

#### Kartenblatt Nr. 26:

Karte Nr. 32, 33: Pisková, Renata – Vilímek, Ladislav: Die Entwicklung der Gerichtsverwaltung. Rekonstruierende Landkarten. Computerbearbeitung KAP a.s., Prag.

#### Kartenblatt Nr. 27:

Karte Nr. 34: Die Iglauer Sprachinsel auf der Karte von A.L. Hickmann aus dem Jahr 1898. Hickmann, Anton Leo: Das deutsche Sprachgebiet in den Sudetenländern, 1:1 500 000, Höhe 200 mm, Breite 330 mm, verkleinert. Wien, G. Freytag & Berndt 1898. Landkartensammlung des Historischen Instituts der Akademie der Wissenschaften der Tschechischen Republik Prag, Sign. A-3103. Abgebildet nach dem Originalbild.

Karte Nr. 35: Tschechisches Vordringen in die deutsche Iglauer Sprachinsel in den letzten 50 Jahren. Originalzeichnung von Vladimír Urbánek. Urbánek, Vladimír: Německý ostrůvek jihlavský (Die deutsche Iglauer Sprachinsel). In: Od Horácka k Podolí XII. Znojmo 1935/36, S. 130 (130-132).

Karte Nr. 36: Die Iglauer Sprachinsel auf der Nationalitätenkarte Südmährens aus dem Jahr 1937. Říha, Karel: Národnostní mapa jižní Moravy podle úředního sčítání lidu z r. 1930 (Nationalitätenkarte Südmährens nach der offiziellen Volkszählung aus dem Jahr 1930), 1 : 300 000, Höhe 600 mm, Breite 930 mm, Ausschnitt. Brunn, Národní jednota pro jihozápadní Moravu 1937, Druck Planografia Pilsen. Landkartensammlung des Historischen Instituts der Akademie der Wissenschaften der Tschechischen Republik Prag, Sign. A-1365. Abgebildet nach dem Originalbild.

Abb. Nr. 17: Zusammensetzung der Bevölkerung in Iglau in den Jahren 1880-1930 nach Nationalitäten. Nach: Pátek, Alois Josef: Iglauer Kreis. Brunn 1901, S. 10; Statistický lexikon obcí v republice Československé. II. Morava a Slezsko. Prag 1924, S. 9; Statistický lexikon obcí v zemi Moravskoslezské. Prag 1935, S. 55.

Abb. Nr. 18: Verzeichnis der Dörfer in der Iglauer Sprachinsel. Altrichter, Anton: Dörfbuch der Iglauer Sprachinsel. Rothenburg 1976. Beilage auf einem freien Blatt.

#### Kartenblatt Nr. 28

Abb. Nr. 19: Der Überfall auf Iglau den 19. Februar 1402. Freske in der Kirche Mariä Himmelfahrt aus dem Anfang des 15. Jhd. Autor ungenannt, im 16. Jhd. und im Jahr 1735 (František Böhmschbruder) übermalt, Abmessungen ungenannt, verkleinert. Foto Miroslav Krob und Miroslav Krob der Jüngere, Praha.

Abb. Nr. 20: Iglau vom Südwesten um einer Mitte des 18. Jhd. Autor ungenannt, Ölgemälde aus der Mitte des 18. Jhd., Höhe 1080 mm, Breite 1680 mm, verkleinert. Vysocina-Museum, Iglau, Sign. Ji-25/C/567. Foto Miroslav Krob und Miroslav Krob der Jüngere, Praha.

Abb. Nr. 21: Festungsmodell der mittelalterlichen Stadt Iglau um 1425, Blick vom Südwesten. Autoren Harald Mayer, František Hoffmann im Jahr 1956. Abmessungen 1500x1500 mm, verkleinert. Vysocina-Museum, Iglau, Sign. Ji-30/43. Foto Rostislav Dvořák, Jihlava.

#### Innenseite des Umschlags:

Karte Nr. 37: Dorf Kosov auf der Katastralkarte aus dem Jahr 1779. Autor ungenannt, grafisches Massstab (ca. 1:2670), Höhe 1230 mm, Breite 1580 mm, verkleinert. Das staatliche Kreisarchiv in Iglau, Fonds Stadtverwaltung Jihlava bis 1848, Vrchnostenský úřad 1551-1848 (1884), Sign. 940. Foto Václav Hortvík, Mikulov.

Karte Nr. 38: Dorf Kostelec auf der Katastralkarte aus dem Jahr 1782. Springer, C. (gemessen 1778) - Bourischek, Anton (gezeichnet 1782), grafisches Massstab (ca. 1:2670), Höhe 1520 mm, Breite 2080 mm, Ausschnitt (Parergon), verkleinert. Das staatliche Kreisarchiv in Iglau, Fonds Stadtverwaltung Iglau bis 1848, Vrchnostenský úřad 1551-1848 (1884), Sign. 941. Foto Rostislav Dvořák, Jihlava.

#### Hintere Seite des Umschlags:

Abb. Nr. 22: Blick auf die Stadt Iglau auf dem Zeugnis der Metzgerzunft in Boskovice, das am 2. März 1766 Bartoloměj Bláha aus Boskovice ausgestellt wurde. Höhe 340 (245) mm, Breite 425 (335) mm, verkleinert. Das staatliche Kreisarchiv Blansko, Zweigstelle Boskovice, Fonds Metzgerzunft Boskovice, Sign. 38. Foto Václav Hortvík, Mikulov.

Zusammengestellt von Eva Semotanová, Vlastimil Svěrák

### Resume

During high Middle Ages the central part of Českomoravská vrchovina was not settled. The centre of its colonisation was so called Haberman road. Sources prove its existence as of 1101, however, it became important as late as in the 2nd half of the 12th century. Its western branch went through today's Jihlava region. In places where it crossed Jihlava river (the first reminder in 1226) a settlement was established before 1200 named according to the river Jihlava. The village became an administrative centre of the manorial estate and parsonage district and the start point of the further settlement since the end of the 12th century.

