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Prepared by Eva Semotanová, Vlastimil Svěrák

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Karte Nr. 17: Iglau. Panoramatische Karte des Stadtzentrums und der Stadtführer. Text Renata Pisková, Zeichnungen © Tomáš Rygl, Höhe 440 mm, Breite 617 mm, Ausschnitt. Iglau, ATP Iglau 1997, © Stadt Iglau.

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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 Horácká k Podyjí 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. Brno, Národní jednota pro jihozápadní Moravu 1937, Druck Planografie 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. Brno 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: Dörferbuch 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. Jhdts. Autor ungenannt, im 16. Jhdts. und im Jahr 1735 (František Böhmischbruder) übermalt. Abmessungen ungenannt, verkleinert. Foto Miroslav Krob und Miroslav Krob der Jüngere, Praha.

Abb. Nr. 20: Iglau vom Südwesten um einer Mitte des 18. Jhdts. Autor ungenannt, Ölgemälde aus der Mitte des 18. Jhdts., 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, Vrchostenský 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, Vrchostenský úřad 1551-1848 (1884), Sign. 941. Foto Rostislav Dvořák, Jihlava.

Hinterer Seite des Umschlags:

Abb. Nr. 22: Blick auf die Stadt Iglau auf dem Zeugnis der Metzgerzunft in Boskovic, das am 2. März 1766 Bartoloměj Bláha aus Boskovic ausgestellt wurde. Höhe 340 (245) mm, Breite 425 (335) mm, verkleinert. Das staatliche Kreisarchiv Blansko, Zweigstelle Boskovic, Fonds Metzgerzunft Boskovic, 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 magistrature. In 1373 it becomes a part of the heritage of the family of patricians Pilgrammers. 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 war 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 Benedikt of Nudožier, Jan Kampanus Vodňanský, Jan Mylius, Matouš Carolides, Zdeněk Britnický 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 Hynek from Velinov 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 Year's 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 Starý 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 Sokolůvko. 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 built 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