg (the Old Testament *Janua* and the New Testament *Epitome*, both 1658), and a Czech print published in Amsterdam (*Manualník* 1658). Comenius draws on two standard biblical sources (the Czech Kralice Bible of 1613 and the Latin Clementine Vulgate of 1592), but treats them in such a way as to create a new, distinctive work. A comparison of these versions leads us to questions regarding which passages Comenius omitted, what consequences this had for the meaning of the biblical text, and how he indicated these omissions.

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## John Exalto

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### **From Czech Manuscript to Dutch Print: the Basvyne (1632) and the Dutch-Bohemian Relations in the Early Seventeenth Century**

In 1631, the Czech exile Johannes Amos Comenius wrote a text in the Czech language, of which only the Dutch translation has survived, published as a printed pamphlet in 1632, entitled *Basvyne des ghenaden iaer voor de Bohemische natie* (*Trumpet for the Year of Grace for the Bohemian Nation*). The Dutch translation was produced by Jan Gajus († 1635), vice principal of the Latin school in Kampen, a fellow believer of Comenius and, like him, a Czech exile. The *Basvyne* is a significant text for understanding both Comenius's position in 1632 and the broader context of chiliastic thought, political dynamics, and the future of Central European Protestantism in the 1630s. It also sheds light on the connections between Bohemia and the Netherlands during that decade. In this paper, the hypothetical relationship between the lost Czech manuscript

and the surviving Dutch print will be explored, as well as the purposes behind translating and printing the text in Dutch, and the intended audience.

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## **Gábor Fököli**

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### **A Commonplace-Book as a Refuge from Persecution: Notes from the Works of the French Exile Daniel Tossanus**

Daniel Toussanus (Toussain, 1541–1602) was a French Reformed theologian who was forced into exile from Orléans by increasing Anti-Protestant persecution. He found permanent refuge in the Palatinate where he published numerous doctrinal works and a prayer book (*L'Exercice de l'âme fidèle*, 1578) whose preface contains a detailed account of the Saint Bartholomew's Day massacre amongst other sorrowful events. His writings consoled other persecuted individuals including his young friend, the Hungarian Calvinist intellectual Albert Szenci Molnár (1574–1634). This paper proposes studying his handwritten commonplace-book which has preserved several insights of the French theologian on perseverance and persecution. This manuscript allows for two intertwined interpretations for what exile meant to the Hungarian: the first as a confessional issue for Molnár as a student had been expelled from the Lutheran Strasbourg due to his religious beliefs, and the second as a cultural struggle since the main reason Molnár did not return to his homeland after his studies was his hope to find better conditions in German territories to realise his literary projects. By exploring Tossanus's reception by Molnár and their personal connection, this paper showcases a manuscript attesting to an intellectual exchange which took place at the common intersection of two displaced communities.

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## Michael Friedman

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### **Joachim Jungius's Historical Narratives of Textile Practices in Seventeenth-Century Hamburg**

In the first half of the seventeenth century, the logician, natural philosopher, and mathematician Joachim Jungius wrote a collection of notes called *Texturæ Contemplatio*, dealing with weaving and textile practices from various points of view. For most of the time he was composing this manuscript, Jungius was living in Hamburg, and during the first half of the seventeenth century, the weaving industry in Northern Germany was flourishing, as Dutch religious refugees, including many weavers, came to Hamburg to settle at the beginning of the seventeenth century. Indeed, Hamburg was one of the main destinations for Dutch religious refugees, many of whom were Calvinist artisans from Antwerp seeking refuge from the Spaniards. These artisans were experts in, among other things, various techniques of weaving. Various edicts from Hamburg explicate the refugees' rights and obligations. The question however arises, whether Jungius did take into account these social changes, and how did this manuscript and its copies represented, if at all, such social groups. What narrative of seventeenth-century Hamburg-based artisanal weaving practices and refugees did the manuscript give rise to?

