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Life stories with regard to the specifics of Vysocina

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Introduction

The theme of my thesis, I chose based on their interest in this issue. Jihlava and its surroundings have been heavily populated by Jewish communities, which have an impact not only on developing the commercial industry in this area. There was a widespread Jewish culture with everything that belongs to it. The village used to have his prayer, rabbis, teachers, ritual baths, the last resting place. Celebrated their holidays, organized worship, rituals, celebrations and other traditions typical for them.

Today, as the ground after they disappeared. Remained a memorable places, the ruins of cemeteries, synagogues and memorials devastated victims. Cities, where he can see the church, synagogues, cemeteries and the Jewish communities in good condition, the value of cultural heritage. Since the occupation of everything as if the earth swallowed them. Sometimes not to see no more traces of Jewish life.

Life of Jewish communities in our area has never been simple. From time immemorial been narrowing restrictions, prohibitions, orders, and charges that may live there. Castokráte Jewish citizens were expelled from the cities. Had to flee their homes, property. With an empty go away again and again to build their facilities. The local Christian population has always to be present to some extent disturbed. Complained, protested. Then the Jews sought refuge among the nobility, as they had always pay dearly.

Unrest between the Christian and Jewish populations lasted intermittently throughout stage of Jewish history with us. Grim milestone, however, became the second World War II. During the Nazi occupation and control. Stage the government of Adolf Hitler and the start of the implementation of Nazi ideology. It was a time of mass transports, violence, murder, genocide, holocaust and racial terror. Life behind the bloody era of paid six million Jews. Awesome way to address the Jewish question has reached its success.

There was a series of transports to concentration camps. Bring them were children, adults and elderly. Everything had to leave and leave almost empty. In the concentration camps had belonged to them nothing, not even their own lives. It was a shocking place (inadequate hygiene leading to epidemics, malnutrition, work overload, mental exhaustion and lack of medical care). Moreover, the Nazis tried before the world look like a benefactor and Theresienstadt concentration camp was promoted as a town leader who gave the Jews. In the largest liquidation camp Auschwitz gas chambers had worked, in which thousands of Jewish citizens perished. Jews were gradually deprived of their rights, concentrated in one place and eventually mass-murdered. For many Jewish people today only scary lists tortured and murdered people.

Adolf Hitler in his book *Mein Kampf* recorded his relentless thoughts: "... a stronger race drive the weaker race, because the life instinct in its final form exceeds the absurd barriers so-called humanity of individuals, paving the way for the humanity of Nature which destroys the weak to make progress their strong point."

In my work interested me look Jewish witnesses to this sad fact of history. I work divided into

two parts—theoretical and empirical. In chapter one, the first deals with the history of the Jews from the biblical period, after their arrival on the Czech territory, the Protectorate period and present the Jewish people. Also looks at the culture of Judaism. The next chapters deal with history and present of Jewish communities in the Jihlava region and its surroundings. Specifically, the town Jihlava, Batelov, Brtnice, Polná, Puklice, Telc, Trešt, Vetrný Jeníkov, Havlíckuv Brod, Světla nad Sazavou, Humpolec, Trebic, Velké Mezíříčí.

In the research part, I have focused directly on the survivors, who spent the second World War II. My research aimed to find out where you disappeared Judaism, which formerly was a lot of Jihlava. What were the key factors disappearance of Jewish culture in the territory. What will the Jewish people had experienced. How are you today to former members of the local Jewish community building. Replies I investigated using the testimony of witnesses. The results of my investigation, I described in the final summary of research.

1. History of the Jewish people

1.1 Since the Bible

Mention of the first Jewish history tell us the oldest biblical texts called Five Books of Moses (Torah in Hebrew, Greek or Latin Pentateuch). It's mainly the first book of Moses, or whether Genesis (Hebrew Berešit—At the beginning). God describes the creation of the world, the fate of the Jewish people Patriarch Abraham, Isaac and Jacob (“Israel” in Hebrew means “God fights, God reigns”) and Joseph and their journey of Near East countries. Jews derive their origin from Abraham, who received from God's command to go from Ur in Chaldea to the promised land, which God reveals.

Famine drove the nation into Egypt, where he later fell into slavery. The thumb is brought Moses (from Egyptian and means “born, born son,” Moshe in Hebrew), founder of the Jewish religion—Judaism. Over forty years of wandering the desert with the Lord appeared to Moses on Mount Sinai and gave Israel through the stone slabs engraved his teachings (Torah). Around 1280 BC, is brought back into the Promised Land—Canaan, according to Jacob, called Israel. The main written evidence of them is the Bible. Israeli tribes gradually settled and dealt pastoralist, farming and crafts. This led to the Kingdom of Israel, led by the military commander of Saul (1020-1000 BC). After his death, David becomes king (1000-960 BC), who united the tribes of Israel. The capital city was chosen Jerusalem. He was succeeded by his son Solomon (960-922 BC), who made Jerusalem Temple. Inside the kingdom of Israel were discrepancies between the northern and southern parts of the country, which culminated in the secession of the northern part. This resulted in two kingdoms—the southern Judah with its capital in Jerusalem and northern Israel, which became the capital of Samaria. Kingdom of Israel disappeared the year 721 BC Assyrians conquer the capital. Kingdom of Judah ceased conquest of Jerusalem Babylonian Empire (r. 578 BC). Proportion of the population was deported to Babylonia, and after the collapse they were allowed to return to the country. Defunct Kingdom, however, was not renewed. Most residents returned Judea, hence the name re-inhabited areas of Judea. In 63 BC the Romans conquered Jerusalem and Judea were the inclusion of the Roman Empire.

Year 40 BC, the Romans appointed King Herod. At that time he was in Galilee and Judea as Jesus of Nazareth. After his death, began to build the first Christian community of Jewish and later also from non-Jewish environment. Tensions culminated in the Jewish community in 70 AD, which ended with the defeat of the Jews. Burned the temple in Jerusalem has never been restored. To this day, has survived only in the Western Wall known as the Wailing Wall. In the next years (132-135 AD) was another failed Jewish rebellion. Jewish residents were involuntarily displaced from their homeland and scattered around the world. They moved to North Africa, Persia, the Iberian Peninsula, the Balkans, and found themselves up in the Rhine and Danube. Gradually divided into two cultures: Sephardic and Ashkenazic [1].

1.2 Jewish history in the Czech lands

The oldest written evidence of the presence of Jewish settlers in the Czech lands dates from the 9th century. Also, in the years 903-906 is accompanied by trading with the Jews of Great Moravia. Some documents from the years 965-966 is also confirmed their presence in Prague. Also in the Chronicle of Cosmas before 1125 are references to the establishment of the Jews and the formation of the first Jewish communities in cities such as Brno, Olomouc and Znojmo. From 13 Century also come to Jihlava and other emerging cities, where they develop trade and crafts. This creates a merchant settlement, subject to the sovereign, and he consents to the establishment. Municipalities were separate entities with their own autonomy.

By the mid-13th century was the main occupation of Jews remote store. Early 13th century, a significant restriction on the areas that Jews were allowed to play, they were restricted to only trade with money (usury = lending money at interest), and at this time but it comes a series of anti-Jewish sentiment, the influence of Christianity. Jews as a special group of people, it loses its freedom, is subordinated to the king and called slaves or servants of the king's chamber ("servi camerae regime"). Now is the period when they must pay fees to become a major revenue of the sovereign. Enters the year 1249 force on the first list of Jihlava city and sealing the upper right and Vaclav Otakar I, Margrave of Moravia at that time, which, amongst other Jewish citizens prohibits sexual intercourse with Christians. Premysl Otakar II also gives the 1262 Code relating to Jewish law in Bohemia and Moravia, which applied until 18 century. During the reign of Wenceslas IV (1378-1419) came a radical decline in the number of Jewish inhabitants. Easter pogrom in Prague in 1389 was the largest medieval bloodshed of the Jewish population. Moravian ruler also Margrave Jobst left in 1394 to close all the rich Jewish people to be able to recover a ransom.

In the mid 15th Century, 1454, Jews were a son of the Margrave Albrecht, the Czech King Ladislav the Posthumous, expelled from the Moravian royal towns except Prague and Cologne. He also attempted to expel all Jews from Bohemia. Thus, they were expelled from Brno, Znojmo, Olomouc, Unicov and Jihlava. In these cities, they stay only a short and exceptionally, and so they settled in villages nearby. In 1551 Ferdinand issued the regulation under which the Jews had to be on the garment with a yellow sign. In the 17th century due to 30-year war has disrupted agricultural production and urban, for the Jewish community, it also meant considerable social uncertainty. Late 17th century were the main concern of the Jewish economy and trading business. Decorating the pub, tanneries, potash factories, butchers, various shops [2]. At the end

of the 17th century plague spread to most cities, which resulted in an overall decline in population.

Emperor Joseph I in 1709 issued instructions for the capital court in Bohemia, Moravia and Silesia. The introduction of the punishment by fire, sword, ecstatic language, drawn and quartered alive, seizure, and more. Jews are also concerned passage, which says it will impoverished and utterly banished beyond the one who will be inadmissible extramarital relationship (together) with a Jew or a Jew. Then on April 22 issued a decision ordering the restriction of the Jewish population, and establishes the definition of Jewish homes in the cities. Familial Law enacted in 1726 by Charles VI restricts the number of Jews and they are concentrated in closed quarters. Based on this imperial decree should be separated from the Christian and Jewish area. Jews should be isolated from the Christian population and emigration from the surrounding Christian churches and cemeteries. The Jewish population was concentrated on the closed quarters. Then to start a family had only the eldest son. Other children had either remain single, to go abroad, or live in an officially unrecognized volumes.

In 1780, the government starts Emperor Joseph II (1785-1788), which gives the Patent of Tolerance (next to the Roman Catholic Church allows for three other Christian faiths—Catholic, Orthodox, Protestant). 12 October 1781 is to remove the obligation to wear a yellow sign on the garment. With the upcoming reforms, a number of official regulation, leading to the Germanization of the Jewish people. In 1787 the Jews as his Hebrew name and generic name for a German official languages is German. Are required to keep registers and to establish a Jewish primary Jewish school, where he taught German. They were allowed to study at universities and job performance of formerly banned, leading to improved social status of Jews. In 1848 Act is repealed Familial and fall all the medieval restrictions. They abolished the ghetto tax, and tolerance. For the Jewish people comes to freedom of residence and access to public offices. Due December Constitution of 1867 gain citizenship, with attendant political and civil equality before the law and thus have the same rights as other citizens. Abundant followed by removal of Jewish citizens in the cities. The local population but maintain the hostility towards the Jewish people, which often led to a series of anti-Jewish actions.

Feast day of rest days and holidays were different from the Christian, which had an impact on business and public life. My stuff had to be closed on Sunday and pouring brandy were also not allowed. The social life of the Jewish minority is concerned primarily men, while women remained in the family circle. In joint celebration featuring separate from Christians.

1.3 Second World War

The arrival of the Nazis

Anti-Jewish policy was one of the basic tools of Germanization in the Czech lands. Based on racist theories of superiority of the German “Nordic” race, the ideology of the 19th PanGermanism century, and some elements of learning (the term “Superman”), the German philosopher Friedrich Nietzsche, who himself was anti-Semitic. Nazi anti-Jewish was prepared by the liquidation process, involving all citizens of Jewish origin, not religion—the death sentence

was handed down over a man before he was born. In 1933 he built the German concentration camps and Jews were the first people who found themselves in them. Hitler's Nuremberg Laws proclaimed in 1935 in Nuremberg that legalized persecution of the Jewish people.

On 30 January 1933 Adolf Hitler is appointed Reich Chancellor and leader of the National Socialist German Workers Party. The main idea of this party was revenge for losing the first World War, then nationalism, racism and antisemitism. Thanks to the Reichstag fire of 28 February and on the basis of the emergency regulation removes the most important civil rights. On 5 March elections take place in the Reichstag, where Hitler's party gets 44% votes and together with the German nationalists, authorizing the government.

The coup took place in March 1939. According to official statistics, there were at that time throughout the Protectorate of Bohemia and Moravia 118,310 Jews. In the first year of occupation, 19,016 people emigrated, and a year later, 6176 people. In the next two years, the average was only 817 Jewish emigrants. From October 1941 eviction of Jews were completely banned, and lived there only 88,105 people of Jewish religion. On 17 March 1939 were adopted by the First anti-Jewish measures. Was banned doctors neárijského origin in all public and health authorities and social insurance institutions, as well as Prague's lawyers neárijského origin. Then gradually were ministers of trade and health care were invited to renounce all functions and venues. On July 4, 1939 the decree was issued, outlining a number of occupations that were not allowed to be play the Jewish people. At the beginning of the war also broke out in a series of arrests of the Protectorate of the hostages, who covered the 2000 Czech prominent public figures.

On 21 June 1939 Reichsprotector Neurath issued a regulation on Jewish property and the definition of Jewishness Legal Questions introduced under the Nuremberg Laws. Jews were excluded from public life, and isolated. Jewish businesses were removed, destroyed or aryanised and Jewish merchants were banned from trading in textiles, footwear and fur. The selected banks have ordered items from gold, platinum and silver, as well as gems and pearls. May retain for its own engagement ring or a deceased spouse, silver wrist and pocket watches, silver table used, which were 2 four-piece cutlery (knife, fork, soup and coffee spoon) to individuals, further silverware to balance and overall 40g/1ks weight to 200g. All Jewish accounts in financial institutions have declared themselves bound by the accounts and passbooks of them had to be transferred. Compliance with all the regulation was enforced by cruel Gestapo interventions in collaboration with other authorities and the occupation of the Protectorate police and gendarmerie. Were recorded and art, the sale could take place only under the mediation of the company HADEGA Ltd., Prague. On 7 May 1940 is the posting order issued on 22 July 1940 is released a new batch of procedure for Jewish communities in the Protectorate. In it, he states that it is a political execution carried out on all persons of Jewish origin, regardless of the fact whether it is committed to the Jewish religion. The transfer of property of Jewish communities participated Central Office for Jewish Emigration in Prague and had thus advancing the seizure of all Jewish property and later departures of trains to concentration camps [3].

Jewish citizens were gradually occupying authorities more and more restricted. Gradually, they were excluded from public life. Were not allowed to visit places of social intercourse, as were theaters, cinemas, restaurants, cafes, libraries, reading rooms, crematoriums, sports and

entertainment facilities, swimming pools, some of the squares, streets, parks, public orchards, gardens and forests. They were not allowed to use rail and mass transit, or by special permit in the last wagons or department in the last train. Restrictions also apply to post offices and financial institutions. Instant purchase only allowed to take two hours twice a day, then only between 15 and 17 hour. Receiving fruits, vegetables, flour, cottage cheese, cheese, eggs, meat, bread and sugar only part. They were taken from telephones, radios, phonographs, radios, musical instruments, medical equipment, typewriters and sewing machines, jewelry and valuables, gold, silver, art objects, clothing and furs, bicycles, cars, motorcycles, sports equipment, skis. Mixed households were ordered to hand over pets—cats, dogs and songbirds. Cash account was blocked and were paid only the minimum amount of subsistence. Real estate accounted for the so-called vstehovaleckému Fund. Jews as second-class citizens, were banned marriages with Aryans, because of ethnic slurs. Jewish children were gradually excluded from all Czech schools (public and private), and adults of all hospitals and pharmacies. Doctors were ordered to not treat Jewish patients and Jewish doctors were allowed to treat the Jews, if only to get approval. Pay a special tax, Jewish works were burned and build their homes were allowed only between 6 am and 20h. On food stamps with “J” received diminished rations. All they had to embark on various rough and unskilled labor auxiliary workers. On Sunday rest was not Jewish worker is entitled.

These laws have gradually spread throughout Europe until 1941, Himmler had raised the “Final Solution of the Jewish question,” which meant an organized extermination of the Jewish ethnic group. In the German area had left not a single Jew. There was a mass liquidation of the Jewish population in the hands of the Nazis [4]. From February 1940 all have to be Jewish identity cards marked with visible red J (Jude). On 1 September 1941 came into force on the regulation of Hitler wearing yellow five-pointed star with a palm-size black German inscription “Jude” prominently displayed on the left side of the garment. This was true for adult Jewish citizens and children from six years with the exception of mixed marriage (did not wear her Jewish husband, if he had descendants who were not Jews, even in this case that the marriage had been dissolved and son died in the war, nor a Jewish wife for duration of marriage was childless). Going without a sign is unsafe and often ended with the giving and immediate deportation to a concentration camp. The same scenario was followed as in handbags or briefcases survey found newspaper that Jews were not allowed to collect, core the apple, which did not qualify or cigarette butt. From 29 September 1941 was Reinhard Heydrich yield closed all Jewish synagogues and prayer and all Jewish property was confiscated for the planned museum “extinct race.” Force took additional measures against anti-Jewish “židomilným” Czechs, who are particularly demonstratively showed their sympathy for the Jews, helped them or employ them. All these measures led to the eradication of the Jews out of German area, and also to smooth the deportation of Jews from the Protectorate of the country.

Theresienstadt concentration camp

The culmination of cruel fate of the persecuted Jewish population, the Holocaust became a World War 2. There was a series of transports to concentration camps. Weighed the children, adults and elderly. With them were allowed to take only the minimum personal and movable and immovable property was confiscated and they later served as warehouses or garages. The Nazis had planned to deport all Jewish citizens to the east, but they still lived in the Protectorate of large numbers. It

was therefore devised a solution to a temporary home. As a collection camp and transfer station serving the town Theresienstadt. Local citizens have been gradually moving out. This ancient fortress city transformed into a concentration camp is an unfortunate symbol of the tragedy of the Jewish people in our country. In 1941, held its first transports to Terezin (7,350 prisoners), which continued for the next year (54,228 persons). Followed by transports from other countries, in Vienna from Berlin. From November 1941 to March 1945 was held on 122 transports (73,468 persons). Terezin passed all the Jews living in the Protectorate, they bring them the whole family. Right here, killing around 34,000 Jewish citizens from across Europe (from 6,152 Protectorate). This was due to appalling conditions, inadequate sanitation, leading to epidemics (mostly fever), malnutrition, overloading of work, mental exhaustion and lack of medical care. Terezínskému ghetto commanded komandatura SS. The Nazis wanted to conceal the true purpose and demonstrate the Terezin camp as an ideal city is satisfied by Jewish citizens. Thus, there was founded komandature subject Jewish Council of Elders attending to its internal operations. Theresian street instead of a combination of numbers and letters were given names. Since May 1943, ordered the name to use instead of the ghetto Jüdisches Siedlungsgebiet. At the same time promoting cultural life, and cafe open to the appearance of normal cash holdings was established by Bank of the Jewish self-government established a currency. In July 1943 there were 46,000 prisoners in Terezin, which seemed too much for a projected ideal of the Jewish quarter. Therefore, there was a resumption of transports, which were in the first half of this year suspended.

In May 1944, prepared by the Terezin visit the ICRC, which took place in June of that year. The camp has changed beyond recognition. Lawns in the square were adjusted was in the middle and bandstand. In one of the parks, where inmates were not allowed, was built in a picturesque pavilion with children's pool, cots and toys. Earlier Sokol served as a dispensary was rebuilt to house the society lecture hall, library and restaurants. Grew up around the wall sports complex, the streets were paved, buildings repaired, and triple-decker bunk beds replaced with. In short, everything should be visible during the visit, was given in perfect condition. Shortly after that, everything returned to the original. The Nazis even shot a promotional film about "the city that gave the leader of the Jews."

Auschwitz

On 26 October 1942, departs the first transport to Auschwitz. It was the largest liquidation camp with gas chambers, which was from 20 May 1940 built in the misty swamp landscape. Transport in July 1943, covered the 5,622 prisoners going to Birkenau, the largest branch of Auschwitz, where she was built camp called Familienlager. Here in the night of 8 to 9 March perished in gas chambers 3,792 Czechoslovak Jewish citizens. Between 28 September and 28 October 1944, rode a series of eleven last transports from Terezin to Auschwitz in which about 18,000 were deported prisoners [5].

End War

Finally, there was also a mixed marriage, which was gradually during 1944 concentrated on the new internment camps and later in Prague, the stadium Hagibor Olšanskými cemeteries, as well as

in Prague and at Šakovicích Postoloprty, where he worked under the supervision of the SS. Aryan partners were promised that they can move away from it all, if the divorce with her Jewish partner. Even in the early months of 1945 were made transports to Terezin, where he planned from 7 May 1945 the operation of new gas chambers. But at that time was under the protection of Terezin Red Cross and the Russian tanks were already near.

Jews gradually deprived of its rights, concentrating on one place and eventually murdered. Destroyed was 26 nationalities, more than three million people from this number at least 2.5 million in gas chambers. A life lost two-thirds (6 million) of Jews living in Europe, of which eighty thousand Czech Jewish citizens (89%). Today, the sad fact witnessed horrific lists with an infinite number of names, surnames, dates of birth, number of each victim, transports, vraždených and tortured, burned and disappeared forever the Jewish population [6].

1.4 The present nation of Israel

In the late 19th and early 20th century there was a re-colonization of modern Israel. Conducted five waves of immigrants into what was then Palestine. They were Jews from Eastern Europe who suffer from social conflicts and pogroms. Formed and the first kibbutzim (collective agricultural settlements with common ownership). The first wave took place from 1882 to 1903, the second from 1904 to 1914, the third wave in the years 1919 to 1923, the fourth wave took place in 1924 and fifth in the years 1923 to 1939, which came mainly refugees from Nazism. Everything was accompanied by unrest between Jewish and Arab populations, which resulted in armed conflicts. Britain after the huge waves of immigration and the growing conflicts prevented new immigration. Between 1947-1950 there was another large-scale migration of Jews to Israel and the West. Later in the period 1968-1968 to the west again. After World War II in 1947 the UN decided on partition of Palestine into Jewish and Arab state and Arab side rejected it. On May 14, 1948 was proclaimed the independence of Israel. After Arab armies attacked Israel, State of which came out as a winner and expanded their territory. Gradually other Arab-Israeli conflict. 1979 was signed by the Israeli-Egyptian peace treaty and the 90th years, Israel established formal relations with the Palestine Liberation Organization [7].

1.5 Outline of Judaism

Concept of Judaism (Judaism) describes not only religion, but the overall cultural, political and philosophical environment. A Jew is considered to be the one who comes from a Jewish mother or converted to Judaism according to Orthodox standards, and who do not report to any other religion. Jews believe in one God, fulfilling the ritual regulations (e.g., circumcision as a sign of the covenant) and the rules of life.

One of the basic books belonging to the Jewish culture is the Bible. Christians are divided according to the Old Testament (Hebrew Bible, written in ancient Hebrew) and New Testament (written in Greek, the Gospel—an inventory of the life and teachings of Jesus Christ). Jewish learning derives from the Old Testament. A set of Hebrew biblical texts, including religious, historical and poetic field originated. The oldest manuscripts come from the findings in the Dead Sea 2d century BC is divided into three parts. The first consists of five books of Moses

(Pentateuch, the Torah in Hebrew). Are written by hand without errors on the roll of parchment and is composed of Genesis (Beginning), Exodus (Leaving) Leviticus (cult of the tribe Levi) Bamidbar (Numbers) and Deuteronomy (Second Law). The second part consists of the Prophets and the third section contains a file which documents the historic character of the Old Testament and the Bible verse (Psalms, Song of Songs). In later writings of the Hebrew Bible, the Messiah appeared expectations. It's one of God's ambassadors, who has brought his people to the final salvation. Even today, the expectations of the Messiah in Judaism alive.

The second essential feature of Jewish culture is the basis for the Talmud, or whether oral Torah. Includes reports on the beginning, the most important guidelines and laws. Mishnah consists of a series (a set of legal texts, "Repetition, Learning") Gemara (commentary on the Mishnah, "Completion") and narrative texts called hagada (Folklore of the Talmud), which contains different literary genres, events from the life of scholars, ethics lesson, etc. After the dispersion of Jews in other countries, many no longer know Hebrew. This led to the Torah translation into foreign languages, which represents the earliest translation into Greek called the Septuagint.

Another interesting characteristic of the Jewish religion is the Jewish calendar. According to the solar cycle counts only years, months, determined according to the lunar cycle. Length of the Jewish month corresponding to the actual circulation of the Moon around the Earth, it takes either 30 days (the "full month") or 29 days ("diminished the Month"). Current Jewish year has 12 months. Full month is Nisan (March/April), Sivan (May/June), and (July/August), Tishri (September/October), Shevat (January/February) and during the leap year, Adar (February/March). Diminished the Iyar month (April/May), Tammuz (June/July), Elul (August/September), Tevet (December/January) and Adar II (twice in seven years is placed thirteenth month, which is called Adar Sheni or "second Adar"). Number of days in the month Cheshvan (October/November) and Kislev (November/December/January) is amended. Years can have 353 days or 354 or 355 days. The day begins and ends with sunset, divides the clock (twelfth day or night of the day). The hour is then further divided into parts and those of "moments." Week consists of seven days, which are referred to the Hebrew alphabet letters (first, second, ...), the seventh day is called Sabbath [8].

The first synagogue (from Greek "synagogue" = Assembly) emerged even before the destruction of the Temple of Jerusalem in the places where Jews were dispersed, and replace them with the temple ceremonies and worship. It is a place of worship, the assembly of believers, where the rabbi taught Torah. The most important position in the synagogue, the rabbi (Hebrew *rav*, Rabbi), and usually leads worship "teacher" (adult male, who controls the order of prayers, Hebrew, and is a good singer). The most important part of the temple is a shrine behind the eastern wall of the building, which is kept in a shrine in the form of Torah scrolls. In normal Jewish worship, the men pray separately from women.