The village itself was located on the island above the left bank of the river. Its centre was a fort and a parsonage church of St. John Baptist with a hospital and a cemetery. The first known patron of the church was the Order of German Knights documented by the charter from 1233 which is the first written document proving the village existence. A year later Moravian margrave Přemysl gave Jihlava together with other villages to Cistercian monastery Porta Coeli in Předklášteří. But in December 1240 the goods from Jihlava came back to the domestic hands. The reason was the discovery of major source of silver ore which attracted thousands of people into this region. Mining colonists established the new settlement to the south of the original village and it quickly changed into the real Middle Ages town, royal mining town of Nová Jihlava. As the majority of settlers came from German speaking countries, it means that this settlement was the basis of the future German enclave in Jihlava, famous Iglauer Sprachinsel. The construction of the town continued very quickly. Soon after the mid-13th century Jihlava could be proud upon three early gothic churches with two monasteries: Minors' church of Ascension of Virgin Mary, Dominicans' monastery of Raise of St. Cross and Church of St. James which became a parsonage church in May 1257. A considerably large market place - square (3.6 ha) was lined with a number of stone patrician palaces since the 1260s (today's Masaryk's Square 1, 4, 7, 31, 39, 66, 67). Since 1270 the construction was regulated by the oldest construction order in Czech lands. At that time Jihlava was the second largest and most important town in the kingdom. Preserved documents mention the fortification system which turned the town into an unconquerable fort. These documents prove the existence of a hospital (reminded already in 1258), a school (1288) and a mint (proved in 1275). The administration of the town was in hands of a bailiff (the first known is Jindřich Pecherov in 1268). The town received a number of important privileges, e.g. the warehousing right in 1269. Important position of Jihlava was also demonstrated after the defence and death of Přemysl Otakar II on 26 August 1278 on the Moravian Field. In January 1279 the dynasties of Přemyslids and Habsburgs joined in Jihlava through the wedding of Václav and Anežka, children of the poor Czech king, with children of the winner - Jitka (Guta) and Rudolf jun.

In the second half of the 12th century Jihlava mining district was the richest silver field in Europe. The benefit for Jihlava was the mintage of brakteates and Moravian dinars. But the importance of Jihlava as a mining centre did not only result from its mines but mainly from its mining privilege which was a part of its municipal freedoms and mainly from the mining court practice. At the end of the 13th century the share of silver mining in the total economy of the city dropped which was caused by partial exhaustion of mines, natural and technical problems and mainly rapid development of mines in Kutná Hora and competition of silver from Kutná Hora. In 1300 Jihlava mint was transferred to Kutná Hora which closed the most dynamic period in the history of the town directly linked to mining.

Economically and politically strong town survived the period of central power weakening and consequent anarchy in the 14th century, however, it stagnated in size expansion. At the end of the century Jihlava was the smallest between the four leading royal towns in Moravia after Brno, Olomouc and Znojmo with almost 5,000 inhabitants. Its importance did not drop. The rich town received the favour of Lucemburk dynasty. Newly acquired privileges had a major importance for further comprehensive development: Jan Lucemburský relieved the town from a number of taxes and fees (1323, 1331 and other), Charles IV confirmed and expanded municipal rights and freedoms (1345, 1347, 1359 and other), Jan Jindřich forgave the town taxes for 5 years after huge fire in the city in 1353 and tried to renew flooded mines in 1378, Jošt confirmed the income from the new water pipeline and the second annual market in 1389, etc. However silver mining declined especially after floods and earthquake in 1328 and 1376. During the 14th century the municipal administration was in hands of a bailiff and it was limited for the benefit of patricians when actually the whole administration was transferred into the competence of the municipal council. As early as in 1321 the existence of a portreeve was documented and this confirms the existence of the municipal council. We can find references about the town hall at the end of the 14th century, although in the first period it was a part of the municipal magistrate. In 1373 it becomes a part of the heritage of the family of patricians Pilgramers. At that time the main source of economic power of the town were crafts and remote trade. Therefore guilds fought for their position which led to direct conflicts between patricians controlled by the municipal council and craft guilds in 1334 and mainly in 1391.

Jews settled in Jihlava based on the order of Charles from 15 August 1345. Their community existed there only for 80 years but their importance for the development of Jihlava crafts and trade was major which contributed to big economic boom in the 1370s and 1380s. However its end was tragic when margrave Albrecht expelled them from the town under pretence of their affiliation with Hussites in 1425.

The milestone in the building development of Jihlava was the destructive fire in the town in May 1353. The reconstruction principally changed the town when newly built houses in the centre of the town were usually two-storey buildings topped with high Gothic shields. All churches were repaired and modified. The fire destroyed the majority of written documents in the municipal archives including municipal books that had to be re-established in 1356.

Unquiet end of the 14th century in Jihlava was a forerunner of the Hussite revolution. The town had strong conflicts with the neighbouring nobility which systematically tried to destroy remote trade in Jihlava. At night to 19 February 1402 the town was attacked by a group of its opponents.

During the Hussite revolution Jihlava stood firmly on the side of Catholics. Its troops participated in several anti-Hussite campaigns but on the other hand the town had to defend itself against several Hussite raids. In September 1423 the town was sieged by Jan Žižka. The most important event in Jihlava during Hussite wars occurred on 5 July 1436 when Basil Compacts were accepted on the square in Jihlava which in fact meant the end of fights. One of the main figures of the political movement of that time was Emperor Zikmund who was ceremonially crowned Czech king in Jihlava on 14 August 1436. Two years later in June 1438 his son-in-law Albrecht was also crowned Czech king by the Catholic nobility in Jihlava. In September 1471 Matyáš Korvin was crowned Czech king in St. James Church.