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## Kaspar Gubler

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### **Tracing Manuscript Circulation and Exile Networks through Digital Methods: The Example of Johannes Škréta**

This presentation introduces a reusable data model developed within the nodegoat environment, designed to map the complex

networks of early modern exiles. While the model is illustrated through a case study of exiles in Switzerland (1621–1638), specifically focusing on the figure of Johannes Škréta, its architecture is intentionally generalizable for application across different regions and time periods. The core of the data model relies on a tripartite structure of Persons, Institutions, and Manuscripts. Crucially, the manuscript component extends beyond simple bibliographic data to capture the dynamic lifecycle of the object, including ownership history (purchase and sale transactions) and physical circulation. Furthermore, this presentation will demonstrate how AI methodologies can be integrated with nodegoat to enhance text analysis and the study of manuscript provenance. To ensure practical utility for the research community, the full data model will be made freely available. I will conclude with a practical demonstration – either live or via video – showing how the Prague nodegoat community can import this schema into their own infrastructure and adapt it to their specific research questions.

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**Tomáš Havelka**

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## **The Antichrist in Exile Manuscripts from the 1620s and 1630s**

The figure of the Antichrist was a natural part of the main narrative of events related to the Thirty Years' War. However, opinions differed as to who the Antichrist was, how many there actually were, whether it was a collective character, or whether it could be associated with specific individuals. The most widespread opinion pointed to the institution of the Roman bishop and his supporters. Especially in the 1620s and 1630s, a number of manuscripts were written that dealt with the issue of the Antichrist in detail. Among them is a copy of an older work, *Antikrist*, by the Calvinist Samuel Virga from Crupius's library, and another anonymous work on the Antichrist

from the Christian Weisse Library collection in Zittau, as well as *Retuňk proti Antikristu*, which originated in the Brethren community and was distributed in a number of copies. In my contribution, I will focus on the specifics of the concept and image of the Antichrist.

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## **Martin Holý**

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### **Literary Representations of Non-Catholic Exile from the Bohemian Lands: Selected Authors (1620–1640)**

The literary representation of the post-White Mountain exile from the Bohemian Lands in the 1620s and 1640s is perceived not as a mere passive reflection of reality, but as an active process of constructing collective identity and social memory. Within the context of forced displacement, texts served as strategic instruments to “render present” the lost values of the homeland and to reinforce the integrity of confessional communities in foreign environments. These mechanisms are examined in this article through the case studies of three lesser-known literary figures: Jiří Colsinius, Mikuláš Diviš, and Jiří Galli. These authors represent diverse confessional identities (ranging from Utraquism to the Unity of the Brethren or Calvinism), composed works across a variety of genres (from Latin occasional poetry to Czech spiritual songs and allegories etc.), and resided in distinct exile centers, such as Saxon Pirna, Polish Leszno, and Kulmbach in Upper Franconia.

Manuscripts played a pivotal role in this literary activity; owing to material hardship and limited access to printing presses, they functioned as the primary medium for the circulation of works, as practical tools for the authors’ professional use, or as hybrid transcriptions of printed texts. Developmental trends indicate a gradual increase in the prominence of the German language

at the expense of Latin and Czech, while confirming the fundamental influence of social networks and humanist contacts on the character of the texts. Although the authors' confessional identity was a major driving force, it often remained fluid or ambiguous. Ultimately, literature in exile functioned as a purposeful cultural act that, through specific symbolic codes, legitimized the political and spiritual existence of a dispersed community abroad.

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**Jana Hubková**

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### **Manuscript of Prophetic Texts from the 1620s from the Circle of the Czech Exile Community in Hof (in German)**