In Hebrew *bet kvarot*—a place of graves, *bet ha-Hayyim*—garden of life, home life, or *bet olam*— the house of eternity. Death is the gateway to life and is a part. Funeral and cemetery procure the care of the old ritual burial society regulation. Funeral took place the day of death without the presence of a rabbi. For the deceased was prepared hearse, a simple coffin and shroud. Deceased was laid on the skull table, wash with water from a jug with melted egg,

brushed silver comb, it has been cleaned with silver polish cistítkem ears and a silver spoon. He was then dressed in a white shroud, and under his head was laid Pytlíček clay for better connection of the body to the ground. On his eyes were put clay fragments, hair, smeared with oil. At the funeral feast, according to religious prescription collected donations for the poor. Other Jewish traditions also include robes burst over the deceased and the prayer for the dead (Yizkor) [9]. Survivors nezdobí the grave with flowers, as is the case with Christians. To the memory of the deceased lay on the graves stones or in crevices kvítlechy tombstones. The monument is built up to a year after the funeral. On the gravestones of Jewish graves have been created various sculpted decorations and motifs, such as crown and a pair of lions with a flower. Then blessing hands Kohen, which means descendants of the first high priest Aaron, the bearer of the name of Cohen, Kahn and Katz. Moderate-inch touch points of Creation, the donor and recipient, God and man. Plant components such as willow and palm leaves resemble candy land. Levites set, pot and the dish is a sign of a descendant of Levi, the third of the twelve sons of Jacob. Theme six-pointed star—Magen David is a general symbol of Judaism. Appeared after 1530 in an emblematic Jewish community in Prague, and gradually spread to other areas. Since 1948 is also located in the center of the flag of Israel. In addition to the motifs appear on the gravestones with Hebrew texts from the Talmud inspiring (e.g., “Anyone who reads the inscription on the monument no longer alive the memory of the deceased.”).

Name Levi means inclination, adhesion. Some Jewish names are derived from animals and humans have been named accordingly. Lion was inspired by the name of Ariel, Leib, Loeb, Loew (i.e. = be strong as the leopard, fierce and indomitable, ferocious, fierce as a lion in doing the will of my Father in heaven).

Prayers

One of the most important Jewish prayer is the Shema (“Hear, O Israel”) denotes a set of blessings. Then the Amidah (“standing”), says she also *esre Shemona* (“eighteen, the number of blessings”), *Ha-Tfila* (“The Prayer”), or whether *tfila lachaš*, (silent prayer). As a turning point in Jewish worship hymn serves Kaddish. A memorial prayer for the dead is Yizkor. Jews pray three prayers a day. Morning prayer is Shacharit (*shahar* from the word “dawn”), which replaced the daily sacrifice. Mincha is the afternoon prayer (“it’s time to bring an offering”). Evening prayer is Ma’ariv (“Twilight,” also *arvit* “evening”), and because Judaism begins with evening, the first daily prayer. *Shma Israel* (Hear, O Israel)—“Hear, O Israel: The LORD our God, the Lord is one” is an important statement of faith. Every Jew recites *Shema* twice daily, morning and evening, and also to pray in the last hour of his life. Common day of prayer in the synagogue on a Saturday.

Holidays, family traditions

For the life of Judaism is characterized by the transmission of faith in each family through her firmly grounded in cultural festivals. Chag ha-Sukkot (Feast of Tabernacles, “the green” or “feast of harvest”) is celebrated at the end of the agricultural cycle, thanks for the gifts of nature and abundance, which was given to the Jews. It also wants to keep the memory of the time when the people of Israel for forty years wandering the desert. Starts autumn full moon of the month Tishri

(September/October). In commemoration of emergency housing in the desert of Israel called the sukkah built hut. This feast of tabernacles is celebrated for several days and eight days, coinciding with the holiday celebrations with the joy of the Torah Simchat Torah (Joy of Torah). Focal point of celebrations is the Torah (has 54 portions, so that within one year, reads in full), God's instructions as a source of joy. Is completed yearlong reading the Pentateuch. Hebrew New Year begins the Ten Days of repentance, the first of which is the holiday of Rosh Hashanah (New Year) is celebrated in the month of Tishri (September/October). After these days considering all the acts of the past year and weighs their religious conscience. It also recalls the conclusion of the contract with the Lord on Mount Sinai and the man is on this day the LORD trial. Traditionally, to blow the shofar (ram's horn). After days of repentance occurs on the tenth day of the month Tishri peak holiday Yom Kippur (the Day of Atonement), the day of full-time post in which it is forbidden to work. On this day, which is considered as one day holier than Shabbat, the man put up with all the people in order to reconcile themselves with God. 24th evening Kislev in the year (November/December), a holiday of Hanukkah. It is a "festival of lights" with mutual *obdarováním*. Should be a reminder of liberation of Jerusalem in 164 BC, and re-consecration of the Temple of Jerusalem. During this festival is to light a candle, a special candelabrum—the first day one and progressively more, until eight candles on the eighth day. Purim began on 14 or 15th Adar (February/March). Joyfully recalls Jewry great wife Esther, who saved his courage once the people of Israel from annihilation in ancient Persia (Book of Esther). On this day, in addition to eating a variety of dishes mainly drink wine. Passover are spring holidays (originally they were called *Pasca*). These pilgrim holidays used to be associated with pilgrimages to Jerusalem and the Temple *prinášením* victims. Were associated with three major phases of the agricultural season and also reminded the three major events of mass retirement. The first of the holidays, seven-day holiday of Passover Easter is celebrated to commemorate the miraculous deliverance of Israel from Egyptian slavery. Full moon begins the month of Nisan (March/April), which is the beginning of the new agricultural year. The main ritual is a banquet, to which relatives and friends gather. House party is a fixed order (*seder* in Hebrew), hence the name "Seder meal," when she unleavened bread and fermented everything had to be removed from home before. The second celebration was the Feast of Weeks (in Hebrew Shavuot—Pentecost) is celebrated seven weeks after Passover. It was a harvest festival, but especially holiday commemorating the donation of the Torah. Recalls God's revelation at Sinai.

Sacred, a day of rest, which is not allowed to perform physical work (according to Jewish law it is prohibited to a total of 39 activities, the food is prepared in advance) and kindle fire on Shabbat is Saturday (Shabbos, "a celebration of the sabbath," also from *shavat* word "stop working" "rest") earmarks of a weekday, and is dedicated to peace and praise God. It is prescribed by the Torah holiday beginning at sunset on Friday evening and ends after sunrise on Saturday stars. Saturday is the Jewish calendar the last day of the week, because the Jews in accordance with the biblical story, consider Sunday as the first day, the beginning of Creation. (In the book of Genesis says: "God blessed and sanctified the seventh day, because in it he had rested from all creative work.") Jews, in accordance with God's commandments, the world seventh day holy, leave work and devote themselves to prayer, Torah study, his family and friends. Sabbath observance is the highest *mitzvah*, a religious commandment. Especially religious Jews cleanse your body first and foremost spirit in the ritual bath, a *mikveh*. Lady of the house lights Shabbat lights (candle, oil lamp). Above the lights are uttered blessings and prayers for the welfare of families. Ceremony in

the synagogue will be held on Friday before sunset. People gather in the synagogue to hear a passage from the Torah. Part of the Psalms is the song “Come, my friend, meets the bride,” which appears in the community of Israel as the bride and Queen of Shabbat as a bride. At the conclusion of worship ceremony held Kiddush (sanctification), in which the cantor blesses over the wine cup. Following worship, all taken on the Sabbath dinner. Father bless the child and re-sanctify the wine and the two loaves (white egg-bread). First, everyone must wash your hands with water, which fills in a special container with two handles—a man washed alternately left and right hand. In addition to the plate is laid in *challah*, from which a piece breaks off and soaked in salt to be reminded of the hardships of Jewish ancestors. Then a kosher dinner (fish, turkey), followed by the beautiful singing Jewish songs, called *zemirot*. Morning worship service is the solemn character, and is slightly longer than on weekdays. Worship is the highlight of reading *Sidra*, which is part of the Torah, which is currently intended for reading. After morning prayers again blesses the wine. In the second Shabbat meal, Saturday lunch, blesses the bread and sing the songs. Third Sabbath meal, which takes place in the synagogue between afternoon and evening prayer, accompanied by a sermon. When the first three stars, it’s time Shabbat evening prayers and a ceremony called *havdalah* (departure) to terminate the Sabbath. Havdalah when it lights a candle, which is braided from four strands of wax and has four wicks. It is the first candle, which may ignite the week. Then he says a short prayer over the wine cup and the blessing over fragrant spices, which has a comforting aroma of a man over the loss Shabbat soul. Third recites blessings over the candle flame. With a cup of wine and a burning candle, the man thanked the Lord for separation of light from darkness, and weekdays from the sabbath. The rest of the wine, a candle and then zhasí Sabbath celebration ends [10].

Among the five days of mourning include fasting days, recalling the tragic events of Jewish history, such as the destruction of the Temple (the first year 586 BC, the second 70 AD) and the fall of Jerusalem. One of these is the fast of Tisha B’Av (9th of Av). Some holidays were introduced in this century. Observance of Yom HaShoah, commemorating the Holocaust in Israel celebrates its 27th Nisan (April) on the anniversary of the Warsaw Ghetto Uprising. Yom ha-Zikaron, celebrated in the month Iyar (April/May), is a day of memories of all Israelis killed in wars. The next day is another holiday, Yom Ha’atzmaut (Independence Day), celebrating the creation of Israel. At the end of Iyar is Jerusalem Day, which commemorates the re-unification of Jerusalem under Israeli rule.

Religious traditions in history and today

Jewish communities were religious and administrative unit should also be a function of social institutions. The important part here were of the burial society to care about dying and funerals, and also acted as a charity. The spiritual head of the village was a rabbi, who after 12 century village named executives. He was a teacher, an authority on religious law and chairman of the rabbinical court. Marriages between Christians and Jews were once permitted only allowed if the Jewish partner baptized. The wedding between the Jewish people was held after the engagement ring with a donation. On the day of the wedding the bride was veiled and driven merry procession from the house before the synagogue. Here, the fabric canopy symbolizing the married family. When it was reading a new contract (*ketubah*) disclosing liabilities and obligations of man to his wife. After the wedding the bride smashing container and put on cap. The newly born child was

born after the eighth day of the celebration carried into the synagogue on circumcision.

The killing of animals for slaughter and clean (kosher) diet tended butcher—statues, colloquially košerák had to be Jewish religion. Slaughtering and meat had to be cut exactly according to Jewish religious law from healthy animals. Kashrut (kosher from—“appropriate, ritually pure”) is a set of rules associated with the ritual purity of food typical of a traditional Jewish household. Religious suitability or unsuitability of food determine the Torah and the Talmud. Meat had to be deprived of blood and were prohibited to consume pork. Slaughterhouses (*shlachta*) used to be at the creek, mostly on the street. At certain times of the Jewish year, was forbidden to drink milk and eat fermented food. Separating the dishes, which are used for milk from that which was used on other foods. Dairy and meat-based diet is not eaten or prepared together. Poor families is only thoroughly vymývaly.

The basic features of the Jewish religion is practiced only circumcision, the Sabbath celebration, regulating diet and synagogue worship, but also the respect, adoration and praise the Lord. This belief was founded Jewish monotheism, which in the initial period significantly different from their surroundings, because all the neighboring nations polytheism was practiced. Judaism refers to the entire human being (the life, body, relationships, companies ...). Life is under biblical Jewish understanding of the sacred. Therefore, Jewish tradition is a positive man accepts his mistakes and God dwells with his elect people of Israel. The cornerstone of the Jewish faith until now is justice. Orthodox Jews, who preferred to call “faithful to the Torah” sees his people as a special witness before the world. God’s commandments and guidelines and statements of rabbis (Talmud) are strictly adhered to (celebrate the Sabbath, the prohibition of pork consumption separate meat and dairy products—kosher food). Often dressed in black and wearing a special hairstyle. Prohibition of work and the celebration of the ignition flame Sabbath means that you can not light a cigarette, turn on electrical appliances or drive a car. In addition to regular, paid work is forbidden to any creative activity, writing, sewing, playing musical instrument, traveling and cooking. “Liberal” or “Reform” Jews believe in progress in divine revelation and calculated changes in historical development. For worship used musical instruments, there are female rabbi, prayers take place in the national language. Orders are not binding on the diet. “Conservative Jews” are the mainstream. In matters of revelation is shared by a similarly critical of liberals, unlike them, however, further underline the Hebrew language and culture as a unifying bond [11].

2. Jewish history and around Jihlava

The first Jewish settlers who came to the Czech-Moravian border is not too much information. Speak about them only a few references in ancient documents. The oldest mention of the Jewish settlement of Jihlava is in 1345. In the past there have been nine Jewish communities (Jihlava, Batelov, Brtnice, Polná, Puklice, Stráž, Telc, Trešt, Vetrný Jeníkov). In 1454, Jews were the Czech King Ladislav the Posthumous expelled from the Moravian royal cities, as they were in Brno, Znojmo, Olomouc, Unicov and Jihlava. Began to settle in the neighborhood. Therefore, today, mention of the Jewish communities in smaller towns and villages, such as Batelov, Brtnice, Puklice, Trešt, Velké Mezířící [12]. In 1670, Jews were expelled by Emperor Leopold in Vienna and some of them should go to Moravia. 1742 were among six Jewish communities in the Jihlava region: Batelov, Telc, Trešt, Velké Mezířící, and Trebic. In the mid-19th century local Jews had

the nobility to pay various taxes (e.g. tax on “sufferance of the Jews” and corporation tax). After the cancellation of the *familiantského* Act of 1848, followed by extensive migration of Jews to the city. The local population but there was still hostility towards Jews. In spring 1850, a number of anti-Jewish actions that concerned the town of Trebic, Brtnice, Okřížek, Merina, Trešte, Velkého Mezirící, and Jihlava. In 1900, Jewish residents lived in the neighboring 30 villages that fall under the Jewish religious community in Jihlava. These were the municipalities of: Velký Beranov (29 inhab.), Drevené Mlýny (27 inhab.), Puklice (16 inhab.), Handlová Dvory, Hosová (after 9 inhab.), Hruškové Dvory (6 inhab.), Jamné, Kozlov (after 5 inhab.), Vysoké Studnice (4 inhab.), Koctelec (3 inhab.) Arnolec, Beranovec, Cerekvicka, Cížkov, Kamenice Kamenicka, Kosovo, Messina, Meziricko, Nadejov, Pístov, Popice, Rancírov, Rosice, Rybné, Stáj, Vežnice, Vilanec, Vysoká, Zhor (Population of 1.).

2.1 Jewish community Jihlava

2.1.1 Jihlava Jewish ghetto

Jihlava uses city status at the beginning of the 13th century. In the 60 and 70 Between then receives a number of privileges, among which since 1269 belongs to the warehouse. She had been a district capital of Moravia and the German historical sources is given the name Iglau.

The first mention of a Jewish settlement and further development of the ghetto.

The first mention of the local Jewish community settlement date from the mid-13th century. The local Jewish community began to emerge after 1345. When Emperor Charles IV Jihlavským ordered to take the Jews to the city. At the same time were also exempted from paying taxes and certain fees. Himself, thereby ensuring the Jewish capital, and also helped jihlavským shops and crafts. The Jewish ghetto was situated west of the main square in the Jewish street (then *Judeorum*, *Judengrasse*). In the northeast corner of the synagogue and stood beside her Jewish school. On the other side lay the homes of Jewish settlers. 1353 hit the city a big fire which destroyed the town books, it is very little information about the Jewish settlements. After the fire was Jihlavským the Jewish community, tax credits, which helped the rapid recovery of the city. In this period lived in Jihlava approximately 57 Jewish citizens. The local Jewish community also had its autonomy with the magistrate at the head. Municipal benefits are paid directly to the town of Jihlava.

During the Hussite Wars in 1421, settled in Jihlava Jews expelled Albert II from Austria. In April of that year were still Jews, the Emperor Sigismund confirmed all rights instrument, including Charles. Albrecht, however, the lien holder becomes barely Moravian towns Jemnice, Pohorelic, Jihlava and Znojmo in late 1422-1423, and even a ruler across the Margrave of Moravia (to 1439). Jihlava townspeople raised a complaint, which accused the Jews of cooperation with the heretical Hussites. Around the beginning of 1425 and ordering the expulsion of Jews from Jihlava. All the property had to leave the city walls, which helped Jihlava cash to compensate for damage caused during the siege of Jihlava, Jan Zizka. Jihlava former Jewish citizens began settling in the nearby villages and towns serfs, as they were Puklice, Brtnice, Trešt, Batelov, Horní Cerekev, Police, and others. In the second half of the 15th century in Jihlava again a few Jewish families

arrived, they were the year 1504 king Vladislav II. Jagelonským also expelled. Jihlava townspeople even in 1506 pushed through an exemption from the Jews for eternity. Since then the Jewish merchants in Jihlava appeared only during some weekly and annual markets, which disliked the local traders and craftsmen. Then, during the reign of Charles VI and Maria Theresa, were in the 18 century introduced fees for entry of Jews on the market (15 krejcarů in 1725 and later, 17 krejcarů), admitted only from the western gate of the Madonna and banned overnight stays within the city [13].

Other Jewish settlements Jihlava came up to the end of the 18th century. Newcomers to individual Jews (in 1780 and then 1795) were allowed to stay here and trade. Jews can once again reside in the suburbs of Jihlava and establish, where appropriate, further develop emerging industries. Also the first Jewish students attend the school Jihlava. Beginnings are not easy to defend the Jews and the various measures and prohibitions. Around 1840 the municipality was still forbidden to let the Jews being a bed and without the proper authorization to remain in town, so a few individuals expelled from Jihlava. The number of Jewish families were still restricted and anti-Jewish measures now in place. 1837, 17 Jews lived there. 1848 has been living here for 99 Jewish citizens in 1861 was 614 Jewish citizens, in 1880 was 1400 members of the Jewish community and in 1869 the number increased up to 1090 having Jewish religion. Greatest number of Jews, however, lived to see Jihlava in 1890, when there were 1497 Jews and ZnO were the largest in Moravia. Between the wars, in 1930, there was only 1025 people lived and greatly increased emigration.

In the first battle World War II, died in 1933 the local Jews. After the meeting, again began to emerge mistrustful attitude towards the Jewish community. Some people associate with Judaism nemectví, and therefore began to put up flyers in which they discussed the position proticeském local Jewish population and was called upon the Czech people to rejection and ignoring of Jewish shops. Jewish People's Council—all representatives of local Jews to the government responded by letter Jihlava Commissioner, in which he expressed loyalty to the new Czech state and significantly signed up for their rights. Eventually the situation calmed down and the Jewish community continue to live peacefully.

After the cancellation familiantského law and laws concerning the release of Jews occurred in Jihlava in the spring of 1850 riots. Local people were singing the songs of Jewish homes insulting and verbally attacking the Jewish people. Gradually they began smashing windows and Jews demanded their immediate removal from the city. The situation was so grave that it had to intervene 300 clená Jihlava National Guard. Despite these events Jewish people still came to town in search of jobs. Jewish street and in the 19 century re-shaped. 1876 is divided into Jewish Front Street (called Vordere Judengasse) and no Jewish street (called Hinter Judengasse). Since 1918 it is given only a single name of Czech Jewish street. During the Nazi occupation in 1939 it was renamed again, and then Hans Sachsgasse 1949 at Brožík. From 1990 until today, again called the Jewish street.

The Jewish community was originally from 1858 modern religious alliance with their own autonomy. In 1862, the club was promoted to the Jewish religious community with trináctičlenným Committee [14]. The official language of the local ZnO was German until 1918. After the Czechoslovak Republic was next to the church for worship the Hebrew used by Czech

and German.

Things a Jewish settlement

On the road from Jihlava to Polná previously found a stone memorial to commemorate the tragedy of an unknown wandering Jews. Instead, it was called Three Jews. Stone has not yet been found. In Jihlava area should be around 1840 Jewish manufactory of potash (potassium carbonate, called beim Juden). Located close to the village close Zborná Blízko, which is still called Stríbrný. Between 1895-1899 11 Jews also moved to the Catholic Church to Protestants and 6. Furthermore, three Catholics and two Protestants went to the Jewish faith. Around the first decades of the 20th century crossed three the Jewish believers to Catholicism, and three remained without religion. 1918 should be Jews leaning to one nationality, Czech or German. Within this period the Jewish people received the communication hlavne German. Then, thanks to the Association of Czech Jews, began to be changed and in the 20 years the Czechs have reported more and more Jews. Should also influence the German events of 1933, when Adolf Hitler became chancellor and his National Socialist German Workers Party took over government. Local Jews reacted to this non-public proposals to block the German business, German goods, performance of the German non-Jewish societies, removal of Jewish children from German schools and the provision of financial collections for the Jewish people escaped from Germany.

Jewish Economy

An important part of the economy Jihlava Jews were in the 13 and 14 century shops and banking. The trade, which the Jewish people held on the 18th century the trade in tobacco production and knots. Then in the 19th and 20th century is experiencing the biggest boom in its economy. An important part of the drapery factory. The first is located on the Jihlava River southeast of the village working together with Helen. In the 80 he already ranked among the largest textile factory (1,400 employees). World War I (2,000 employees) produces a fifth of the military supplies of cloth for the Austro-Hungarian army. The second one was on the northwest outskirts of Jihlava, also experienced the biggest boom in the period before World War II, disappeared in 1927. Other trades are paper mills, ...

In the local Jewish community to find different foundations and associations. The foundation was founded by Johann Bondy 1808. Contributed to the poor Jews in Trebic, Velke Mezirici Brtnice and a third of the proceeds to the poor Christians Jihlava. Furthermore, since 1855 the underclass Catherine Baruch Foundation. Followed the foundation of Johan Salomon in 1862 and Sofia Turnov of 1865. The religious groups included the burial society Chevra Kadisha from 1860, officially released until 1889. Another was the Jewish women's association from 1866, officially since 1877. In 1897, the emergence of the synagogue choir set Sir Zion. In 1906 the Zionist Theodor Herzl Jewish association with 102 members. In 1909 he founded the Jewish holiday of academic associations Hasmonaea, in 1910, Maccabi Sports Club. The 70 years was an attempt by the emergence of Czech-Jewish Association, which met with resistance from the German-speaking Jews. Its creation was successful until 1919 under the name of the Association of Czech Jews to the Czech-Moravian highlands. He resided in Jihlava. Its main efforts were to influence the Jewish public to send their children to Czech schools. This project was done. In 1920 the

Czech school attended by only 12 Jewish children, while 1928 had 65 children. Among others, the Jihlava, around 1919, also attempts to establish a Jewish National Association. In 1919-1923 are also active Jewish Social Democratic Workers Party Paolo Zion. Other groups active in the First Republic belongs Society Chevra Kadisha, the synagogue choir Shin Choir, the Association for clothing poor children Hanukkah, the Zionist Association of Theodor Herzl, Jewish Women's Association, Jewish Women's Organizations Wizo, physical education and sports club Maccabi, the Association of Jewish Scouts Techeleth.

Rabbis

Jihlava's first rabbi was cordial, friendly and unassuming, Dr. Joachim Jacob Unger (born 1826 in Hungary). He worked there from 1860 until his death in 1912. No longer young, he studied Hebrew and the Talmud, then in high school and college Lipník in Berlin, where in 1858 he graduated as Doctor of Philosophy. The second rabbi was between 1913–1920 Dr. Friedrich Weis. During World War I took part in the fighting on the Italian front. Before joining, he worked in Cheb, Jihlava, and after his departure from there he moved to Teplice Lázní in Bohemia, where he was a rabbi and professor of religion. After him came to Jihlava Dr. Albert Schweiger, who worked from 1920 until 1926, when he was transferred to Mödling. The next two years, Jihlava was without a rabbi. Thereafter, it is rabbi of 1 January 1928 appointed Dr. Arnold Grunfeld, who worked in the beginning of World War 2. Born in 1887 in Kromeriz, after studying at school in the years 1905 to 1912 studied at the Jewish theological seminary in Wroclaw. Came to Jihlava in Cheb, where he was a rabbi since 1913. Its aim was to restore the good name of the Jihlava religious communities. From 1931-1932 he was also a rabbi in Velke Mezirici around 1937 and also for the Jewish community in Brtnice and Trest. In 1921 he married a German woman Schatzmannovou Selma and a year later their daughter, Edita, was born in Nuremberg. Marriage to a woman of foreign nationality had encountered difficulties continue to operate as a rabbi and a registrar, which in March 1931 stopped. His family was living at the house foundation to levitate. In 1939, then, the building seized in the house is accommodated in 14 German as well as several Jewish tenants. Dr. Grunfeld is thus forced to migrate, but remains in Jihlava (in present-day Krížové Street). His family probably left the Protectorate. Later he is arrested by the Gestapo. 10 September 1939, stands in the Dachau concentration camp, where he is in protective custody and 25 September is recognized as a political Jew. 26 September, then taken to Buchenwald, where living conditions are much worse and experiences here the last days of his life. In June 1941, is transferred to the Institute of Euthanasia in Pirna near Dresden, and together with other 93 people in the so-called Heilund Pflegeanstaltu murdered in the gas chamber. The date of his death is the 19th death note July 1941 and the location of his grave is not known [15]. The local Jewish religious community remains without a rabbi. Click on the Jewish religious community in Prague here since 1940 represent Trebíc Ingber Rabbi Moses and Jihlava rabbinate is in keeping with the sentence. After 1948 is the year 1953 set up a joint rabbinate for the town of Kolín, Pödebrady, Hradec Kralove, Pardubice, Jihlava, and a rabbi appointed Dr. E. Feder from Cologne [16].