After the mid-15th century Jihlava joined the riot against Jiří of Poděbrady. The king besieged the city twice and occupied it (1458 and 1471). During the fights suburbs including Old Jihlava were destroyed. The king punished Jihlava in 1467 by depriving it of its mining privilege. However at the end of the century Jihlava was again economically strong which was reflected in systematic building of the municipal domain that culminated in the following century.

The 16th century in Jihlava was called „big“. The reason for that was the fact that the town was successful in a number of areas. On the other hand the town survived the biggest disasters in its history because it suffered from plague epidemics and destructive fires. However since the 1520s the town became the bastion of Protestantism that had enormous importance for the cultural development. Strong economy relies on unusual bloom of crafts, mainly on drapery. Products of rich draperies from Jihlava sold easily all over the continent. Accumulation of capital was reflected in the construction of fairy Renaissance palaces that turned Jihlava into one of the most beautiful towns in Bohemia. They were created by Italian masters who breathed fantastic form to reconstructed buildings. Houses were topped with third floors, high Lombard shields and unique decoration. The contribution of Jihlava to Renaissance architecture are so called Jihlava covered courtyards built in houses of drapers. These richly decorated multi-storey buildings are unique all over the Europe. Humanistic oriented burghers paid close attention to education. Their efforts culminated in the opening of the Latin Protestant Gymnasium in 1561 as the first in Moravia on high semi-university level. This popular centre of education brought up dozens of future leading Czech and foreign humanists. Among pupils we can find such names as Martin Bacháček from Nauměřice, Vavřinec Benediktův Nudožier, Jan Kampanus Vodňanský, Jan Mylius, Matouš Carolides, Zdeněk Brtnický of Valdštejn and other. High quality guaranteed the names of teachers such as Matyáš Eberhard, Jan Ursinus, Michal Abelus and other. Humanism was developed in Jihlava by municipal notaries - scribes such as Jan Kergel from Karlsbach, Bernard Sturm from Risenbach, Jan Hýnek from Velínov and Martin Leopold from Löwentál who was famous thanks to his chronicle. Notaries belonged to the most educated citizens of the city. But the highest education was also acquired by other citizens of Jihlava. In the 2nd half of the century almost 50 sons from Jihlava families studied at different Central European universities. The most important cultural event in Jihlava in the 16th century was the establishment of the brotherhood of masters singers. This choir unique in Bohemia was founded in 1571 when the municipal council approved its statutes submitted by J. Pukan and J. Zeidler. Masters singers were active until 1621 with a small break and then during the Thirty Years' War their singing ceased in the chaos of that time.

Extraordinary self-confidence of the rich town is well seen from a copy of the town hall window from 1539: „The word of God and the Town of Jihlava will survive ages.“ Individuals also demonstrated their extraordinary position supported by wealth. The evidence of that is the fact that in efforts to get closer to the nobility 41 families and individuals from Jihlava received their coat-of-arms and aristocratic titles. The period of the largest boom of the proud town had a tragic end. It related to the fact that Jihlava as a protestant town had to be involved in the riot of Czech and Moravian protestant estates against Ferdinand II. This revolt ended by the defeat of estates in the battle on the White Mountain on 8 November 1620. This event was a definite end of the Large Century in the history of Jihlava.

After the battle on the White Mountain Jihlava got into the hands of winning imperial troops of the Colonel Tiefenbach as early as on 11 December. Rebellious town faced tough revenge and rigid recatholisation. It represented not only the loss of freedom of religion and political independence but also total economic collapse. The municipal council managed the town but it was purely Catholic. The real executive power was in hands of the royal bailiff with unlimited powers. All protestant institutions were dissolved and their representatives were expelled. The tool of recatholisation were Jesuits (they came to the ci-

ty on 29 August 1625) and Capuchins (they came in 1628). Its speed is proved by the declaration of Jesuits made in 1631 that Jihlava is the Catholic town. Economic decline resulting from the departure of several thousand protestants and from the loss of the large part of the municipal property and from huge debts could not be stopped even by the interference of a special commission reducing the debt from 4 million in gold to 1.84 million in 1630 or the confirmation of privileges by the ruler in 1634 or his support of crafts in the following years. The biggest disaster affected Jihlava at the end of the Thirty Years' War. On 13 March 1645 the city was seized by Swedish troops without any battle. The Swedes under command of Colonel Samuel Österling rebuilt Jihlava into mighty Baroque fort. The system of land fortification was based on plans of engineer Richter and it consisted of a number of bastions, ditches and covered roads. The valley of Koželužský Brook in front of southern walls was filled with water. All citizens participated in the fort construction and this resulted in the destruction of suburbs and a number of buildings in the inner town. Other buildings were destroyed during the siege of the town by imperial troops of Generals R. de Souchese and Buchenheim in June and in autumn months of 1647. During the siege commanding officer Österling was killed and his successor Colonel Benchson appeared in a blind alley and after the agreement he passed Jihlava to imperial troops on 7 December 1647. The balance of the Swedish occupation was tragic. Only 234 houses remained in the town with about a thousand citizens. The neighbourhood of the town was in ruins and all mills, fulling mills, drapers' frames and villages Horní Kosov, Hosov, Pistov and Staré Hory were burnt out. The town recovered from suffered damages very slowly. In 1657 shambles were built in the street of God's Mother and a year later a municipal granary was built. Churches in suburbs were repaired (St. Spirit in 1661, St. George in 1671) and a hospital was established next to the Long Wall in 1707. Crafts were supported and a number of them received new, better statute. Difficult situation resulted in last two decades in lengthy disputes between the local government and the council. The town tried to solve its bad economic situation by silver mining at its own costs between 1677 - 1691 at the cross-drift of St. Anthony.