Among the significant evidence of the dissemination of prophetic texts that circulated in centers of the Czech post-White Mountain exile located far apart is a manuscript containing Czech versions of various prophecies, compiled by several scribes from among the Czech exiles in Hof. Jaroslav Goll was the first to draw attention to this source, having discovered it in the Royal Library in Berlin under the call number Ms. Berol. Slav. Qu.11. After World War II, the manuscript was long missing, but was eventually found in the Jagiellonian Library in Kraków, where it had been moved for unclear reasons. The manuscript contains the Czech version of Kryštof Kotter's prophecy as well as descriptions of the visions of Kristina Poniatowska, Jan Krejčíř, Lorenc Pšerer, and the Schmalkaldic councilor Zikmund Gartamar from 1526. The last entry, from 1631, concerns a prophecy found under the altar of the great church in Würzburg. The main texts are often supplemented by German marginal notes. Some of the copies are Czech translations of German prophetic leaflets, which were also recorded in his chronicle by Jan Jiří Harant of Polžice, who lived in Hof. This presentation will focus on providing a basic overview of the content of this source and the

relationship of individual manuscript texts to other contemporary written or printed variants. The greatest attention will be devoted to the illustrated manuscript of Kotter's Prophecy, which already contained Comenius's Czech preface from 1625, known to date from the only Czech edition ever printed, published in Leszno in 1628/29. The manuscript text can also be compared with the later presentation of this prophecy in Comenius's Latin editions *Lux e tenebris* and *Lux in tenebris*. The paper will also focus on the methods of disseminating texts with prognostic themes among the exile centers of Hof, Leszno, and Pirna, and on capturing the mindset of members of the Czech exile community in the 1620s.

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## **Jiří Just**

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### **Historiographische Werke der Böhmisches Brüder in der Handschriftensammlung von Jiří Sadovský von Sloupno (in German)**

Jiří Sadovský of Sloupno, a Czech knight and supporter of the Unity of the Brethren, who settled in Leszno after the defeat of the Czech Estates' Uprising and his departure into exile, had some of the historiographical works of the Unity of the Brethren – which originated in Bohemia at the turn of the 16th and 17th centuries – copied in the 1630s, apparently for his own private use. To this end, he engaged the Unity of the Brethren priest Jan Hermon, who produced a series of copies for him, preserved today in two collections housed at the National Library of the Czech Republic and in the Unity of the Brethren archive in Herrnhut. This paper will attempt to answer the question of what motivated Knight Sadovský to expand his exile library with manuscript copies of historiographical works originating from the Unity of the Brethren, and what role these and other copies of contemporary works played in his understanding of his new identity as an exile.

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## **Gábor Petnehazi**

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### **Manuscript Pieces of the Kuruc Identity. Pál Szepessy's Private Collection of Political Papers**

Pál Szepessy (1636–1685) was a leading figure among 17th-century Calvinist Hungarian nobility and one of the leaders of the anti-Habsburg uprising that began in 1670 in the territory of the so-called thirteen counties of Upper Hungary. The Kuruc rebels had the support of the Ottoman vassal state Transylvania, which always offered shelter to refugees, even if it was unable to help them militarily. Mihály Teleki (1634–1690), the Transylvanian chancellor and later himself a general of the rebels, hosted Szepessy in his castle on numerous occasions from 1671 onwards.

The manuscript Quart. Hung. 411 of the National Széchényi Library in Budapest is Szepessy's personal collection, compiled during his exile in Transylvania partly from various manuscript and printed sources (using mostly the library of Teleki), and partly from the diplomatic correspondence of the Kuruc movement. The exclusively political collection stretch over a century: the oldest copy is the testament of Stephen Báthory (King of Poland: 1576–1586), while the most recent one is (presumably) Szepessy's own work: a pamphlet discussing the capital sin committed by the House of Austria against the Hungarian nation ("Peccatum irremissibile"). Between these two, we find copies of various documents from the Fifteen Years' War (1591–1606), the Bocskai uprising (1604–1606), and the period of Gabriel Bethlen (Prince of Transylvania: 1613–1629). These papers represent a direct source for outlining the political, regional, and confessional elements of Szepessy and his Kuruc-fellows identity, the development of which was greatly influenced by their exile situation in Transylvania and the historical documents discovered there.