Synagogues and important buildings

The first Jewish community in Jihlava he reportedly had his synagogue was built in the 14th century. This medieval synagogue, which stood at the corner of the Jewish and Mrštíkova Street,

was in the middle of the 15th century, after expelling the Jews transformed the city workhouse and then to the chapel of the Catholic Church. Early 16th century was rebuilt into a church, which was soon destroyed by fire. After the re-settlement of Jihlava Jewish community was beginning of the 19th century a small chapel in a private home. 1856 a new Jewish prayer used for ceremonial purposes. Until 1863 the synagogue was built in Neo-representational (Romanesque-Moorish) style. 1896 is the expensively renovated, decoratively painted and fitted with gas lighting. It is also accompanied by a new organ and consecrated. Another fix it waited in 1921, when construction was reinforced by massive truss rods, all facades were repaired and electricity was brought into the building. In the first year of the second World War Jihlava zfanatizovanou German youth with the Nazis burned down and subsequently demolished. Then served as one of the prayer room of the house foundation. In 1950 the remains of synagogues were demolished and in its place arose the marketplace. Since 1992, stood at the spot where a memorial plaque.

Jewish school, which stood beside the first synagogue functioned until 1424, when Jews were expelled from Jihlava. The building will then become the chapel of Corpus Christi, Our Lady of Martyrs, and 10000. She became only the interim town hospital. In the years 1506-1511 then was jihlavským maltster Leonard Merdotem converted into a chapel. The local Jewish community also had its foundation the house that was repaired was in 1921. The first floor was furnished conference room, laboratory serving synagogálnímu College, library, two clubrooms, winter prayer hall floor apartment in a rabbi. During the occupation, served as a warehouse.

Cemeteries

Today there is no mention of the existence of the first cemetery, which had a primary Jewish community in Jihlava in the period around the 13th století. century. Medieval cemetery after the expulsion of Jews perished. Today it is not known where he was located. Later, in 1867, founded a new cemetery where the burial today. Located about 1 km west of the main square and its area is about 9000 square meters. There stands over a thousand graves, and there are also buried the parents of Gustav Mahler. The cemetery is on the east side enclosed by two walls of the churchyard, and since 1904 it belongs Neo ceremonial hall. Beginning of World War II it was burned, the cemetery was destroyed and most of the graves were knocked down. In 1968-1969, replacing the ceremonial hall of a small new building and the cemetery has been modified. At the beginning of 90 years was accompanied by a wrought-iron entrance gate with Jewish symbols. Then came an extensive restoration of the cemetery. Headstones were cleaned and straightened. In 1997 there was a monument dedicated concerning Nazism.

Among the prominent personalities of Jihlava of Jewish origin were:

Ernst Sommer, novelist, born in Jihlava, (1888-1955 London)
Louis Fürnberg, novelist, born in Jihlava (1909-1957 Weimar)
Carl Meinhard, theater director and actor (1875-1949 Buenos Aires)
Jara Pospisil, singer, tenor, (1905-1979 Prague)
Gustav Mahler, composer, lived in Jihlava in 17 years (1860 Kaliste-1911 Vienna)
Julius Tandler, organizer of Austrian, Chinese and Soviet health and social care (1869-1936, Moscow) [17]

Francis Maurice Nágl, painter, recorded the form of Jihlava, a Jewish ghetto Terezin (1889-1944)

Surrounding the Jewish religious communities, associations and major points:

Bedřichov (initially 3 km from Jihlava, now a part), mention of prayer in the mid-19th century.

Hybrálec (4 km from Jihlava), in the mid-19th century's lives, it operates and manages the family Kohner Jew. After his death he was buried before the cemetery wall Christian cemetery.

Strítež (6 km from Jihlava), the first mention of the village dates from the year 1346. Largest Jewish settlement here was in the early 17th century, it was not, however, the Jewish community. In 1921 there were only twelve Jewish populations in 1930 and nine. Mention of the small Jewish cemetery, located on the field over a pond, as of the beginning of the 19th century. Tombstones in the years 1800-1850. In the period of occupation was very damaged. Also one of the local Jewish home served as a prayer. Jews here can give trade. We enable charter yard, brewery, pub and set up shops.

2.1.2 Jewish Quarter in Batelov

The first mention of a Jewish settlement and the formation of the Jewish Quarter

Batelov town was probably in the late 13 century. The local Jewish community was among the smallest in southwestern Moravia. The first Jewish settlers, probably the original inhabitants of Jihlava, came to approximately Batelov 2nd quarter of the 15th century. At a time when Jews were expelled from the regional cities. Settle on the road from the Batelov Trešte. At that time, probably formed local Jewish community and Jewish settlements arose bounded by small plaza surrounded by buildings and a small synagogue.

Later settlement occurred around the 18th century. The city's Jewish district stretches east from the main square. Period of its origin is not precisely known. It is a small enclosed square square, surrounded by gardens, fields and roads. On the walls of houses had been Jewish community, which dragged chains that could be ghetto at night to close. On the opposite side of the road were in Christian homes. Near the Jewish ghetto was the chapel. Barbara Christian, and municipal cemetery with the Chapel. Rocha, who is also a frequent point of the procession. This Batelovským disliked. Nobility demanded that moved Jews living near the church, and also to be separated by a wall. From 1727 comes the separation plan of the city, which is divided Batelov ráčovským stream into two halves, part of the Christian and Jewish ghetto, connected by a foot. The case dragged on but due to refunds and exchanges for the Jewish and Christian houses. 1790 hit the street and very damaged by a fire, after which the houses were newly built. In the first quarter of the 19th century accounted for 14 residential buildings. Complex of Jewish homes that are in the spirit of urbanism, is composed of a small square and the square a few narrow streets (goals) and is called the Jewish commons. For the most part, the district retained its original appearance. Only the baroque and classical appearance of the buildings are not maintained due to frequent rebuilding.

Batelovští Jews in the 18th century often moved to Brtnice. In 1786 lived in Batelov 24 Jewish families. Around 1840 for 26 families, 190 citizens have been (83 men, 107 women) who lived in 16 houses. After the repeal of laws *familiantských* 1848 Maria Theresa here allowed 25 Jewish families, and so in 1860 the number was already 200 inhabitants. Then came the loss of local Jewish staff. In 1880 there still lived around 134 citizens in 1902 was only 77 Jews (less than 4% *Batelovských*). By 1921 their number decreased to 36 Jews and early 30's of the 20th century, only 31 persons of Jewish religion [18]. Independent Jewish religious community here was in 1891 when it was connected to a penalty.

The Jewish community had its council house with a bakery and a ritual bath, which was later demolished. Ritual cleansing of meat—kosher was carried out in the garden of the synagogue. The local Jewish school was taught in German. Attended by a number of Czech children to learn the German language. Since the mid-19th century, the number of local students ranged from 25 to 30 children. In 1914 the school was closed.

Things from the local Jewish community

In the early 18th century had a *batelovský* Jew with his three sons baptized. Thanks *familiantským* Batelov laws lived in a lot of liberal Jewish mothers and was thus legally dealt with the quantity of illicit unions. The commemorative plates *batelovského* estate is hidden a few records and stories about the local Jewish population.

Economy

The main scope of business *batelovských* Jews was trade. It should also affect the development of the whole *obce*. Vlastnili or rented tanneries, distilleries, meat shops, Jewish meat bench *potašárnu*, pub, and textile factory production of cloth. Among the crafts were shopkeeper, mercer, greengrocer, fruiterer, baker, butcher, distiller, publican beer, tanner, glazing. Also engaged in work in the field and tillage. Some enterprising *batelovští* Jews tried his luck with the business in the neighboring towns in Trest, and Telc Jihlava. The women's jobs were manual labor, as it was to sew, weave, knit and teach the children.

She has worked here Hammerschmied Joseph Foundation (1908-1942), Friends of the Burial Society *Chevra Kadisha* (from the 18th century to 1939). Furthermore, groups of Jewish businessmen National Union for the South-West Moravia (1886-1939) and the National Matrix (of 1939).

The synagogue and the rabbis

Batelovská unknown when the synagogue was built on the square of the Jewish quarter. Like the Jewish Quarter and synagogue was damaged by fire in 1790. Four years later, was completed in the classical style. Further alterations were made to 1825. He has been at the synagogue dug well water supply for the ritual bath. The purpose of worship was used until World War II. Then in the years 1958-1974 was used college Czechoslovak Hussite Church in the period between 1984 to 1985 it had become a club gardeners. Today is the Association of Gardeners and the inside is

moštovací equipment. Despite numerous modifications and conversions remained outside its classical form has been preserved to this day. Some items of silver religious instruments, together with written monuments Batelov (years 1892-1917) were given between 1941 to 1942 the Jewish Museum in Prague. Also in the Provincial Archives in Brno two books are stored batelovských documents (from years 1791-1860).

Batelovská Jewish religious community originally fell under the rabbinate in Trest. Only in 1850 was given the first Batelov Rabbi Simon Frankenstein Myslovic originating in Bohemia. He was here in 1888. The last local rabbi was Salamon, who is also taught in the local Jewish school. Separate religious Jewish community was abolished in 1890 and again went to the local Jews Trešti.

Jewish Cemetery

The exact time of its founding is not known, expected on 17 century. It is located on a hill west of town. There are simple Baroque and Classicist tombstones, the oldest of which dates from 1715. The last burial here took place before the beginning of World War II.

Among the prominent personalities of Batelov of Jewish origin were:

Schmul Battelau, professor in Budapest,
Moric Antscherl, a professor in Vienna,
Gustav Böhm, painter,
Müller, Viennese newspaper editor

Surrounding the Jewish religious communities, associations and major points:

Horní Cerekev (5 km away from Batelov), mention of the synagogue in 1867, which was demolished in the years 1951-1952. Then cemetery founded in the 17th century tombs from the 18th century [19].

2.1.3 A small Jewish ghetto in Brtnice

The first mention of a Jewish settlement and further development of the Jewish ghetto.

Brtnice town dates from the 13th century. The history of the local Jewish community dates back probably already in the 14th century, when Jews were invited by margrave Karl in Jihlava. Also from Mr. Hynek Valdštýna invites the mid-16th century Brtnice number of craftsmen and allows them to settle here. The Emperor Ferdinand I will then recover the other markets, and deserves a great development Brtnice. Credible mentions, however, dates from the 17th century. Between the late 18th and half of the 19th century, there lived 61 Jewish families familiantu. More precisely, in 1834 it designated the 418 Jewish citizens (12% Brtnických). The biggest boom in the number of Jews occurred in 1857, when the owners of the Jewish faith have reported 540 people. After this period of Jewish citizens dwindled to only 123 persons in 1900. Then in 1913 the Jewish community has only 26 members, including 7 men. 1930, 33 Jews lived there (1%

Brtnický) and two years later in 1944 of Jewish citizens. Separate religious community, there remained until the beginning of the Protectorate.

The local Jewish street (today Legionary) consisted of a small ghetto and synagogue. Originated sometime around the 1st part of the 17th century north of the square. Gradually in the 18th and beginning of the 19th century expanded to the north and west. In 1834 consisted of about 50 Jewish homes and formed the bulk of Brtnice. In 1899 the city passed an extensive fire which destroyed many houses. Zašpitál edge of the square formed called an interface that Jews from Friday night through all day Saturday and were not allowed to pass. The Jewish community had its own dwelling house, and since 1873 the police station. Volunteer fire was its manager, regulatory commission, the mayor, chairperson and vice chairperson, who were elected members of the Jewish community. School attendance of Jewish children was initially concerned local public schools taught in German and Czech language and since 1886, just in the Czech language. Moreover, there were also teachers of religion and German. Jewish school, the Authority approved in 1872, was one of the houses next to the synagogue of the Jewish ghetto. It was a one-class school, which was taught in the German language, and therefore were running here and some Czech children. Worked in the Czechoslovak Republic, where 30 May 1918 important Jewish teacher Josef Glaser died. The Jewish community was weak and in school when it had only 3 students [20]. Jewish Town and had his swimming pool, which was modified in 1932. In late February 1937 a great flood struck the city. In Brtnický's Castle today to see the historic Jewish bridge. For the Jewish street also previously used a name Židovna (ie, instead of concentrated Jewish homes) [21].

Jewish Economy

Brtnice for the presence of Jews was of great benefit. Late 17th century, the creek near the former old flusárna, which belonged to the most profitable companies in Moravia. Furthermore, a master wine distillery, then starch, of which after 1920 became the next four years as production of footwear. In addition, the company produces knitting stockings, gloves and various knitted goods, manufacturing soda water and lemonade, a distillery and inn. In 1925 in the Jewish street, two pubs "Golden Deer" and "The Golden Star." Around the year 1850 is also the city's Jewish community of his barber. Among the craft was a dental technician, doctor, tailor, kožkar, shopkeeper, butcher to the slaughterhouse (*shlachta*) and hawker shops of general merchandise, grain, food, sales of wines, liqueurs, alcoholic beverages, sausages, watch and bicycle and sewing machine shop of materials, clothes, leather and fur, tobacconist's, junk shop, selling kids, mydlárství, grocery and store goods in the short. Some of them were later the basis for local businesses. Number of trades even ran around in 1940. The Jews also lent money at interest. Fees paid by the Jewish community nobility, and fees included. In 1925 there was a woman's club Israelitischer Frauenverein. Significant was also the underclass Foundation and Aaron Rosa Grünfeldových. One of the obstacles to the development of the local religious community was close to Jihlava, where the suburbs around the 19th century Jews could settle back and establish, where appropriate, further develop emerging industries.

The synagogue and the rabbis

Brtnická synagogue was built in 1629. Stood north of the square on the corner of two streets (today Legionary and Pod below). 1888 has been extended. Originally, the building came in from the side. Above the new entry was the Hebrew inscription of the Old Testament (translation: “Dekujíce through the gates of his, into a hallway with a hymn of Step”). In 1925 she, together with the adjacent house hit by fire, which destroyed the entire roof, files, forms and articles of Jewish religious communities in Brtnice. The purpose of worship was used until World War II. After the occupation of the Nazis in 1939 from the synagogue to remove the shield and then destroyed the plates Ten. Building continues to serve skladním purposes. Later in 1988 was demolished to be replaced in its place could be built shopping center.

One of the rabbis of the genus brtnických Horowitz, who lived here around 1690, in Bavaria, wrote and then published a work on the Pentateuch—the five books of Moses. Last Rabbi Abraham Kurzweil 1926 goes to Trešće and then merged with Brtnice. Later, both communities remain without a rabbi.

Jewish Cemeteries

In the field for “Kaplickou” you should find the first old cemetery. There was found a skeleton with the rest of the Jewish shroud. At the request of Countess Catherine Zajímacky Kunštát who hated sight to the cemetery was relocated to the road towards Bransouzum. Another reason for the cancellation of the cemetery could be the one that prevented the development of cities and new construction. On the hillside between the forest and the road 1 km north of the town was therefore built around the year 1600 the old cemetery. It has a rectangular shape and area of 2050 hectares. Tombstones are the baroque nature of 17 to 18 century, made of granite with a crown motifs, deer, flowers or wine grape. There are about 250 and the oldest one is from 1672, which mentions the “Jewish deportees” from Vienna. Burials to the second half of the 19th century. Then the old south, a new cemetery where the last burial took place in 1953. There are also about 250 tombstones. In the family vault was buried here Weisenstein Ernest, who survived a concentration camp. The cemetery was also a ceremonial hall, or whether the cemetery chapel from 1860, of which survived only in the front wall [22].

2.1.4 Jewish ghetto in Polná

The first mention of a Jewish settlement and further development of the Jewish ghetto

Polná city lies on the border of Bohemia and Moravia. The first historical mention of the city is in 1242. It was important trhové town below the castle. At its greatest boom in 15 and 16 century was one of the most important cities in the Czech-Moravian Highlands. Chateau Jewish community were among the Czech Jewish community. The first and oldest mention of the Jewish population in Polná from 1532. From 1608 comes more details when John Zejdlic of Šenfěldu, former owner Polná, allows Jews to the local population. Subsequent references to the isolated Jewish settlers in the town books of the 16th century, when the sparsely settled, mostly in a place called Calvary. Development of Jewish towns helped the emergence of a new aristocracy of the genus Dietrichstein 1623. Even after the Thirty Years War in Polná number of Jews increased. In 1650 there were two Jewish homes in 1654 and lived there for 10 families. Late 70s in the 17th

century and became the first dominion imposed ghetto, the Jewish cemetery, located between the fence and part of the city. Later, after 1680 was in command of Ferdinand Dietrichstein relocated and rebuilt outside the paid area of the city, southeast of the square.

Prince (Cardinal) Ferdinand Dietrichstein Regulations issued in 1676, the instrument of seven points and ordered that in future, not mixed Jewish and Christian houses. Forbade Jews to settle in the city without his knowledge and permission, were allowed to live here more than 16 Jewish families. Following complaints polenských Burgesses ordered that inspired the surrounding towns, to build four separate houses of the reported location of the lower gate. They were two big houses, which were to be built adjacent to the four new houses. This remote place in the stream, however, Jews did not seem very useful and started to complain. Even the gentry did not want to be so close to the Jewish houses of the castle, and so in the years 1681-1682 under a contract between the establishment and the Jewish community founded and built, the Upper Gate on greenfield sites to the southeast of the town center, a new Jewish neighborhood of 16 multi-storey buildings. The newly built wooden houses had one room, pantry, black kitchen and hall. Almost every house had a knot, stand for Sukkot feast (the Feast of Tabernacles), whether in your backyard, a balcony, porch or on the ground. Stood on a stone base, were protected by a fence and a basement with two goals and bailey (fence paling). They baroque features (barrel vault with lunettes sometimes vytaženými or nails), later reflected in the architecture of Classicism (arches, beamed wooden ceilings, plaster medallions) [23]. Typical was the stone jambs, door style, circular terracotta window for ventilation of the soil, balcony on stone corbels. For drainage of water from guttering downspouts serve stone gutters (trough). At each house they used to pile composite wood for heating. Gables facing the street. This was made up of many of today's leading home the Upper Valley Jewish goal after goal and two houses in the west. Jewish Quarter is popularly called "Židák." It consisted of the Jewish square patch of the Southern Rabbinical bottom of the square, Spa connecting streets, side streets and alleys under the Jews. Public roads were paved with irregular flat stones, which are called cat's head and in some places are still visible. The Jewish community has committed itself to apply for a fee only urban scale. Furthermore, they are obliged to purchase salt, wood and food in the city. Jewish merchants have been confirmed to run business on the square, but forbidden to interfere in the craft operating in the city. Were allowed to establish the ritual bath and tannery to the use of water from the municipal pool.

As the Jewish community grew during the years 1710-1913 from the ruler of six new two storey houses built of brick and has stone. After 20 years, were joined by 2 more houses and after 1740 was the Jewish ghetto buildings closed by a triangular square. It was bounded on the west urban castle wall with a moat, a water ditch on the east and south of the sign of the distillery. To almost enclosure was entered Lower and Upper Jewish gate with a double wooden gate in a walled baroque arch and several indoor public passages in houses. An interesting feature is the internal passages in the floor, which still exist in some. As in other cities as well Polna is typical for the Jewish community to the maximum utilization of land installation. There were yards or gardens. The houses were divided into several parts (2-12), which were either relatives or other persons and used to have a common entrance. Mostly fell on a house three families. Only two houses remained in the whole of one owner [24]. The fires that hit the Jewish ghetto several times (in 1712, 1734—Great Fire, which burned the entire ghetto, 1740, 1823) there were no major

complications. The Jewish Quarter has always been quickly restored, a new and better built and extended. After the tragic fire in August 1863 burned the entire city of Polna and Jewish quarter was no exception. Was destroyed baroque architectural form of Jewish ghetto leaving only one house, which we noted earlier today, can look across the street. After restoration entire ghetto was to avoid significant changes in the appearance of the street. Appeared to have a additions, body, or are adapted to distribute some of the houses, and adjust the facade. At that time, was along the eastern part of the ghetto built roads connecting to Trebíc.

1724, held the first accurate census of the Jewish population, which at that time had 305 members, which about 52 families. 1757 was a sala cadastre, the number of Jewish homes 24 to 54 families. That number could not be based on familiantského Act 1726 exceeded. With the reforms of Joseph II and a series of official regulation leading to Germanization had to establish a Jewish primary school, where he taught German. In the 1880s was introduced describing the Jewish home by Roman numerals, which was to be renumbered in the 1950s. In 1811, the number of officially authorized Jewish families familiantu increased to 87 and then 92. 1830 was in the ghetto there were 770 Jews (128 families, 12% of the population Polná), who owned 32 houses. In 1848 the Jews acquire full citizenship. A result of devastating fire of 1863 was an economic decline and locals began to move to Europe (in larger cities—Vienna, Prague and Brno) and the American for better living conditions. From the 19th century came to a permanent loss of Jewish population. In the 90 years was still in Polná 238 Jews in the late 19th and and 20 century, only 122 Jewish people from a total of 5,013 Polenských. At the start of World War II came to Polná hundreds of Orthodox Jews who fled from Poland, Ukraine and Galicia. But even here in 1930 Jews were only 51 (1.2% of the population Polna) and in 1938 had only 37 Jewish people, despite refugees coming from Austria and the Czech border.

“Hilsner Affair”

1st April 1899 became the turning point of the local Jewish population, sparked the terrifying anti-Semitic press campaign. The Jew Leopold Hilsner was charged with ritual murder, the murder of nineteen seamstress from Vežnicka Semitism, which was found in woods at Brezina field. Press and the crowd was convinced that the murder was carried out ritual way, by cutting a large wound on his neck. 16 September 1899 in Kutna Hora Leopold Hilsner was a ritual murder and sentenced to death. Thanks to the interest of Professor T. G. Masaryk, the case has ordered a new trial of the 14th November 1900 in Pisek, unfortunately, the same verdict that was later Emperor Franz Joseph I commuted to life imprisonment. Amnesty for 24th March 1918 was Hilsner of ill health dismissed. Then he had to change his name to Heller and lived mostly in Vienna, where he worked as a peddler. Financially supported him and the local Jewish community as well president Masaryk. He was 51 years, when, exhausted, in 1928 died in hospital Rotschlidove of colon cancer. Vienna is also buried at the central cemetery. At the Vienna house from 25 April 2002 a memorial plaque. Later all allegations were refuted. Ritual murder was rehabilitated to 14 November 2008 in Vienna. Justice Minister said at his grave sorrow over the judicial failure [25].

Jewish Economy

Unlike other Jewish cities were Jews polenští better living conditions. First allowed to conduct business all kinds, and they had a tax credit. But were not allowed to restrict or interfere with the burghers of crafts. Year 1608 Jan Zejdlic of them Šenfeldu, former owner Polna prohibits trade in meat and only allows purchase and sale of live animals. Regulations issued in 1676 by Ferdinand Ditrichštejn could establish own self with the magistrate in charge, won the right to trade and to participate in the annual market in the city, but they were forbidden to make crafts, and restrictions on trade in wool. Covered with them exemption from military patrols and the accommodation camp. Furthermore, the increased annual fee nobility and vowed to pay regular rent of each house and an annual contribution to the contribution (forced contribution tax). They were ordered to remove only the lords liquor and beer. Also, kosher wine could only drink from Mikulov cellars. Since the end of the 17th century were rented tannery. At 18 century traded in grain, wool, fur, iron, silver and gold goods, glass and leather. Found here tap beers, wines, spirits and tobacco sales. There was also peddle. Shops and handicraft workshops were located in the house. The Jewish community had a doctor. After many years, Jews dreamed polenští lords rented wine distillery and draslovnu. Among the money that paid their lords, were repayment home (150 zlatych) and annual rent (30 krejcarů), fees for burial, after the waiver remove wine from the ruler and the vyšenkované provezené wine for the family, 10 zlatych per year for the construction of synagogues and 15 zlatych for a ritual bath and tanneries. 2nd 19th century also began to emerge associations of various orientations, as was the funeral association, the Jewish fraternity to support the poor or Jewish literary circle.

