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FOR PEOPLE WHO LOVE MAPS

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Front cover Detail from 'Huangming yitong datu' (Unified Atlas of the August Ming), a four-metre high map drawn in Japan in 1771 from Ming dynasty maps brought to Nagasaki by refugees from China. Image courtesy of the Hong Kong Maritime Museum.

MAPPING PREJUDICE

The Moravian Segregation Plans of 1727–1728

Peter Barber

with assistance from Daniel Soukup, Palacký University Olomouc, Czech Republic

On 8 December 1726 and 13 May 1727, Emperor Charles VI, under pressure from the provincial ecclesiastical and civil authorities at a time when he was particularly dependent on their support, issued edicts ordering that country towns and villages of his most prosperous provinces, respectively Moravia and Bohemia (currently the Czech Republic), be mapped by sworn, professional surveyors.

The intention was to identify houses occupied by Jews in the vicinity of churches, along processional routes, and on roads leading to cemeteries, so as, ostensibly, to prevent them from profaning the Catholic sacraments in the future. There had also been objections to Jews blatantly trading on Sundays and employing Christian staff, particularly maids, and generally offering unfair competition to Christian traders. It was ordained that Jews be moved, if feasible, from the town centres to the less commercially attractive periphery.

The edicts formed part of a set of legislation, including a census of Jews of 1724, and further decrees of 1725 and 1726. These aimed at restricting the growth of the Jewish population and, where possible, under pressure from the Emperor's close adviser, Wolfgang, Cardinal Schrattenbach, Bishop of Olomouc 1711–1738, confining Jews to ghettos and creating them where none had existed earlier.

The edicts were occasioned by the discovery in 1726 that the parish church of Rousínov (Neu-Raussnitz or Neuraussnitz) was surrounded on three sides by Jewish-occupied houses and incidents of local Jews profaning the host (though Jewish houses had also been repeatedly attacked by local Christian mobs) (Fig.1).

The Imperial edicts were not welcomed by most local *seigneurs* – usually aristocrats, who had been

ordered to commission and pay for the plans – and not only on grounds of cost. Though most, to varying extents, shared the religious prejudices of their fellow citizens, they derived a healthy income from special taxes on Jews and tended to employ them as their agents.

They therefore had no interest in seeing Jewish numbers restricted. Finding sometimes specious excuses for not commissioning plans, many towns and villages appear to have remained unmapped.

Conversely some over-enthusiastic and, perhaps, extremely prejudiced parish priests seem to have commissioned or drawn their own sketch maps of villages with only one or even no Jewish occupied houses, but with distilleries (*Brandweinhäuser*) which the *seigneurs* often leased to Jews (Fig. 2).

The legislation resulted in numerous plans being produced, with nearly two hundred surviving plans, some representing the earliest detailed depictions of the respective towns and villages. Sixty-three cover Moravia in the eastern part of the country and are less well-known than those of Bohemia. Moravian Jews were concentrated in small towns rather than, like their Bohemian counterparts outside Prague, being spread through numerous small villages and settlements in the countryside. So often Moravian plans were more complex, but their essential nature was the same as the Bohemian ones, which were more frequently the work of trained surveyors, engineers or architects.

Content, types and creators

This article discusses a selection of the fifty-seven plans housed in the Moravian State Archives (Moravský Zemský Archiv) in Brno (MZA D22/1315–1360, see Appendix). Forty-two Moravian towns and villages are depicted, several more than once. Thirty-three are depicted in the entirety while at least nine plans show parts. For instance, in Kroměříž (Kremsier), a relatively large town with a big Jewish population, only the Jewish quarter and its immediate vicinity are depicted.

Fig. 1 Anonymous plan of main square of Rousínov (Neu-Raussnitz), 1727, showing Jewish occupied houses, significantly painted black and with their occupants named, almost entirely surrounding the parish church. There was subsequently an exchange of houses and the Jews were moved to a ghetto to the south. Moravský Zemský Archiv, (MZA) D22/1349.



The surveyors appointed to do the mapping by the *seigneurs* would already have had information to hand. About twenty years earlier they had been ordered to provide detailed information about their lands to the military engineer Johann Christoph Müller (1673–1721) for the large-scale survey of Moravia (1708–12) that he was then preparing. Though in the event there had not been space for the detailed depiction of villages on Müller's map, copies of the information must have survived in many princely archives.

Yet the plans created in 1727–28, even those covering whole settlements, are selective. Only features relevant to the purpose of the survey are identified: marketplaces, routes, town gates, the local *Schloss*, Jewish and Christian houses, churches, synagogues, cemeteries, vicarages, distilleries, breweries, taverns and occasionally schools, mills and kosher butchers. Sometimes other features, such as plague columns, might be added pictorially. However Christian civic buildings and shops are not usually specifically identified.

Several types of segregation plans were produced. There were: Sketch maps (Fig. 2); Pictorial town views both schematic (Figs 3 and 5) and measured (Fig. 10); Measured town plans by civilian surveyors (Figs 7 and 8) and by or after anonymous military engineers (Fig. 6).

Fig. 2 Anonymous, Sedlnice/Sedlnitz, [1727] sketch map showing no explicitly Jewish houses, but the parish church (1), the vicarage (2), the local distillery (3), the smithy (4), the school (5). The leased distillery (6) is shown upside down on the other side of the Sedlnitz stream with a dotted line going from one of its windows to a church window: implicitly, the leaseholder was or might well be Jewish. MZA D22/1352.

Most of the plans are anonymous (Figs 1–6 and 9), and – despite the terms of the edicts – many are clearly the work of amateurs (Figs 2, 3 and 5).

But one professional surveyor, Franz Lorenz Anton Knittel (1671–1744), a lecturer in surveying and fortification in Linz,¹ secured numerous commissions that must have kept him very busy throughout 1727 and early 1728 (Figs 7 and 8). He was responsible for eleven plans with another fourteen attributed to him. What was probably a relative, Johann Knittel, a registered surveyor, was involved in mapping some Bohemian villages.

Building the wall

Most of the plans record the existing situation, but some are annotated to suggest transfers of houses (Fig. 9) and the construction of encircling ghetto walls (Fig. 7) a few of which were implemented.



Fig. 3 Anonymous sketch plan of the upper and lower towns of Pířerov (Prerau), [1727] with yellow lines indicating the distances between the windows of Jewish-occupied houses and the entrances of local churches from which the host might be viewed. The key to the relevant letters gives the distances. MZA D22/1347.