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## **Judith Pollmann (Keynote Lecture)**

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### **Writing Exile in the Early Modern Low Countries, 1550–1650**

In the sixteenth century, when the early modern Low Countries were torn apart by civil and religious conflict, tens of thousands, initially Protestants, and later also Roman Catholics, fled their communities for safe havens elsewhere. It comes as no surprise that in this exceptionally literate society, exiles from quite different walks of life were able to set down their experiences in writing. In this lecture I will explore why and how exiled authors set about this, and show how they adapted existing manuscript genres to tell and share their stories. I will argue that the Netherlandish case not only permits us to compare Protestant and Catholic tales, but also to assess how this changed over time, as memories were transmitted to new generations, and communities were built around collective memories of flight. Finally, I will ask how the circulation of such tales may have shaped the response to exiles from other parts of Europe who sought refuge in the Low Countries.

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## **Martin Rothkegel (Keynote Lecture)**

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### **The Manuscripts of the Hutterian Brethren: The Manuscript Culture of an Anabaptist Church in the Age of Printing**

Persecuted religious minorities in the early modern period often had to rely on written texts in addition to, or instead of, oral sermons and face-to-face instruction to pass on religious knowledge. Faith communities such as the Bohemian Brethren, various Anabaptist groups, and nonconformist networks such as the Schwenckfelders in southern Germany and the Davidjorists in the Netherlands and

northern Germany developed methods for providing religious texts to their followers, using both printed and handwritten materials, depending on the respective group's access to the printing press. The case of the Hutterite Brethren in South Moravia, an Anabaptist refugee community which counted about 20,000 followers at the end of the sixteenth century, is particularly noteworthy. During the sixteenth and seventeenth centuries, the Hutterite elders commissioned only a handful of clandestine prints, but in general they were barred from using the printing press to produce reading material for their congregations. Instead, they organized a standardized system for duplicating manuscripts, involving a wide range of persons from within the community, from schoolchildren for simply copying jobs to professionally trained scribes for more complex projects. This system continued after the expulsion of the Anabaptists from Moravia in 1622, when most of the surviving members of the Hutterite church found refuge in Western Slovakia. The preserved corpus of manuscripts in European and North American collections is just a small remnant of the originally much larger book stock produced by the Hutterites between c. 1560 and c. 1660, but allows for precise conclusions, which may also be helpful in assessing the function of manuscripts in other contemporary religious minorities.

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## **Marie Ryantová**

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### **“Memory book” of Bořek Mateřovský of Mateřov as a Medium of Confessional Identity and Self-Presentation**

Bořek Mateřovský of Mateřov was among those who were forced to leave their homeland after 1620 for religious reasons, and in exile he wrote down his experiences, as well as stories about the events related to the estate uprising. In addition, in his “memory book” he also included memories of his military career, and numerous prayers

and other information. Even if the immediate impetus for the creation of the records was going into exile, the meaning and function of the manuscript is more far-reaching, not only in terms of confessional identity, but also the self-presentation of its author.

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**Lenka Řezníková**

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### **Autobiographical Writing in Times of Rupture: Between Manuscript and Print**

Autobiographical writing underwent a marked expansion in the early modern period, as a growing body of scholarship has shown. This development was closely connected with changing conceptions of the self, the increasing importance of personal experience, and the need to negotiate moments of rupture in individual lives. This paper focuses on one such moment: the experience of exile in the aftermath of the Battle of White Mountain and the forced confessional reordering of the Bohemian lands. Drawing on several writings by Czech exiles, the paper compares different modes of autobiographical expression. It asks what purposes autobiographical writing served in exile – whether as a means of self-orientation, moral legitimation, spiritual reflection, or the construction of collective memory – and how these practices negotiated the tension between personal experience and broader confessional and political narratives. Particular attention is paid to the contrast between manuscript practices and autobiographical works intended for publication, and to the distinct functions, forms, and degrees of self-presentation observable in these different media of writing.