Synagogue

Before the chateau built by the Jewish community synagogue serving from 1657 to motlitbám temporary simple wooden shed in the yard of one of the Jewish home. The acquisition was a Jewish synagogue community authorization 14th August 1684, when it undertook the nobility built of brick and stone and arrange. Along with her then also vaulted well and ritual bath. The synagogue is not just focused sanctuary to the east, but slightly to the southeast. Seats should be of great value, usually was handed down, or even donated, or dražila served as installment debt. It's simple indoor two-storey building with a vaulted ceiling standing in the Jewish western part of the square and rabbinical pancakes, incorporated into the densely built-up Jewish ghetto basement with fifth roof, stone and brick. Walls enclose a slightly oblique angle. Originally stood alone, during expansion of the Jewish ghetto was included among a number of houses. In the southern part of it was the 70th the 20th alignment century brick outhouse. The surviving plans of the city suggests Polna originally Baroque appearance of the synagogue (high hipped roof, four windows elongated, longitudinal front), then touch Gothic (cuspidate arch windows, painting a blue background on the ceiling and walls with kvádrováním). Fires especially in the 19th century, was extremely damaged and rebuilt, thereby changing its appearance. At entry hall, and was established in the 1850s and 1860s were the changes in internal organization of the synagogue. Riverbed was moved from the center of the sanctuary and the pews divided into two lateral lines, so it is done in Christian churches. Walls and ceiling Neo-Gothic painting adorned with a blue background. The synagogue had a vaulted hall, a woman's gallery carried by a huge pillar outside the entrance to the staircase and the entrance to the men in the west wall without vestibule. She was much smaller than today, and later was an extension and connection with the Municipal House and create new entry with a staircase to the north. Above the entrance for men is the

Hebrew word (in Translation: “Recovery” 1684) and between the two inputs is a stone plaque. Until In 1936 there was a slight modification [26]. For religious purposes served by the 1940s. From 1915-1918, in particular due to the increase of Polish Jews and outreaches. At that time it was within 118 men’s jobs and 80 seats for women. The rabbi lived and worked here in 1920. During the war it used confiscated by the Nazis as a warehouse for furniture. Prague should be established “Museum of the extinct race,” therefore there were all the valuables and equipment removed. Then served as a textile warehouse facility. In the fifties it was bought by the Czechoslovak Church. Hussite that she had to bestow commercial enterprise for storing dyes and chemical fertilizer, and then for the collection of old paper, so the building still used for storage. Later, up to 1969 remained unused, fell to its ceiling and roof. Then it was used only for local residents as a repository for unwanted goods and fuel wood. In the 80 years, was intended to fix the concert purposes, which was not implemented and the building should be demolished. Thanks to the revolution in 1989, increased interest in the synagogue, especially assiduous in historic Polnou Club, and it was gradually reinforced around the perimeter, installation of new ceiling, the roof, cleaned inside and has been historically protected. In 1994 he was returned to the Federation of Jewish communities in Prague. Two years later he began total reconstruction of the synagogue for museum purposes. There was an attempt to authenticity and renewal of an earlier decoration and construction. Are maintained or rebuilt remnants original painting. Exposure of the synagogue is part of a regional Jewish museum, the public is available from September 5, 2000 in the main tourist season (i.e. May to September) and opening ceremony was also attended by Israeli Ambassador. Furthermore, the synagogue serves as a gallery for temporary exhibitions and a concert hall [27].

Other important places

Another important building standing next to the synagogue was storey municipal building which was the extension 1717. Went through with it from top to bottom square. The underground part of the ritual bath was located, a *mikveh*. Flat synagogue servant. Sames bakery with maces in the downstairs apartment and the rabbi’s office on the first floor. In the southeastern part of the chapel floor was rabbinic also called small synagogue with a simple oracle, table, rostrum and 30 numbered seats are used as winter oratory. Since 1850, the school also located here. At the start of World War II, it halicšti refugees taken as the orthodox church. In addition to the municipal building on the south side of the room was a morgue for ritual cleansing, which served their purposes in 1887. After serving as a storage extension and shed. In the Jewish street used to be one more ritual baths, ancient granary, a master distiller and *shlachta*. Since 1759, the hospital—a hospital, from which in 1874 became a school. It used to this time only one-class and private. In the upper part of the square is stretched into the mid-20th century square stone fountain, which, together with public water pumps supplied the local population [28].

Jewish Cemetery

Polenský Jewish cemetery is situated from ancient times to the long hill called Calvary or Na Bubeníku near the river Šlapanka (also called Ochozský River) for about 700 meters from the current Jewish quarter. Until the second half of the 17th century is housed several Jewish families. The first mention of him is from the 16 century. In this period was most likely founded. The oldest

and tombstone is from 1683. The cemetery has an irregular shape due to its gradual expansion (in years 1768, 1811 and 1887). Series 1114 gravestones are arranged irregularly in the west-east direction throughout the cemetery area with signs pointing to the north. Children's graves had their place in the northeastern part. Older tombstones South Moravian or Mikulov type are made of marble stone, light and dark granite, limestone and sandstone mušlového with engraved ornaments, and Jewish folk motifs. A newer type of gravestones in Prague are completed engraved letters with rococo decorations and Central-type plant are decorated. Tombstones are Baroque, Classical, in the northern part of the modern in the southern part, are closed semi-circular, elliptic, rectangular, triangular, or volute asses back to the mid-19th century with Hebrew, then the German and Czech texts. Also there are symbols to find family names, occupation or features (hands Kohen, Levi, sets, star of David, the crown, trees, flowers, lions, deer and heart). Inside was accessible through a simple wooden mortuary. In the late 19th century Jewish community bought land adjacent to its final extension (3492 m²) and has built a new brick simple morgue in the eastern wall with two gables, pitched roofs and wooden dvoukřídlovými gate. Was divided into three parts, the first was the passage of the funeral carriage with an inscription on a stone plate: "Establishment of the 5647-1887 Jewish communities and Jewish burial Brotherhood Polná." Then the ritual preparation and warehouse. After the departure of the Jews by World War II and the building deteriorated in the 60 years, tore down the ceiling of the roof, which was fixed to in 90 years. Today's entry was built in 1995 is closer to the ornate wrought-iron bars six pointed star ele jihlavským artistic blacksmith Erwin Habermann. The last funeral ceremony here behaved 1976. Cemetery is hemmed 70 cm stone walls 1.5 m to 2.5 m high with piecing of bricks. She had been shingled roof, sheet iron and clay tiles today. In the northeastern part cemetery wall is missing, due to waterlogging soil walls collapsed. Space is complemented by high pine trees, cranes, tujími and maples. From 50th the 20th century dilapidated and overgrown, some monuments were so svaleny and overturned. Since the late 80 years of caring for the Protection Society of Friends of Jewish Heritage Polná and repairs the damaged gravestones and the whole area. Today is the Jewish religious community in Prague.

Polenská Torah

Jewish law from the books of Moses is rewritten to twelve meters of skin. This nearly 200 years old rare Polenská Torah confiscated by the Nazis in 1943 should be placed in a forthcoming "Museum of the extinct race" in Prague. In the 60 years, along with dozens of other sold at auction in London where traveled farther. Today is now in the hands of the Jewish religious community 65 clenné Kona Beth Shalom in Hawaii Islands (particularly on the island of Big Island), which keeps her in high esteem. From Washington American Federation of Jewish Communities received the "eternal lease" in 1985. Its financial demanding the restoration took place in Miami (United States) in 2006. [29].

Among the prominent personalities of Polna of Jewish origin were:

Benjamin Kewall, writer, creator of epigrams and poems, he lived in Vienna (1806-1880 Polná)
Joseph Seegen, physician-balneologist a professor of Vienna University, also contributed to use Carlsbad springs, (1822-1904 Vienna)
Anton Schwarz, brewer (1839-1895 New York)

Aaron aka Adolf Pulzer, portrait painter, (1813-1891 Prague)

2.1.5 Jewish community in Puklice

The first mention of a Jewish settlement and further development of the Jewish Quarter

Puklice (5 km away from Jihlava) was created around 1318. The Jewish cemetery in Puklice previously found a tombstone bearing the year 5182 the Jewish equivalent to 1422. It is considered that they left here Jihlava Jews expelled in the 15th century, but the first mention of local Jewish settlers, dates from 1722. Later figures are up from 19th century. Local Jews formed a separate religious community, which included the surrounding municipalities of Luka nad Jihlava, Velký a Malý Beranov, Kozlov, Studnice, and Rehorov. 1891 was abolished and became the religious community in Jihlava. In 1842 the Jewish population lived in 1971 from five existing families and 80th years for eight Jewish families. In the First Republic, 1921 to the Jewish faith professed 14 people in 1930 and just six.

Jewish houses forming the street are collected at the bottom of the village. There was multi-purpose building for ritual purposes in the schoolroom and a bakery on the ground floor, first floor in prayer. After In 1927 it was sold and used as a warehouse and granary. After the war was converted into a residential house. Furthermore, the street was also a ritual bath, and four meat market.

Synagogue and Cemetery

Records from 1722, notify the synagogue of unknown age, which was later adapted to living house. It was a one-storey building. On the ground lived a rabbi who taught children at the same time. On the first floor was a small room for women, linked through an open window to the main worship hall for men. Over entrance is located on the side of the character of the local estate owner John Malovec years from 1759 to 1807. Represents a hobby to sit on your ass with reins in his mouth. On the sides are the initials of his name. Left at the door is tin box, above which gave maces Easter to commemorate the escape of Egypt where the Jews lived on manna. Right at the door is tin basin in which the Jews washed his hands, sat down to cleanse the temple service. Opposite the door on the wall hangs a wooden box with silk curtains, equipped with bells on cord and Hebrew inscriptions. There have been kept at two Torah parchment in rolls, which were later taken to Jihlava. Above the box is on the wall relief, representing two lions, with bars above them are two birds. On the left is a picture with the inscription, showing the seven-branched candelabrum. In the middle of the church is a garden to the table, on which the worship, considered the Holy Scriptures. On vaulted arched ceilings are Hebrew inscriptions, and five candlesticks. On both sides of the twelve seats with tables for storing books. The door to the main hall stood prior to garden benches and a counter to lay the books. Benches and tables were made by a cabinet and were stored inside the clothes, sheets, tin plates and horns, which were in worship trumpet (a reminder that Moses led the Jews to Mount Sinai).

Extensive but now very damaged cemetery is located on a hillside above the village. Reportedly

originates from the 15th century (should be built simultaneously with the synagogue). Inside is approximately 80 gravestones, the oldest of which is from 1699. By 1870 there were buried Jewish citizens of surroundings of Jihlava [30].

2.1.6 The Jewish community in Telc

The first mention of a Jewish settlement and further development of the Jewish Street

Telc is one of the serfs of the Moravian towns, where he lived from the Middle Ages, Jewish settlers. Telcská Jewish community is one of the smallest in Moravia. The first mention of the local Jewish settlers comes from in 1570, the district at the Tower of St. Spirit. 1618 has lived in three Jewish families, and continue during the 17th century, their numbers grew. But local people complain the authorities. 1650 the owner of a local manor, William Slavata ordered eviction of all Jews who came after to Telc In 1618 they had a six-month period. Limit the number of Jewish inhabitants in three families. Procedure years, but bans alleviate. For an annual fee to the new owner of 1667 allowed the city municipality teacher and three years later another Jewish family residence. At this time, probably formed local Jewish community. 1691 had already lived in Telc 11 Jewish families. At the beginning of the 18th century each family had to pay the city annual income for their stay. Therefore, municipalities had to be placed succinctly in some parts of the city. Were released as two houses and the Jews were moved to the southwest inside the city walls in the alley, since the Jewish street. In 1771 there were already here 49 Jewish citizens and lived in four houses. Gradually, the Jewish community expanded into Mural section. However, a greater increase in the city has experienced the influence of Jewish emancipation in the 19th century. Year 1840 lived here in 1973 the Jewish population in 1910 was 120 people. 1921 was 93 persons. Jewish houses were small, adjacent to the walls.

Economy

As in other cities the nobility had to pay various fees and do various tasks. They also obligation to withdraw a certain amount of spice for the year. A significant commercial enterprise Jews the factory production of cloth from the 19th century, which became one of the largest factories in Moravia (in 1819 it employed 600 people). This of course reflects positively on economy of the city.

Synagogues and other important places

The chapel from the 18th century, was built in one of the houses and streets of the Jewish served until 1885 when it clamp down on fire. Then set up a temporary chapel in the old factory. In 1904 he was in the courtyard of the Jewish council issued a new synagogue building. The original entrance was the square, then went inside the stone bridge from the side street. In the 1940s the Nazis closed it. After the war it was rebuilt and adapted into a kindergarten. Currently back in the hands of the Jewish community, but is used as a station Czech Police Republic.

Relics stored in museums

Telc's important Jewish sites stored in the museum is the biblical book of Esther belonging to five svitkùm festive. It tells of the deliverance of Jews from the yoke of the Persian Empire in the 5th century BC. Reads from it during the feast of Purim (celebrating the rescue before the Persian genocide). Other important documents the roll of Esther and the Torah, written in Hebrew on parchment. Among the interesting items preserved one pewter bowl from the 19th century, decorated with engraving. Served at the feast Pesach (liberation comment Jewish people from Egyptian captivity). In the festive Seder ceremony in it were presented to the prescribed food (since it is called these Bowls Seder). Then there is a nine brass originally deposited candelabrum used during Hanukkah osmidenním Day dedication. Feet candlestick consists of three animal heads [31].

Jewish cemetery

First, Jews were forbidden to bury their dead in the Telc estate. Therefore, the mid-17th century, a Jewish cemetery for the Jews of Telc and around the village of Velké Pecina, 7 km away in the woods later called Židovec. The cemetery had an area of 803 hectares and surrounded by stone Zitko. Later it was for that purpose instead of the back Vydrí south of the village, which was used by 1879. There are around 150 monuments of Baroque and Classical style, most of the 17th and 18 century the oldest of which dates from 1655. Thereafter, the cemetery became known today with 200 Oslednice well-preserved tombs. The hall at the entrance to the cemetery is now a picture gallery. Due to growth local Jewish community was founded in 1880 by a new cemetery on the eastern edge of Telc, in line for a broad meadow. It served its purpose until World War II. After serving in the Ceremonial Hall Cemetery for 60 and 70 years as a chapel and changed in 90 years Adventist Church to an art studio and gallery. Telcká Jewish community managed a final resting place in Batelov and Markvartice.

Significant native Telc Jewish origin:

James Lang

2.1.7 Jewish ghetto in Trest

The first mention of a Jewish settlement and further development of the Jewish ghetto

Trest town itself dates from the 13th century and the first Jewish settlers came to town perhaps in the beginning of the 14th century, and certainly in the period after the expulsion from Jihlava in 1424. Around 1594, there are other references to the Jewish home owners. But the oldest surviving authentic proof of local residence to the 1st half of the 17th century. In 1672 he added the City 8 Jewish families expelled from Vienna. Around 1679, when there were already 14 families, and probably arose local Jewish community. Large Jewish population increase the sentence was finished in the 18th century, when the end was granted 102 familiantských families. In reality, however, still lived here more přibuzenstev. 1789 is mentioned 122 families. Gradually, however, began to decrease the number of Jewish citizens. In 1830 it reported 750 people in 1848 and still 621 Jews (14% of staff Trešte). In 1900, however, had only 169 people (3%) in 1930 and lived there only 64 Jewish citizens living in 5 houses. The main reason for the loss of local

inhabitants in the late 19th century their migration to the near Jihlava.

Jewish ghetto formed sometime around the middle of the 17th century, perched in the northwest part of town, is today called Liberty Square. In the 17th and 18 century within the ghetto is a synagogue and the whole is enclosed by a wall with three gates. In 1837 he consisted of 77 houses that have survived to this day. They are only partial conversion to were necessary after the destruction of the city fires in years 1824 and 1920. After the abolition of the Jewish wall street expanded farther along the road to the station. There was a lower school and College of Jewish education yeshiva, which operated until 1848. In the Rococo period, the reforms adopted all of the local Jews a new personal name and surname to their Hebrew names.

Economy

From the third of the 18th century, the wine distillery. Among the trades and crafts typical of Jews from Trešte belonged to industrialist, businessman, doctor, official, private.

Worked here a lot of foundations and associations. Association Israelitischer Frauenverein für Unterstützung von Armen israelitischen Frauen (1898-1940), Deutscher Leseverein (1909-1935). Further underclass of the Foundation Morawitz (1914-1940), hospital foundations for the Israeli sick Sophie Morawitzová (1931-1942), Elias Foundation Sabath Baruch (1918-1943), Foundation for nurses Meissnerová Charlotte (1918-1943).

The synagogue and the rabbis

The synagogue is located in the southern part of the former Jewish ghetto. Today no one knows the exact time its inception. This may be a fire in 1825 rebuilt the former synagogue earlier, or the same year newly built. An important feature of Empire synagogue is a vaulted chamber with stucco decoration and facade the arcade in the classical style, which is the only of its kind in the country. Interior with unfortunately, until now extant. In the period between 18 and 19 century there lived a few rabbis, who are the authors of theological writings. The last rabbi worked here in 1922. Worship here held until World War II. Then, since 1957 the building served the College Church of Czechoslovakia Hussite. The nave is used for a concert and exhibition purposes. The ground floor houses a permanent exhibition tracing the history of the Jewish community in Trest. The first floor is the exhibition devoted to the life Franz Kafka (Writer in the city often stayed with his uncle, and there was probably his novel *A Country Doctor* [32].).

At the beginning of the 19th century worked Rabbi Joseph Frankfurter and after PhDr. Maximilian Stern (1844, Nove Mesto nad Vahom—1908 Vienna), who in the late 19th century administered at the same time Telc town and Batelov. He is buried in the Jewish cemetery in Trest. The last rabbi was after 1926 Abraham Kurzweil, who managed both the rabbinate in Brtnice. Since 1936, Trest managed Jihlava Rabbi Dr. Arnold Grunfeld.

Cemetery

Establishing the cemetery dates back to 17 century. It lies along the road on the left bank the

so-called Korečníku 1500 meters southwest of the synagogue. It is bordered by a stone wall with two entrances. The main entrance is entered through a small ceremonial hall, which is in very poor condition and without a roof. Inside preserved stone box with a metal cap and the white walls are still visible fragments Hebrew language psalms. Second entrance a few yards away is called kohenská goal. During its there had to be extended twice, in 1736 and the end of the 19th century. In the 1980s was repaired. There are approximately 1,200 free Baroque and Classical tombstones with Hebrew inscriptions, the oldest of which dates from 1705. On some of the Baroque featuring motifs of stars, blessing hands Kohen, Levi, mugs, circumcision instruments, lions, deer, palm trees and willows. Funerals were held here in the second period World War II. Today, some svaleny tombstones and on the most recent additions are gilded like the Holocaust. Around the old pole pine, larch and lower arbor, which supply the cemetery hazy term.

Significant native Trešće Jewish origin:

Wolf Löw ben Lichtenstandt, a rabbi, author of Kedušat Yisrael, (died 1827) [33]

2.1.8 Jewish settlement in the Vitrném Jeníkov

Development of Jewish settlements and the economy

Municipality from 1226 in the early 17th century becomes the town (11 km distant from Jihlava). The history of the local Jewish community today are almost no extant sources. Eldest evidence of local settlement dates back to 1372. Other references are then around the 16th century. The local Jewish population was probably scattered throughout the village and settled for a small number of Jews never not form a closed ghetto. In 1724, there were 44 Jewish people living there, members of 9 families. At this time formed a religious community. Eventually in 1836 that there were 23 Jews in the 19th century. As reported 11 families. But their numbers began to fall to only 4 families in 1870. In the 20th century, the Jewish community can not speak, apparently was included to Úsobí. In the 20 years of leaving the village the last Jewish inhabitants of Rabbi Mark Jedlinský and his wife. From 1898 to 1922 he was a rabbi in Humpolec. Between the years 1902 - 1914 also mayor of the local Jewish religious communities. He died in 1924 and is buried in the Jewish cemetery in Humpolec. By the 1930s there were no longer citizens of the Jewish faith.

At 18 century, Jews owned a local wine distillery in the 19th century were rented here distillery. The local chronicle notes that in this period were in the village shops exclusively in property of Jews. Engage in crafts as a businessman, a producer of spirits, tax director, Skinner, vinárník, mercer, landlord, buyers of grain, trading assistant, Carter, genuinely self-employed dental technician, a watchmaker, and a university professor from Brno. Other professions were kruparství, glazier, the wool trade, trade in timber, cartage. They also tell your doctor.

Chapel and cemetery

Since 1716 there used to be the local Jewish community maintained a winter prayer. Its location or more information about her, unfortunately not kept. The local Jewish cemetery was used for

Vitrný Jeníkov and surroundings. It is located southwest (over 1 km from the town square) on the way to the old Lower Mill. Time of origin is not precisely known (at least 300 years). Is a rectangular area of 960 hectares, bounded low stone wall demolished through the mortuary on the west side. There are more than 250 valuable Baroque and Classicist tombstones with Hebrew inscriptions and inscribed decorations (Kohen blessing hands, gentle touch Pac, six-pointed star, crown, a pair of lions with flowers, foliage willows and palm trees, set the Levites), of granite and marble. They are bent to the side and the oldest of them dates from 1700. The last burial here took place in the late 19th century.

Prominently from the surrounding:

Úsobí (13 km from Jihlava), is a small former Jewish quarter and synagogue, which dates probably from the 18th century. Today is converted into a dwelling house [34].

2.2 Surrounding the Jewish religious community

2.2.1 The Jewish community in Havlickuv Brod

The first mention of a Jewish settlement and its further development

Havlickuv Brod, formerly Nemecký Brod, had city status since the mid-13th century. Sázava River flows through it. Already in the 14 century there is mention of the Jewish population of the community, who lived in the city. This phase, however, in the mid-15th century ends ban on their stay in this city. Only in the mid-19th century there was again allowed to settle, and the 1880 has a Jewish municipality has the number 159 persons. Subsequently in 1900, is growing even 247 people. Since then, the period of their number to decline to 146 citizens recorded in the first 30 years of the 20th century. Local Jewish religious community was founded in 1883. Had its own rabbi, who worked until 1925. During World War I Several thousand refugees from Galicia and Bukovina came to Nemecký Brod. In the last two years of the war fever epidemic struck the city, so he was in town established a large refugee camp.

Chapel

Prayer of the Jewish religious community was created at the end of 19 century. Before the extinction of the Jewish community during the second World War, the chapel used the first floor of a building between the square and a bridge across the river Sázava. From the 1940s it was used Evangelical Church. Internal decoration of the church to this day preserved.

Jewish Cemetery

The cemetery is located about half a mile from the square. It was founded in 1890 and the last funeral held here in 1939. The vast majority of local tombs belong halickým refugees. As a ceremonial hall served the former depot of the 19th century. The specialty is the cemetery of typhoid in 1917 in the Czech Republic of unique. It is located northwest of the square and is 2 km. Were buried here halicští bukovští and refugees, who succumbed to typhoid epidemic. On

display here are only simple and uniform tombstones.

Surrounding the Jewish religious communities, associations and major points:

Ceská Bela (9 km), **Okrouhlice** (7 km) and **Rozsochatec** (9 km), mention of worship.

Dobkov (12 km), mention of the Jewish cemetery of 19th century.

Chotebor (14 km), late 19 century there was a prayer, then an unfinished art nouveau synagogue 1912 and the remains of a Jewish cemetery in the years 1894-5

Lípa (6 km), before the 2nd St. there was a conversion camp for Jewish youth preparing to exit to Palestine. During the occupation, instead serving as a Jewish labor camp. Since 1985 there a memorial plaque [35].

2.2.2 The Jewish community in Svetla nad Sazavou

The first mention of a Jewish settlement and its further development

Svetla nad Sazavou, founded in the 12th century, glass was an important city. After the Hussite experienced the greatest wars of expansion. In 1562 the town became a city in 1937. In the 17th and mid-18th century the city came first Jewish citizens. 1721 lived here only one Jewish family, then in 1787 the number rose to four families in 1802 to ten families. Even in the 19th century, especially in its second half of the Jewish community continues to grow, and so was 1854 determined by an independent Jewish religious community. Never, however, the local Jewish population does not become a ghetto. Decrease in the number of members of Jewish communities occurred in the 20 century, when in 1930 there lived just 79 Jews. Jewish houses in the middle of the 19th century, situated near the local castle, located on Lesser suburb in the south bank of the river Sázava.

Synagogue

The original meeting house used to be one of the Jewish home. The synagogue's Jewish community to set up 1889 reconstruction of the walled-old half-timbered buildings. Inside the hall was located, which was decorated wooden ceiling is reminiscent of the vault. The building also included a wooden women's gallery and a flat for the rabbi in the southern part. To their original purposes of worship served the beginning of the second World War. Then, in 1949, used the Czechoslovak Hussite Church Choir. Today's equipment is original, only shrine (Torah Ark) is preserved.

Cemeteries

The Jewish community in Svetla nad Sazavou created during its existence of two cemeteries here. The original old, who stood on the outskirts of Old Town on the left bank of the river Sázava was founded in 1742. Burials possibly into 1886. In the Second World War the community was

removed and all Jewish tombstones were taken away by the Nazis. The second Jewish cemetery stood 500 meters north of the square next to Catholic Church and served from 1887 until the second Nazi occupation. Since 1996 maintenance of cultural heritage. Around the walls of the cemetery are located preserved tombs of the board Uhlířské Janovic.

Famous natives of the Pale of Jewish Sazavou:

Leopold Kohn, a patriotic poet, half-Jew (1838-1901 Mimon)
Oskar Moravetz, composer (1917, live in Canada)

Surrounding the Jewish religious communities, associations and major points:

Ledec nad Sazavou (9 km from Světle n. Saz.) The synagogue in 1739, representing a burned-out synagogue in 1606. It is a storey building in the style of baroque village, inside the stucco decorations, arches and female galleries. In the 19 century, rebuilt after the fire, and amended in Classic form. After the war served as a warehouse. In 1991 he was declared a cultural memory, and today serves the purpose of exhibition and concert. Then there is the Jewish cemetery in the western part of the city from 1601. Inside you will find valuable baroque tombstones, the oldest is from 1679 and 1706. Burials to World War II and is buried there for a thousand Jewish inhabitants. In the ongoing repair gravestones were found in Gustav Mahler's grandparents.

Lipnice nad Sázavou (6 km from Světle n. Saz.) Mention of the chapel from 19 to 20 century.