The construction renewal of the town was conducted in the Baroque style. Between 1682 - 1689 I. Brascha built the Jesuit Church of St. Ignatius in the north-eastern part of the town. The decoration was created by K. F. Tepper (ceiling fresco), G. B. Brantani, P. A. Karoffe (stucco) and a number of other. The church was a part of the gradually built Jesuit complex which replaced 23 houses. Besides the church the complex consisted of the college, seminars (1699 - 1713) and in 1727 an open Jesuit gymnasium. The upper part of the town was enriched by the Marian column. Other religious buildings were modified in the Baroque style. Dominicans built new monasteries at the turn of the 17th and 18th century on the medieval foundations. In 1738 the monastery of minors was rebuilt as well as the facade of the church. In 1702 the parsonage church of St. James was enlarged by the Chapel of Painful Virgin Mary. The majority of repaired burgher houses also received the Baroque form.

Since the beginning of the 18th century the state more and more interfered into the municipal administration. They were seen not only in the inner administration (since 1726 the town had only one municipal council headed by the mayor. The magistrate with life royal bailiff was subordinated to the regional office and Moravian tribunal.), but also in the economic administration (In 1726 an Economic Directory was established and it reported directly to land authorities). The increase in the agenda led to the expansion of the town hall by a neighbouring southern house in 1727.

At the turn of the 17th and 18th century the drapery in Jihlava went through a new boom. 500 drapery masters worked there and they produced one quarter of the whole Moravian production of cloth which meant they had become the largest producers in the whole Central Europe. However at the end of the second decade the boom was replaced by deep depression of production which was even not solved by the imperial commission sent to Jihlava in 1722 or the new order of Charles VI in 1724. The Drapery Commercial Company established in 1724 by rich businessmen caused problems which resulted in the riot of drapers in 1729 repressed by the army. Marie Terezie also strove for the improvement of the declining production and in 1745 she sent drapers from the Netherlands to Jihlava and expanded the number of privileges of Jihlava. Other crafts went through considerable bloom in the first half of the 18th century and even the works in silver mines in Jihlava were renewed. However all that was violently interrupted by an invasion of Saxon troops that sieged the city from 12 February until 13 March 1742 and the mines were considerably damaged. The last trial for the renewal of silver fame was made between 1769 and 1783 but it also failed. In 1783 all mining works were stopped in the whole district and two years later all mining inventory was sold out and this was the end of silver fame of Jihlava.

Reforms of Maria Terezie and Joseph II had a big impact on the life in Jihlava. In 1773 the college, seminar and gymnasium were dissolved in connection with the dissolution of the Jesuit order. This was followed by the reformation of lower education and establishment of the main school in Jihlava. It was managed by the first historiographer Heinrich Marzy between 1787 and 1801. In 1787 the complex of Capuchins was cancelled and the Dominican monastery together with the church got into hands of the army in 1784. Out of 4 orders only one remained in the town - the Order of Minors and in 1784 the parsonage was established within its church. In 1777 a number of courtyards was split and many became the basis of new villages: Bukovno, Handlový Dvory, Nový Hubenov, Nový Rounek, Otín, Sasov and Sokolčicko. Other important reforms that had an impact on Jihlava included the abandonment of servitude, lower response had the tolerance patent for almost purely Catholic Jihlava. An important change was made in 1786 in the organisation of the local administration because so called regulated magistrature was established. This meant the change of self-administration officials into bureaucrats appointed by the state which cancelled the self-administration (this situation continued until 1848). Jihlava was the seat of the region of the same name. The royal authority resided in so called Great House since 1737. In 1783 it was transferred to Velké Meziříčí but ten years later it returned there. An important change was carried out in the military area. In 1755 Jihlava fort was officially abandoned but in 1751 the permanent military crew was established. Therefore many military houses were build there, for example an open military hospital in 1786.

At the end of the 18th and beginning of the 19th century drapery went through a boom in Jihlava when it successfully defended all trials of businessmen to introduce factory production and it went through a major boom during the Great Wars. These wars directly affected Jihlava but only marginally when in December 1805 and January 1806 it was sieged by French and Bavarian troops that caused major damages to the town. The production of cloth was a decisive industry in the first half of the 19th century for Jihlava. Although a major part of the production was represented by crafts, it was huge. In 1841 250, 000 pieces of cloth in the amount of 5 million in gold were produced here which represented the second place within the whole monarchy. This boom was replaced by dramatic fall when the handmade production of drapers from Jihlava could not compete neighbouring modern factories.

In the first half of the 19th century the town grew mainly in suburbs but reconstruction of houses and their elevating resulted in the growth of the number of inhabitants in the inner town. Streets had official names



since 1774 and houses had stable numbers. In 1813 all houses were renumbered. Classicism dominated in the town and the reconstruction of all houses was made in this style. The town was slowly modernised. In 1819 the first night lighting was installed, in 1924 the first pavement was built and four years later the whole city was newly paved. The establishment of new baths (1812) was beneficial for the town as well as the construction of a hospital (1837), children's nursery (1838) or an entertaining park on the place of the old shooting ground or the first municipal garden so called Small Heulos (1824). For the further development of the city and transport it was very important to remove parts of outer fortification including four out of five municipal gates (1832 - 1862) and construction of a large stone bridge on the motor way to Prague in 1846.