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## **Alexander Schunka**

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### **Collecting, Accounting, Copying: The Diary of Bohemian Pastor Wenzeslaus Altwasser in Context**

The proposed paper closely analyzes and contextualizes the fundraising diary of the Silesian-born convert and Bohemian exile Wenzeslaus Altwasser, a Lutheran pastor who spent several years of the 1620s as a beggar in the Bohemian-Saxon borderlands. His diary contains narrative passages as well as detailed lists of the sums of money he received, in addition to signatures of donors, biblical quotes serving for daily devotion, copies of personal documents, and a lengthy account of his revocation. We can see from this diary that it circulated among potential supporters. Taking Altwasser's rather exceptional manuscript as a case study, the paper will focus on personal record-keeping related to subsistence and identity construction among impoverished exiles but also to aspects of future planning. It will then link Altwasser's diary more broadly to fundraising practices of exilic communities in later decades such as among the Bohemian *Unitas Fratrum* in Lissa/Lesno.

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## **Milan Svoboda**

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### **A Forgotten Manuscript? Gottfried Ferdinand von Buckisch und Löwenfels and His 17th-Century History of the Church in Silesia (in German)**

A lawyer and historian of 17th-century church history, Gottfried Ferdinand von Buckisch und Löwenfels (1641-1698), a native of Olešnice, left behind more than 15 printed scholarly and occasional

treatises written after the Thirty Years' War. Originally a Protestant scholar, he converted to Catholicism in 1675. This allowed him to become acquainted with Viennese society and befriend the Jesuits. He subsequently served as a government secretary in Brieg (Brzeg), where he participated in the Counter-Reformation of the Duchy of Brieg. He ended his career as a university professor in Mainz, where he also died. His significant work, *Schlesische Religionsakten*, in seven volumes, did not receive imperial permission to be printed, but it has been preserved in numerous copies that were frequently used even later. An incomplete German manuscript of 1,400 pages, to be presented as part of a conference paper, contains the history of the Silesian Church for the years 1608 to 1618. The aim of this paper is to present the personality and work of Gottfried Ferdinand Buckisch, the content of the treatise on the Habsburgs' Counter-Reformation policy in Silesia, and to consider the hypothetical impact of the text, which was circulated unofficially in the Central European context.

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## Richard Šípek

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### **Manuscripts of Pavel Crupius (1594–1668) across Dresden, Zittau, and Prague: Provenance, Authorship, and Exile Context**

This paper examines the surviving manuscript legacy of Paulus Crupius (1594–1668), the first preacher of the Czech exile congregation in Zittau, whose works and annotated books are dispersed today across the Sächsische Landes- und Universitätsbibliothek Dresden, the Christian Weise Library in Zittau, and the National Library of the Czech Republic in Prague. The Zittau collections preserve numerous items bearing Crupius's supralibros MPCP and extensive marginalia, including manuscript texts, theological excerpts, and personal notes that illuminate the religious life of the exile community. Further manuscripts in Prague, such as *Liber variorum collectane-*

*orum Pauli Cruppii Patzoviensis and Conciones in evangelia dominicalia*, document Crupius's homiletic and polemical activity. Dresden holdings include additional volumes linked to Crupius through ownership marks, annotations, and correspondence. Together, these materials offer a unique perspective on Crupius's intellectual world, scribal habits, and pastoral work among 17th century Bohemian exiles.

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## **Mourad Tadghout**

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### **Arabic Manuscripts of the Moriscos after Expulsion: Copying as a Means of Preserving Religious Identity in Exile**

This study investigates the role of Arabic manuscripts in preserving the religious and cultural identity of the Moriscos following their expulsion from Andalusia in the early seventeenth century. Focusing on five primary manuscripts – the Koran of Muley Zaidan (Escorial MS Árabe 1340), the Aljamiado Morisco Manuscript *El Libro de los Oficios* (BNE, Madrid), Muley Zaidan's administrative and religious texts (El Escorial), the Aljamiado Grimoire (CSIC Library, Madrid), and the Qur'an of Toledo (1606, Biblioteca Castilla-La Mancha) – the study examines handwritten texts as instruments for maintaining religious practice, education, and social cohesion within exile communities. Employing a descriptive-analytical approach, the research combines material manuscript analysis (scripts, dedications, decoration, and codicological features) with historical-contextual investigation, highlighting the function of copying in safeguarding communal memory and reconstructing religious identity. It also considers manuscript circulation networks between Morocco, Spain, and other exile centers, emphasizing the interplay between copying, social support, and cultural continuity amid displacement. The findings demonstrate that these manuscripts were not merely vessels of