Zahrádka (12 km from Světle n. Saz.) Prayer from 19 century, probably by 1 St. v [36]

Hamry (10km from Světle n. Saz.) Synagogue in 1825, rebuilt in 1979 on a widescreen cinema. The protected area of Bøezová Alej, about 2 km west of the town, lies the Jewish cemetery coming 17th century.

2.2.3 Jewish Quarter in Humpolec

The first mention of a Jewish settlement and development of the Jewish Quarter

Humpolec penetrated the important road leading from Prague to Moravia in the middle of the border forests. First mention of him appearing in 1178. In the beginning of the 14th century, the status of the town, and the end 14th century is likely to grow in the city. Over the centuries, consisted of three religious communities: Catholics, evangelicals and Jews. The city was thus divided into three parts, which had their places of worship and secular buildings. Today they are in town so you can see various kinds of monuments. The first mention of the local small Jewish settlements, according to the archives of the monastery Želivského 1385. In the second half of the 14th century settlements are spread on several families. Later, unknown in which period, they were Jews from the city and expelled in the early 17th century, there lived again. More precisely, in 1618, lived in a Jewish Humpolec family. In 1719 the Jewish population census took place in that time there lived about 10 Jewish families, including 52 persons. The number of Jewish

citizens continue to rise, and so the 18th century there were about 30 families and to the end of 19 century there were approximately 340 people Jewish religion (6% of the population Humpolce). By 1930, however, came a sudden decline, and there were only 89 Jewish people (1% Humpoleckých).

Jewish quarter, still called the Jewish Quarter, was situated at a place called Zichpil in the southern part city of Horním Square. Knit Jewish ghetto sometimes arising from the start of the 18th century consisted of about thirty houses, small square and several streets. In 1886, broke Jewish town in a big fire and a large part of the Northeast it was damaged, most home is maintained. As in other cities had to pay the landlords here Schutzgeld or fees for the defense. Religious communities, which had its local autonomy, the Jewish community was most likely in the first quarter of the 18th century.

Synagogues and other important places

Originally used for religious purposes are probably only a small chapel in a Jewish home. Construction of the synagogue was humpoleckým Jews allowed to the nobility in 1760. In the two these years was in the midst of Jewish neighborhoods built. Originally a baroque synagogue from its parts Gothic appearance has renovated and enlarged in 1860. After the Great Fire 1886, the synagogue was very damaged and subsequently restored by today. 1892 was completed on the eastern apse (semicircular space) [37]. Simply decorated without internal paintings and paintings stand in the middle of the Jewish Quarter. It is traditionally oriented to the east of the tabernacle. According to Psalm “From the depths I call you, Lord.” Are a few walks descending stairs. The front facade previously there were the Ten Commandments carved in stone riverbed (*bima*) was in the middle seat and lined the perimeter synagogue. Every Jew in his seat paid. Later, the bench directed the sanctuary, where the counter predcítacího (*amud*) read from the scrolls of five books of Moses or Torah. Shrine was covered with a veil embroidered in silver (*parochetem*) and inside were ordered to Torah (Torah—Ark). In Humpolecke Jewish community, they were three Torahs and silver ceremonial implements, which was a occupation was taken to Prague. Today, the exhibits are on display at the Jewish Museum. For the period of occupation of the building deteriorated and was signed to her numerous vandalism so that left just inside the battered plaster and masonry, torn floors and broken windows. And there began to serve for storage and workshop purposes, even for livestock. From the 1950s it was owned by the Czechoslovak Hussite Church in Humpolec and occurred its reconstruction, which was due in May 1961 opened, but could not be named. Next required total reconstruction was carried out in the late 1980s. This makes today in the synagogue to see original decoration with Hebrew inscriptions. Inside the gallery used to be traditionally feminine, then 1870 apse for the musical group called Sir Zior, found there to be a rabbi and a *mikveh* ritual bath. Jewish children first went to Catholic school. Separate Jewish school, added to the synagogue in the western part, was authorized in 1862.

Jewish cemetery

Historic Jewish cemetery is now situated below the castle Orlik in the Park, about 1 km northeast from the synagogue. Its founding dates back to the beginning of the 18th century. Along with the

enlarging of the Jewish settlement in the 19th century should be extended twice, the last resting place. At the entrance through Ceremonial Hall, which took place in a ritual cleansing deaths (*Beit Tahara*), was located ritual sink for washing hands (*kiyor*). Inside the northwest part of becoming well. There are approximately 1,000 graves of Jews from a wide area, which are no curbs, with valuable baroque and Classicist tombstones with Hebrew, German and Czech inscriptions and traditional ornaments and symbols in the upper part (plant components—grape, palm, pine cone, blessing hands—Kohen family, pot with a bowl—family Levites, the Star of David, Sterling, animal motifs—lion, deer, fish, bear, fox, wolf, work items—circumcision knife, medical tweezers, a book). At the top are oldest gravestones, while later were placed in the lower expanded areas where there are two steps [38]. The funerals and cemetery association to take care Burial Society Chevra Kadisha. 1942 was held here last obsequies. Several urns containing the ashes of Jews who died abroad here was the end of World War II added, and the gravestones have been added several names of people who were victims of the Holocaust. After a big correction in the 1920s did not last good condition of the cemetery for a long time. Great destruction has occurred with the German youth during World War II and after a turn due despoiler valuable granite tombstones. Today the cemetery is adapted and belongs in the hands Prague Jewish community, which for him with help and Matana old and also has its administrator.

Famous natives of Humpolec Jewish origin:

Josef Stransky, an American conductor (1872-1936 New York)

Ernst Mandler, painter and writer (1886-1964 France)

Gustav Mahler, conductor and musician (1860 Kalište near Humpolec-1911 Vienna), the grandfather of the famous writer Franz Kafka [39]

Surrounding the Jewish religious communities, associations and major points:

Budíkov (4 km away from Humpolec); **Věž** (7 km); **Zeliv** (10 km), chapel from the 19th Wed

2.2.4 Trebíčské Jewish ghetto

The first mention of a Jewish settlement and development of Jewish ghetto

1335 Trebíc became a town. It is assumed that the Jews have lived in around 13th century thanks to the existence of the Benedictine monastery, which meant the market, are traded. The first recorded mention of the local Jewish population, however, comes up in 1338 In the mid 16th century, there existed a Jewish community that in the following years became the largest Jewish community in Moravia. The most abundant influx of population from a large area occurred from later in the 17th century. Between the late 18th century and the first half of the 19th century, there lived 260 authorized Jewish families, more in 1799. There were 1770 people (59% Trebíčských). In subsequent years, their numbers began to wane. 1848 here there were 1612 Jewish citizens (20% Trebíčských), 1900, just 663 persons, and in 1930 only 300 Jewish citizens (2% Trebíčských).

Large Jewish neighborhood paved river boulders stretches north from the interior town of that it

separates the river Jihlava. Time of its formation is unknown. Local ghetto is composed of two main streets, a few cross streets, two synagogues and a miniature squares. As in other cities here have defined territories, which were not allowed to grow. Year 1556 it was home for 19 families and in 1724 was even 95 houses, inhabited by 209 families. To 19th century, their number increased to 110 Jewish buildings. Buildings with Baroque and Renaissance elements, low doorways, floors, small courtyards, typical of many passages and extensions. Were divided into several parts. One house was even divided into ten parts. In another house is preserved in the kitchen measuring 1 m x 1 m, which in the extant minutes divided six housewives [40]. Building a city building code has been marked by gentry released in the second half of the 16th century. Easternmost part of the ghetto, where he was in hospital and slaughterhouse, was the end of 19 century was demolished. The rest of the Jewish quarter has been preserved and is probably best preserved urban complex in Europe. Along with trebíckým Jewish cemetery and the basilica is the only Jewish monument outside Israel UNESCO.

Between Christian and Jewish community kept the peace until it begun to interfere nobility. 1723 and was forced to exchange houses between Jews and Christians and began to plan the construction of the separation wall, which led to the emergence of the ghetto. After the cancellation familiantského Law and laws concerning the release of Jews occurred in the spring of 1850 in Trebíc unrest. The army eventually had to stop the rioting.

Jewish businesses and the economy

Main economic activity of the local Jewish community was trade. Include grocery stores, kramárství, tanneries, Krosno traders, itinerant traders, or horse traders. Operated there numerous distilleries. After emancipation in 1849, they could move away for trade [41].

Recruitment fees nobility it was otherwise not in Trebíc. There had to pay for forgiveness robots, operating business, a cemetery and a hospital. In place of the marketplace would pay twice as much what Christians, and yet they often there has not been granted access. In passing, or Prussian city Napoleonic army, composed as a ransom Trebíc. Here Familiants apply laws, and so eldest son had to pay for the opportunity to bear children (300 zlatých).

Synagogues and other important places

The Jewish ghetto is decorated with two synagogues. Before the construction of two stone buildings that used to be even older wooden shrine, which was probably destroyed by fire in 1724. The first one is Old Synagogue, now leading the synagogue, also called the Old School is simple baroque building rectangular appearance with torrential roof. It was built between the years 1639 to 1642 (another source states beginning of 18th century) in place of an older wooden synagogue around the western edge of town. 1757 lords ordered it cut, it does not exceed the surrounding houses, as a formal internal light was seen from the castle, which upset Mrs. Wallenstein. She was very damaged by fire and changed the subsequent reconstruction in the years 1759, 1821, and 1856. Gradually in the years 1856 and 1880 rebuilt and enlarged, and thus gained its neo-Gothic appearance. In 1922, again modulated [42]. For religious purposes served until World War II. After the Nazis was damaged and used them to skladním purposes. Since 1952 it has benefited the

Czechoslovak Hussite Church Choir, that the building had to adapt in the years 1953-1954 for the purposes of worship. Synagogue complex was modernized, the last adjustment took place in 1994-1995. Internal devices are unfortunately preserved. Its Neo-Gothic reconstruction of 19 points century and the effect Christian churches. It is decorated with Gothic windows with pointed arches and the main Hall is an arched vault necková.

The second new well or the back of the synagogue is located below the rocky slopes in the arrest houses in the center ghetto. It's a two-storey building of rectangular base with a gable roof and stone entrance portal with relief decoration on the southwest side. It was built in 1737 (another source states 17th century). Considerable part of the building dates from the late Renaissance period. About the gallery with a female barrel arched palate, located in the northern part of the building was extended to 1837. To main hall is open three arcades. Walked into her staircase between the Western Wall and the adjacent house, which is after World War I, joined. Therefore, it was built of wood staircase inside the synagogue. In 1845 the building was repaired. For religious purposes served by the time of World War I. Furthermore, the building remained only as storage. After the end of World War II had created the Jewish Museum. This intention was not realized. After 1988 The building was restored and adapted for concert purposes and adapted to the exhibition hall. 1997 and was officially opened to the public. The inner part of the valuable Baroque and Renaissance buildings It is decorated with a barrel vaulted hall with Baroque stucco decorations, illuminated five high semicircular culminating in the windows with decorative provlékanými bars. In the southeast corner of the bar powerful buttress. Trinity vaulted archway connects the entrance hall which is decorated with a cross vault the main hall. Interior is unfortunately not survived, but the walls are still seen countless unique historical murals with ornamental and floral motifs and Hebrew texts from the years 1706 - 1707 [43]. On the first floor of the former women's gallery the large model of the Jewish quarter, showing its appearance before 1850. There is also exhibition dedicated to the history of town's Jewish Quarter, and a collection of paintings by Ladislav Novak.

In the 18th and 19 century had been in some homes also less oratory. In Jewish district is situated the town hall, hospital, school, the rabbinate, the municipal building and also a few shops and workshops.

Jewish cemetery

Cemeteries also had a Jewish ghetto, two old and new. Old Cemetery, which no one knows exactly when it arose was located near the castle. However, disappeared without a trace, perhaps around early 17th century. Today a new cemetery was established probably in the 1 the 17th century. It is situated on a slope overlooking the creek Tyn northeast of the Old Synagogue. During its existence been expanded several times and is divided into old and new part. The last burial here took place in the 1970s and there was enough to make 11,000 burials. There are around 3,000 gravestones in Renaissance, Baroque and Classicist style, some with large obelisks of the last part of the 19th century. The oldest of them still extant dates from 1625. They are located close together, partly hidden in the grass and ivy and influence became slightly nahybají. On some motif is engraved blessing hand. Was shown to the gravestones of members priestly family Kohanim (the names with the root kn), which should not be ritually pollution and come

into contact with the dead. Their remains were therefore placed in the outer rows of the cemetery and today serves to define its borders. In one of them is the inscription: "Memorial to the grave of a holy man who ninety years ago sanctify God's name, Mr. Rafael pious, righteous of blessed memory. His let us strengthen the merit and future generations. This memorial was restored first months of 1744." It is said that Rafael saved the town's village against the plague. Himself came to plague the all relatives and decided to prevent further spread their victims. He lay in the grave is covered in dirt and prayer on the lips goodbye to life. The plague stopped as magically and Rafael Trebíčští his bravery will never forget [44]. Belongs to the cemetery and stone ritual basin kijor the years 1716 - 1717 and the Ceremonial Hall from 1903. Them memorial monument here reminiscing about 290 victims of Nazi rule and Jewish soldiers, which was constructed in 1957. Restoration of the cemetery occurred during the period between 1983-1988 and today is one of the most important Jewish cemeteries in the Czech Republic.

Notable natives Trebíčští Jewish origin:

Moriz Habrofsky, a fighter in the Revolution of 1848 and Chairman of the Revolutionary Students' Committee (1822-1849 Germany)

Chronik Adolf Kurrein, Teplice rabbi and publisher Judisch, (1846-1919 Teplice)

Kurt Beer, pseudonym Kurt Konrad, journalist and historian (1908 - executed in 1941 in Dresden) [45]

2.2.5 Velké Mezířící Jewish ghetto

The first mention of a Jewish settlement and development of Jewish ghetto

Velké Mezířící is situated in the foothills of the Highlands, lies at the confluence of the Oslavy and Balinka rivers, and also near the main road artery between Jihlava and Brno. The first written mention of the local population is from the late 13 century, in 1408 then becomes a small town. The local Jewish community with local population has never succeeded. Was still apparent intolerance of the Christian community the Jewish minority. Archives of the Jewish community in the 19 century, twice burned, so the exact time of Jewish cities in Velké Mezířící is not entirely clear. To settle here was from 15 century, when Jews were expelled from the Moravian royal cities (Jihlava, Brno and Znojmo), of which there are references urban books from the years 1497 and 1518. But recent research refutes the Jewish settlements. First historically documented Jewish settler was Joseph the Jew in 1636 and after Velké Mezířící came next. The city was then destroyed and heavily depopulated the Thirty Years War (1618-48), and Jews use the space and were residents or buy derelict estates formerly owned by Christians. Lords also be interested in resettling the city, and the support of establishment Jews and immigrants. In the eighteen-fifties occurred a large population growth and the local Jewish community formed the second largest Jewish community in the Jihlava region. This also helped relief from fees. 1725, lived in the ghetto locked almost 90 families (32 homeowners and 57 families in sojourners) and the number is still growing. Since the late 18th century were allowed to live familiantu 142, i.e., fathers of families. In 1790, the number of 888 Jews (26% of the population). The largest numerical expansion of the Jewish community has experienced in the mid-19th century, when it had 1,116 members. Accounting for almost a quarter city's population and owned approximately 57 houses. At the

turn of the 19th and 20 century in Velké Meziříčí reduce the number of Jewish people through so-called Hilsner scandal in Polna (Hilsner family of Velké Meziříčí found refuge in an old synagogue, which created a new demonstration disturbances [46]). The Jewish community is due to start gradually shrink and poorer. Therefore 1900 is mentioned just 286 people of Jewish religion and in 1930 only 76 people (1% population) [47].

Surviving part of the Jewish Quarter are mostly Gothic and Renaissance features that prove it then settlement (of the perimeter walls of the original city walls, forming an outline of some buildings, dome home, a stone portal, a stone Gothic windows lining and inputs). Renaissance period to the Jewish homes have signed vaults (nail, barrel), portals, stone lining, black kitchens and galleries. Partly, there is the classicism and its vaults (pancakes), beam ceilings, wooden galleries, ornate facades and iron doors pobíjenými and shutters. The Jewish Quarter was placed parallel to the square in area called New City or Nové Sady. Perched in front of the north-east passage of fortifications (walls) later cities. The main part was closed square at both ends of the blind. Gradually expanded to Christian city from which it split mill ditch. Jewish area consists of two storey houses in a row, inside of which are public internal passages. The houses were spread on the right bank Oslavy tutorial from the street to the so-called portal Merman. Due to frequent flooding are basement and over urban buildings are smaller. For the local Jewish settlements are typical diaphragm (NC arcs) leading from house to house.

Hebrew's houses were probably already in the beginning of the 16th century. After 30 years of war, in 1657, Jews were inhabited 10 houses, then 17, and their numbers grew so that in 1679 it recorded 23 Jewish home to the late 17th century, there are nearly 30th The townsfolk began to fear the growing Jewish population and resentment quickly passed on the attitudes of the whole Christian community, which is signed and the city disputes with the authorities. Began as a series of anti-Semitic measures. Arose fold increase in complaints to the number of Jewish homes, synagogues and unauthorized construction of blending Christian and Jewish rights. Despite the continued expansion of the Jewish population was the regional growth in the 18 century officially halted. The written decision of the Emperor Joseph I of 22 April 1710 ordering restrictions on Jews. Was a limit of 32 Jewish homes and the redemption of 21 supernumerary Jewish homes, the separation of the Jewish quarter and the closure of the synagogue. Meziříčským Christians, however, no money to buy houses again, and Jews found protection in the Lords. Gradually, however, were reporting rents in the Christian store. Eventually, at the request of Count Ugarte emperor allowed to open the synagogue and maintain the current number of 32 Jewish homes. Clergy with great dismay saw continued mixing Jews and Gentiles, whether in houses of worship or in service processes. After 1726 were the main supporters of their physical separation. A year later the design of the separation of the Church with the requirement to build a high dividing wall. Mandated separation of the Jews on 31 December 1728. Year 1726 also came into force called Familial Law, who should be separated Christian and Jewish buildings, which covered the six houses. Since 18 century was the Jewish Street closed both sides of the separation wall with a gate. After limiting the number of houses in the ghetto occurred internal reconstruction. The Jewish community has become almost a closed ghetto, so there the division of home owners and many more extensions, leading to even greater concentration areas. Gradually, as many houses were broken to 2-3 separate buildings with common door, roof, front and backyard. Since the late 18th century was mandatory every Jewish house identified Roman numerals with the index for

each part of the house.

Nearby on the Jewish community

The Jewish community in Velké Meziříčí was already in the 17 centuries all the features of an independent municipality. Represented and led by “elders,” is annually elected Jewish mayor, two sworn and four assessor. Using the powerful secular government, and disputes were judged on the basis of Jewish law (File religious and legal provisions of telling how the orthodox Jew to behave in everyday life situations). Next was elected jurist, men taking care of the synagogue, tax collectors and appraisers of meat. On the night of the access road closed to Jews not to the city. During the Revolution of 1848 fell restriction and the medieval Jews gained full civil rights. Jews began with the their job to move out of the ghetto into the inner parts of the city and other cities that have them previously been barred, as were Jihlava, Brno and Vienna. Even in 1851 merged with the Jewish community with the city in one political unit. Since then, called the Jewish religious community. In 1850 for the first time to vote in general elections. The local committee of thirty to gain 11 seats.

The city was affected by several fires, most notably between 1823 and 1854. Spiritual affairs was in charge of a Jewish cantor and later rabbis. He was for many prominent rabbis, and also author of theological writings. Only since 1902 rabbinate was occupied. Since the eighties is a ghetto called the “Jewish Street.” In 1907 was the street named Dalimilova and forty years Novosady later, when each side streets also got its name. However, the People’s district was, and still Židárna is invited. Between 1932-1933, the road became Novosady bypass the town center by two bridges over the River Oslavu.

During Easter 1848, there was a revolutionary looting Jewish street. This was caused by theft monstrosity in the church, which was fought on the Jews. They are scattered and poschovávali. Local religious zfanatizovaní people forcibly got into Jewish homes, where searched. The result was broken windows, shutters, lighting, pry the door trash, discarded and destroyed goods. Perhaps this has led to the Jewish community that this year he set up his stoclennou own armed guards.

Jewish businesses and the economy

In the sixteen-fifties the tax exemption (“boil (watch), guard, ponucek, ložírování military, washed from the collection sites, contribution (compulsory contribution, tax) and tax from the chimneys” [48]). The Jewish community had a wide network of economic activities. From small craft to trade is directed to neighboring countries. Among the small craft was baker, tailor, glazier, tanner, tkanickár, glover, miller, then there was the production and procurement of raw materials, such as distiller. Sales shops and handicraft workshops have in the ground home toward the street. Furthermore, in addition to trade in wine, with’s dog, imported cattle, linen supplied to other cities (Brno) and imported goods from neighboring countries (Vienna). At the turn of the 17th and 18 century, the Jews, influenced the surrounding local markets, whether trading in tobacco, fur domestic or cloth. Another part of the Jewish business, the financial operations, interest on loans and arrest. Meziříčští townspeople from the local Jews had borrowed money in the first

third of the 17th century and those that receive only eleven more profit. Possibility to give cash in the Jews at enormous power. The most effective was the money called “schutzgeld” that led to the manor income and served to protect them. From 17 century, therefore, arose among the nobility and Jewish community a lot of economic ties (Jews were settlers were feudal estates, and rent payers fees, consumers of products and partners of the noble lords estate). Hired the estate Rozkoši at the distillery also Podhradí were exclusive suppliers manor beads distributors, production of manor courts, creditors and debtors or cash mansion. Some Jews, so-called court Jews, were prominent position by the castle lords to provide business and financial services. After the Thirty Years War, the craft guilds—Puncochár, krejčíci, butchers, Koželuhová, cobblers and bakers feared losing their positions. Late 17th and early 18th century meziríčští Councillor Jews increased fee for “protection” (“schutzgeld” from 10 to 21 zlatych, and finally 100 zlatych per year in 1750 after he refused to pay), and attempted to obtain payment from the Jews taxes. Church was designed to ban the sale of Jewish holidays and the end of Christian service among the Jews. At 18 and 19 century was the greatest concern of the Jewish business called hauzírnictví (homes), factory rosolky and liquor production and trade in flax. After releasing the social and economic restrictions on Jews became preoccupied with the business. Businesses were thriving cloth factory, klišárna, a master distiller, market gardening, glazier and pub [49].

Synagogues and other important places

The first synagogue, Little Synagogue and the Old Synagogue, which are references to the 13th and early 16th century, were set up in tents, and they take the form of private prayer. These areas were used as a school and there were still late 17th century. Little Synagogue was a small Baroque-storey building (7.5 x 6.0 m) rectangular with a hipped roof. Time of its formation is not known. Lies between today's Old and New Synagogue in riverside Oslavy and is expected to was the oldest of them. Not oriented exactly as the cardinal. On the north side of it was side mounted wooden outhouse. East facade dominated by two high windows leading to the compressed arch surrounding baroque sanctuary. On the south side of the window and also from the north led entrance door. Middle of the hall was located riverbed, along the northern, southern and western walls were benches arranged in lateral annex the northern part of the hall windows, and connected with a woman prayer. After exposure to second synagogue was used until the occupation as a winter prayer. On the first floor from 1788 found to be the cantor and Jewish schools—religious later Talmud-Torah school, which operated until 1871, when pupils were transferred to the newly established German elementary school. In the fifties the building was sold to the late sixties and largely demolished. 1962 was demolished. However, there are still parts of its eastern and southern perimeter wall.

Old Synagogue, designed exclusively religious purposes, was issued without the permit of the land office after the Thirty Years War in the immediate vicinity of the Little Synagogue. It's a Gothic-Renaissance building stone masonry brick piecing width 1 m. External characters are not allowed to be different from other home. Stands alone outside the line of street corners in the home, turned to the east. Had a roof and torrential windows terminated valovým arc. From the southwest side to it have been adherence to the outdoor staircase female gallery illuminated semi-circular windows, from which the three arches of the hall to see. To hallway was accessible to the traditionally western-classical baroque stone portal of the second half of the 18th century,

supplemented by vegetable ornaments, curtain and a vase with a plate with an inscription in Hebrew (in translation: "This is the gateway created by the weighted Lord, Lord Jacob BM SG.L ..."). Was bear the heavy metal door plátovanými on the upper part is a pair of pots and the Hebrew inscription (in translation: "And Jacob called the name of that place Bethel"). Riverbed was perched in the middle of the main hall of worship on the eastern wall and the seats were distributed along the walls. There were 85 male and 63 female seats. On the walls were found style ceremonial decoration with Hebrew texts. The purpose of worship the synagogue was used until 1870, then just for storage, or emergency housing (Hilsner). In the second World War served as a clothing store and the German Air Force for the manufacture of toys. After her there was unity of LSD, from 1956 Energy and utilities since 1973, medical supplies. In 1991, the Old Synagogue ubouráno external staircase with a shed in the main hall was installed wood floor. Interior furnishings are preserved. Restitution, together with a new synagogue back in Brno Jewish religious community. The old synagogue at the time chartered private company. Today in the synagogue, a museum exhibition of the Museum of roads and highways of the Velkého Mezirící. 1995, carried restoration of the building and removed a wooden floor. Exhibition of art glass was June 13, 1996 open to the public. About two months later was expanded to include exposure to Magen David depicting the history and heritage velkomezirícké Jewish community.

