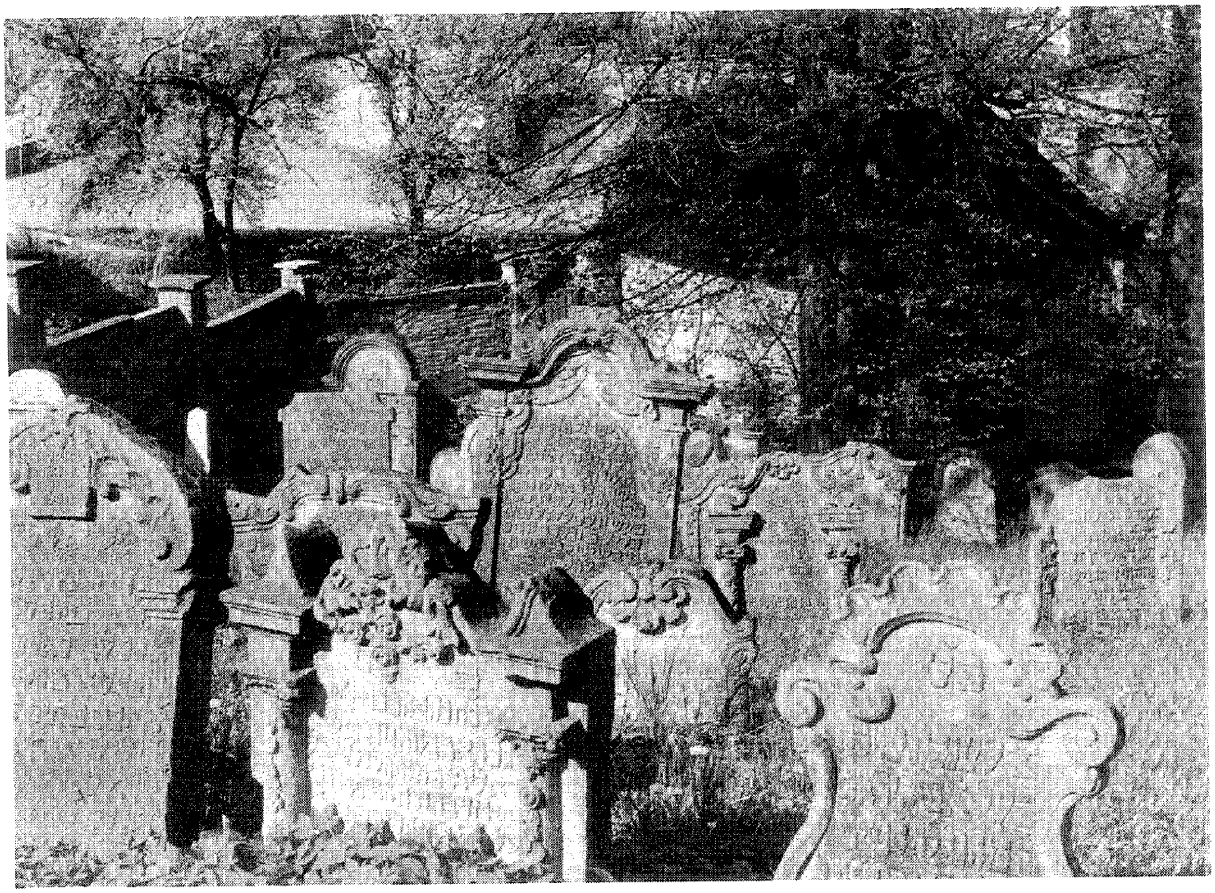
SURVEY OF HISTORIC JEWISH MONUMENTS IN THE CZECH REPUBLIC

by Samuel Gruber and Phyllis Myers



A Report to the United States Commission for the Preservation of America's Heritage Abroad

Jewish Heritage Council, World Monuments Fund

This report was compiled for the United States Commission for the Preservation of America's Heritage Abroad by the World Monuments Fund. The authors and the World Monuments Fund are solely responsible for the information and opinions included in this report. The contents of this report do not necessarily reflect the views of the Commission or the United States government.

cover: The Jewish cemetery at Rychnov nad Kneznou, founded 1588 or 1616. The cemetery was restored c. 1970. In 1984 the mortuary was converted into a memorial to the Jewish community including a tablet commemorating 124 local Holocaust victims. (photo: Mojmir Maly).

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Chairman

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January, 1994
New York, New York

AUTHORS' NOTE

This report is a summary of information gathered for a survey of Jewish Monuments in the Czech Republic, focusing on information about the condition of sites. Field research for this survey was carried out from 1991 to 1993 in the Czech Republic by a team of experts. As much as possible, the information included in this summary publication has been updated to reflect current conditions as of the beginning of 1995.

Though a valuable reference, this report should be treated as a working document to which we expect changes and additions to be made in the coming months and years. The process of recording information concerning Jewish monuments in the Czech Republic is very much an ongoing process. The passage of time requires regular monitoring of the sites' condition for which this survey provides a base of information. We are impressed with the increased willingness and efforts of the Czech Ministry of Culture to collect and use this information.

Our discussion of the current condition of sites -- individual and collectively -- as well as the analysis of the current state of preservation law and enforcement in the Czech Republic are meant as starting points for debate and action. It should be understood that many of many of these issues are faced by every country seeking to protect its cultural heritage. Just as we have not resolved them in the United States, we do not presume to suggest that the Czech Republic can easily, quickly or fully satisfy all of the historic preservation needs there -- regarding Jewish heritage or any other facet of the country's long and complex history. Being aware of the problem is a start, however, and we are confident that there are many individuals and organizations in the Czech Republic and abroad who are willing to help meet the challenge.

The complete survey database, with extensive information about all cemetery sites listed, will be available for use at selected research centers. The database was installed at the United States Holocaust Memorial Museum in Washington, D.C. in October, 1993, and can be consulted there. It is planned that a version of the database will also be available in the Czech Republic and in Israel. For information on obtaining the survey database on computer disk write to the United States Commission for the Preservation of America's Heritage Abroad, 1101 15th Street, Suite 1040, Washington, D.C., 20005. For information on the restoration of sites listed in this report write the Commission or the Jewish Heritage Council, World Monuments Fund, 174 East 80th Street, NY, NY, 10021.

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ACKNOWLEDGMENTS

This report provides information concerning the condition of over seven hundred Jewish cemeteries and synagogues throughout the Czech Republic. These sites, which are important to the heritage of many American citizens, as well as Czechs, require documentation as a first step to their protection and preservation. Much of this material was gathered firsthand in a collaborative survey undertaken by a unique international partnership which involved both government and private groups, and Jews and non-Jews.

The survey that is the subject of this report focused exclusively on the material remains of Jewish settlement in the Czech Republic. To prepare this survey, visits to Jewish sites in Czech cities, towns and villages took place over a period of almost two years, beginning in the spring of 1991. The work was coordinated by Jiří Fiedler, now curator of historic documentation at the Jewish Museum of Prague, with the cooperation of the Federation of Czech and Slovak Jewish Communities and the State Jewish Museum (now the Jewish Museum of Prague). The success of this project is due to the energies of Mr. Fiedler and his associates, who brought years of research and commitment to the task, and made available their personal archives and prior experience.

More than twenty individuals throughout the Czech Republic worked to locate hundreds of cemetery sites, many unvisited for years. This dedicated group of field researchers, among them a number of distinguished scholars of Jewish history and culture. The largest part of the survey was conducted by Petr Ehl, Vlastimila Hamáčková, Jaroslav Klenovský, and Mojmír Malý. Sites were also visited by and forms completed by P. Braun, M. Chmelíková, M. Cibulková, R. Löwy, J. Marek, L. Mertl, and J. Podlešák.

Also in the Czech Republic, Dr. Arno Pařík, curator of Art Collections at the Jewish Museum of Prague, provided indispensable information on the history and architecture of synagogues. Dr. Leo Pavlát, director of the Jewish Museum of Prague, provided information on the goals of the newly reorganized museum. Dr. Kamila Matousková of the Czech Ministry of Culture; Dr. Eliska Fucikova, Curator of Prague Castle; Dr. Jiří Setlik, former Cultural Counselor at the Embassy of the Czech and Slovak Federal Republic in Washington; and Dr. Danny Rexa, formerly of the Czechoslovak Ministry of Culture provided valuable information concerning the designation of historic monuments

Many others in the United States and abroad -- including Steve Dennis, Rivka and Ben-Zion Dorfman, Ruth E. Gruber, Zuzana Justman, Carol Herselle Krinsky, Tom Mays, Nancy Morawetz, Edward Owen, Ruth and Ken Perlow, Vladimir Piskacek, Robin Rosenberg, Edward Serotta, Thomas Schneider, and Mark Talisman -- provided valuable information about specific sites.

The United States Commission for the Preservation of America's Heritage Abroad, who intiated and sponsored this project, has been supportive throughout. We would particularly like to thank Commission Chairman Rabbi Arthur Schneier and Commissioner Israel Rubin who helped design the survey and sustain it. Joel Barries, Executive Director of the Commission, provided valuable suggestions and guidance, as did Don de Haven, Deputy Executive Director of the Commission.

The World Monuments Fund contributed in many ways to this work. WMF Chairman Dr. Marilyn Perry, WMF Executive Director Bonnie Burnham and Jewish Heritage Council Chairman Hon. Ronald S. Lauder have all enthusiastically provided financial and conceptual support. WMF staff members Rebecca Anderson, Daniel Burke, Elizabeth Graif, Felicia Mayro, John Stubbs and Fritzie Wood, in addition, provided critical assistance for many aspects of the project. Special thanks to Mike Briggs who designed our computer program and Michal Friedlander, Anthony Fresina, Susan Reisler and Diana Turnbow, who entered the data. Diana Turnbow has been indispensable in analyzing and collating the information in the report, and helping with its production.

We wish to also thank the staff of the Embassy of the Czech Republic in Washington, D.C. and especially Ambassador Michael Zantovsky and Counselor for Cultural Affairs Jan Zelenka.

This report is co-authored by Samuel Gruber, who directed this project, and Phyllis Myers, who served as senior research consultant. They are responsible for the design of the survey instrument (questionnaire) and interpretation of the results.

Samuel Gruber and Phyllis Myers
New York, January 1995

I. INTRODUCTION AND EXECUTIVE SUMMARY

1. Why the Survey Project was Undertaken

This report, the second in a series sponsored by the United States Commission for the Preservation of America's Heritage Abroad focusing on countries of East-Central Europe, presents the results of a survey of Jewish sites in the Czech Republic. It includes information about 419 cemeteries and 221 buildings that are or were synagogues or prayer houses.

The survey was undertaken by the Commission to encourage government and private strategies to protect and preserve the endangered historic and cultural legacy of the many Americans whose forbears are traced to this part of the world. The survey provides systematically collected and organized data, heretofore unavailable, about the location of these sites, their current condition, ownership, and other significant indicators.

The project is especially timely given the opportunities presented by the dissolution of Communist rule. These include revitalized leadership in the Jewish communities; rising interest in addressing Jewish issues and shared culture; revisions of landmark laws to reflect changing preservation philosophy, values and governmental administration; increased collaboration with professional experts and organizations abroad; and tourism.

The lessons learned from this project and the methods developed in this work, including the design of a computer database, can now be successfully applied to other countries, particularly the former Soviet Republics. All of this information will serve as permanent record of previously undocumented historic places and also provide the foundation for coherent preservation planning and decisive steps to ensure the protection and restoration of sites.

2. Scope and Methodology

a. Organization

The survey was organized in New York and conducted from Prague. It was coordinated by Mr. Jiří Fiedler, an ardent student of Czech-Jewish culture and the most knowledgeable man alive on the location and condition of Jewish sites in the Czech Republic. Mr. Fiedler assembled a team of scholars and researchers from throughout the country. A comprehensive questionnaire for cemeteries, prepared by the World Monuments Fund in consultation with the Commission and the Czech researchers, asked over 75 questions about the history, location, topography, ownership, condition, care, use, and visitation of the cemetery sites and other significant indicators (Appendix 1).