Relatively quiet times were reflected in the cultural life, especially in music. Alleged tranquility had an impact on young Bedřich Smetana studying at the Gymnasium in Jihlava between 1835 and 1836 but also on the whole public living in Jihlava. In 1840s the Czech national life started to wake up led by Dr. Leopold Fritz, Antonín Musil and Ferdinand Heller. However the stormy year 1848 brought major changes in the life of the town. The effort for liberalisation of public life was reflected in the establishment of national guards, reconstruction of the political administration (on 20 March 1849 the magistrate handed over a part of its administrative competencies into hands of elected municipal council) and late start of industrial revolution. At the same time the national problem was clearly cut. While newly established German newspaper *Sonntagsblatt für Gewerbe, Industrie und geselliges Leben* was a progressive paper at the beginning, it soon gave space to thoughts about the big German empire. The situation in next decades became dramatic due to the growth of the Czech minority and its justified national requirements. It was very important for the town that Jihlava received a special statute on 26 October 1864 by which it was eliminated from competencies of the district hetmanship. It enabled its self-administration to perform competencies of the political authority of the first instance but it also gave benefits to the Germans.

In the mid-19th century the first large factories were established in the neighbourhood of the town, such as the draperies of J. Kern (1846) in Staré Hory or A. Löwe in Helenin (1860) and Malý Beranov (1870). The newly built burghers' brewery was also important (1861) as well as other plants of food and light industry. The largest company was the tobacco company (established in 1851) that employed 3,000 people at the beginning of 1870s. The appearance of the town dramatically changed thanks to the construction of new public buildings. On 26 November 1850 a new hospital was opened. In the same year businessman J. Okonski opened a private theatre which was transferred to the ownership of the town in 1856. The construction of 5 new buildings solved the issue of lack of school places. The economic development of the town was related to the construction of railways: in 1871 Jihlava was connected with the world through the north-west railway and in 1887 through the transversal railway. The construction and economic boom was interrupted by events in 1866 when Jihlava was occupied by Prussian troops between 9 July and 6 September. The Prussians brought cholera into the town which resulted in 305 victims. The end of the century was marked by the development of German and Czech culture. Different associations were established, both nations published their newspapers and magazines. The largest importance had German *Mährischer Grenzboten* and since 1892 Czech paper called *Jihlavské listy*. The benefit for cultural life was the opening of the Municipal Museum on 23 June 1895 and the presence of world known composer and conductor Gustav Mahler who lived in Jihlava between 1860 and 1875.

The beginning of the 20th century opened the new, tragic chapter in the history of Jihlava in the form of conflicts between nationalities. They culminated on 31 July 1910 by the massacre of Czechs in front of Beseda Hotel. The World War I limited physical conflicts between both nationalities but deferred the problem. This was demonstrated immediately after the announcement of independent Czechoslovakia when the Czechs led by Dr. L. Chlum established the Czech National Committee in Jihlava on 30 October 1929. Accumulated national problems, intolerance and hatred culminated during German celebrations of the summer solstice on 23 June 1929 which ended by the most blooded collision of two nationalities with a number of dead and seriously wounded people.

Czechicisation of the municipal administration was lengthy. Based on results of repeated elections O. Oberrenner was elected the last German mayor on 26 September 1920. The first Czech mayor in the history of the town was elected as late as in 1925. It was Dr. J. Veverka elected on 4 July 1925. The needed growth of Czech votes helped association with the Czech village *Dřevěná Mlýny* in 1923. This balanced the number of Czech and German citizens of Jihlava. The national composition of the town then developed for the benefit of Czechs.

An important moment in the life of Jihlava was the loss of the position of the statutory town in accordance with the order from 27 October 1928 which meant the association of the town to the district authority. Otherwise the period between wars in Jihlava was characterised by its comprehensive growth. Large blocs of rental houses and villas were built, out of which many were architecturally valuable. The most valuable was the building of Legiodom (F. Dufek, 1924), the surgery pavilion of today's old hospital (A. Roštický, 1928), pavilion of psychiatric hospital (B. Šel, 1934) and the Sokol Hall (B. Fuchs, 1936). In the historic core of the city several houses were rebuilt and some new buildings were erected. These changes were often insensitive. This was the case of Bata's shoe shop which replaced a beautiful Renaissance palace.

In the mid-1930s German nationalism became dominant, this time under the direct influence of German nazism. The new wave of anti-Czech moods was supported by economic crisis that affected mainly German firms. On 18 October 1934 there was a local organisation of Henlein's Sudetendeutsche Heimatfront established there led by Dr. Hansmann (since 1935 it was renamed to Sudetendeutsche Partei). Immediately from the beginning it imposed a pressure on other German clubs. All of them finally sank under Nazi propaganda. This resulted in the establishment of a very strong party, the real fifth convoy that openly fought against the republic. The activities of SdP in Jihlava culminated by celebrations of the language island in Jihlava between 4 and 5 September 1937 attended by K. Henlein himself. The activity of SdP changed into provocation the sense of which was to create an international problem from the situation of the German minority in Jihlava. Czech actions against the nazism were first unified and only events in autumn 1938 showed the necessity of unified approach. This was reflected during the largest demonstration of all democratic forces in Jihlava on 4 September 1939. The only peaceful event at that time were celebrations of the 500th anniversary of Basil Compacts in June and July 1936.

Seizure of the Czech Republic by Nazi troops on 15 March 1939 was considered a big victory by local Germans. For Czech citizens this was the beginning of the most difficult period in the history of Jihlava. Germanisation associated with the arrest of Czech political and economic leaders should have resulted in the total germanisation of the town. Czechs were quickly eliminated from all important positions in the local administration, all higher schools were dissolved in Jihlava. The presence of Gestapo signalled anti-Czech terror culminating after the assassination of Heydrich. However even the toughest anti-Czech events did not break fully Czech resistance movement that had existed

from the first days of occupation. Its peak was the destruction of the railways bridge in Helenin on 10 April 1945. The situation changed by the liberation of the town on 9 May 1945. One of the results of this change was the displacement of the German population. After horrors people went through it was not surprising that the displacement was fully supported and it represented the definite Czechicisation of Jihlava.