Because of increased time demands and inadequate size has come the need for new, larger synagogue. Originally come proposals for rebuilding the old synagogue, which was never realized. The new synagogue was built in the years 1868-1870 outside the former ghetto to a place where there were two Christian houses. It is detached neo-Gothic building with indoor longitudinal three storeys and gabled roof. Sanctuary, which was located in bed, not exactly geared toward the east. Wooden benches were parallel in two rows. On the women's gallery, surrounding three sides of the hall and mounted cast-iron columns, two staircases lead. The top floor was found singing the chorus. On the ceiling and were found on the walls and metal chandeliers, imitation wood paneling and decorated with fine motive six-pointed star. The building itself is of face work in combination with red and black bricks, with minor plaster surfaces. Rozetová windows in both gables with stepped attics was discontinued šesticípými originally decorated with stars and other colorful stained glass windows. Above the main entrance to still found two written quotes from the Hebrew Old Testament (translation: "What is thy beloved abode, Lord of hosts," and "Enter his gates with thanksgiving, into the courtyard with his hymn"). The synagogue was used for right purposes until the beginning of World War II. Beginning of the war was the Nazi vandals damaged inside, and since 1943 has served as a storehouse of the German army. Five years later Energy distribution was leased plants. In 1956 he passed into the hands of the Unity of LSD and adapted so that the main hall was given a wooden ceiling, creating a toilet, access ramp and freight elevator. Since 1992 he has hired a private company Temple and serves as a commercial home [50].

Other important buildings and places of the Jewish community were generally house (purchased in 1677 by served as a public building), a school of higher Jewish yeshiva education, municipal office with the flat rabbi, synagogue servant sames apartment with a mikveh ritual bath, rabbinical house, slaughter-šlachta, Jewish poorhouse, and also a stone fountain with an obelisk standing in the Jewish western part of the street until the 1930s, when the street was the transport communication [51].

Jewish cemetery

One of the basic needs of the Jewish community was the establishment of the cemetery. The cemetery was located on the right bank of the river Balinka (present Malé Stránce), but there are no surviving findings of tombstones and bones. 1650 Jews bought a place called Holubárovské (Bezdekov today) to opposite bank of the River Oslavy, northeast of the Jewish quarter and established a cemetery here. Gain also earning the right and follow the corpses. From the Old Synagogue, led him to a wooden footbridge across the river from 1768 and then to use the bridge Merman. Today the cemetery is surrounded by family homes, shaped in a pentagon and has a size of 4571 m². It is surrounded by a massive stone wall (1.5 - 4m), the which is embedded at the top of a stone tablet with Hebrew prayer written for the Kaddish decorated with depictions of the deceased. In the southwest corner is located the entrance gate metal and stone portal walled up the boulder with Hebrew inscription (in translation: “The truth of the country grow and just watch from the heavens will.”). Next to the gate in the right corner is a simple rectangular ceremonial hall with a gable roof and wooden ceiling, like the New Synagogue. Inside was found a plaque with the names of Jewish soldiers who died for World War I, today it can be found at the entrance. The text is hidden stone construction of the hall era—year 1880. Hall stood next to the house for gravedigger. The graves are located all over the cemetery in thick lines (northwest-southeast) with inscriptions down to the southwest. Originally they planting progressed backward from the top down to the entry. In the cemetery is located a total of 1101 tombstone stones in 42 rows. Preserved tombs are from the Baroque and neoclassical granite and marble. Draw of folk motifs, plant ornaments, volute, valances and mussels, but also the symbolism names, gender, job characteristics or deceased (hands Kohen, Levi, containers, crowns, trees, pots, jelínci, lvícci, heart ...). The oldest one is from 1677. Hebrew inscriptions used to highlighting black or red. Newer gently decorated tombs from the early 20th century also have German inscriptions are composed of multiple parts and also made of granite, marble and sandstone. All tombstones are placed at the feet of buried. Burials to World War II. Between the years 1984 to 1986 Neo been repaired ceremonial hall and the cemetery wall. Today is a protected cultural monument and is thus in relatively good condition. Over the last century was the most damaged vandalism. After the perimeter is adorned by tall maples, lindens, beeches and tujemi [52].

Among the prominent personalities of Jewish origin from the Velkého Mezirící were:

Dr. Leopold Beer, doctor

Eisik Ignatius Hirsch-Weiss, Talmudic literature expert, historian and writer (1815-1905 Vienna)

Dr. Arnold Pick, a professor of psychiatry at the German University in Prague

2.2.6 Distant Jewish communities, associations and landmarks

Nove Mesto in Moravia — demonstrated the existence of a Jewish association to the end of 19 century. He was born here also American philosopher Ernest Nagel (1901).

Velká Bíteš and Zdar nad Sazavou — also demonstrated the existence of the Jewish Society from the late 19th century.

Žirovnice — here is one of the oldest Jewish cemeteries in the 17th century.

Kamenice nad Lipou — about 1.5 km from the city lies the Jewish cemetery founded in 1803. In 1991 - 1993 was a cemetery with the Jewish religious community in Prague restored. In the cemetery is the amount of Empire gravestones from the early 19th centuries and a memorial plaque in 1996 of the victims Holocaust.

3. Effect of Second World War on the local Jewish community

Jews from south Moravia and Central Moravian Highlands were concentrated to a collection Trebíč camp and then two transports left for the May to Theresienstadt. The district's Jihlava cities covered: Batelov (35 people), Brtnice (48 people, 2 survived), Bukovno (4 men, 2 survived), Býkovec (2 people), Hodice (4 people), Jihlava (14 people, 1 survivor), Kamenice (8 people), Malý Beranov (4 people), Olšany (4 people), Polná (98 people, 4 survived), Práseka (6 people, 1 survivor), Puklice (9 people), Rácová (1 person), Stará Ríše (1 person), Telc (78 people, 5 survivors) and Trešt (107 people, 9 survived). Total of Jihlava free citizens in 1924.

Transports, which have received Jewish citizens Jihlava:

to Theresienstadt— Av (18 May 1942), leaving 720 persons and 42 people survived
Aw (22 May 1942), leaving 650 people and 18 people survived
to Lublin— Az (25 May 1942)
destination unknown transport—AAI (13 June 1942)
to Riga— Bb (20 August 1942)
to Malého Trostince— BC (25 August 1942)
to Raasiku Jagala— Be (1 September 1942)
to Treblinka— Bu (8 October 1942), BV (15 October 1942), BW (19 October 1942), Bx
(22 October 1942)
to Auschwitz— By (26 October 1942), CQ (20 January 1943), Cs (26 January 1943), D1
(6 September 1943), Dm (6 September 1943), Ds (18 December 1943), Dz
(15 May 1944), Eb (18 May 1944), Ek (28 September 1944), Em (1
October 1944), En (4 October 1944), Ep (9 October 1944), Er (16
October 1944), Et (23 October 1944), Ev (28 October 1944)

3.1 Jewish community after the war renewed

Jihlava

After burning the synagogue at the end of March 1939 there was looting and Czech Jewish shops. On the Jewish shop and houses appear Juden raus inscriptions (one of the houses remain this inscription unreadable until 60 years and remains black even to this day). German inscriptions as were “Judenknecht hinaus aus Iglau and Hurrenkerl” been painted as a Catholic house MD. A. Fürst, who summoned firefighters to a burning synagogue. In a series of arrests were jailed former Mayor Dr. Veverka, the city administration officials Výborný, Bitter, Blazek, who later given the freedom and Rabbi Dr. Grunfeld, who died in captivity [53]. Since July Jihlava in 1940 were Jews

ban work in hospitals, which touches such as eye Specialist MD. Bondiho. According to the regulation of the June 1939 local Jews were also excluded from public life, and an inventory of all 106 firms in the city and to other rural areas, which were destroyed, is preserved in the archives of Jihlava. During the 1st half of 1940 were confiscated by the Jihlava Company: A. Bondi, A. Sander, J. Pokorny and stock salami factory and consumables from Hodice. Even in August 1940, ran some Jews Jihlava their trades, as for example: R. Kohnstein, Ottokar Metzl, M. Pick, L. Hauser, A. Pokorny, who had allowed retraining of persons of Jewish origin in the tailoring work, and also a R. E. Hamlich from Batelov, E. Polák from Malého Beranova, from Brtnice R. Bretschneider, L. Freundová, O. Freund, J. Furchtová and K. Kohn from Puklice. Gradually, the Jews seized movable property, they were collected and are increasingly prohibited items and activities. Every day the Jewish religious community attending Gestapo and confiscated Jewish property, such as typewriters, bicycles, coats. 30 October 1941 was issued by the District Journal of the administrative district of Jihlava. As a pre-specified regulation Narizení president in Brno of 27 September 1941, which prohibits public demonstrations and reproduction and dissemination of Jewish musical works, which cooperated with the Jews as composers, such as processors or performers, or used texts of Jewish authors. Further because it was deleted a number of Jewish business, like Mr. Haupt Hynek, who traded with horses and had a horse butcher and by Neumann, which dealt with refining glass [54].

In the years 1939 - 1941 held extensive migration of Jewish families, either only spouses, or complete families with children. They were mostly wealthy and important families who were moving into luxury apartments in Prague and then after a few installations weeks deported. In their place came the family of Nazi dignitaries. This fact should also lead to the confidentiality of victims. Prague can be moved about 83 families Jihlava. Then in 9 families in Trešt, 8 families in Dacice, 6 families in Polné and in 5 families and the Velkého Mezirící Moravian Budejovice. Also, but in smaller numbers in Brtnice, Humpolec, Jemnice, Podebrad and Telc. A further 13 people were directed to a reception camp in Trebic. All these places were a transfer station on the way to Terezin and on to the extermination camps. Transport across the town's transfer station in 1942, leaving the remaining 14 Jihlava Jews. Final number Jihlavské Jews who perished in the concentration camps, it is number 26 persons.

In one of the last transports of Jews to Theresienstadt via a collection station in Trebic in May 1942, rode Dr. Rudolf Goldmann from Jihlava. Escaped to the territory that he knew where the course however, the path of the train jumped out and fled. He hid in the old furnace for burning bricks in Brodek, where he Mr. Pospisil wore a meal. Another hideout was in the bright and Kamenicky Bukovec in the bushes. Here survived a military sweep of the German army hidden in the thicket. German armed members also viewed from house to house, and residential and farm buildings. Nobody, however, found. In June of that year, Dr. Goldmann was probably denounced and caught. 24 June after Kounic in college in Brno hanged. Thanks to his confession, where he was hiding, and who wore his food, Kamenice arrested were from two members of the family Pospisil and five members of the family Cejpkovi Brodek nearby, and also in Brno Kounic rails executed. As a reminder Kamenický church plaque.

From the list of victims from Jihlava:

Rudolf Meisel born October 25, 1926, died June 5, 1945 in Dachau, the Benesch, Deutsch, Frankenstein, Friedl, Neumann, Goldschmidt, Hahn, Schwarzkopf, Kacer, Jolesch, Kohn, Kohnstein, Kollmann, Lang, Pick, Pokorny, Polacek, Pollak, Raushburg, Riesenfeld, Spitzer, Stiassny, Weissenstein ... all perished in Auschwitz

Survived the war:

Brothers Wilhelm and Fritz Weissensteinovi families fled in September 1939 and settled in Israel. Furthermore, Mr. Apltauer, a new name Honza Kremen—we wrote the book from concentration camps žalujem ... Mrs. Esther Poratová, today living in Israel.

Jewish religious community in Jihlava was the end of the Second World War and then resumed shortly renamed the synagogue congregation [55]. From September 1946 to become one of ZNO dissolved in the community Dacice, Jemnice, Slavonice, Telc, Trešti, Trebic, and Velkém Mezirící. Thus, the number of Jewish increased so faithful, ZO Moha reclaim Jihlava prayer. At the end of 1946 calls Brotherhood Chevra Kadisha for a permit action, 1950, however, terminates its operation. From November 1948 to October 1953 it established a joint rabbinate, based in Kolín, the city of Kolín, Podebrady, Hradec Kralove, Pardubice, and Jihlava, and a rabbi, E. Ferer. For a small number of Jewish believers exist.

Trebic

Trains to Theresienstadt concentration camps, and pulled out of Trebic in May 1942. Total number odvlečených Jews here was in 1,370 (of which 1,310 people died, the remaining 60 they were free). After the end of the Second World War returned back to Trebic 10 people. The local Jewish community was briefly restored, but had lived here a few believers, and therefore it was closed [56].

3.2 War-extinct Jewish communities

Brtnice

During the Nazi occupation of Czechoslovakia, Jews brtnictí Ernst Herrmann and Ernst Singer involved in anti-fascist resistance in defending the nation. Jew and communist Otto Feund killed in a concentration camp. After 1941 there is a list of 38 Jews living in Brtnice. Some sources also indicate the number of 48-49 Jewish citizens, who in May 1942 were deported to Theresienstadt. Youngest of the deportees was a child of three and the oldest was a 93 year-old blind woman. For this transportation nobody survived. In October 1942 it arrested more Jewish residents, this time from mixed marriages. In January 1943, a list of Jewish property taken away, first at the town hall, then in Jihlava. Contains 33 irrelevant items (e.g. 7 chair, 23 pieces of boards, 1 piece of wood goats. 2 pieces of carpet, 3 scoops pieces, 2 pieces of war, 2 pieces of collection boxes, 1 bag (full), 1 piece brushes ...). Those who were sent to transport Postoloprť in May 1945 all returned. The other camps have returned only two brtnictí Jews. On 4 May 1947 held ceremony, a memorial to the victims of war. Neither the local Jewish community after the Second World War resumed not [57].

Survived the war:

Ernest Weisenstein, Mitzi Weisensteinová (née Stern), and Joseph Weisenstein now living in Pardubice. William Pachner as the only Jew Brtnický fled abroad, and thus escape the Holocaust. Over 40 years he lived in America. Brtnice visited several times and tameršími corresponded with the natives, whom he knew from childhood.

Polná

Second advent World War, ending centuries-old history of the chateau of the Jewish community. After the occupation Czech border areas with many refugees have resorted to Polné and the number of Jews here increased. 1942 was the station via a collection of Jews were deported in 98 (even year 1938 was only 37 people of Jewish religion).

From the list of victims of Theresienstadt and Auschwitz:

George Meisel born January 29, 1942, Joseph Meisel born October 16, 1901, Eva Meiselová born November 21, 1936 and Greta Meiselová born June 20, 1912—the whole family is tortured to death October 28, 1944 in Auschwitz. Mother dies with a two-year child in a gas chamber.

The appearance of the Jewish quarter from the 1940s saw a painter in the group included 21 Marvan pastels, which is located at the Jewish Museum in Prague. Survived the war only three women who had to return to Polná returned. The first of these Mrs. Baschová moved to Israel where he probably lived (in Polna already sent a fee beyond the grave). The second Mrs. Polácková, married Kratochvílová died in 1976 and is the last member of the former Jewish ghetto in the field who is on a local cemetery buried. Third woman no information. In these days, now lives in Polná no Jewish citizen.

Telc

During the occupation, lived in Telc past seven decades of Jewish citizens. In May 1942, held the transport of Jews from the collection station in Telc Trebic to concentration camps. Everyone who came into liquidation camps on east, died. Terezín prisoners survived five remaining telcští Jewish residents (105 people) died. This ends the city's Jewish community.

Among the victims were:

Five-year-old George Schrecker; Hermina Bechynská, age 82 years; Dr. Moritz Heilig, Secretary of Telc Jewish religious community; Franz Moritz Nágl, painter; Vlasta Náglová-Nehlová, virtuoso violin; Dr. Alois Neumann, lawyer; Dr. M. Lauerová; Dr. A. Böhm; Dr. W. Neumann; R. Fischmann, former owner Puklice estate; Adele Holzbauerová, a housewife; her son Berich, a student; and others. Killed the whole family—Fuchtovi, Hahn, Lauer, Schreckerovi, Turnov etc.

Survived the war:

Elliot Bernstein (married Borges), Vitezslav Fischmann and Walter, Margaret and Otto Inwaldovi.

Humpolec

The local Jews were transported to Theresienstadt in 1942. City College in the Podhradí became the Institute for the German teacher from Hanover. For them and for graduates of Havlíčkov Brodské Military School was good fun destruction of Jewish monuments and cemeteries. Northeast section Jewish cities in the second period World War II destroyed. This epoch ends Humpolecké religious community.

Velké Meziříčí

In the Munich Agreement Velkomeziříčská religious Jewish community has grown by about 60 people. People who were expelled from areas occupied by Germans (Jihlava, Pohorelice, Slavonice, and Vranov nad Dyjí). They were also refugees from the Sudetenland, some of whom have had relatives. Velkomeziříčsku lived in the at this time nearly 166 Jewish inhabitants. After the situation calmed down part of them again gone. At this time, even some original meziříčští Jews moved out of town. Not all local Jews are reported to the Jewish nationality, as well as some German and Czech. 15th March 1939 burst the Velké Meziříčí German occupying army. First, the Nazis sought to radically reduce the expulsion of Jews caused by discriminatory measures, which led to the expropriation. Permit the emigration of high cost and tax benefits, while the retained property had to be sent to German banks. Some Jews managed to emigrate, then another protectorate fled illegally to leave the territory of Poland or the Slovak border. [58] The compliance Nuremberg laws took care of the local German community, and vlajkari informer. In two main transports 18 and 22 May 1942 the majority of the Jewish population of Velkého Meziříčí deported via a collection station in Trebic to Theresienstadt and from there to the extermination camps (71 local Jews and 58 the neighborhood). Some individual Jews were included later. Even before the transports were arrested and tortured in concentration camps of 17 Jews from Velkého Meziříčí. Survived the war 12 local Jewish population, including 7 original Velkého Meziříčí who with ill health returned to the city and some of them soon died. Total 97 local Jews were murdered, and the year 1942 Velkého Meziříčí Jewish religious community lost [59].

Other extinct village

Also in **Batelov**, **Trešti**, **Havlickuv Brod**, **Svetla nad Sázavou** and **Ledci nad Sázavou** Jewish community, thanks to World War II disappear and you are not receive their renewal. From Batelov killed in concentration camps (Theresienstadt, Auschwitz, Ravensbrück, Dachau) 41 local Jews. After the war returned a single Jew. In punishment, there are lists of “Jews and professional obligations” issued by ZNO Trest in 1942. Inside is a list of persons who were deported to concentration camps, and also the 1938 census Jewish homes.

It is interesting that of the **Vetrného Jeníkova** nobody racial reasons deported to a concentration camp, or otherwise restricted in the Protectorate. The local Jewish community was destroyed in

the 1920s, before the beginning of World War II.

4. The current state of the Jewish community in the Region

In these days, now the Jewish community in Jihlava find. Most of the names disappear. Dissipated the atmosphere of Jewish streets, the Jewish home and Jewish shops. Remained only a few pictures and a few Jews who survived the brutal Nazi rule. We preserved the Jewish streets and neighborhoods with squares and synagogues in the cities Polná, Trebic, Velkem Meziříčí, Humpolec, and Batelov. Even today you can see from the charts Batelov, of Brtnice, and of Trešti.

The Jewish community in **Jihlava** today there is little evidence. Synagogue, Jewish schools and buildings are lost under the dust of time. One of the few papers can be found in the records urban books. Jihlava synagogue congregation, which was restored shortly after the war, unfortunately, in the 1970s disappeared [60]. Recently conducted tour of 32 books—registrers Jihlava members. We acquired a list of all Jewish families, dates, jobs, parents, homes (current, former, unknown—thought staying in a concentration camp in the east, and missing—those who were officially declared dead). Thanks so far been detected number of 153 murdered and tortured Jews and 147 IDP families.

In **Batelov** synagogue still standing and are seen by some Jewish homes, along with square. In 1995, the Holocaust memorial erected a simple stone.

In **Brtnice** was in 1987-1988 the city demolished the Jewish synagogue, and even with all demolished.

Even in **Polné** by now we find the Jewish community. Holocaust survivors, only three Jews who were in Polna never returned. From 1990s of Jewish sites tended: Society of Friends of the Jewish graveyard, the Foundation for the rescue of Jewish monuments in the Field and Club for the historical field. Former Jewish ghetto today has its origins. Is still the original 31 houses, of which the original rococo facade is preserved, only one (No. 538). Only Baroque Arch Jewish Lower gate was demolished in 1975. Supply is still a public pump at the bottom the former Jewish Town Square. Today the district is part of the Urban monument zones Polné and waits for needed reconstruction [61]. In Polná is also a museum, where the file is located Judaica such as Hebrew books, textiles, metal objects, ritual objects from the synagogue, finds of Jewish households, various documents and photos.

In the parish church of St. James is in **Telc** 1994 ceramic plate commemorates Telc Jews.

In the courtyard at City Hall **Trešti** since 1992, Memorial to the Holocaust, which resembles the sad fate of the former local Jewish community.

The form of the Jewish Quarter in **Humpolec** is to this day still preserved. You can find there two thirds originally Jewish homes with only occasional reconstructions. Missing only the northeast section, which was at the time of the occupation destroyed.

Třebíčská Jewish Quarter is preserved to this day. In the near future it is planned building restoration and renovation. In the West Moravian Museum, located in the castle is located rather small exhibition, which focuses on the history of local Jewish religious communities.

Even in **Velkém Mezirící** alive today, none of the Jewish population. Ms Antonia Wachtlová and George Wachtl who survived the war, moved to Brno. Of the original 101 homes of the Jewish street here 63 buildings still stands. After the war, many of them were destroyed and there were not very a successful new buildings. Today, the entire street not just a historical high, but also urban, architectural and sociological value. They are therefore included within the conservation area of Velkém Mezirící issued in 1990 [62].

5. Research section

In the first part of my dissertation, I focused more theoretically discussed the history Judaism in the near and distant surroundings of the town of Jihlava. I did not fail to mention the second World War, which was the development of the Jewish people an enormous impact. I looked in the footsteps of earlier Jewish communities and ghettos, which in some places now only poorly visible.

In the practical part I was looking for the last survivors and also members of the disappeared Jewish cities. As the main method of data collection I used an interview.

5.1 Purpose of the research

For demarcation of the problem we have to define the aim of the research question that we answer. In this case offers a central question: “Where did Judaism, which earlier in Jihlava was very much?” Originally, I wanted to ask what Jewishness is today, the Jihlava, but gradually the practice of creating and collecting historical information, I have a question reformulated according to the established facts.

Here I deal with the issue: “When and why it began limiting Jewish ethnicity? What it meant to the Jews during World War II? She was a rescue from the Holocaust? What lived a man who survived concentration camp? How to live on when an individual loses everything? What happened to the Jewish culture and sights with us? What impact had the Second World War to the Jewish people living in our country?” It’s very emotive issue and relates to witnesses who survived the Holocaust. The basis is memories of people who lived through one of the worst stages of history. Either escaped, the final solution Jewish question were hiding or are cruel law did not apply. Others experienced the Holocaust and share their memories unenviable. What was life in a concentration camp, and what it was after returning back home, where it was all different. They had everything that happened in their life somehow accept.

It is also the problem relates to the question: “are people today are others, less hostile to other ethnic groups?” I pay attention to the questions: “What happened after the war? Today safe? How do people today react to the horrible history? Can they learn from it?” Today it seems that Nazi views and attitudes are increasingly gaining in popularity, and its hazard.

5.2 Methodology and Data

Due to the defined research problem, I decided to get answers to their research questions through surveys of subjective experience of survivors and former members of local Jewish communities. For this reason I chose a qualitative type of research. This type of research seeks to uncover the nature one's experience with a specific phenomenon and may also help to obtain detailed information about the phenomenon, which difficult to find quantitative methods (Strauss Corbinová, 1999).

From the perspective of a researcher interested in my feelings, experiences, memories and attitudes of all stages history of the Jewish people and his own experiences. Indeed, these circumstances were other reasons for choosing qualitative research. As a method of data collection, I chose the method of semistructured depth interview. The aim is to obtain comprehensive information about establishing the facts through interview [63]. All the interviews I recorded with the consent of respondents to the recorder. Then I transferred into text form. This has created 15 pages and some transcripts of 150 minutes of audio recordings.

5.3 Characteristics of the Sample and the environment

As a research sample, I chose three Jewish women. In terms of age groups within the area over 60 years. Since the end of the Second World War has been for many years and most of its Jewish communities in this time lapse, finding survivors was very difficult. The first interview was conducted in the former Jewish town in Trebic. Two additional interviews with former inhabitants Jewish community in Velkém Meziříčí held in Brno. Descriptions of the environment are given in the Second Chapter Jewish history Jihlava. The two women came from mixed Jewish marriages. Ms Urbanova was in the occupation of a child, why did not board transports. Mrs. Kupská was over War, hidden for family friends and relatives. The third woman, Mrs. Wachtlová, had both parents Jewish origin and had gone nearly three years in concentration camps.

The criteria established for the selection of witnesses:

- Respondents lived a part of your life in some of the former Jewish communities and Jihlava surroundings.
- Are of Jewish origin.
- Experienced the Second World War.

The interviewed women I met with the purpose of my research and then using the data obtained.

5.4 Construction of interview

I chose the form of semistructured interview. Questions that I put surveyed during conversation I had beforehand prepared and thoughtful. I tried to be sufficiently open and interviewee to make the best and individual comment. During interview, I tried to respond flexibly to their answers. Sequence of questions and their possible alteration depended on the interview, in which case I have to adapt what interviewee just talking, or am I asking supplementary questions.