Though the focus of the work was on collecting information on current site conditions, other information regarding history, appearance and maintenance was assembled when possible. In this, the effort was immeasurably aided by the knowledge of Mr. Fiedler, Dr. Arno Pařík and the Jewish Museum of Prague, and others. While much of this information is not included in this summary report, a bibliography is included. Brief historical data for individual sites is also included in the complete computer database. The results provide heretofore unavailable information about hundreds of individual sites and also important comparative material. A special priority is placed on developing a comprehensive inventory of cemeteries and monuments whose abuse and desecration have especially tragic implications.

b. Computerization

A computer database for this project was specially designed by Michael Briggs, modifying existing FoxPro software. The program can present information on specific sites on screen, as a printout, or translate the data to WordPerfect files. The database program can also search for information elicited on the survey questionnaire. The goal of the design has been ease of information entry, flexibility in information retrieval, adaptability and easy installation for personal computer use. A master database is now maintained at the WMF office for data entry. Special "runtime" programs containing all entered data are available to the Commission and others for use. It is important that the database be

maintained and regularly updated; otherwise much of its information will become obsolete in a few years as conditions change.

c. Photography

Photography has been an ongoing part of the site visitation process. Several hundred sites had been photographed, but complete photographic documentation of buildings and cemeteries has not been a priority of the survey for budgetary limitations discussed in the initial project proposal. Researchers have made accessible their own collections of site photographs, many showing sites as they were before recent deterioration, neglect or vandalism.

II. HISTORY

by Jiří Fiedler and Samuel Gruber

Until January 1, 1993, Czechoslovakia was a federation of two republics: the Czech Republic, 78,000 square km. in the western part comprising all of Bohemia and Moravia, and the Slovak Republic (Slovakia), 48,000 square km. in the eastern part of the federation.

In the past there were about 630 religious Jewish communities in the territory of the Czech Republic. About 13% of the communities originated before the end of the 16th century, 15% in the course of the 17th century, 24% in the 18th century, and 46% as late as the nineteenth century. Today, there are six organized communities.

1. Jewish Heritage in the Czech Republic before the Holocaust.[1]

Jews settled in Bohemia and Moravia, including Prague, as early as the 10th century. By the 13th century there were Jewish communities in all regions of the country with centers in Prague, Brno, and Mikulov. These communities relied on royal protection for their survival, rather than the good will of local officials, who often resented the Jewish presence. An historic decree of King Premysl Otakar in 1254 gave Jews in Bohemia and Moravia permission to carry out trade, money lending and pawnbroking; prohibited violence against Jews or their property; and prohibited forced baptism of Jews, disturbance of Jewish holidays, and desecration of synagogues and Jewish cemeteries. It

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[1] A good overview of the history of the Jews in the Czech lands before the Holocaust can be found in the *Encyclopaedia Judaica* (Keter, Jerusalem, 1972) 17 volumes under entries for "Czechoslovakia," "Bohemia," "Moravia," and individual cities. More synthetic accounts with special emphasis on cultural development are David Altshuler, ed. *The Precious Legacy: Judaic Treasures from the Czechoslovak State Collections* (New York, 1983) and Natalia Berger, ed. *Where Cultures Meet: The Story of the Jews of Czechoslovakia* (Tel Aviv, 1990). See also Wilm Abeles Iggers. *The Jews of Bohemia and Moravia: An Historical Reader* (Wayne State Univ. Press, Detroit, 1992). Listings of communities and their archival holdings can be found in J. Heřman, "Jewish Community Archives from Bohemia and Moravia," *Judaica Bohemiae*, VII:1 (1971) and K. Dolista. "The Complete Catalogue of the Jewish Communities of Bohemia and Moravia Excluding That of Prague," *Judaica Bohemiae*, VII:21 (1971).

Postřižcín. Fragmented tombstones lay scattered about in unorganized piles after the clearing of excess vegetation form the site. (Photo: Mojmír Malý)

also granted Jews freedom of religion and autonomy in running their affairs. Though these rights were often ignored by local rulers and finally revoked in 1356, they remained ideal conditions to which Czech Jews continued to aspire.

Conditions worsened in the late 14th century, leading to restrictions and pogroms. In the 15th century Jews were expelled from cities throughout Bohemia and Moravia, resulting in the settlement of Jews in villages -- a settlement pattern that persisted, especially in Moravia, until the 19th century.

Bohemia, Moravia, and Slovakia came under Hapsburg rule in 1526. It was initially a period of dynamic cultural energy within the Jewish community, but also intense persecutions from without. Under Emperor Maximillian II, an imperial charter was issued cancelling expulsion orders, granting Jews commercial rights, and guaranteeing a community in Prague. This inaugurated a so-called "Golden Age" for Czech Jews, a period to which we owe many of the finest artistic and architectural monuments. Many of these gains were reversed in the 17th and 18th centuries when restrictive legislation was again enacted culminating in the so-called "Familiant Law" of 1726-27 which limited the number of Jewish families allowed to live in Bohemia to 8,541 and Moravia to 5,106, stipulating that only one son from a family could legally marry and start a family. This was followed by the "Toleration Tax" -- a payment for the right to live in Bohemia -- demanded of Jews by the Empress Maria Theresa after 1740. After 1780 Emperor Josef II issued Edicts of Tolerance which restored many rights to Jews and actively encouraged assimilation by abolishing Jewish judicial autonomy, and in 1787, requiring all Jews to take German names.

Civil rights for Jews on a par with the rest of the population of the Czech lands were only recognized by the Austrian constitution in 1848. This was followed by the abolition of forced residence in ghettos and of the "Familiant Law" resulting in immediate demographic changes in the structure of the Czech Jewish population. First, Jewish families left the cramped ghettos for the surrounding towns and villages where many new Jewish communities were founded. In 1872, their number rose to some 300 communities and 50 religious societies.

The second half of the 19th century saw an increase in the rate of Jewish population growth culminating in 1890 when there were more than 95,000 Jews in Bohemia and

45,000 in Moravia. At this time, Jewish families in increasing numbers were moving from the rural communities to the towns and the newly burgeoning commercial and industrial centers. This migration brought about the decline and eventual extinction of many important rural settlements and gave rise to many new urban communities in places where, until the mid-19th century, Jews had been banned. A law concerning Jewish religious communities, passed in 1890, recognized only 197 communities in Bohemia and 50 in Moravia, indicating a sharp decline in the number of distinct communities, despite the rise in overall Jewish population. Due in part to emigration overseas and a decline in the birthrate, the Jewish population began to fall in the early 20th century.

For Jewish monuments -- synagogues, cemeteries and community buildings -- the changing settlement patterns meant that hundreds of cemeteries and synagogues were under-utilized or entirely abandoned.[2] Conversely, a surge of synagogue building took place in the late 19th century to serve all the new urban communities or the new residents of older settlements. It is noteworthy that the abandonment and destruction of many Jewish sites pre-dates the Holocaust and the monumental legacy of the Holocaust includes many buildings of relatively recent date.

2. The Holocaust in the Czech Republic[3]

Following the First World War and the dismemberment of the Austro-Hungarian Empire, the Czechoslovak Republic was founded on October 28, 1918. It existed for only 20 years when the small country was forced to cede its frontier regions to Germany following the Munich Pact of September 30, 1938. At the time, approximately 25,000 Jews from Sudetenland fled to the truncated Czechoslovakia. Less than two months later, on Kristallnacht (November 9-10, 1938) at least 35 synagogues and numerous cemeteries in the German occupied areas were destroyed.

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[2] This theme is developed in Jan Heřman, *Jewish Cemeteries in Bohemia and Moravia* (Council of Jewish Communities in the CSR, Prague, 1983).

[3] Many aspects of the interwar period -- the period of Czechoslovak independence - are fully explored in the collection *The Jews of Czechoslovakia*, Jewish Publication Society, Philadelphia, 1968 (3 volumes).

In 1930, the Jewish population of Bohemia and Moravia was 117,551, the result of emigration, low birth rate and assimilation. The influx of refugees from Germany increased this number and before the German occupation there were approximately 122,000 Jews in the regions. Of this number, about 26,000 managed to escape before the deportations of Jews to concentration and death camps began in 1941. In all, about 89,000 Jews were deported by the Germans from Bohemia and Moravia, of whom at least 78,000 died. More than 55,000 Jews lived in Prague alone prior to World War II, at least two-thirds of whom perished.

Immediately upon their occupation, the Germans became the exclusive administrators of Jewish property. Jews were ordered to hand in lists of all of their valuables. Personal property disappeared into the hands of German administrators or their collaborators. Communal property was shipped to Prague and stored in warehouses. Real estate was sold or administered by the Germans. In the post-war period, the bulk of this confiscated property passed to the new Czech state without compensation to the original owners or their heirs.

On November 2, 1938, parts of southern Slovakia and Subcarpathian Ruthenia were ceded to Hungary. Approximately 80,000 Jews lived in these regions. Facing immediate German occupation, Slovakia declared its independence on March 19, 1939 and immediately signed a Treaty of Protection with Nazi Germany. At that time, 135,918 Jews lived in Slovakia. At the same time, Subcarpathian Ruthenia, home to 102,542 Jews, was occupied by Hungary. On March 15, 1939, German troops occupied what remained of former Czechoslovakia and declared the Protectorate of Bohemia and Moravia.

3. Jewish Life in The Czech Republic Since 1945

Immediately after the war the Jewish community of Czechoslovakia revived thanks to the large influx of refugees, many from Subcarpathian Ruthenia, which was incorporated into the Soviet Union in 1945. In Bohemia and Moravia 52 Jewish religious congregations were re-established for what proved a very short period of time. There were 20,000 registered Jews in Bohemia and Moravia in 1948 and 24,500 registered in Slovakia. By 1950, the majority of these had emigrated, many to Israel (19,000), and some to the United States and other countries (7,000). In 1968, when the "Prague Spring" was crushed and the new regime instituted a strong anti-Semitic/anti-Zionist policy, a second wave of emigration took place.

Today, approximately 6,000 people are registered with the six Jewish congregations. In Bohemia: Prague, Plzeň, Ústí nad Laben; in Moravia: Brno, Olomouc and Ostrava. Prague is the seat of the Federation of Jewish Communities in the Czech Republic. In theory these communities should be in charge of a large number of historical monuments -- especially cemeteries -- that are the remains of abolished or extinct congregations.[4]

Large questions remain about the future of these landmarks and properties, despite enormous efforts since 1989 on the part of the Federation of Jewish Communities and local individuals to reclaim control and responsibility for many of these places given existing political, legal and financial limitations. A major problem, that of having reliable information concerning the location and condition of these sites, has now been surmounted with the completion of this survey.

Privatization and compensation laws passed in the Czech and Slovak Republics since 1989 have only applied to property initially seized under communism, thus excluding Jewish property owners from compensation. At this writing only a relatively small number of communal properties, mostly non-income producing, have been returned to

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[4] A number of books have dealt with the dwindling Jewish Communities of Central Europe. Most take a nostalgic and pessimistic view, but the tone is changing since 1989. See Brian Blue and Yale Strom, *The Last Jews of Eastern Europe* (Philosophical Library, New York, 1986.); Edward Serotta, *Out of the Shadows: A Photographic Portrait of Jewish Life in Central Europe Since the Holocaust* (Birch Lane Press, New York, 1991.); and Ruth Ellen Gruber, *Upon the Doorposts of Thy House: Jewish Life in East-Central Europe, Yesterday and Today* (John Wiley & Sons, New York, 1994).

the Federation of Jewish Communities or other Jewish representative bodies. In the spring of 1994, special legislation was enacted allowing the return of about 200 properties, including 30 synagogues, to the Czech Jewish community. The properties and holdings of the State Jewish Museum, which is described later in this report, were granted to the Jewish Community in October, 1994.