The new regime in the renewed republic was democratic for a short period of time. However the most powerful political party of that time - the Communist Party - used its power to limit democratic principles. After the plot in February 1948 it seized all areas of life in the town and established tough totalitarian regime for next 40 years. The municipal administration in Jihlava went through major changes between 1949 and 1960 when it became the regional town. At the same time its production base changed thanks to the construction of big machinery plants such as Motorpal in 1946 or Jihlavan in 1952. The traditional textile industry went through major changes when numerous small plants merged in Modeta (1948). The gradual integration of the then independent neighbouring villages caused that Jihlava grew to more than 50 thous. inhabitants. The lack of flats was solved by the construction of housing estates to the detriment of flat maintenance in the historical core of the town. The number of cultural institutions increased by Horácké Theatre in 1945 and the House of Culture in 1960. The most important new buildings included the House of Health (1955), the new hospital (1983), five new schools and modern sports grounds. The construction resulted in big changes in the transport, both in the network of roads and introduction of trolley buses in the town. In 1982 Jihlava received the statute of the municipal historical preservation with 214 protected buildings of extraordinary value. The proof of the construction value of the town is the fact that Jihlava ranks the second in Moravia by this number.

The major change in the life of Jihlava started after the November revolution in 1989. The return to democratic forms of the government and the whole social life was demonstrated gradually and was associated with difficulties resulting from lack of experience. This was seen in the establishment of new authorities and problems with the funding from own resources of the city. On 24 November the first real free democratic elections took place which proved the victory of democracy in Jihlava. Freedom was seen in visual changes in the town. Dirty and worn out houses typical for the era of communism changed to colour compositions with a large number of new shops. This colourfulness stresses the charms of the town, the history and poetic beauty of which attracts still larger and larger number of tourists.

### Resümee

Noch im Hochmittelalter war der mittlere Teil der Böhmischo-mährischen Höhen unbesiedelte Landschaft. Die Achse ihrer Kolonisation stellte der sog. Haber-Weg. Dieser ist in den Quellen zwar zum Jahr 1101 belegt, ein Wichtigkeit gewinnt er jedoch erst in der zweiten Hälfte des 12. Jhdts. Damals führte sein westlicher Zweig durch die heutige Iglauer Region. Dort, wo er über den Fluss Jihlava/Iglau führte (die erste Erwähnung zum Jahr 1226), entstand vor dem Jahr 1200 eine Siedlung, die nach dem Fluss - Jihlava/Iglau - benannt wurde. Das Dorf wurde seit dem Ende des 12. Jhdts. zum Verwaltungszentrum des landesherrlichen Gutes und des Pfarrsprengels sowie zum Ausgangspunkt für die weitere Besiedlung. Das eigentliche Dorf befand sich auf einer Landzunge über dem linken Flussufer. Seinen Mittelpunkt stellten vielleicht eine Festung und die Pfarrkirche St. Johannes des Täufers mit einem Hospiz und einem Friedhof dar. Der erste bekannte Halter des Patronats der Kirche war der deutsche Ritterorden, der dort mit einer Urkunde aus dem Jahr 1233 belegt ist, die zugleich den ersten schriftlichen Beleg der Existenz des Dorfes darstellt. Ein Jahr später wurde jedoch Iglau mit anderen Gemeinden vom mährischen Markgrafen Přemysl dem Zisterzienserkloster Porta Coeli in Přebčlásteří geschenkt. Aber schon im Dezember 1240 kommt das Iglauer Gut in landesherrliche Hände zurück. Der Grund dessen war die Entdeckung reichhaltiger Silbererze, die Tausende von Menschen in diese Region lockte. Die Bergbaukolonisten gründeten auf einem Hügel südlich von dem ursprünglichen Dorf eine neue Siedlung, die sich schnell in eine wirkliche mittelalterliche Stadt - die königliche Bergstadt Nová Jihlava - wandelte. Da die Mehrheit der Neuankömmlinge aus deutschsprachigen Ländern stammte, bedeutet diese Besiedlungswelle den Ursprung der künftigen Iglauer deutschen Enklave - der berühmten Iglauer Sprachinsel. Der Stadtbau verlief sehr schnell. Bald nach der Mitte des 13. Jhdts. gab es in Iglau schon drei frühgotische Kirchen mit zwei Klöstern: die Minoritenkirche Mariä Himmelfahrt, die Dominikanerkirche des Hl. Kreuzes und die St. Jakobskirche, die im Mai 1257 zur Pfarrkirche wurde. Ein außerordentlich großer Marktplatz (3,6 ha) wird seit den 60er Jahren des 13. Jhdts. von einer Reihe steinerne Patrizierpaläste gesäumt (heute z.B. der Masaryk-Platz 1, 4, 7, 31, 39, 66, 67). Seit 1270 wird der Aufbau durch die älteste Bauordnung der böhmischen Länder geregelt. Zu der Zeit ist Iglau die zweitgrößte und zweitbedeutendste Stadt des Königreichs. Belegt ist ein Burgmauersystem, das aus der Stadt eine uneinnehmbare Festung machte, es gibt dort ein Spital (erwähnt bereits 1258), eine Schule (1288), ein Münzhaus (belegt zum Jahr 1275), die Stadtverwaltung wird durch den Schultheissen verkörpert (der erste bekannte Schultheiss ist Jindřich Pecherhol im Jahre 1268). Die Stadt erhält eine Reihe bedeutender Privilegien, z.B. das Lagerrecht aus dem Jahr 1269. Die außerordentliche Stellung Iglaus war auch nach der unglücklichen Niederlage und dem Tod von Přemysl Ottokar II. 26.8. 1278 auf dem Marchfeld deutlich, als es eben in Iglau im Januar 1279 zur ersten dynastischen Verbindung der Přemysliden mit den Habsburgern kam - mit der Hochzeit von Václav/Wenzel und Anežka/Agnes, den Kindern des toten böhmischen Königs, mit den Kindern des Siegers - Guta und Rudolf dem Jüngeren.