Basic issues:

- She was born in and lived here since birth?
- You come from the mixed or full of Jewish marriage?
- Were you personally affected by the Second World War?
- What happened to your family? Was transported?
- Did any of your relatives survive?
- What in your life went on?
- Tribute to transport small children and old people?
- As you look at back at this sad part of history?
- She was in a rescue from a transport?
- As it was in the mixed marriages?
- I profess this day you and your descendants and following the Jewish faith traditions associated with it?
- Did you at the end of the war to this day ever again with the negative sentiment surrounding (opovrživostí, hatred) against you?
- Do you think today in the Czech Republic and European countries, anti-Semitism and anti-Semitic views?
- When we look at the history, the Jews were always restricted. What do you think that it?

5.5 Procedure for data processing

Obtained data were processed on the basis of qualitative research. It includes information obtained, analytical and interpretive procedures, leading to conclusions and further written or oral research report. In the book, Strauss, Corbinová (1999), this term is understood as any research whose results are below using the statistical procedures. The collected data were then analyzed using open and axial coding. Open coding is “the process of dismantling, exploration, comparing, conceptualizing and categorizing data ‘as is’ part of the analysis, which deals labeling and categorization of concepts through careful study of the data.” (Strauss, Corbinová, 1999, p. 42; 43) The sorting of data, selection of sights, the formation of concepts and their detection properties. Subsequent groups of similar concepts and creating categories. Axial coding is the “file procedures by which the data are the open coding re-arranged in new ways, through the creation of connections between categories. It is in the spirit of the coding paradigm which includes the effects of conditioning, context, strategy, negotiations and interactions, and consequences.” (Strauss, Corbinová, 1999, p. 70) Moreover, as recognized by the intervening conditions that either facilitate or impede negotiation strategies and interactions. Individual categories are thus mutually interconnected and organized into paradigmatic model. As a guide, the following is used paradigm model: CAUSAL CONDITIONS → PHENOMENON → CONTEXT → INTERVENING CONDITIONS → STRATEGY AND INTERACTION → EFFECTS (Strauss Corbinová, 1999, p. 72) “We develop each category (phenomenon) in terms of its causal conditions that cause it, and the specific dimensional location of phenomenon in terms of its characteristics, context, strategies, action or interaction exerted to control, controlling or responding to this phenomenon in this context and consequences of action or interaction” (Strauss, Corbinová, 1999, p. 84-85). This kind of arrangement exposes the logical relationships between categories.

Open and axial coding to analyze and interpret the data interfacing with each other. The information collected converted into text form, I was reading in detail, looking for all the important aspects related to analysis of the phenomenon, comparing each other and trying to find similarities between them. I called these phenomena and concepts that seemed to belong to the same phenomenon, I united into categories. I use it when asking questions of type—“What is it?” and “What that tell us?” which allow a better specification of categories. My intention was to further understand their content and discover the relationships between them. Each category I and then combine organized by the paradigmatic model.

Based on these relationships, I tried to connect to the category of story line that describes what led to the end of Jewish settlement in the Jihlava and around what happened during the war, which was rescue from the Holocaust and how this time softened the impact on the survivors. The results of my investigation I described in the final summary of research.

5.6 Analysis of interviews

In this chapter the interview three Jewish women. Based on qualitative research methodology I specify the categories that emerged in the analysis of testimony from survivors. Citations are thick, I wanted to have them in full, because the war had passed many years, and the actual witnesses die.

The paper used in routine training concepts and terms defined in this work. The main one Jews, Jew, Orthodox Jews, Conservative Jews, Judaism, synagogue, Nazism, Fascism, racism, Anti-Semitism, Aryan race, the Gestapo, the SS (Schutzstaffel), genocide, Hitler, concentration camps (Theresienstadt, Auschwitz), extermination camps, death march, Red Cross.

Jews: religious and ethnic-group ethics, a Semitic people from the Middle East

Jew: a member of the Jewish nation; a member of the Jewish religion

Orthodox Jews: a “traditional Jewish” true to the tradition of Jewish religious life, traditional supporters rabbinic Judaism

Reform, Liberal and Conservative Jews: more freedom-minded group of Jews

Judaism: cultural-religious-nationalistic file, including history, language, country, liturgy, philosophy, art, a set of ethical principles, religious practices; the religion of the Jewish nation

Synagogue: a place of worship and social, or religious studies

Nazism (National Socialism): a totalitarian ideology applied by the dictatorship in Germany in the years 1933-1945 (the Third Reich), through the National Socialist German Workers’ Party led by Adolf Hitler, racial preferences before the idea of a united nation and Germanic Europe, the United fascism, racism, anti-Semitism and eugenics.

Fascism: a totalitarian ideology and anti-democratic orientation anti-liberal.

Racism: the ideology hierarchy social groups based on ethnicity keys

Anti-Semitism: indicates prejudices against Jews and actions stemming from that conviction

Aryan race: the late 19 century was assigned identified with the Germanic language group nations (Germanic, Nordic race), in Nazi Germany became part of state ideology

Gestapo: the secret state police, resulting from the conversion of the Prussian secret state police Brock 1933, after Second World War declared a criminal organization

SS (Schutzstaffel): paramilitary units of Nazi Germany

Genocide: the crime of murder and extermination of national, ethnic, religious and racial groups.

Holocaust: the systematic persecution and state-run and mass murder of Jews carried out by Nazi Germany and its allies during the Second World War. At Nazi Holocaust were murdered some 6 million Jews

Hitler Youth (Hitler Youth): Nazi paramilitary youth organization of the NSDAP, intended boys aged 14-18 years. The aim was to educate young people, which would have been totally committed to the ideas Nazi Germany. The boys were there confirmation of the idea of superiority of the Aryan race and the strong anti-Semitism. They wore uniforms similar to the Nazi Party uniforms, their character and rank of the sign similar to the labeling of the SA.

Concentration camps (camp): sites for mass detention or imprisonment of people who are here are placed without a proper court or other legal reasons. German Nazi regime are detained, exploited, tortured and killed their enemies, real or alleged, therefore, is synonymous coarsest of human rights violations

Terezin: in the Second World War divided into a Jewish ghetto and concentration camp. Taken away from here special transports trains are concentrated Jewish population due to the liquidation camps Death Auschwitz, Majdanek, Treblinka, Sobibor, Chelmno and others.

Auschwitz (German Auschwitz): former concentration camp and later extermination camp of BC family camp

Extermination camps: the description of a few camps established by the Nazis for World War II and used primarily for the mass, systematic murder of Jews driven (to a lesser extent the Roma and certain other groups of prisoners). In these "death camps" was during World War II shot or gassed nearly 2.7 million Jews and many other nationalities. There were also liquidated in a greater extent, members of "inferior" Slavic nations, such as the Polish camps was destroyed in 1300 about one thousand Poles (non-Jews), and 800,000 Soviet prisoners of war.

Death march: march marking, resulting in the death of most or all involved, especially for cases during the Second World War, where in 1944, 5 byli prisoners from concentration camps near queues are forced under threat of immediate death marches mnohakilometrové go without adequate livelihood and rest.

Red Cross: humanitarian movement in the form of an international nonprofit organization. It deals with the provision humanitarian aid and medical care in areas where it is needed

5.6.1 End of Judaism, or at Jihlava was a lot of Jewish people, but today there no Jews live

To see what happened with the local Jewish communities, my initial question was directed to their relation to local cities and the oldest memories. Gradually I learned the fate of individual Jewish families and the total Jewish population.

It started limiting

Jewish settlers have since ancient times, difficult living conditions. Local populations of them are still something wrong.

“... It was the fact that Orthodox Jews have varied ways of life. Aroused concern in other, envy, were working and were forced to practice, which was forbidden to Christians, such as usury.... Impact on the conviction of the Jews had in the past, the Catholic Church ...” [K1]

Accompanied the restriction and oppression. From inside the city walls had been separated.

“... I see here in Trebic when they settled here in the 14th century. What they left behind? Just there were walls on one side, the other river and hillside. They had a really dwell here only our street, there was nothing. Lived in any luxury, they rebuilt as it was. They were not allowed to trade in city.... But probably there (in the Velkém Mezirící) would also be a wall, the wall around. Turn it ... divided the water. And then the water on the hill just had the cemetery ...” [U1]

For the period of occupation came to a series of drastic measures against the Germans detested minority. As if life stopped. Not only restrictions on movement, learning, personal freedom, but also the total life and living conditions.

“... I have started to wear the star. I wore too. It was the forty, the first class I still going, and then I could go to school. Five years I never went. Who wore a star, so could not go anywhere. You can move only after the Jewish Quarter and the eight hours you've had be home. Was not allowed into the cinema, swimming was not allowed to, I do not even need circus, just anywhere.... Even in the dvaactyricátém could go to church ...” [U2]

“... I was not allowed to attend school covered up to me with all orders of Nazi authorities, which limited Jewish population ...” [K2]

“... Rings and so we had to hand over here, before the war... Wherever sister lived before War, he was married, was a large three-room flat. We then we had to stay several Jewish families in one. But we left a large apartment ...” [W1]

Began mass layoffs of Jews not only from the lucrative job, but in all fields employment sector. Jews left only the possibility to work as unskilled helpers inferior.

“... My father taught at the School of Prerov and on the basis of racial laws was released... Uncle George to prevent the restaurant he worked as a laborer, was arrested in Jihlava, later relegated to the Linden at Havlockuv Brodu ...” [K3]

Rescue was very small

Who retired before the war, or during, if it was, he is saved. Others had not much luck.

“... Who had the money, so many of them left. Already in the osmaticátém, devetatricátém how that Hitler had started and went away. Who had retired, he is saved. To America or to England left ...” [Ms. Urbanova]

“Saving ... was very small. Most were destroyed ...” [K1]

Some parents managed to hide their children. It's very dangerous for both parties as for the hidden Jewish children, and for those who are hiding. When disclosure of all of them threatened punishment death. Yet some people find helpful.

“... When my mother joined the transport, I was buried in the family on our street for Partnership and Performance. When ... disclosure of all threatened harsh punishment. I am from the age of six until the end of the war, growing up without parents. In Prerov I was the only child of a mixed marriage, which had been hiding during the war. I survived the hardships of war really only thanks to deserving and dedicated people, mainly friends and family my dad's family” [K2]

Who was of mixed marriages, were more likely to survive the war. Marriage, in which belonged to the Jewish nationality only woman, has been retained, but their stay in concentration camps escaped. In contrast, a marriage in which the Jewish religion man was not so lucky. In this case, the occupation survived only by their wives and children. The man was usually transported and killed. Some people are so afraid of death that he decided to divorce rather than to their Jewish partner, shared his unhappiness.

“... Mixed marriages remained. Now the aunt who took me then, so she was of a mixed marriage. They were together until the forty-fourth. Then in the fall of the Jewish woman drove away to Hagibor, and then went to Terezin, did not work anymore. A man in Postolopr work. When a man was Christian. And then he went back in petactyricátém. They all returned, none of them died. I ... I'm of a mixed marriage. Father was a Jew and my mother was Christian. Come on ... These pressures did too, but who did not divorce, is not divorce. He did not have ...” [U1]

“... Yes, I heard that a mixed marriage, divorce. My parents did not divorce ...” [K3]

“... May or may not. I know plenty of cases where the couple did not divorce, and thus save lives not only themselves but also their partner and children. This, allegedly, could not be transported Terezin, as their union lasted longer, and so were her husband Aryan protected. And again I know where the couple divorced and the Jewish partner was killed.... Those of mixed marriage had to Terezin, too, but toward the end of a short period. Were protected, whereas not have to go to Poland, to Auschwitz ...” [W1]

The war has taken everything the Jew had the right to life, or end in a concentration camp

Being a Jew was practically a sentence of death. Transports went away to the whole Jewish community. Few people are returned from concentration camps.

“... Yes. All tribute. The whole family. Evicce, here beside the neighbors were 3 months and gone, too. My grandma and grandpa with 86 and he went. The whole street was empty. There was no one left. Families they left the transport of dvaac(tyr(icátém, so they returned ten. Who returned to they were mostly older people and those already here survived and died. They've had children ...” [U1]

“... Granny and Aunt Antonia Bedřiška were transported, and were sent from the Trebic Terezin. Grandma lived to see liberation. Bedr(iška died in Lublin.... For this transport were all murdered.... My uncle was transported to Theresienstadt and then to transport Dz May 15, 1944 Auschwitz ...” [K1]

“... Yes, we were all transported. I'm with my parents and my sister and her husband. Her husband ... returned. We survived just me and my sister. My parents died. From ... November 1941 -1945 I went through the Theresienstadt concentration camp (34 months) and then I was in a labor camp at Auschwitz.... We were without two months for 3 years. Until ... transportation went to small children and old people. Was salvation. None. Old people and mothers with children Auschwitz were immediately sentenced to death in gas chambers. Mothers were given the choice whether want to go with the child, or to save. That was cruel ...” [W1]

Some of the transports went straight to the gas. Sometimes they find other ways of disposal. Cruelty in this period was not an emergency.

“... In Minsk, where it turned out too badly, it was very cruel. Picked up people who had been brought to bus exhaust and instead embarked inside out. That way those people died. Did not already know what they could do. He returned to perhaps just one person ...” [W2]

It was not paradise, but one could live there

Theresienstadt concentration camp was a little more bearable. Those who were later transported away, have the experience. Mrs. Wachtlová remembers what it was there: *“... we were happy, if*

in this case could mean that we remain at least on our soil. It was not ... no paradise, but you could live there.... We do not belong there, but we were there. Barracks were still ... unheated.... Slept in bunks. In smaller rooms had nothing.... Sometimes they still together spouses to live, had little room or something.... Women could visit their husbands.... In the beginning nobody was not allowed out.... In June/July 1942 vysídľili indigenous peoples.... Since been taken open and we could move the Theresienstadt. That was still better. They were not allowed to get ... (letters), was forbidden to write.... There was even an industry.... It was such a small town. Worked ... office as a messenger.... It's one advantage that I got out, I could be visit my father. I lived with my mother. And you had such a feeling propriety.... Wanted I do something, you do so more time to flee.... Then I helped in the hospital. The chlapských barracks hospital were done.... Established a home for infants. The rooms lived separately mothers.... Every child lying in bed coated.... When you want people to work, so had to maintain at least a minimum ...”

Bit of happiness in a concentration camp

Theresienstadt came after a number of other transports. Anyone who was lucky enough to have a close to someone from your family, someone close to better withstand the entire stay.

“... Then he started more transports. Actually, it went all the time.... Went to half a year. My ... father was in World War I, and even the disabled, and was somewhat shielded from the transports. Then, if it was so hastily that they needed to build thousands of transportation, so those who were protected are those reserves, which it accomplished.... My parents got to Theresienstadt transport—East. By the same transportation, I reported to them, voluntarily. Because I knew it will purge. My sister was also there. Completely by accident.... We were fortunate that we so everything went through together.... We went the whole family, brother-in-law that he was gone.... Transports as well as to other labor camps, also went to Auschwitz.... Interpret that goes to another work camp in the direction of Poland, but it was no true and we went directly to Auschwitz. Fortunately, there ... needed manpower.... That we may have saved his life ...” [W1]

Slightly better were those who got to the Terezin family camp in Auschwitz.

“... There would not have to undress, shave their heads there. I just gave them numbers, because they belonged to Auschwitz.... It was like in Terezin, they were given food and maybe some pots ...” [W2]

Some rode on, for them to Auschwitz was merely interchanges. Mrs. Wachtlová remembers how came to a labor camp with the factory to the processing of flax, which fell under Auschwitz: *“... At least it was in an indoor environment. Sometimes we also were out. Depending on who is watching us. We went ... work in brick, it was good, it was warm.... There was hard work.... Came wagons coal. He dumped it on a slope and we had all morning to drive carts topic.... Empty and toss again.... We have employed the whole day.... They gave us to eat there.... We had a couple of potatoes jacket, or some soup, brew. Neprejedl nobody.... Some health conditions, we should ...”*

Women who become pregnant in a concentration camp is not easy. Yet there are few stories that have a good ending. Mrs. Wachtlová herself told about one: “... *And in other prisons women said losing periods. If it's psychological or hormonal thing I do not know.... Why not Eva know that she is pregnant.... If there discovered the mare go.... Maybe it did not survive.... then it was to see that belly grow. Vycpávala ... to put it on it was not as noticeable. Nobody's not allowed to say.... One woman who received two servings of soup, the latter always gave Eve.... Lágrová suddenly wanted to see the child.... So Eva had come forward with a big belly.... Did not say a word and gave her a slapping two from each side.... Started in all camps. The but they were liberated.... In another case, it would be sent immediately.... And Eve was a good ending.... in Eve March, the boy was born. Then two more girls were born.... But then they died.... Luck was that she had enough milk, otherwise I do not know how there child is living.... Nursed him long ...*”

Where is the respect for human beings?

Machinery of murder in gas chambers was enormous. It did not matter whether you child or elderly person.

“... There is such a book Terezin.... There is also one aspect—children who born in Terezin.... Of those lovely deticek returned two, no one else. A mother with them. As Mom had a baby, so it was clear to her. And they were still so bad that they said should be those mothers, ‘if you put a child alone, you can go to work.’ So tell me a single mother, who would done? I do not know any. My daughter spoke to one woman who had returned as fifteen. She asked her where my mom if she returned. She said: ‘She went to Francis, She would not let him.’ Have you read the book Sophie's Choice, where her mother must decide for boy or a girl? So there was a !...” [W1]

Once you arrived in Auschwitz, his fate is sealed. Someone from the Gestapo simply decided to move an inch if you live or die.

“... It happened all so fast there, the same schnell, schnell! ... We drove cattle cars. We ... rations with them. We still save him, and who knows what will be there and eventually we left the train. ... Then in Auschwitz gas chambers were real.... There was a tall chimney, from which still blazed flames.... first September (transport) all went to the gas chambers.... There were transports, where an old man mare went to the other side, and you need to go to work.... men went immediately to the right and we last see your father.... We do not know where it went, probably also somehow ended. My mom ... was 55 years.... It was an old man.... It was already three years in Theresienstadt and that's too bad man looks.... People used to look over a certain age.... I had been 24 years and such people can had to work. Either it will last, or some time to work. But someone was already over 50 or 60 years, he had no chance.... When we vyskládali of cattle cars, as was the selection. Really ... the legendary thumb pointing right or left.... My mother went to the right side and we on the side work.... Then were even more selection in the block at Auschwitz. About to select those where the those ten days we were there to lose weight.... Who they appeared weak, so too went back.... With my sister We know that there is a danger when one is required at the latrine and the other remains there, so it may happen to come back, and joined the other is gone.... Figuratively speaking, we holding hands ...” [W2]

Suddenly, people would not like people. Inhuman behavior, there were rampant.

“... First of all we had to undress and take off. We shaved head contraption. Completely. Where was something ochlupeného so, too. Vyholidi us everything and everywhere. They stood boys with guns, so they spectacle. This was my first humiliation. Then came the even worse things. We did not know then. Completely we herded naked in the shower.... SS are throwing things on the clothes.... Dress for those who have some lived.... What you have got it.... Just a few days we went to lice. Nobody had lice, it was again such bullying.... Before the block was cold showers in the wild. We had to go showering.... Again went to haldám things. What you threw it you should. I just grabbed a men’s jacket. Anyway, I was very short! No underwear, just that and nothing else! He was a man ... young, but not to walk so bare.... I do not know even if I did dopnula.... It was winter ...” [W3]

Living and sanitary conditions inside the camp were appalling.

“... There were huge three-storey bunk beds for ten.... Without anything, without a mattress. Led us in the morning the latrine. So how was the big block, so the toilets. One hole after another.... As we sleep on the boards, so when one turned, all had to turn around.... One day to go for thermos.... One has to reported to do something.... Not the plates, not a spoon. Dali has always several casserole on one floor. So we have it administered, and each had to drink a sip. It was terrible.... They are there one young Viennese.... She could not eat, it was probably a psychosis. When eaten, even the biggest hunger is vomited. Then starve.... We were there in my soul how the animals! ... Nothing is not done and is just lying. Auschwitz was terrible. If they worked at least ... We had a Dutch wooden shoes.... Until we were completely severed fingers.... We were cold because we were bald.... truck arrived. Pick up several women, which have not been able to work. As the cattle are thrown in the back and drove” [W4]

People who lived in a concentration camp for some of the house, was due to inhumane conditions, almost numb. Mrs. Wachtlová tells how one woman asked them for their mother: *“... We told her, that went to the other side. I wonder if the people there were already so numb, or you know how it say at least coated. I wish to be told, I was there for some time. One might have numb. She said: ‘Well, then went into the gas ...’”*

Transported people to keep in perpetual ignorance and uncertainty. Nobody knew where he was going, what to expect and what was going on. Time seemed to stop the countdown.

“... Encourage women that they can report to the transports to his men. But never one to anyone convened.... You know how it ends or begins there, that these people can not help it.... We did not know where he goes.... We did not know what is happening there.... This was not known, what is Auschwitz.... We went in knowing that we are in the shower. Those who came later, and it’s knew, walked around with a different feeling. They did not know if he’ll come water or gas.... You did not have notion of how long he was there.... If it was ten days or twenty days.” [W6]

Never to know how and where they died

Instead of names, leaving only numbers. Lots of fate is forever forgotten.

"... Sister never knew where (her husband) died.... We never knew how it was (with Dad) and prefer that we do not want to know ..." [W1]

Someone wanted to help, sometimes not

Even when one of the worst periods of human history, there were people who wanted to help. Were aware of how dangerous it is. On the other hand, they also found a so-called human hyenas, which felt good to hurt others. This was true both in the ranks of prison guards and prisoners in the ranks.

"... Some were good and some not.... Any help you could want. When someone wanted to help someone, so for them it was very, very dangerous! ... They are there two stokers.... One was very good man, anti-fascist. See how they feel with us.... He comes to work for us did not slice bread. Wrapped in the local newspaper to a little bit between the lines might read as situation.... The second is not manifested ..." [W1]

Mrs. Wachtlová remembers Eva pregnant prisoner to help others: *"... Girls worked there, that Eve wore always hidden under his coat.... You worker who is aware of them gave them clothes to diapers and everything. One gave her a stroller ..."*

Their freedom

For prisoners in concentration camps, the end of the war indescribable deliverance. Some people were good, they gave them food and shelter providers. Mrs. Wachtlová along with other 7 women walked 40 kilometers to the desired Czechoslovakia: *"... We were so happy, I can not describe! They said ... We think we will go, You earn a living somehow.... She's the emotion that was in us. Baker on the way ... Thursday gave each bread.... We suspected that now we can not eat much.... But we nenacpaly, we just ate. Many people have paid for it after the war.... We found there Rhubarb compote.... And this was even more sour, but so good! ... Then again sometimes we find something, somewhere to turn need to take a piece of bread or something.... Women are terribly afraid of the Russians, and thus escaped into the woods. They said ... We are not afraid that, even if it was possible to fear.... We would have used to their heels licked! Set us free! ... We were lucky.... Nothing we did not want them. I often heard it wrong happened ..."*

The euphoria of liberation. Finally, the desired feeling of happiness. Not everywhere has had benign acceptance. The Red Cross was already prepared to take care of them.

"... The hall was beautiful with a new stroller and olives cover pad, ready for a small baby. People had mixed feelings, but we were definitely worse on it. Eva Tommy burst into the carriage. It is such as in a fairy tale.... We went into one house to ask for some milk for us. There were so nice. We told them we were closed because of them, so they gave us something. Not that we are begging, we take it that we can afford.... In the evening we went to sleep at the hotel. For the first time ... We've eaten at quite a set table. They have food that we received after way and

we went quietly to sleep.... We were without anything.... In the Red Náchod Cross, where we signed up and gave money for a train to Prague.... When we went to those German cities, so there were caravans striped concentration camp. It was late so persist. We're one ... give half of bread.... They were so happy!..." [W2]

Lots of Germans got scared and fled. Some were hiding somewhere in the woods.

"... Before Soviet troops arrived, and in the rooms of our supervisors was in uniform as a snake strip the skin. She ran away from us, we no longer not mind.... In the forest was still a lot of Germans who Czech shot at cars.... Czech Republic, which took the Germans had to leave too." [W3]

Survived by chance

Those who survived the horrors that took place in concentration camps, were filled joyful euphoria that the war was finally over. Did not know that it still has the last hardship today called the death march. There were many who did not survive it. Happiness was the one who avoided it.

"... The aerial bombing uncle shrapnel ripped off on one leg, half calf. It was at the end war injuries and this saved him from a death march" [K1]

"... Went walking back. Death march, it was called, to Theresienstadt. (Husband) was injured in raid Jews were not allowed to cover.... He did not go on that march, and transported him up home.... Actually believe that just happened to be there. Happy or unhappy.... Often my people wonder how I survived, so I always say luck! Just luck. Man himself could do nothing do. I did not do anything else, even one step, or I did not have anything I do not. Actually happy coincidence that we did not go on the march. Marches were the worst ..." [W1]

He survived but lost everything! How to go on?

The war took the Jews not only hope, but everything they had. Who came back, so you have no background. Nothing not the same. People who until then were his life, were dead. It was not easy with it cope. Return to normal life after the war was often difficult.