Slaný. The ceremonial hall and mortuary have been converted into a slaughter house. (Photo: Mojmír Malý)

III. SURVEY RESULTS

Types of Jewish Monuments and Their Preservation
by Jiří Fiedler and Samuel Gruber

1. Ghettos and Jewish Quarters

Jewish districts within cities, towns and villages represent the most extensive Jewish monuments. The Ghetto of Prague, which together with the Ghetto of Venice is perhaps the most famous in Europe, no longer, in fact, survives. The web of narrow streets lined with crowded housing, some dating back to the Middle Ages, was demolished in 1897-1906. Only the Old Jewish Cemetery, isolated synagogues and the former Jewish Town Hall preserve the meaning of this once densely populated Jewish quarter. The historic traces of secular life -- shops and houses -- have been replaced by attractive *Art Nouveau* apartment houses, and more recently, shops and restaurants catering to the needs of tourists.[5]

Several dozen other Czech Jewish quarters have been preserved, however, ranging from simple Jewish streets to large Jewish quarters with both central squares and networks of streets. As much as anything, these districts -- individually and collectively -- are a unique historic, urbanistic and architectural resource of the Czech Republic. Among the most remarkable from a town planning standpoint are the ghettos of Batelov, Březnice, Kasejovice, Kosova Hora, Lomnice, Polná, and Usov. Village ghettos with a village green and rural architecture in such places as Hořenice, Neznašov, Radenín, and Široké Třebčice are also of great interest and value. A rare example of a Jewish street with timber-framed houses remains in the village of Velká Bukovina.[6]

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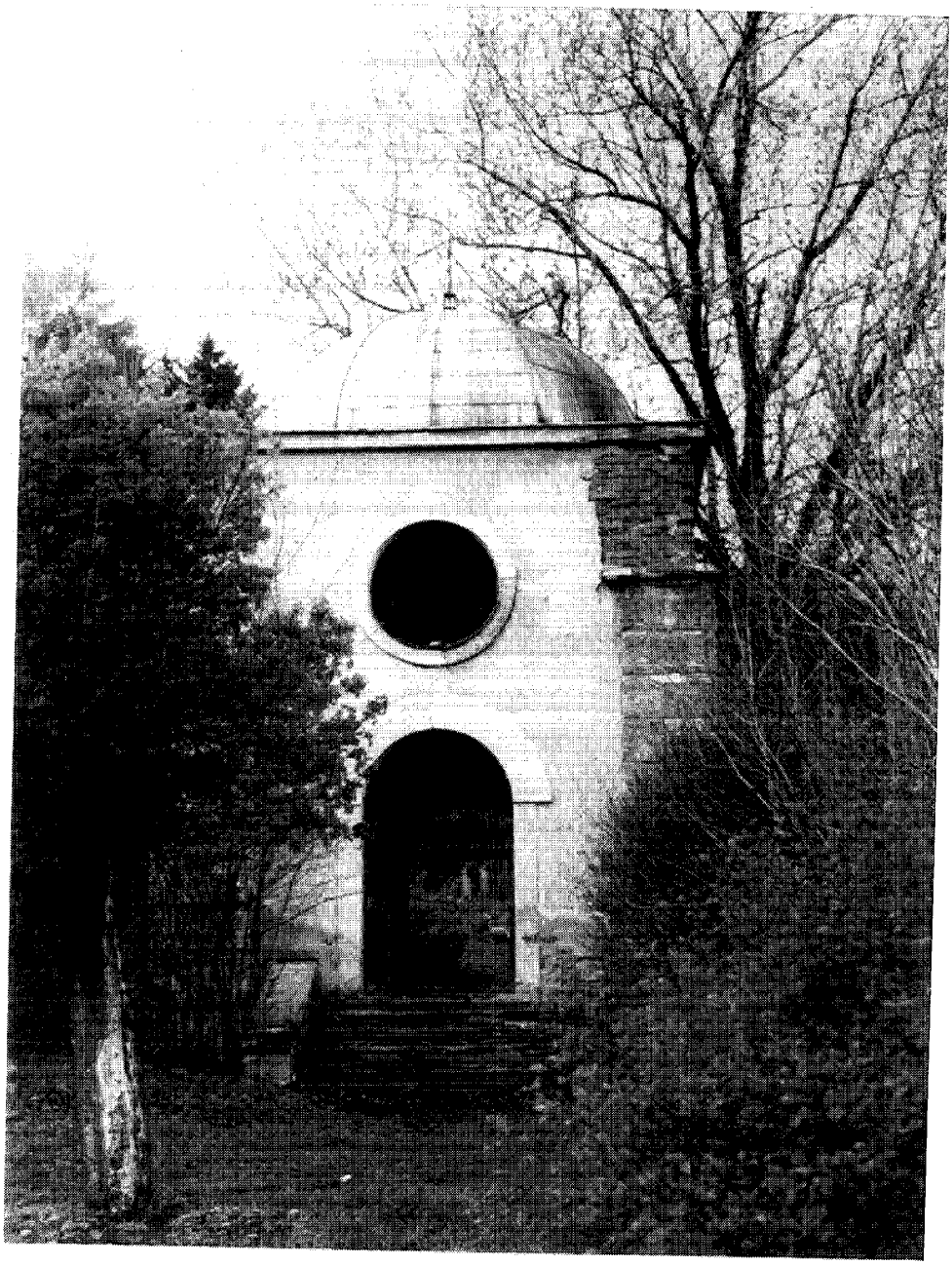
[5] There are many works on Jewish Prague. Among the most valuable are Arno Pařík, *The Prague Synagogues* (The State Jewish Museum, Prague, 1986) and Milada Vilimkova, *The Prague Ghetto.* (Aventinum, Prague, 1993.)

[6] The urbanism of Czech Jewish ghettos has yet to be studied in any significant detail. For an introduction to the subject see Jiří Fiedler, *Jewish Sights of Bohemia and Moravia.* (Sefer, Prague, 1991), 27-31. Throughout the book are the most comprehensive references to Czech ghettos available. For more impressionistic descriptions of many Czech Jewish towns see Ruth Ellen Gruber, *Jewish Heritage Travel: A Guide to Central and Eastern Europe* (John Wiley & Sons, New York, 1994) 194-235.



Žamberk. Tombstones can be seen through the open doors of the empty ceremonial hall. (Photo: Mojmír Malý)

Many of these quarters have been included in protective historic town designations dating from before 1989. To date, these designations have been sustained by the new democratic government of the Czech Republic.

Privatization of property is already having an effect on these districts. Privatization spurs development -- including restoration of historic structures. It could also distance properties from governmental oversight, which can also mean loosening the bonds of protective legislation concerning historic sites. Relatively minor changes in buildings, including surface treatment, replacement of windows and installation of new signage, can all have tremendous consequences for the appearance of a district. Town plans for the rehabilitation and renovation of many localities have been elaborated but owing to lack of money most of these plans have not been implemented. The Czech Ministry of Culture together with the ministries of Ecology and Economic Policies in 1992 promulgated formal policies aimed at "an effective system of regeneration of the most culturally significant parts of our towns."

• In Třebíč, the ghetto exists as a distinct urban entity -- separated from the city center by the Jihlava river. The ghetto included two main streets with many narrow cross streets and two synagogues. By the mid-19th century there were 110 two-story houses recorded and this number later increased. The easternmost part of the ghetto which included the hospital and slaughter-house, were demolished in the 19th century, but overall, the ghetto remains among the best preserved in Europe. The interest of foreign investors in the renovation and the commercial base of Třebíč is strongly welcomed by both regional and city leaders and Jewish congregations.

• Similarly, the ghetto of Boskovice consisted of about 150 houses with up to 2,000 inhabitants. Probably established in the 15th century, the district was heavily rebuilt in the 19th century and remains mostly intact today. It has been designated an urban conservation area and the surviving synagogue is being restored.

• In Kolín, another well preserved and historic Jewish quarter, restoration and gentrification -- the influx of relatively affluent well educated young people into restored houses -- has been underway for several years. The former Jewish town hall is now an art gallery. The synagogue and its remarkable Ark (probably built in 1696), are being restored. Some of the original fittings from this synagogue are preserved by Temple

Emmanuel in Denver, Colorado.

• In Březnice, the heart of the Jewish district is a large square, in the center of which is a free-standing cube-shaped synagogue dating from the 18th-19th century, with a peaked red tile roof. The square is surrounded by old houses - some of which are now under reconstruction. Long term plans call for the restoration of the synagogue as a museum or gallery, and the conservation of the entire neighborhood.

• The ghetto of Batelov is a remarkable urban whole with a small square and several narrow lanes. Most of the original houses are preserved.

• The Jewish quarter of Lomnice in Moravia, dating to the 18th century, consisted of one square and one street and about thirty houses. The synagogue, Talmud Torah and the rabbi's house faced the square. Most of the houses have been preserved. The 18th century synagogue is used as a warehouse.

• The small ghetto of Úsov, in Moravia, sits on a little knoll within the town. About 45 houses are preserved.

• The ghetto of Polná on the SE of the historic city center was founded after 1680 and was rebuilt many times. Consisting of 32 houses with two public squares, it was originally accessible through two gates. As part of general restoration of the area, which includes the restoration of the synagogue, plans have been made to restore one of the gates.

In many other towns Jews lived along a single thoroughfare. These "Jewish Streets" are still easily identifiable either by name on old maps, records or even common usage, or because of buildings that survive. Traces of painted signs in Hebrew letters or with recognizably Jewish names and the grooves or nail holes in doorjambs from the former placement of *mezzuzot* are also clues to the identification of Jewish neighborhoods.

• In Heřmanův Městec, where the municipal authorities have taken the initiative to see the town's Jewish monuments cared for and restored, new development threatens the compact ghetto. But parallel to the main street, seemingly out of another century, the Old Jewish Street winding from the synagogue is lined with typical low houses.

• A very different urban experience is felt in Golčův Jeníkov, where the Jewish quarter "is like a village within a village, cut off from the rest of the town. There are dirt roads, grassy (weed-choked) areas, narrow cobble lanes, and a little bridge across a small stream. Though people live all around, it feels deserted, like a ghost town."[7] A large neo-Romanesque synagogue, built in 1871, dominates the scene. The former Jewish school is across the street. The synagogue, in use as a storage building by the former Jewish Museum in Prague, has been under restoration since 1990.

• Typical Jewish streets can be found in the beautiful town of Jičin, northeast of Prague, where a 17th-century synagogue, a rabbi's house and other Jewish communal buildings comprise a well preserved and compact Jewish neighborhood.

• In Dobruška, where the 18th-century synagogue is now a church, the Jewish street is intact. In the former mortuary at the Jewish cemetery of Dobruška, a small exhibit on the history of the Jews of Dobruška has been installed.

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[7] Ruth Ellen Gruber, *Jewish Heritage Travel: A Guide to East-Central Europe (NY, 1994)*, 105-106.

2. Synagogues

a. Types of Czech Synagogues

The earliest reference to a Czech synagogue is a report of a synagogue in Prague destroyed by fire in the first half of the 12th century. Synagogues presumably existed in Czech lands before that time. The earliest synagogues were most likely wooden structures, as continued to be the case in smaller communities for many centuries. Several examples of this type were known in the early 20th century, but only one -- Vlachovo Březí -- survives.[8]

From the Middle Ages on, masonry synagogues were also built, and the surviving Old-New Synagogue (Altneushul) in Prague is the premier example of this type in Central Europe. These buildings were more fire-proof -- an essentially quality in a period when devastating urban fires were commonplace -- and they also reflected contemporary construction techniques and architectural style modified for Jewish use. It is hardly surprising that the plan, construction and Gothic detailing of the Old-New Synagogue have many parallels in non-Jewish architecture of the time. A number of legal restrictions imposed upon Jews by civil authorities limited the size and decoration of synagogues to prevent ostentatious competition with Christian churches. In Třebíč, for example, the lordship ordered in 1757 the synagogue lowered to the height of the surrounding houses.

Jews, too, may have practiced self-imposed restrictions motivated by concern for self-preservation. With few exceptions, it was only after the 19th century that more imposing synagogues could be built -- depending on the wealth of the community. These include synagogues with towers (Český Krumlov, Liberec, České Budějovice, Krnov, Ostrava, and Prague-Vinohrady). In the 19th century some synagogues were built outside the areas of the ghettos and occasionally even on a city's main street or even main square (Vyškov).

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[8] Many Czech synagogues mentioned in this section and listed in Tables III-VI are described in more detail in Jiří Fiedler, *Jewish Sights of Bohemia and Moravia*, *op. cit.* See especially Fiedler's introductory remarks, 31-36. On Prague see A. Pařik, *The Prague Synagogues.* In general, the best account of European synagogue architecture is Carol Herselle Krinsky, *The Synagogues of Europe: Architecture, History, Meaning* (Architectural History Foundation and MIT Press, New York and Cambridge, Mass, 1985), although she does not deal with many Czech synagogues outside of Prague.