In der zweiten Hälfte des 13. Jhdts. war das Iglauer Bergbaugebiet eine der reichsten Silberfundstätten in Europa. Für Iglau war auch die Münzprägung nützlich: der Brakteate und der mährischen Denare. Iglaus Bedeutung als eines Bergbauzentrums folgte jedoch nicht nur aus seinen Gruben, sondern hauptsächlich aus seinem Bergrecht, das Bestandteil seiner Stadtfreiheiten war, und vor allem aus der betriebenen bergrechtlichen Praxis. Am Ende des 13. Jhdts. sank der Anteil der Silberförderung an der gesamten Wirtschaft der Stadt, was teilweise durch die Erschöpfung der Gruben, durch natürliche und technische Probleme, aber vor allem durch die rasante Entwicklung der Kuttenberger Gruben und die Konkurrenz des dortigen Silbers verursacht wurde. Im Jahre 1300 wurde das Iglauer Münzhaus nach Kutná Hora/Kuttenberg übertragen, womit die meist dynamische Zeittappe in der Geschichte der Stadt, die mit dem Bergbau unmittelbar verbunden war, abgeschlossen wurde.

Die wirtschaftlich sowie politisch starke Stadt überlebte fast problemlos die Schwächung der zentralen Macht sowie die darauf folgende Anarchie des 14. Jhdts., was die Größe der Stadt anbelangt, stagnierte sie jedoch. Am Ende des Jahrhunderts war Iglau mit knapp 5000 Einwohnern die kleinste Stadt unter den vier führenden königlichen Städten in Mähren - nach Brno/Brünn, Olomouc/Olmütz und Znojmo/Znaim. Ihre Bedeutung sinkt jedoch nicht. Die reiche Stadt gewann schnell auch die Gunst der Luxemburger. Die neu erworbenen Privilegien hatten die entscheidende Bedeutung für die weitere allseitige Entwicklung: Johann von Luxemburg befreite die Stadt von zahlrei-

chen Steuern und Gebühren (1323, 1331 etc.), Karl IV. bestätigte und erweiterte die Stadtrechte und Freiheiten (1345, 1347, 1359 etc.), Johann Heinrich verlieh der Stadt nach einem großen Brand im Jahre 1353 für 5 Jahre Steuern, Wenzel IV. bemühte sich, 1378 die überschwommenen Gruben zu öffnen, Jost bestätigte 1389 der Stadt Einkommen aus der neuen Wasserleitung und den zweiten Jahrmarkt usw. Die Silberförderung sinkt jedoch, insbesondere nach den Überschwemmungen und dem Erdbeben in den Jahren 1328 und 1376. Während des 14. Jhdts. wird die landesherrliche Macht durch den Schultheissen zugunsten des Patriziats dargestellt, als praktisch die gesamte Stadtverwaltung in die Kompetenz des Stadtrats übergeht. Bereits 1321 ist ein Bürgermeister in der Stadt belegt, was die Existenz des Stadtrats bestätigt. Am Ende des 14. Jhdts. wird schon das Rathaus erwähnt, auch wenn es zuerst Bestandteil des Schulzengerichtes war. Dieses gerät jedoch 1373 sogar in die erbliche Haltung der Iglauer Patrizierfamilie der Pilgramer. Zu der Zeit sind die wichtigsten Quellen der ökonomischen Stärke der Stadt Handwerk und Fernhandel. Deswegen kämpft um seine Stelle in der Sonne immer stärker der rasante Handwerkerstand, der in Zünften organisiert war, was zu direkten Konflikten zwischen dem von den Patriziern beherrschten Stadtrat und der handwerklichen Stadtgemeinde im Jahre 1334 und vor allem im Jahre 1391 führte.

Nach dem Befehl von Karl IV. vom 15.8. 1345 lassen sich Juden in Iglau nieder. Ihre Komunität gab es da zwar nur 80 Jahre lang, aber ihre Bedeutung für die Entwicklung des Iglauer Handwerks und Handels war tiefgreifend, womit sie zu der großen wirtschaftlichen Konjunktur der 70er und 80er Jahre des 14. Jhdts. beitrug. Ihr Ende war jedoch tragisch, als sie Markgraf Albrecht 1425 unter dem Vorwand, sie seien Verbündete der Hussiten gewesen, aus der Stadt vertreiben liess.

Einen Wendepunkt in Iglaus Baugeschichte stellte der vernichtende Brand im Mai 1353 dar. Der Wiederaufbau änderte grundlegend das Aussehen der Stadt, als die neugebauten Häuser im Stadtzentrum meistens Stockwerke hatten und mit hohen gotischen Schildern versehen waren. Auch alle Kirchen wurden renoviert und umgebaut. Der Brand vernichtete auch die Mehrheit der Dokumente des Stadtrats, darunter auch die Stadtbücher, die 1356 neu errichtet werden mussten.

Das unruhige Ende des 14. Jhdts. in Iglau war schon ein Vorzeichen der hussitischen Revolution. Die Stadt geriet in scharfe Konflikte mit dem Adel aus der Umgebung, der vor allem den Iglauer Fernhandel ständig vernichtete. In der Nacht auf den 19.2. 1402 wurde die Stadt sogar von einer Gruppe ihrer Opponenten überfallen.