"... No, none of my relatives were left. About all the relatives I lost.... I just left a sister.... Survived, fortunately.... We had nowhere to go. Our apartments are all gone, we are not money. We went looking for an apartment, but it's very difficult.... let us nowhere, or into an apartment see how you have short hair. Everyone says they are requested.... We were alone with my sister, We did not want anything big.... Our dad was a very practical and the crisis in the years 1946-7 thinking that we should live for something practical. Consequently, we went to school, where he taught sewing.... Because we were not formally employed, we did not get food stamps.... We knew her husband from Terezin.... He also returned ..." [W1]

"... It was only after the war, in petactyricátém, so I went to another meštanky. I was 12 and it was terribly difficult for me. Since I was 6 years, 7 years since I finished the first class ..." [U1]

Ms. Urbanova lost her entire family. Dad died, my mother is married to Slovakia younger sister married a relative in England. When asked if she remembers her family said: *“Yes ... my father, who died in triactyricátém, which I was ten, in Auschwitz. Then I stayed here itself. Well it was a difficult. While he was still my father, so it was good when he died, so ... But you know it’s sad that even though it’s sister, and together we have no memories but none at all. I first saw her after 20 years. I remember her as a child and eight suddenly it was a woman twenty-eight years, adult, married with two children. It was hard ...”*

Some with suspicion, and without hope for better tomorrows left off.

“... Some also went to Israel, but only after the war. Who survived, and went after the war. Because thought that there was not any better. Since ancient times, had problems, so waiting for something, so they went away. Many of them left. But here in Trebic therefore no ...” [U3]

“... They are quite scattered around the world. That I was stuck with her in Australia. The two sisters you I think also in Australia. Some in Israel ...” [W2]

Mrs. Wachtlové sister and her husband went to Israel. Also, her two sons in 1968 went to Switzerland, where it did not return: *“... Not that there would be more money. Only they regime did not like. Not freedom ...”*

“Destroy everything after the Jews left” or the monuments that nobody nemazlil

Disrespect towards the Jewish people was evident as well in relation to everything that’s left for them. Nazis destroyed everything. Churches were plundered, bombed, burned and used as storage spaces. Cemeteries and houses destroyed. All it took after the war and throughout the communist mode, until the revolution.

“... Who is he (Hitler) never seen, I say, it should see such the boys how to behave here. They were masters Holt.... It then destroyed the church. Our bench and all around liquidated until Jews left.... Such a new synagogue (big, Mezirici), the damage is in the marketplace today.... In Jihlava a former synagogue, but is no longer there in that place built a stadium. Elsewhere I do not know too much to vybombardovali. I know even as I drive to Brno, there was bombed such a beautiful synagogue and now there is just an ordinary small synagogue between the huts.... In Liptov Nicholas was also a pretty big synagogue. Still painted and decorated. But it was not corrected, nothing. There was a warehouse. I think that certainly now it repaired. A short distance away was a cemetery and we are now prior is the place. So he completely destroyed, too. It enough that this one ended.... After all, sooner destroyed graves and tombstones in Jewish cemeteries, today plundruji our cemeteries, urns and everything. So what is it? I’ll know why you hate the person in the cemetery, say ...” [U1]

Today, the Jewish monuments repaired, but not everywhere to find the money. Some authentic Jewish neighborhoods are beautiful and fascinating reminders of earlier years.

“... In Mezirici is a very beautiful Jewish quarter. There are still streets almost kouzelnejší than

here with us ...” [U2]

Not everyone subscribes to today for their faith and nationality

Jewish religion and all that belongs to it was alive until the arrival of the war. The Holocaust had he put on such a life of Jewish people, that sense of Jewish nationality was almost suppressed. Thanks to the almost complete annihilation of the Jewish people in Europe to Jewish customs into oblivion. Hoping perhaps remained, though perhaps somewhat changed its form.

“... I was brought up in Judaism is not. So I do not know any wider context. The their laws and that. There is no longer in Trebic as follow, but I go to Brno for the holidays ...” [U1]

“... My children are Czechs and have Czech citizenship. I am a Czech.... I read about Judaism, I supplement their education ...” [K1]

“... I have faith, habits, where possible, comply. But I’m not orthodox.... We were such conscious Jewish family. We went into the synagogue, sometimes on holidays. We kept Hanukkah. I have ... three children.... They are not religious, but I feel to be Jews.... The daughter of a mixed marriage. My ... son now had to head that tells me my memory. For this to our children as they grow, interpret. To know where they belong and what their parents experienced. I know a lot ... young people who are sorry that they did not tell parents that while they were alive. It is, after all other when it interpreted by someone who is experienced than when it just reads ...” [W1]

5.6.2 Neither the horror of the Holocaust period and failed to advise people to change their thinking

Even after the war is not over ... Truly live up to the Revolution

End of war marked the relief of racial cleansing and the antipathy of certain groups of people, on the other hand, however, came another “nightmare,” and the totalitarianism of the Communist Party. Next year, when a person could not resist.

“... My cousin in the eight-year sedmactyricátém my sister brought him to England and since then it has been terrible. Because I’ve always heard that my sister in the West. Therefore I say that I began to live up to now on the Revolution. You know it was terrible! She knew, and discovered you think we write. Because she can not speak a word Czech. Well I say work, I had big problems with it, was I still screening activities, it is sister to the West. As if there had emigrated or something, but went there to education ...” [U1]

Hatred continues

In today’s world full of violence one does not know what all it can wait. Everywhere you can see nothing but violence. The children are instilled brutality and desire to injure. Contrast to the cruelty of history is forgotten.

“... It’s all about people. How they are raised. According to today nobody nevychová. With children you must read and speak. And when there about them no one will speak today and then say that It is true that they’re people invent such a case, it is then difficult. An education that would should be more for me. And when they look on TV, it is very mord today, so will the kids even do not know anything. They have to look at fairy tales are not, they do not like it. What we were actually we behaved, right, good-evil, good always won it. Well, today is a different tale. Shoot and kill the. So it’s turn, when these children grow into that too much, so it is hard ...”
[U1]

Racism as if people engraved under the skin. People like you for yourself or contemplated. Automatically incorporates the views of society. Not seeking an objective look at the situation. Wants to stand out from the crowd, afraid. Hatred against the socially underprivileged minorities are still at dangerously high levels.

“... I see in the TV, what are people. Still promoting Hitler. I do not know, I do not understand it. I wonder from where the families of these children are, because it depends on the family as the children and leads to interprets them. But if he’s seen some suffering, it would not do. If you look burn on television as the whole stadium at a football game, come on ... I do not understand it, today it is about a modern, well behavior, I do not know.... Today you are a Muslim again. It is still something. Hitler was just about the property and on it. Today, I will again, so when someone has something the other did not, so it will be like. It is always. It is only due to the property to me. Policy. I do not know why Jews. After all, people are all people, no? ...” [U2]

Mrs. Wachtlová with a negative attitude towards her party since the war to date has met: *“... My surroundings and acquaintances know about my faith and always treated me kindly and politely. But the the public is a lot of hate speech against our faith. And as well as denial Holocaust.... A gentleman began telling me ... The other day I wanted to board the bus and young people ate there so I told them there so nehali as Jews in heaven. This he said to me! ... I feel as spráskaný dog when a man suffered everything. Who is the person to do anything? ... I was there and I did not go voluntarily !...”*

Yet today there are people who can deny it all, *“... just open a newspaper, turn on TV. It’s on all sides, was the last English bishop who denies the Holocaust ...”* [W2]

People today of the horrifying history of close their eyes

Has been stymied so many lives. Genocide through the country like a big gray shadow. Today, the Holocaust of World War II appears to be ancient history, some of which, though it incredibly, perhaps unaware of this. Or do not know.

“... Against me, I met with only limited knowledge about the genocide of Jews and primitivism ...” [K1]

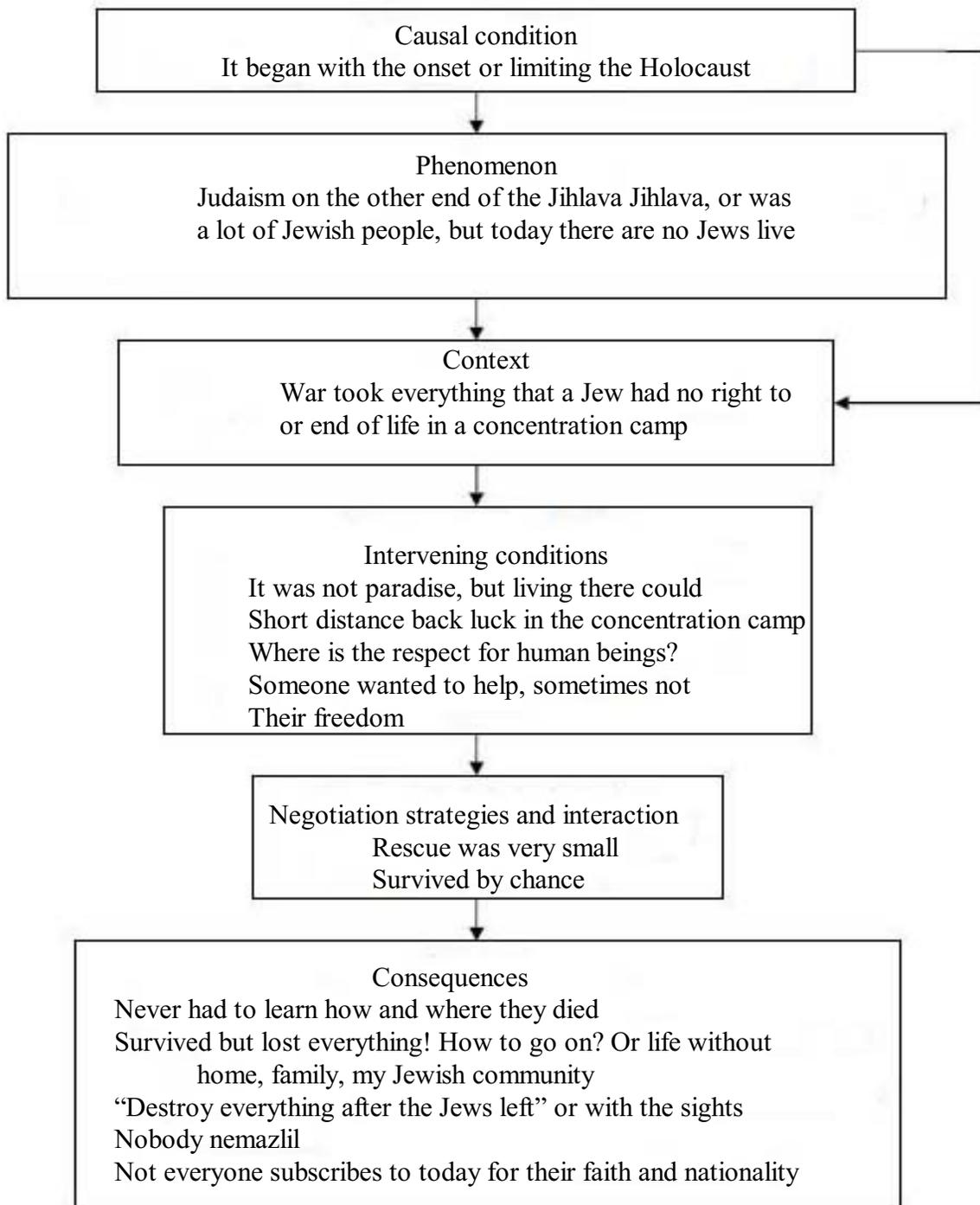
“... Even though there are people who do not want to believe today, but unfortunately it was a big machine ...”

[W1]

5.7 Axial coding

Individual categories are interconnected and arranged in paradigmatic model. Incurred by me as the two main categories—events, which will sort the other subcategories. They are: “The End of Judaism in the Jihlava” and “Even terrifying times of the Holocaust could not people learn and change their thinking.”

5.7.1 The paradigm model:



Phenomenon: the main events or a situation in which the data relates, or central idea first paradigmatic model to which they are assigned to the following categories are subcategories “End of Judaism, or at the Jihlava Jihlava was a lot of Jewish people, but today there are no Jews do not live”

Causal conditions: informed about what led to the occurrence of this phenomenon. These are the events which he preceded. Often, it is the sum of individual events. It began with the onset or limiting the Holocaust is very concise indication of causes that led to the completion of Judaism in this region.

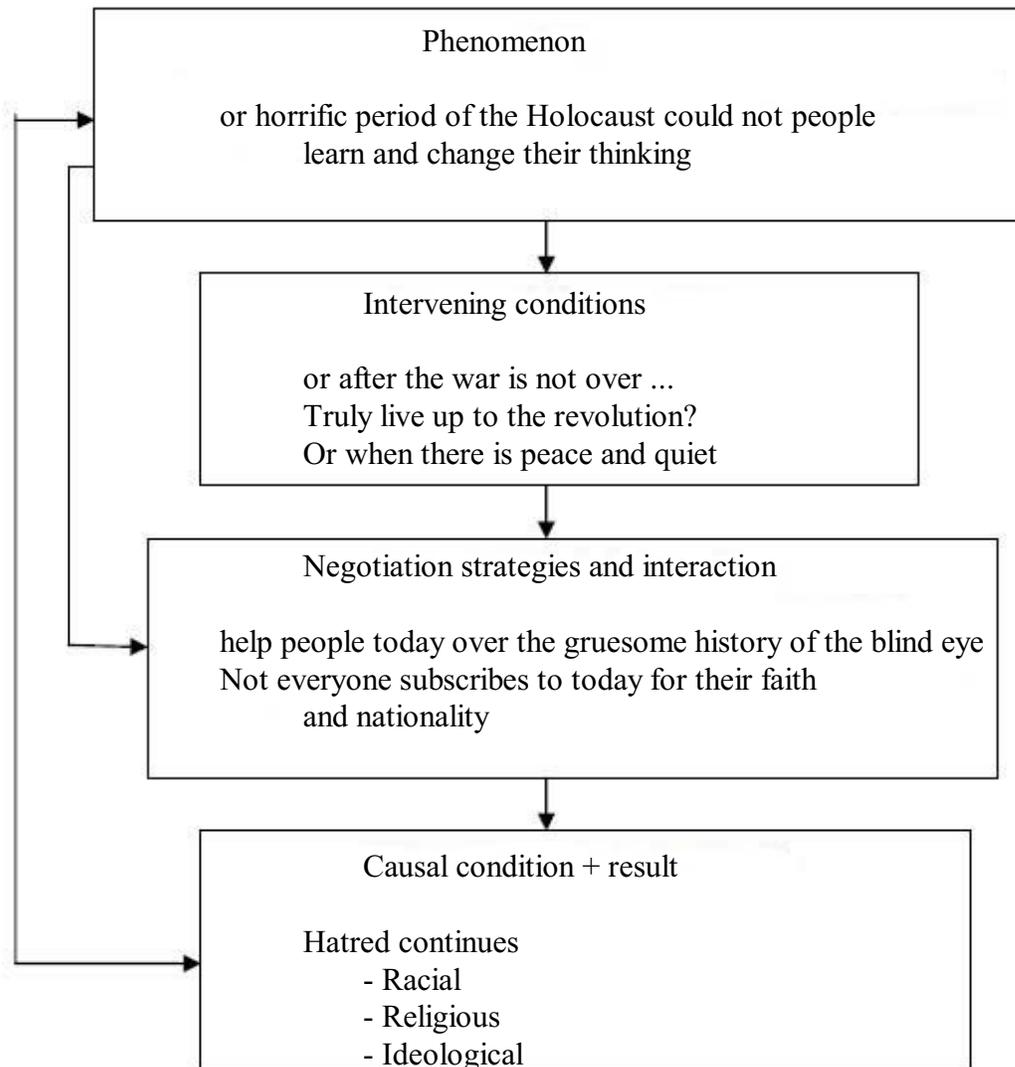
Context: or “a specific set of properties that belong to the phenomenon” (Strauss, Corbinová, 1997, p. 74). Phenomenon is due to the context in greater detail. It specifies under what conditions will be applied strategy meeting. Regarding the end of Judaism in the Jihlava is contextual. The war took all the subcategories, the Jew had the right to life, or end in a concentration camp, whose name is the perfect

Intervening conditions: means the sum of conditions affecting the strategy of negotiation and interaction, provides a broader context of a given phenomenon, the broader context. These include the subcategories was “It is no paradise, but living there could be” (a weaker form of Terezin concentration camp), “Piece happiness in a concentration camp” (the threat of life and death issues is lucky seen another view) “Where is the respect for human beings?” (Or would be useful to write Where did the respect for life being), “someone tried to help, sometimes not” (just under difficult circumstances, or as they say “up when it comes to shove,” you know what who he really is) and the last is “their freedom.”

Negotiation strategies and interaction: here is characterized by specific behavioral phenomenon of belonging. It builds on the context and intervening conditions. This is a rescue from the Holocaust, the preservation to his former life with everything that belonged to him. Important factors are the rescue was very survived by a small chance (was almost no way to escape, and how it influenced)

Consequences: the consequences of strategies reflect induced phenomenon. These effects are “never to know how and where they died” (there are no accurate records of all citizens who were murdered at the time Holocaust was a huge machine in which the individual—the number—meant nothing), “survived, but lost everything! How to go on? Or life without home, family, my Jewish community” (engage ordinary life was very difficult), “destroy everything that the Jews left” or the monuments that no one nemazlil (during the war and after it was damaged or destroyed most of the Jewish cultural heritage) and “Not everyone is the last day to report to their faith and ethnicity” (some Jewish people do not want publicly express their Jewish nationality, and also a lot of Jews already in Judaism not raised)

5.7.2 The second paradigm model:



Phenomenon: the main events or a situation in which the data relates, or second central idea paradigmatic model to which they are assigned the following subcategories of a category is neither horrific period of the Holocaust could teach people to change their thinking

Intervening conditions: means the sum of conditions affecting the strategy of negotiation and interaction, provides a broader context of a given phenomenon, the broader context. This includes subcategories “Neither after the war is not over” ... “Truly live up to the revolution? Or when there is peace and quiet” (the time of communism nenapomáhala too war-stricken individuals to participate and return to normal life)

Negotiation strategies and interaction: here is characterized by a specific behavior due to the phenomenon. It builds on the context and intervening conditions. If that relate the behavior of the phenomenon, even when time Holocaust thinking people will not change, then the important

factors are the people today through the horrendous history close their eyes (the idea that in the 21st century is anything like as the Holocaust can happen is the same as simple-minded view that politics and world peace as an individual not influence, and therefore it is a rather I'm not interested, as well as of history) and not everyone subscribes to today for their faith and nationality (Some Jewish people do not want to publicly express their Jewish nationality, and also a lot Jews have been raised in Judaism)

Consequences (describing the consequences of strategies induced phenomenon) with the causal conditions (inform what led to the occurrence of this phenomenon are the events which preceded it, often it is the sum sub-events) are jointly capturing the subcategory of hatred continues—racial, religious, ideological (in humans is still a lot of hatred towards different individuals, groups or nations)

5.8 Interpretation of the findings

Individual categories resulting from analysis of the research was graphically depicted in the previous diagram. I tried the clarity and visibility of their response. I have used while paradigmatic model, which has begun charting a course of events.

The aim of my research was to answer this central research question: What is today Judaism in Jihlava? Respectively, which disappeared Judaism, which formerly was much in Jihlava?

Analysis of interviews identified several circumstances and facts. The main cause of extinction of Judaism. This area was the Second World War and all the phenomena associated with it. Jewish nation was harassed to a lesser extent in virtually all stages of history. Whether it was the ethnic separation, expulsion from the city, no work or other restrictions. In the Second World War, could be say all of this has intensified. There was limitation in all ordinary human life, until he was finally, the Jewish nation was almost destroyed and destroyed. Killing nearly 6 million Jews. Jews who were taken as an inferior racial group, had the right to life. Almost deterrent number of people thus died in degrading conditions in concentration camps or gas chambers.

Rescue from death in a concentration camp was for those who survived, it was mere coincidence, seen as no fault of his. Happiness was the one who left before the war to another country that the Holocaust neschylovalo. Most Jewish people went to Israel. A slightly smaller possibility of escape from certain death, had Jewish citizens, maintaining the alliance with non-Jewish citizen. Mixed marriages were mild fuse. Women were his Aryan partner protected and can not be sent to a concentration camp. Men's Jewish majority and eventually so as not survive. Women used to be sent to Hagibor.

I would like to have a stop at the survivors themselves and their memories. All three show a different look at this period. The first witness was Ms. Urbanova during the war, still a child. Came from mixed marriage, why did not board the transport. Her father was of Jewish origin, died in a concentration camp. Sam grew up with relatives. In the Jewish faith was brought up was and still is considered half-Jewish. The second witness Ms Kupská also came from mixed marriage. Both parents eventually were forced progressively transportation board, and she had be

hiding. Her father also of Jewish origin, died in a concentration camp. Mrs. Kupská the Czech Republic considers it not as a Jew (which is insulting to her name). The third lady Wachtlová came from a full Jewish marriage. Along with her family was initially transported to Theresienstadt and later to Auschwitz. Both her parents died, her sister survived. Mrs. Wachtlová, though spent almost three years in concentration camps, has very openly and positively. With a bird's-eye view can remember and talk about everything that lived. Describe in detail the inhuman conditions prevailed inside the camp. Inhuman conduct on the part of some supervisors and vice versa goodness manifest little things. Finally, the end of the war and povznesenost freedom.

Second World War meant killing machine. Undignified end of the Jewish people. Nobody today know how they died. In many cases there are no records of specific individuals. People seem to have forgotten, deleted from the earth, but once lived. As you might have to be heavy life for those who survived the Holocaust, but they were completely alone. Have lost parents, siblings, partners, children, friends, loved ones. With nowhere to go, their property was confiscated ago. Had starting from scratch, live in a world that may not fully understand what you have behind you experienced.

Even before the war, during which he entered into force on racial laws, Jews were expelled and moving from their homes, restrictions have been destroyed buildings and desecration of Jewish culture everything belonged to Jewishness and Judaism. Not surprisingly, after all, what a Jewish nation in its history experienced today, some prefer the Jewish faith, nationality or reported. They are afraid they are to society suspicious and distrustful. Or they were not educated in Judaism. Not, who would forward them to their experience their faith.

Since the war had passed 64 years. It's a long or short? People have learned from the cruelty of history. Still is within each person a piece of hate. Whether stemming from racial, religious, ideological reasons, or is it just jealousy against the neighborhood, which has a better life conditions, more money, better house, car ... It's really very dangerous. Never one can not be absolutely sure that this black period in our history back.

End

Conclusion

In my work I dealt with the history of the Jewish community in the Jihlava region and its surroundings. The theme I chose because I am very interested in this issue.

In the theoretical section is devoted to the history of the Jewish nation as such, and then history of Jewish communities, which have been abundantly. I looked for traces of extinct Jewish communities, for their culture, habits, synagogues, cemeteries. I focused my attention also to a second World War II, the Holocaust, because this stage was the dissolution of local Jewish settlement of unfortunate and very significant effect. This crucial period running through this work. I explained the terminology, detailed course, causes and consequences. I mention here the final solution Jewish question, as it had planned fascist regime. The deprivation of the majority Jewish population rights, implementation of mass transports, the operation of concentration

camps, gas chambers and mass murder of Jews.

I started the research portion of research problem formulation and objectives, clarify my methodology research and characterized the process for selecting research participants. My goal was to answer the question: "Where did Judaism, which was formerly the Jihlava much?" For the development of their practical I was looking for work last survivors and Jewish members of the disappeared and the surrounding towns of Jihlava. To clarify the research questions I chose qualitative research as fascinated by the feelings and experiences these witnesses. I was interested in their views on the Holocaust, the history and attitude towards the Jewish faith today. Subsequently, in my job interview and described the construction method of data analysis.

What I end up in my research study found? Analysis of interviews revealed quite a few circumstances, facts and challenging situations that witness lived. These situations and circumstances were once the many causes of extinction of Judaism in the territory. All occurred in the period of World War II. Have caused the loss of Jewish population, the migration of survivors to other countries and some the cooling of the Jewish faith. The Jewish nation was almost destroyed and exterminated in degrading conditions in concentration camps or gas chambers. Some left before the war, when knowing what is there waiting. For those who have returned home after the war was a return to normal life very difficult. Surprising to me was that some sort of mild rescue from death was mixed marriage. In alliance with Aryan partner could not be sent Jews to concentration camps.

It was very interesting and rewarding to carry out interviews with women who lived through the war. Especially Mrs. Wachtlovou to the concentration camp has spent nearly three years of his life. She is 89 years old and still remembers it all well, keeping him in no grudges against people. She was very friendly and conveyed a very positive approach to life.

The sad fact remains that within the company is still the focus of hatred. Nobody knows what is happening today, if out of nowhere appeared more similar to Adolf Hitler's. Whether it is again not found a lot of supporters who would like to believe that they are the better ones that have the right to decide over life and death, the sub-prime. It is for each to reflect on whether this cloud of doubt and fear raises mankind above the law.

Summary

In the thesis I deal with issues where Jewish communities of the region Jihlava and the surroundings disappeared. The practical part is devoted to the history of the Jewish people, and dry, and then the local history of individual Jewish communities. I tried to detail the describe extinct culture, customs and impact of the Second World War's theses communities. The aim research of the practical part was to find out what circumstances contributed to the extinction of the local Jewish communities, and leaving their inhabitants. Furthermore, I deal with the consequences of the Second World War. I used the qualitative research while finding the answer to my question investigative. Based on interviews with elderly Jews, I find out a number of circumstances and facts that took place during the Second World War and was one of many causes of Judaism in the termination territory. Theses facts resulted in the loss of Jewish

population and many of Jews were turned away from the Jewish faith.

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List of Annexes

Annex 1: Interview with Ms. Urbanova (text)

Appendix 2: Interview with Mrs. Kupskou (text)

Annex 3: Interview with Mrs. Wachtlovou (text)

Notes

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