Of particular interest and historic importance are the synagogues of the 16th century on - the period of Habsburg rule. Baroque and Rococo synagogues (17th-18th centuries) can still be found throughout the country. These include Kasejovice, Lomnice, Luže, Prague (Klausen Synagogue), Radnice, Třebíč and Usov. These buildings reflect the general architectural trends of the time, a particularly vibrant period in the arts.

Similarly, a large sampling of synagogues in the Classical Revival style are emblematic of Czech cultural trends of the late 18th and early 19th centuries. Synagogue buildings at Batelov, Březnice, Čkyně, Divišov, Doudleby nad Orlicí, Ivančice, Nečtiny, Prague-Uhřiněves, Prostějov, Třešt, Volyně, Všeradice, and Zalužany are all built in this style. Few other countries in Europe boast such a rich range of synagogue buildings demonstrating remarkable artistic achievement and the interconnectedness of Jewish life with surrounding cultural trends.

Nineteenth-century Czech synagogues reflect a range of revival styles, including the Moorish style popular among Jewish communities throughout Central Europe. Moorish synagogues can be found in Golcuv Jenicov, Jablonec nad Nisou, Písek, Prague (Spanish Synagogue, Jubilee Synagogue), Uhlířskě Janovice, and Znojmo. The Moorish style is mixed with Art Nouveau elements at Čáslav, and with the neo-Romanesque at Děčin, Louny and Nová Cerekev.

In the first decades of the 20th century Prague, Brno and other cities in the Czech Republic were centers of the modern architectural style. Jews and Jewish Communities were frequent patrons of this movement as can be seen in the surviving modern synagogues of Prague (Spanish Synagogue annex), Prague-Smíkov, Brno, Velvary and the cemetery ceremonial hall at Slaný.

b. Synagogues and Their Preservation

The first mention of a Czech synagogue documents its destruction. The frequent expulsion of Jews from towns in the Czech lands beginning in the Middle Ages caused the abandonment of many synagogues. Some of these were converted into Christian chapels or churches (at Brno, Ceske Budejovice, Cheb, Jihlava, Olomouc, and Znojmo), or secular use. At the end of the 19th century, this process was repeated as small town synagogues were abandoned by Jews moving to urban areas.

Before the Nazi occupation of Czechoslovakia, there were about 360 synagogues in what is now the Czech Republic. At least 64 synagogues were destroyed in the course of World War II -- at least 30 in the frontier region, Sudetenland, during the Kristallnacht pogroms of November 1938 (see Table I). At least another 33 synagogues were destroyed in the course of the following five years (see Table II). Only a few congregations could be revived after World War II and nearly all the extant synagogues fell into disuse.

top: **Dražkov**. Deterioating pre-burial house and the gate. Note traces of grafitti on remnants of wall plaster. (Photo: Mojmír Malý)

bottom: **Přerov**. The original trees from the old cemetery stand adjacent to new development. (Photo: Jiří Fiedler)

TABLE I: CZECH SYNAGOGUES DESTROYED 1938-1945
(listed by date of destruction)

SITE	DATE BUILT	DATE DESTROYED
Bečov nad Teplou	17th c.	1938
Česká Lípa	1862-63	1938
Cheb	1867-69	1938
Cheb	1892-93	1938
Chomutov	1876	1938
Františkovy Lázně	1875	1938
Jablonec nad Nisou	1892	1938
Jemnice	18th c.	1938
Kadaň	1890	1938
Karlovy Vary	1875-77	1938
Kynšperk nad Ohří	1803	1938
Lázně Kynžvart	18th c.	1938
Liberec	1889	1938
Lovosice	1762	1938
Lubenec	1925	1938
Mariánské Lázně		1938
Nýřany	Late 19th c.	1938
Opava	1896	1938
Poběžovice	19th c.	1938
Pohořelice	1854-55	1938
Šafov	1821-22	1938
Sokolov	1897	1938
Stráž	1882	1938

Svitavy	1902	1938
Tachov	1911-12	1938
Teplice, New	16th c.	1938
Trutnov	1885	1938
Všeruby	2nd 1/2 19th c.	1938
Ústí nad Labem	1880	1938
Znojmo	1888	1938-40
Frydek	1865	1939
Hořepník	1800	1939
Jihlava	1863	1939
Moraská Ostrava	1879	1939
Moraská Ostrava (Orthodox)	1926	1939
Olomouc	1896-97	1939
Orlová (Reform)	1900	1939
Orlová (Orthodox)	unknown	1939
Ostrava-Hrušov		1939
Ostrava-Přívoz	1904	1939
Ostrava-Vítkovice	1911	1939
Třinec	1930	1939
Brno	1856	1939-40
Bohumín	1900	1939-42
Vsetin	1897	1939
Český Těšín	20th c.	1939-42
Cesky Těšín	20th c.	1939-42
Cesky Těšín	20th c.	1939-42
Hodonín	19th c.	1939-42
Holešov	1891-93	1939-42

Mnichovo Hradiště	19th c.	1939-42
Ostroh	16th c.	1939-45
Karviná-Doly	1930s	1939-45
Karviná-Město	2nd 1/2 19th c.	1939-45
Moravský Krumlov	1900	1939-45
Most	1872-73	1939-45
Uherský Brod	1717 or 1762	1941
České Budějovice	1888	1942
Kroměříž	1908-10	1942
Kyjov	unknown	1945
Opava	1855	1945
Mirotice	18th c.	1945
Prague-Vinohrady	1896-98	1945

Brno. Scores of synagogues, like this one in Brno, were demolished for various reason in the years 1945 to 1989. (Photo: Edward Owen)

In every year since 1945 about two synagogues have been demolished (see Table II). Some of these had to be razed because of their poor structural condition. Others gave way to modern urban renewal (Benešov, Brtnice, Bučovice, Dašice, Horní Cerekev, Náchod, Pardubice, Postoloprty, Přeštice, Strakonice, Švihov, Teplice). In most of these cases, however, it was unnecessary to demolish the buildings. Indifference and even antagonism to the Jewish past and the Jewish architectural legacy were the root of these demolitions. The small Jewish community was discouraged from speaking out by the anti-Semitic policies of the Communist regime.

TABLE II: CZECH SYNAGOGUES DESTROYED SINCE 1945
(listed by date of destruction)

SITE	DATE BUILT	DATE DESTROYED
Podivín	19th c.	after 1945
Štěnovice	unknown	after 1945
Teplice	16th-19th c.	after 1945
Moravský Krumlov	1547 ff.	1945-47
Spálené Poříčí	18th c.	1946
Dambořice	unknown	1948
Koloděje nad Lužnicí	1695-97	1948
Písečné	18th c.	1948
Dvůr Králové nad Labem	1890	after 1949
Votice	1724	1949-50
Velká Dobrá	1805	before 1950
Hořelice	1842	after 1950
Hostouň	1st 1/2 19th c.	after 1950
Hříškov	18th c.	after 1950
Mikulov	unknown	after 1950
Horní Cerekev	1867	1951-52

Jiříce u Miroslavi	1837	1951-52
Kostelec nad Labem	2nd 1/2 19th c.	1952
Lukavec	19th c.	1952
Strážov	1808	1954
Staré Město pod Landštejnem	1st 1/2 19th c.	1955
Hroznětín	18th c.	1956
Tovačov	19th c.	1956
Podbořanský Rohozec	1816	1957
Ročov	1869	1957
Soběđruhy	18th c.	before 1958
Bzenec	1863	1958
Chrančovice	1st 1/2 19th c.	1958
Mladá Boleslav	1785	1958
Nýrsko	18th c.	1958
Poděbrady	unknown	1958
Kardašova Řečice	1864-74	1958-59
Pardubice	1879-80	1958-59
Davle	1877	1960
Dobříš	1777	1960
Přehořov	unknown	1960
Lednice	unknown	after 1960
Malín	1859-63	after 1960
Mašťov	1830	after 1960
Mladá Vožice (Belec)	19th c.	after 1960
Švihov	1783	after 1960
Terešov	late 18th-early 19th c.	after 1960
Úbočí	unknown	after 1960

Mladá Boleslav	unknown	1962
Velké Meziříčí	unknown	1962
Sušice	1857-59	1963-64
Náchod	19th c.	1964
Myslkovice	1770	1965
Chlístov	unknown	1965-66
Bučovice	1853	1966
Pelhřimov	1890	1966-67
Rožmberk nad Vltavou	17th-19th c.	after 1966
Libočany	unknown	1967
Příbram	1873	1969
Chodová Planá	mid 18th c.	1970
Ješín	18th c.	after 1970
Kůzová	1812	after 1970
Pořejov	19th c.	after 1970
Slabce	1867-68	after 1970
Chyše	19th c.	1972
Hořany	1817	1972
Květuš	unknown	1972
Přeštice	1910	1974
Tetín	unknown	1974
Puklice	1823	1975
Benešov	1845	1976
Strakonice	1860	1976
Tábor	1885	1977
Mikulov	before 18th cent.	1977-78
Staré Hobzí	1739	1978

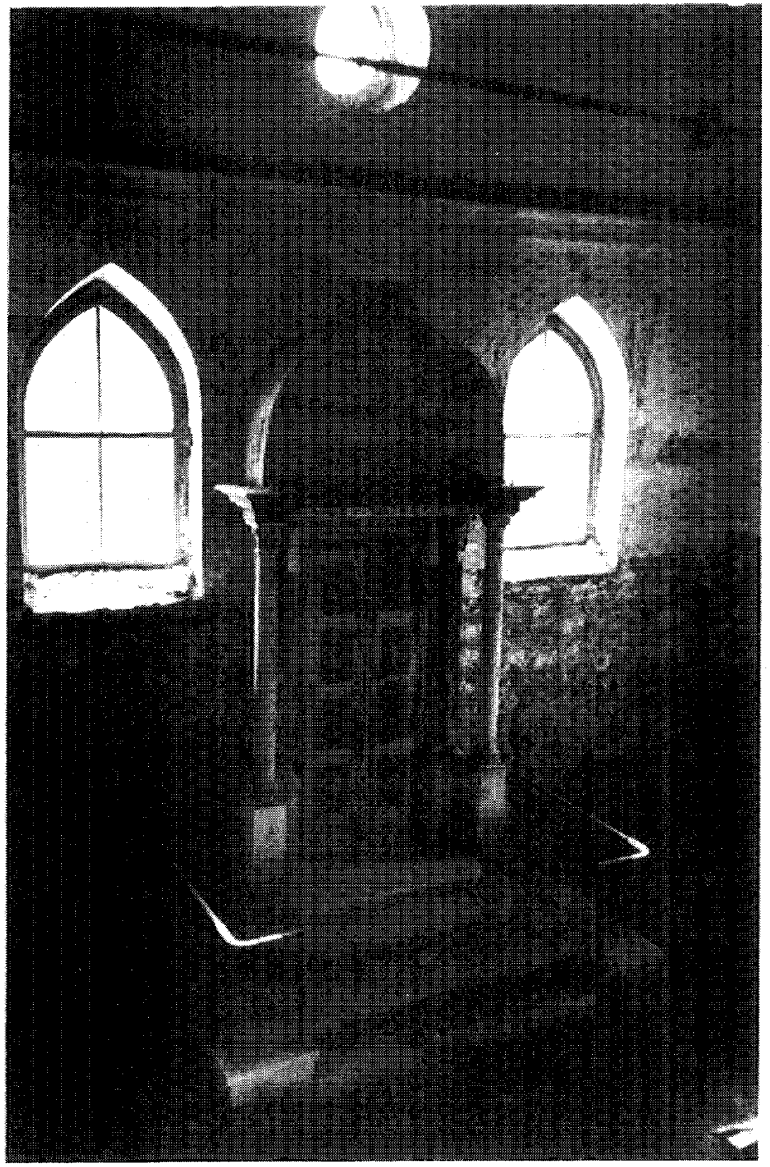
Hroubovice	17th c.	1979
Horaždʼovice	2nd 1/2 19th c.	1980
Osek	1817	1980
Radouň	19th c.	1980
Postoloprty	1st 1/2 18th c.	after 1980
Drmoul	1803	1981
Vlašim	2nd 1/2 19th c.	1984
Libochovice	2nd 1/2 18th c.	1985
Moravské Budějovice	1910	after 1985
Brno	1905-06	1986
Veselícko	1st 1/2 19th c.	1986
Malešov	mid 19th c.	1987
Nečtiny	unknown	after 1989
Všersuby	unknown	after 1989
Zbraslavice	unknown	after 1989

A total of 221 surviving synagogue buildings and former prayer houses were identified in this survey (Table VI), though few remain as places of Jewish worship today. These range in date from the 13th century (the Old-New Synagogue in Prague) to the 1930s (Velvary). By far, the largest number of synagogue buildings date from the late 19th century, reflecting the extraordinary growth and prosperity of the Czech Jewish community in that period, and the fact that a larger percentage of newer buildings is likely to survive. With the exception of the synagogues of Prague which comprise the Jewish Museum, most of these synagogues are little known. A few, such as the 16th-century Old Synagogue (Alt-Shul, Upper Synagogue) at Mikulov, and the 16th-century Shakh Synagogue in Holešov, have been mentioned in studies of synagogue architecture, but most Czech synagogues outside of Prague remain unstudied and unpublished.