In der Zeit der hussitischen Revolution stand Iglau fest auf katholischer Seite. Seine Besatzung nahm an einigen Feldzügen gegen die Hussiten teil, andererseits musste sich die Stadt einigemal vor den Angriffen der Hussiten verteidigen. So wurde es z.B. im September 1423 selbst von Jan Žižka belagert. In die Geschichte der Hussitenkriege griff Iglau am bedeutendsten am 5.7. 1436 ein, als es auf dem dortigen großen Ring zur Verabschiedung der sog. Basler Kompaktata kam, was die faktische Beendigung der Kämpfe bedeutete. Eine der wichtigsten Persönlichkeiten des politischen Geschehens dieser Zeit, Kaiser Sigismund, wurde dort sogar am 14.8. 1436 als böhmischer König feierlich akzeptiert. Zwei Jahre später - im Juni 1438 - wurde dort auch sein Schwiegersohn Albrecht vom katholischen Adel als böhmischer König angenommen. Im September 1471 wurde auch Matthias Korvin in der St. Jakobskirche zum böhmischen König gekrönt.

Nach der Mitte des 15. Jhdts. schließt sich Iglau dem Aufstand gegen Georg von Podiebrad an. Der König belagerte und besetzte die aufständische Stadt zweimal (1458 und 1471). Während der Kämpfe wurden die Vorstädte fast vollständig vernichtet, einschliesslich von Stará Jihlava/Altiglau. Der König bestrafte außerdem Iglau im Jahre 1467 damit, dass er ihm das Bergrecht wegnahm. Am Ende des 15. Jhdts. war Iglau jedoch wieder wirtschaftlich stark, was zum systematischen Aufbau des Stadtguts führte, der im folgenden Jahrhundert seinen Höhepunkt erreichte.

Das 16. Jhd. wurde in Iglau mit dem Attribut „groß“ versehen. Der Grund dessen ist die Tatsache, dass die Stadt eben in dem 16. Jhd. in vielen Bereichen ihren historischen Höhepunkt erreichte. Andererseits erlebte die Stadt damals einige der größten Katastrophen ihrer Geschichte, als sie einigemal von Pestepidemien oder von vernichtenden Bränden heimgesucht wurde. Die Stadt wird jedoch schon seit den 20er Jahren des 16. Jhdts. zu einem Bollwerk des Protestantismus, der eine große Bedeutung für die kulturelle Entwicklung hatte. Die starke Wirtschaft stützt sich auf einen nie dagewesenen Aufschwung des Handwerks, vor allem auf die Tuchweberei. Produkte reicher Iglauer Tuchweber wurden auf dem ganzen Kontinent sehr gut verkauft. Die Kumulierung des Kapitals kam nach außen in dem Bau märchenhafter Renaissancepaläste zum Ausdruck, die Iglau in eine der schönsten Städte bei uns verwandelten. Ihre Schöpfer waren italienische Meister, die den umgebauten Häusern phantastische Formen verliehen. Die Häuser bekamen ein zweites Stockwerk, hohe lombardische Schilder und einzigartige Verzierungen. Iglaus Beitrag zur Renaissancearchitektur stellen die sog. „Iglauer überdeckten Höfe“, die in den Tuchmacherhäusern errichtet wurden. Diese reichlich verzierten Räume sind in Europa einzigartig. Die vom Geist des Humanismus beeinflussten Bürger schenkten eine große Aufmerksamkeit der Bildung. Den Höhepunkt ihrer Bemühungen stellte die Öffnung eines lateinischen protestantischen Gymnasiums dar, das 1561 als das erste in Mähren errichtet wurde, und zwar auf einem hohen Niveau, das fast der Universität ähnelte. In diesem viel fragten Bildungszentrum wurden viele künftige namhafte tschechische und auch ausländische Humanisten herangebildet. Denn unter den Schülern findet man Namen wie Martin Bacháček von Nauměřic, Vavřinec Benedikt von Nudožer, Jan Kampanus Vodňanský, Jan Mylius, Matouš Carolides, Zdeněk Brtnický von Valdštejn u.a. Das Niveau wurde durch Namen der Lehrer garantiert - wie Matyáš Eberhard, Jan Ursinus, Michal Abelus und weitere. Humanismus wurde in Iglau auch von den städtischen Notaren-Schreibern gepflegt, wie Jan Kergel von Karslbach, Bernard Sturm aus Risenbach, Jan Hynek von Velinov und Martin Leopold aus Löwental, der dank seiner Chronik berühmt wurde. Notare gehörten zu den hochgebildeten Stadtbewohnern. Aber auch andere Iglauer waren hochgebildet. Denn allein in der zweiten Hälfte des 16. Jhdts. studierten fast 50 Söhne aus Iglauer Familien an verschiedenen mitteleuropäischen Universitäten.

Der bedeutendste Iglauer Kulturbeitrag im 16. Jhd. war die Gründung einer Bruderschaft der Meistersänger. Dieser in unseren Ländern einzigartiger Gesangchor entstand 1571, als der Stadtrat sein von J. Pulkan und J. Zeidler vorgelegtes Statut billigte. Die Iglauer Meistersänger waren mit einer kleinen Zwischenpause bis 1621 tätig, als ihr Gesang im Chaos des dreissigjährigen Krieges verstummte. Das außerordentlich große Selbstbewusstsein der reichen Stadt ist auch in der Überschrift auf einem Rathausfenster aus dem Jahr 1539 offensichtlich: „Das Wort Gottes und die Stadt Iglau werden für immer da sein“. Auch einzelne Iglauer demonstrierten ihre außerordentliche Stellung, die sich auf ihr Reichum stützte. Ein Beweis dafür kann die Tatsache sein, dass 41 Iglauer Familien oder Einzelpersonen in der Bemühung, sich gesellschaftlich dem Adel anzunähern, während des 16. Jhdts. und in den ersten zwei Jahrzehnten des 17. Jhdts. ein Wappen oder sogar den Adeligen Titel erwarben. Die Zeittappe des größten Aufschwungs der stolzen Stadt hatte jedoch ein tragisches Ende. Dies hing mit der Tatsache zusammen, dass sich Iglau als eine