knowledge transmission but served as symbolic, social, and cultural strategies enabling Moriscos to preserve their religious heritage and reassert scholarly and communal status. This research contributes to understanding manuscript practices in early modern exile communities and offers insights into the connections between manuscript culture, identity, and forced migration.

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## **Bridging Paleography and AI: (Semi-)Automatic Transcription of 17th-Century Czech Protestant Manuscripts**

This presentation examines current advances in academic AI for the (semi-)automatic conversion of handwritten early modern texts into digital formats, focusing on 17th-century Protestant Czech manuscripts. Using the text *Vitia Concionatorum* as a case study, it highlights both the technical and methodological challenges involved in designing algorithms capable of accurately processing historical handwriting. The project confronts a central tension in philological scholarship: whether the primary goal should be the production of cleaned, standardized transcriptions that support efficient scholarly analysis, or highly detailed, letter- and line-accurate transliterations that preserve the original visual and linguistic features of the manuscript. By comparing these approaches, the presentation emphasizes the need to balance historical fidelity with usability, and to consider how different digital outputs shape current and future research possibilities. Ultimately, it explores how AI can contribute to editing, interpretation, and broader accessibility of early modern documents while acknowledging the limits posed by paleographic variation, orthographic instability, and contextual ambiguity.

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## **Prophecy Between Manuscript and Print: Creation, Circulation, and Communication of Mikuláš Drabík's Visions**

This paper focuses on textual practices related to the creation, communication and circulation of mid-seventeenth-century prophetic texts. They have been studied as tools of political propaganda during the Thirty Years War, in relation to apocalyptic discourses and to biographies of individual actors, including one of the most active promoters and disseminators of early modern prophecies, educational reformer and theologian Johannes Amos Comenius (1592–1670). The paper offers a new interpretative perspective by analyzing the transfer and circulation of prophetic texts originally written in Czech in the exiled community of Bohemian Brethren as a specific case of cultural translation across geographical, linguistic and social boundaries. Comenius's communication network made it possible to connect local communities in Upper Hungary with Dutch and English centers of information and knowledge. The paper shows how prophecies and visions of Mikuláš Drabík created in Upper Hungary were received by local networks of supporters and opponents, and how they became a topic of learned discussion within the international network of scholars in Amsterdam and London. It also analyses how the manuscript version was substantially edited and translated by Comenius.

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## **“Prague Manuscript” of Comenius's Labyrinth (1624)**

The paper deals with a little-known manuscript of Comenius' mystical treatise *The Labyrinth of the World and the Lusthauz of the Heart* that

has been so far rather neglected by scholars, with the exception of only one scholarly notice loaded with multiple misconceptions and errors (Skutil 1989). The paper aims at clarifying the dating of the manuscript and the codex of which it is a part, discussing its presumable relation to the manuscript of Wroclaw based on collation, identifying changes made in the text and their purpose and revealing the identity of its maker and owner Melichar Kalenda of Wieczyn. The manuscript will be presented as a "missing link" that testifies early dissemination of iconic Comenius's work among petty nobility and educated townspeople, offering a modest yet compelling insight into prolific culture of manuscript making / copying in post-1620 era Bohemia.

# Venue



1 Academic Conference Centre, Husova 4a

2. Hotel U Medvídků, Na Perštýně 345/7

This conference is a part of the research project *Manuscript Practices and Textuality of Exile Communities from the Czech Lands in the 1620s and 1630s*, supported by the Czech Science Foundation (grant no. 25-15529S).

It is organised in collaboration between the Institute of Philosophy and the Institute of History, both of the Czech Academy of Sciences (CAS).

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