TABLE III: BREAKDOWN OF DATES OF THE SURVIVING SYNAGOGUES

DATE	PERCENTAGE
16th century	3%
17th century	4%
18th century	20%
1st half of 19th century	20%
2nd half of 19th century	42%
20th century	11%

In the past decade, and especially since 1989, the pace of restoration of Czech synagogues has accelerated. The abrupt change in official policy toward Jews and Jewish culture, the increase in privatization of property and the governmental de-centralization have all led to an increase in local initiatives aimed at restoring, or at least adapting former synagogues. Many plans have been made for the restoration or adaptive reuse of synagogue buildings. Some of these projects have begun, others are optimistic projections dependent upon receiving funding from government sources or private donors abroad.



left: **Boskovice**. Interior of the synagogue looking at the ark. (Photo: Thomas Schneider)

right: **Boskovice**. Stairs lead up to the remains of the pre-burial house. (Photo: Jiří Fiedler)

Plzeň. The Great Synagogue (1890-92). Funds are lacking to carry out the city of Plzeň's and the Jewish Community's plans to restore this magnificent building as a memorial, museum and concert hall.

Bohemia

• In Březnice there are plans to turn the 18th-century synagogue now used as a warehouse into a concert and exhibition hall. So too, at Mikulov where the Old Synagogue, a unique Czech example of the four-columned central *bimah* plan synagogue, has recently been restored with plans for it to serve as a concert hall and musuem.

• At Český Krumlov, a town 140 km south of Prague, plans have been made to convert the former synagogue, which served as a church from 1945 to 1968, into a cultural center.

• At Heřmanův Méstec, the municipality has begun the restoration the 18th-century synagogue and the adjacent school and rabbi's house. The roofs have been repaired and plans have been drawn up for the entire complex, transforming it into a museum.

• In Jičín, the Classical synagogue was bought by the municipality in the 1980s to be restored as an exhibition hall.

• At Kolín, work is underway to transform the 17th-century synagogue into a concert hall. The exterior of the building has been restored, but much work remains inside.

• In Plzeň, the city and the Jewish community want to see the Great (Fifth) Synagogue -- built in 1890-92 following designs of M. Fleischer and E. Klotz, and situated in the heart of the city -- restored. The Community plans are for the enormous building to serve as a Jewish memorial, a museum commemorating the American liberation of Plzeň and a concert hall. If possible, religious use would also be revived. The building, designed to hold 2,000 congregants, needs drastic and extensive repairs. It was extensively damaged in World War II and afterwards was used as a warehouse. The towers and roof need replacement and walls and interior elements suffer from dryrot. All of the sumptuous wall finishes of the buildings need to be repaired, cleaned and conserved. Locally there is little money for basic repairs or building restoration and the city of Plzeň has launched an international fund raising campaign.

• At Rakovník, plans have been made to restore and utilize the synagogue, which was used as a Hussite Church until 1950, as a concert hall.

• At Rychnov nad Kněžnou, plans have been made to convert the former synagogue into an exhibition hall commemorating famous Rychnov natives.

Moravia

• At Boskovice, restoration of the late 17th-century synagogue (rebuilt in the 19th-century) has begun, with work on the remarkable Baroque wall paintings, c. 1700. The entire building with the exception of the lower part of the main hall is decorated with a rich floral decoration -- a remarkable discovery bound to cause a reassessment of synagogue art. Funds are needed to continue the restoration ofthe entire building.

• At Dolni Kounice, the large 17th-century synagogue is undergoing extensive restoration.

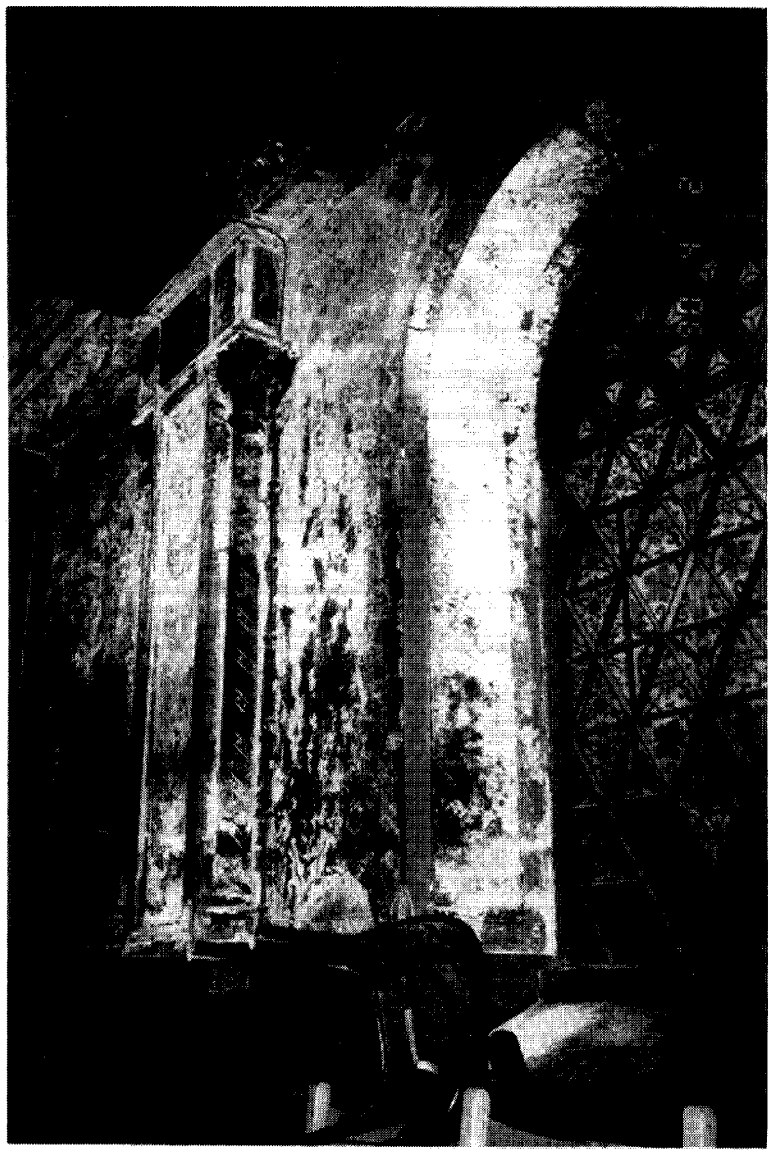
• The Schach Synagogue at Holešov, originally built after 1560 but now named for the 17th-century scholar Rabbi Shabtai ben Meir Kohen. After being used as an apartment, the synagogue was restored in from 1960 to 1964. Until 1989 this synagogue served as the only Jewish Museum outside of Prague. Hard to recognize from the exterior, the interior is richly decorated with wall paintings dated to 1737. There are plans to revamp the synagogues inadequate exhibition of Judaica.

• At Mikulov, the synagogue rebuilt and rededicated in 1723 was thoroughly restored by the Czech government in 1977-78. The synagogue is now being used as a concert hall.

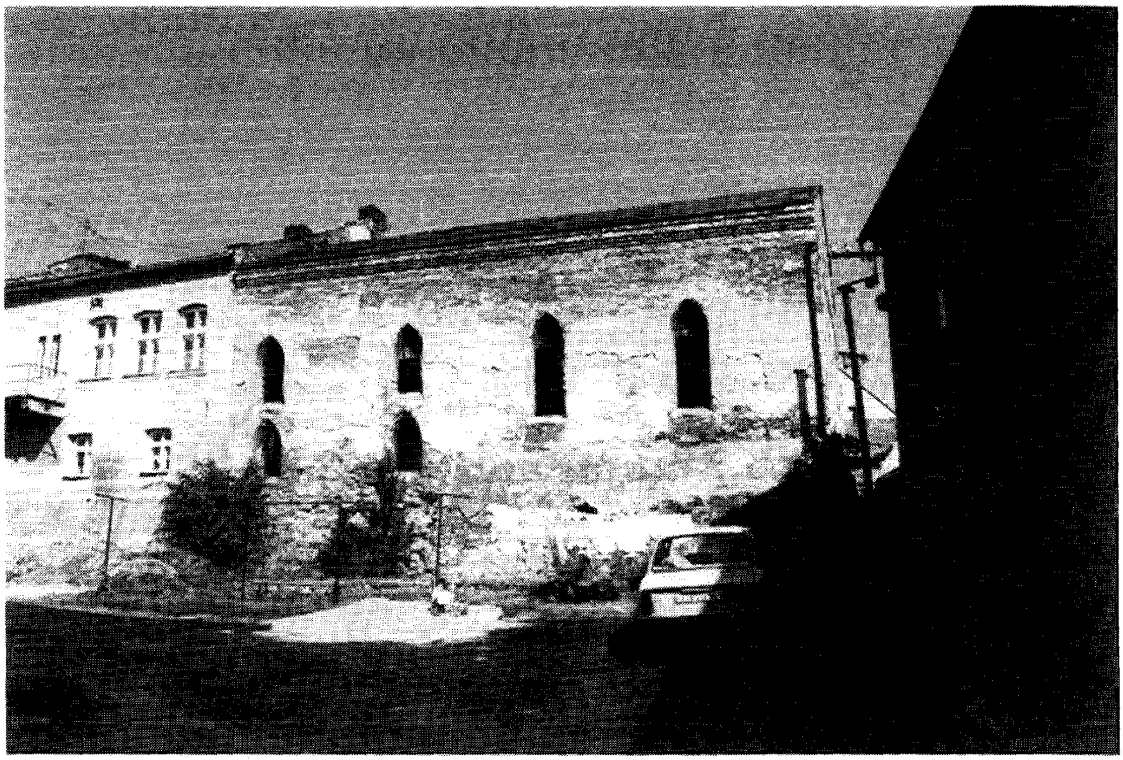
• At Polná, the site of the blood libel trial of Leopold Hilsner, had almost ceased to be a Jewish town by 1930. Still, the restoration of the ruined synagogue are underway. The hope is to turn the former synagogue into a concert and exhibition hall.

• At Třebíč, the New Synagogue in Blahoslavova Street (17th-18th cent.) was to be converted into a Jewish Musuem after World War II. More recently plans have been discussed to transform the building, with its decorated stucco interior, into a concert and exhibition hall.

• At Velké Meziříčí, there are plans to turn the red-brick neo-Gothic New Synagogue, built in 1867 and now a warehouse, into a theater.



Prague. Interior of the Spanish Synagogue (1867-68) showing water damage to interior wall painting, 1990. (Ruth Ellen Gruber, 1990)



top: **Polna**. The ruined synagogue in Polna, site of the infamous Hilsner blood libel case, is now being restored. (photo: Ruth Ellen Gruber)

bottom: **Polna**. The cemetery in has been cleared of excess vegetation and is being maintained. (photo: Ruth Ellen Gruber)

TABLE IV: CURRENT USE OF SYNAGOGUES

CURRENT USE	NUMBER
Residence	54
Church	39
Empty	25
Warehouse	22
Museum or Art Gallery	12
Library or Archive	8
In Restoration	8
Offices	7
Cultural Center and/or Cinema	6
Ruin	6
Fire Station	6
Workshop	6
Active Synagogue	4
Club	4
Garage	3
School	3
Concert Hall	3
Barn	3
Offices	3
Gymnasium	2

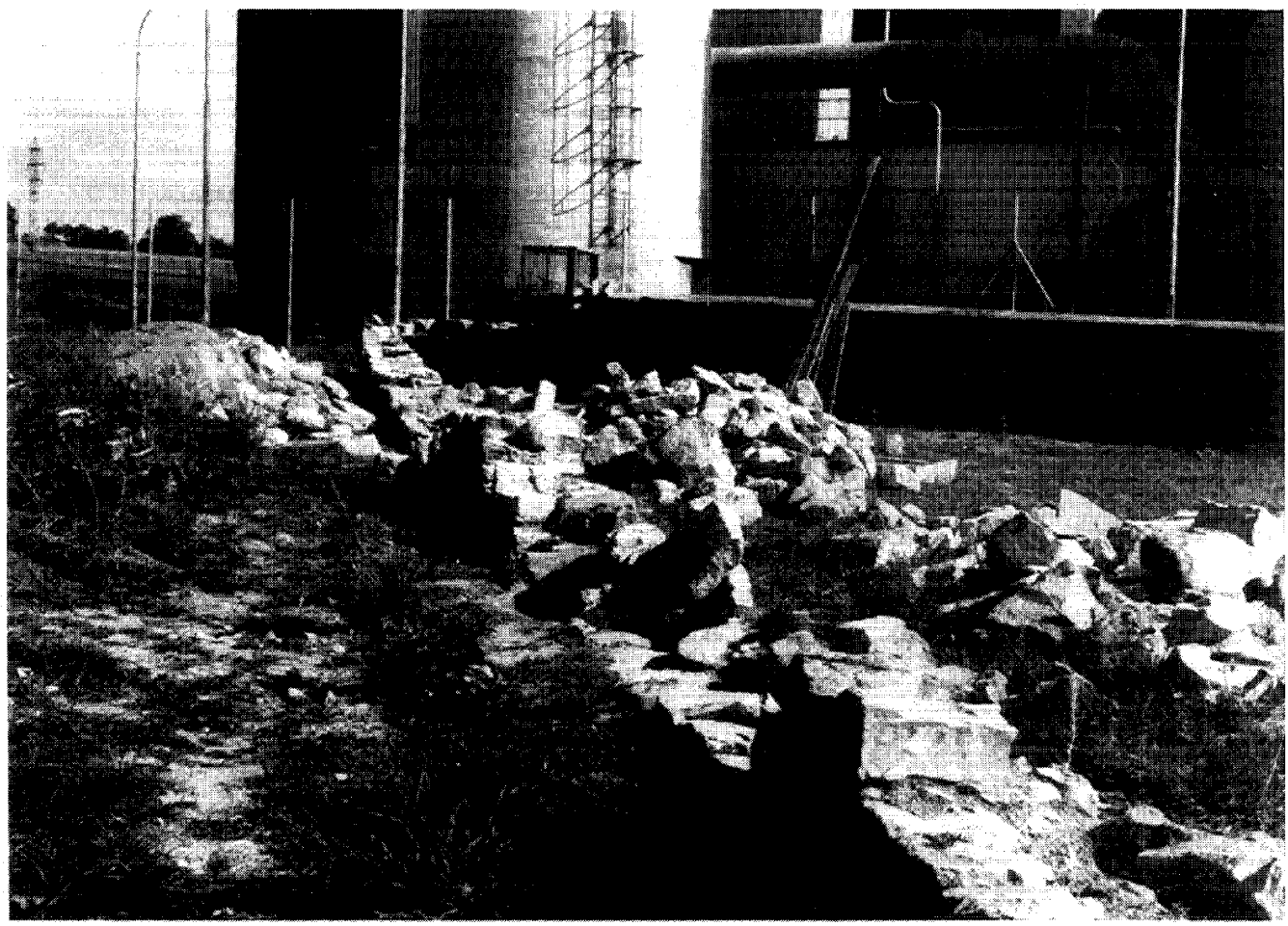
After residences -- single family houses and apartments -- the largest group of structures in continued use are those that serve a religious purpose. There are only a few active synagogues in pre-World War II buildings, but many former synagogues serve as churches. The architectural form of the synagogue is especially well adapted to Protestant worship and there is a close affinity between some Protestant groups and Jews

based in large part on the Protestant emphasis on the Jewish Bible. Synagogues that have been converted into Christian churches or museums are in the best state of repair today. Only synagogues adapted for civic or religious use are likely to have an sign or marker indicating their past history, and even in these categories such markers are far from the rule.

TABLE V: SYNAGOGUE BUILDINGS IN THE CZECH REPUBLIC NOW USED AS CHRISTIAN CHURCHES

CITY	DATE	CURRENT USE
Dobruška	2nd half 19th c.	Czech Brethren's church
Doudleby nad Orlicí	1821	Hussite church
Hluboká nad Vltavou	early 20th c.	Hussite church
Hořice	18th-19th c.	Hussite church
Hořovice	1903	Czech Brethren's church
Humpolec	18th-19th c.	Hussite church
Ivančice	18th c. ?	Hussite church
Jevíčko	18th c.	Hussite church
Jindřichův Hradec	2nd half 19th c.	Hussite church
Kamenice nad Lipou	20th c.	Czech Brethren's church
Kdyně	2nd half 19th c.	Hussite church
Kladno	2nd half 19th c.	Hussite church
Kojetín	16th c.	Hussite church
Kralupy nad Vltavou	2nd half 19th c.	Hussite church
Kutná Hora	20th c.	Hussite church
Libáň	2nd half 19th c.	Hussite church
Lipník nad Bečvou	16th c.	Hussite church
Městec Králové	2nd half 19th c.	Hussite church
Milevsko	20th c.	Hussite church
Nový Bydžov	after 1568 ff.	Czech Brethren's church
Nové Strašecí	2nd half 19th c.	Hussite church
Plaňany	2nd half 19th c.	Hussite church
Prague-Karlín	2nd half 19th c.	Hussite church

Prague-Michle	18th c. ?	Hussite church
Prague-Žižkov	late 19th c.	Christian Corps church
Přelouč	2nd half 19th c.	Hussite church
Přerov	2nd half 19th c.	Orthodox church
Prostějov	20th c.	Hussite church
Rousínov	17th c.	Hussite church
Světla nad Sázavou	1889	Hussite church
Třebíč	18th c. ff.	Hussite church
Třebívlice	2nd half 19th c.	Hussite church
Třešt	1825	Hussite church
Uhlířské Janovice	late 18th c. rebuilt 1914	Hussite church
Úsov	18th c.	Czech Brethren's church
Veselí nad Moravou	2nd half 19th c.	Adventist church
Všeradice	1st half 19th c.	Hussite church
Vyškov	1885	Hussite church
Žamberk	1810-11 ff.	Hussite church
Žásmuky	2nd half 19th c.	Czech Brethren's church



Vamberk. The northern tip of the cemetery collides with an industrial complex. (Photo: Mojmír Malý)

top: **Příbram**. The cemetery has been cleared of excess vegetation and the walls have been repaired. (Photo: Mojmír Malý, 1992)

bottom: **Příbram.** Newer oblelisk tombstones and the pre-burial house in restoration, 1992. (Photo: Mojmír Malý, 1992)

3. HISTORY AND TYPES OF CZECH CEMETERIES

by Jiří Fiedler

The principal difference between Jewish and Christian cemeteries arises from the traditional Jewish principle concerning the sanctity of graves: the remains of a body must forever remain in the place where the body was buried (exhumation was prohibited by Jewish law and has always been very exceptional). Whereas in Christian cemeteries graves may be opened after several decades and another deceased may be buried in the grave, those in Jewish cemeteries are never disturbed. In places, therefore, where a Jewish cemetery could not be enlarged, the existing graves were covered by a thick layer of earth creating a layer for new graves. Tombstones from the former graves were set in the new layer of earth. For this reason in some old cemeteries there are several layers of graves (e.g. Mikulov, Pacov, Rabštejn nad Střelou). In cemeteries with a good many strata of burials there may be clusters of tombstones of different ages leaning one upon the other (Prague-Josefov).

Medieval Jewish cemeteries were found within the city wall (e.g. Horažd'ovice, Cheb, Nový Jičín, Prague, Rožmberk nad Vltavou, Sušice, and Tovačov), or occasionally outside it, adjacent to the city wall (e.g. Brno, Budyně n. O., Osoblaha, Uherský Brod, and Znojmo). More frequently cemeteries could be founded only far away from the town or village (sometimes on the very frontier of the region), and in some cases only in unpopular places, such as next to a place of execution or a carrion-pit (e.g. Kadaň, Kožlany, Nová Včelnice, and Prčice).

a. Jewish Funerary Ritual and Cemetery Design

Contrary to Christian burial customs, where the ceremony begins in a church and cemeteries were founded next to churches, with occasional burial within the church itself, Jewish burial ceremonies are in no way related to the synagogue. In general, cemeteries are situated far from the synagogue -- if a cemetery happens to be in the neighborhood of the synagogue (e.g. Lipník n B. Prague -- the Klausen or Pinkas synagogues, Strážnice) this was either accidental or due to the limited circumstances of an overcrowded Jewish quarter.

In accordance with Judaic principles it was prohibited to leave the deceased in the house

Podivín. Ceremonial Hall at the Jewish Cemetery. (photo: Jaroslav Klenovský)

overnight. Therefore the dead body had to be taken on the day of death to a specially furnished mortuary, usually next to the cemetery or, occasionally (e.g. in Hroznětín) in the ghetto or village. The Burial Society (*Hevra Kaddisha*: Hebrew for "holy brotherhood") looks after the burial needs of the Jewish dead, watches over the deceased in the mortuary and provides the ritual purification of the body. In some mortuaries the stone table (*tahara*) used for the ritual purification of the dead has been preserved (e.g. Dražkov, Jistebnice, Turnov).

Since the 19th century, the mortuary often served as a ceremonial hall where the bereaved gathered before the burial or it was used as a shed for the funeral coach. In some mortuary and ceremonial halls, we may still find the original bier of the Burial Society, a communal coffin which was sometimes used only for the transport of the deceased to the grave (e.g. in Mirotice), the entire catafalque (e.g. in Slaný, Tovačov) or the funeral coach (e.g. in Jindřichův Hradec, Městec Králové). In some towns the former mortuary has been reverently converted in a memorial of the vanished Jewish community (e.g. in Dobruška, Rychnov n. K.).

Monumental cemetery buildings were built in towns from the second half of the 19th century on. Sometimes, in the past centuries, an old people's home (e.g. in Mladá Boleslav, Osoblaha) or a hospital (in Prague - Žižkov) was established right next to the cemetery.

Near the entrance to the cemetery there used to be a pump or at least a lavabo for the ritual washing of hands after the burial ceremony. Such a lavabo has been preserved, e.g., in Prague's Old Jewish Cemetery and the one in Třebíč dating from 1716-17.

In accordance with a time-honored tradition, the *Kohanim* (descendants of Hebrew priests) may not enter a cemetery. From the 19th century special gates for the Kohanim were built in the walls of some cemeteries. Until then they had not been even allowed to visit graves of their relatives. These small gates, usually far away from the main entrance to the cemetery, have been mostly walled up, with some exceptions such as the cemetery in Lovosic.

Two early types of Jewish tombstones are to be found in the cemeteries on the territory of the Czech Republic. The most common one is the slab tombstone set into the ground

upright (stele). The form, style of inscriptions and decorative motifs have been developing and changing over time and the tombstones often reflect regional varieties (e.g. we may find slightly different types of tombstones in south-west Bohemia, in south Moravia and speak about the so-called Prague type, Osoblaha type etc.). Wooden tombstones used to be quite common in many regions. The life of these tombstones being limited, we may today find wooden tombstones only in the collections of the Jewish Museum of Prague.

A less common type is a tomb (*ohel*) constructed like a tent from several stone slabs and resembling an ancient sarcophagus. In some places we may find masonry tombs with a roof, resembling tiny houses (e.g. Golčův Jeníkov). These tombs appeared in our country in the Renaissance and were usually erected over the graves of significant personalities (e.g. in Brandýs nad Labem, Heřmanův Mestec, Holešov, Prague-the Old Jewish Cemetery, and Prague-Žižkov). There also exist remarkable *Art Nouveau* tombs of the above mentioned type (e.g. in Krnov).

From the mid-19th century, the form of Jewish tombstones began to resemble the common type or tombstones in surrounding Christian cemeteries. Modern Jewish tombstones (with a few exceptions) do not differ from non-Jewish tombstones typologically.

Historic Jewish tombstones are conspicuous in decoration and symbols. The decoration (simple plant motifs and other decorative elements) has been developing since the Middle Ages and has been influenced by the various styles in art, often reflecting different regional and local characteristics, the tradition of individual stone-cutters, and often the granularity of the stone used. By tombstone symbols we mean the small relief images in the upper part of the tombstone, which are mostly symbols of the descendants of a specific ancient Hebrew family or tribe (blessing hands, a jug in a dish, a crown) or symbols of a trade or profession (e.g. scissors, a pincette, a book) or animals denoting family names (e.g. lions, deer, fish, birds).

The inscriptions on the tombstones (epigraphs) were in Hebrew only from the Middle Ages up to the 19th century. By the mid-19th century bilingual inscriptions -- Hebrew and German -- began to appear (or else in Yiddish, such as in the cemetery in Třebíč), later Hebrew and Czech inscriptions followed. Some 20th century tombstones have

inscriptions in Czech or German only, with abbreviations of traditional Hebrew formulae. Purely Hebrew inscriptions were used on tombstones of Orthodox Jews (e.g. the tombstones of Galician refugees from the period of World War I and on some contemporary tombstones).

It usually took a long time to carve a tombstone, which would be erected a year after the burial: a short ceremony to consecrate the tombstone took place on the day of the first anniversary of the death or funeral. When speaking, for example, about "a tombstone from 1770" we mean a tombstone dated 1770 (i.e. the date of death) but completed and erected in the cemetery most probably the following year, 1771.

Some villages in Slovakia used to maintain two Jewish cemeteries: one for the Reform rite Jews (the so-called Neological rite), the other for Orthodox Jews. In a number of Orthodox cemeteries the males and females are buried separately, so that even a husband and wife are not buried next to each other. This separation and special Orthodox cemeteries did not occur in the Czech lands and burials were made without regard to sex. However, even there, Orthodox Jews (mainly Galician refugees from World War I) were buried in a separate place in the cemetery, at some distance of the other graves.

In some cemeteries, a special part was reserved for the burials of rabbis: such a group of graves is sometimes called the rabbis' section (e.g. Mikulov, Tachov). In some cemeteries there is a special section of children's graves, usually in rows in the edge of the cemetery. Graves of unnamed new-born babies usually bear the inscription "The child of. . ."

It is not common to find special rows of graves of the *Kohanim* (their tombstones bearing the symbol of blessing hands) or of the Levites (descendants of Levi, who are required to help the members of the priestly tribe in their religious duties, whose symbol is a jug): this tradition has been maintained (e.g. in the cemetery in Stráž).

In accordance with the ancient tradition, Jews bring little stones to lay on the graves. There were even cemeteries which had a vessel full of little stones ready for visitors (this is still the practice today (e.g. in Mariánske Lázně).

A fairly large number of Jewish cemeteries with remarkable tombstones from a historical

and artistic standpoint have survived on the territory of the Czech Republic. Many of the old and new cemeteries even influenced the character of landscape. The earliest tombstones remaining in their original location (from the 15th century) may be seen in the Old Jewish Cemetery in Prague and in Kolín. Tombstones from the 16th century have survived in the cemeteries in Brandýs nad Labem, Ivaněice, Libochovice, Mladá Boleslav and Stráž. Tombstones from the 17th and 18th centuries have been preserved in cemeteries in a number of towns and villages. However, the earliest and therefore the most precious tombstones, dating from the 13th and 14th centuries, originating from cemeteries which were abolished in the Middle Ages, are treasured in museums today: in Znojmo (perhaps the earliest surviving Jewish tombstone in the Czech Republic, allegedly dating from 1256), in Brno and Cheb.

top: **Náchod**. Tombstones, discovered from the Old Cemetery in 1992, have been lined up for reading and examination. (Photo: Jiří Fiedler)

bottom: **Náchod**. The Old Cemetery is now used as a city park. (Photo: Jiří Fiedler)

top: **Náchod**. A marker in the New Cemetery memorializes the victims of the holocaust (Photo: Jiří Fiedler)

bottom: **Náchod**. The remains of the graves within the New Cemetery. (Photo: Jiří Fiedler)

top: **Náchod**. A corner of the new cemetery houses fragments of the tombstones from the old cemetery. (Photo: Jiří Fielder)

bottom: **Postřižcín**. A repaired well stands in contrast to the crumbling wall and surrounding vegetation. (Photo: Mojmír Malý)

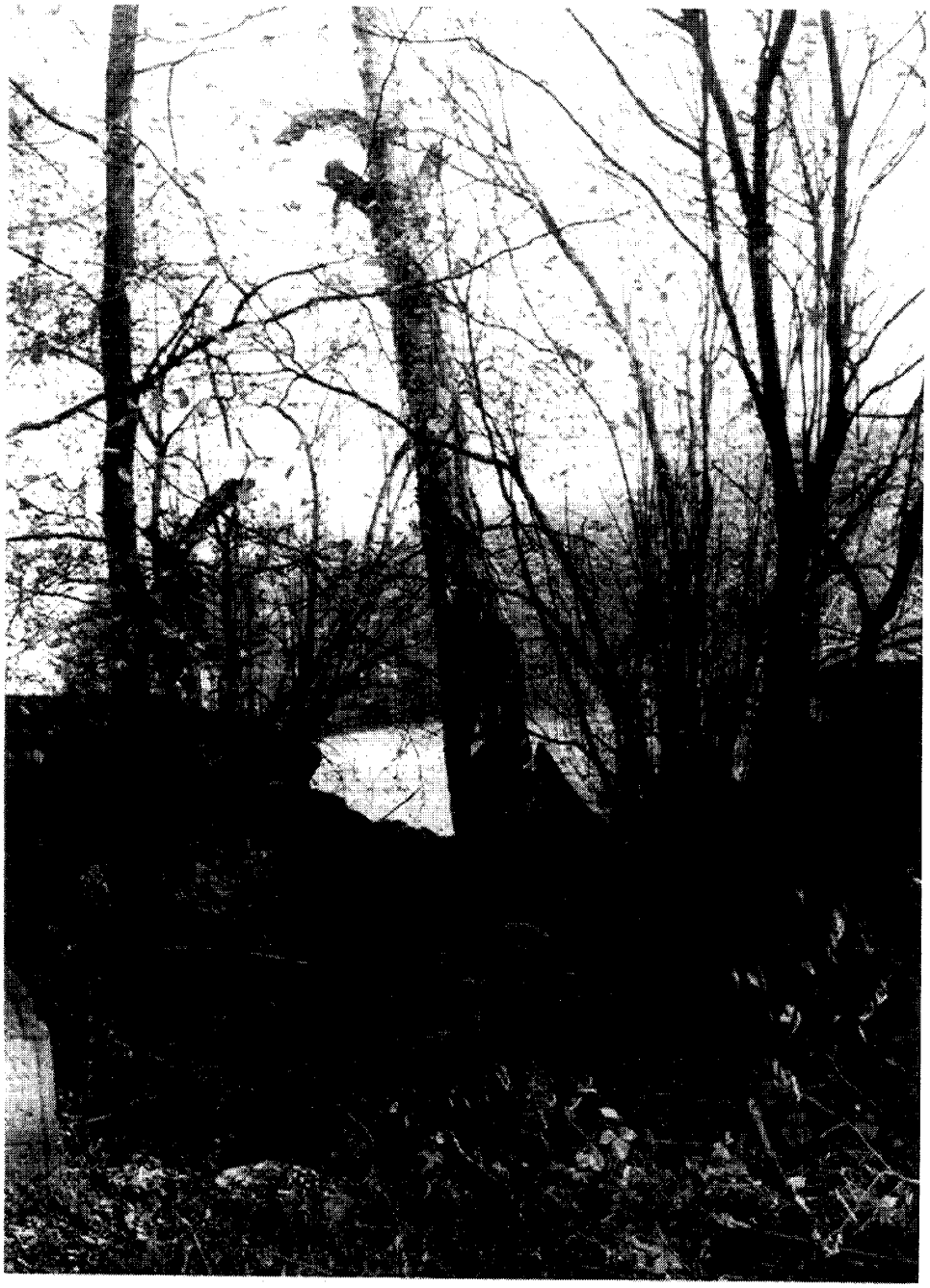
top: **Kolín**. Crowded tombstones are overgrown with vegetation in the old cemetery. (Photo: Ruth Ellen Gruber)

bottom: **Kolín**. Generations of tombstones compete with trees and vegetation for space in the cemetery. (Photo: Rob Cutner)

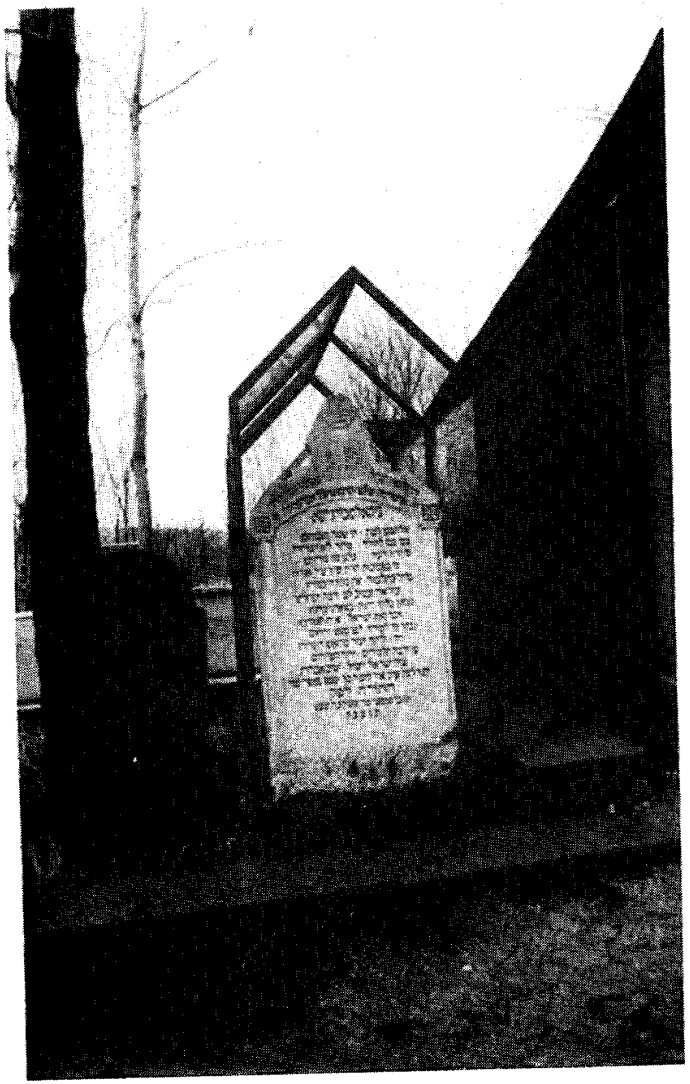
Kolín. Gate to cemetery bears the marks of vandalism. (Photo: Rob Cutner)

top: **Kolín**. Groupings of tombstones are divided by leaf-covered walkways. The cemetery gate and wall stand in the background. (Photo: Rob Cutner)

bottom: **Trhový Štěpánov**. Restored wall and cleared cemetery. (photo: Jiří Fiedler)



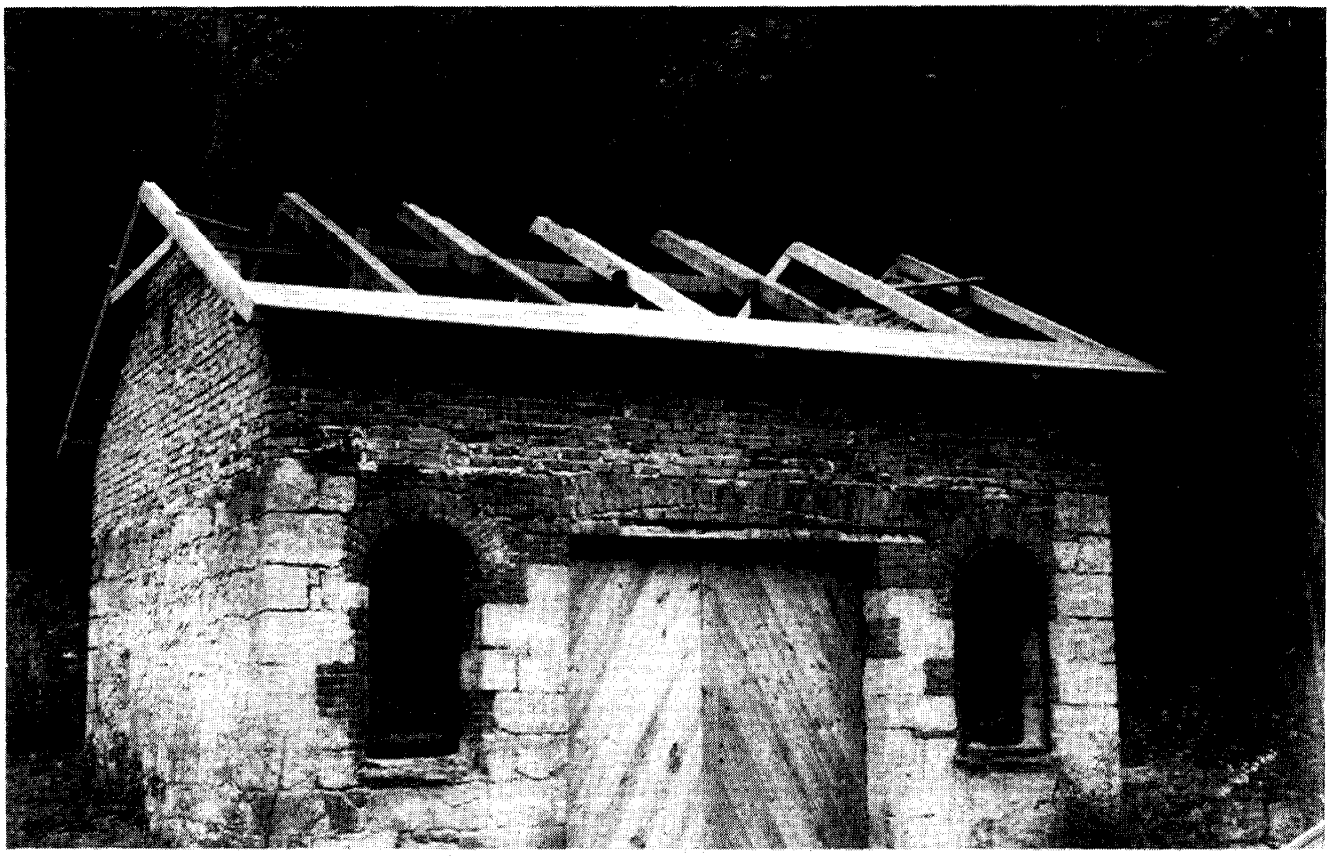
Dražkov. Typically, trees have grown between the gaps in the wall. (Photo: Mojmír Malý)



left: **Mikulov.** A metal and glass canopies protect tombstones from the erosion. (Photo: Jiří Fiedler)

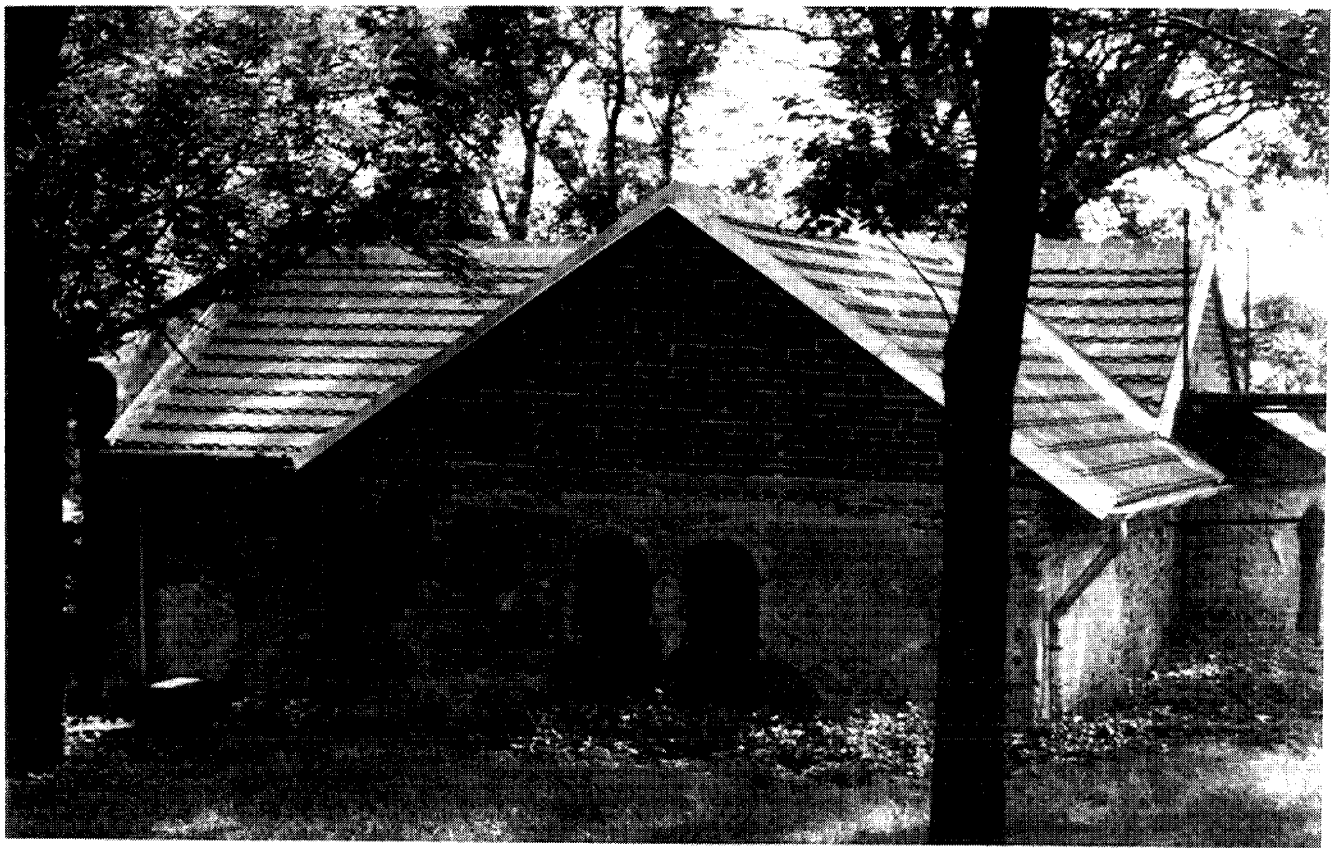
right: **Čkyně**. A marker surrounded by a protective grille stands next to the cemetery wall. (Photo: Jiří Fiedler)

Uhlířské Janovice. The last tombstone is used as a monument for an abolished cemetery. (Photo: Mojmír Malý, 1991)



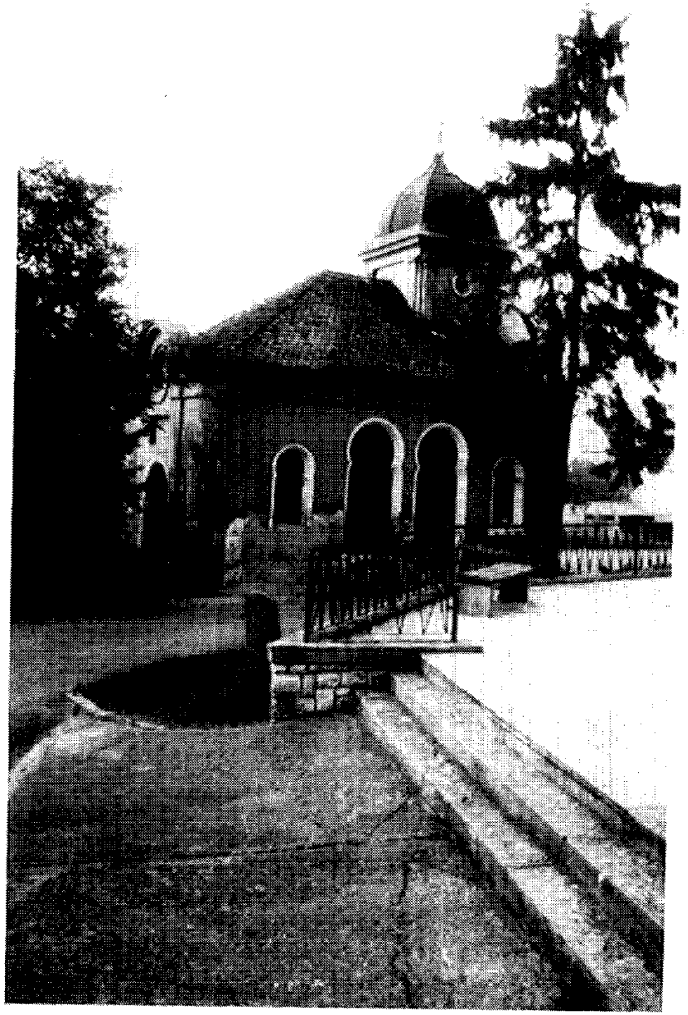
top: **Dolní Cetno**. Restoration of the pre-burial house. (Photo: Mojmír Malý)

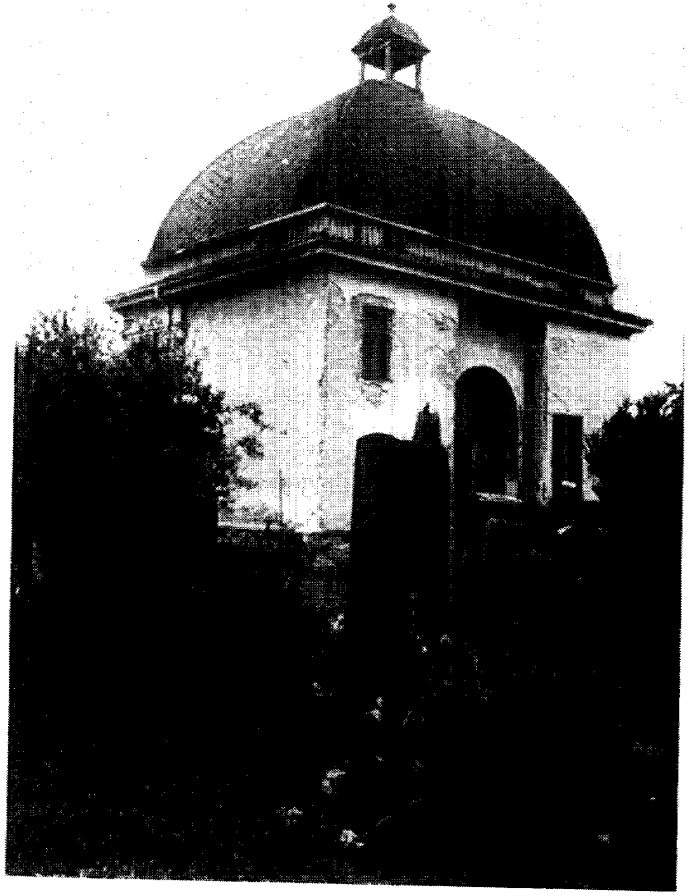
bottom:**Mikulov**. Metal and glass sheds are used in an attempt to protect tombs from the erosive effects of the elements. (Photo: Jiří Fiedler)



top: **Heřmanův Mestec**. In an attempt to conserve the monument, a cover was placed on this 18th century tomb. (Photo: Jiří Fiedler)

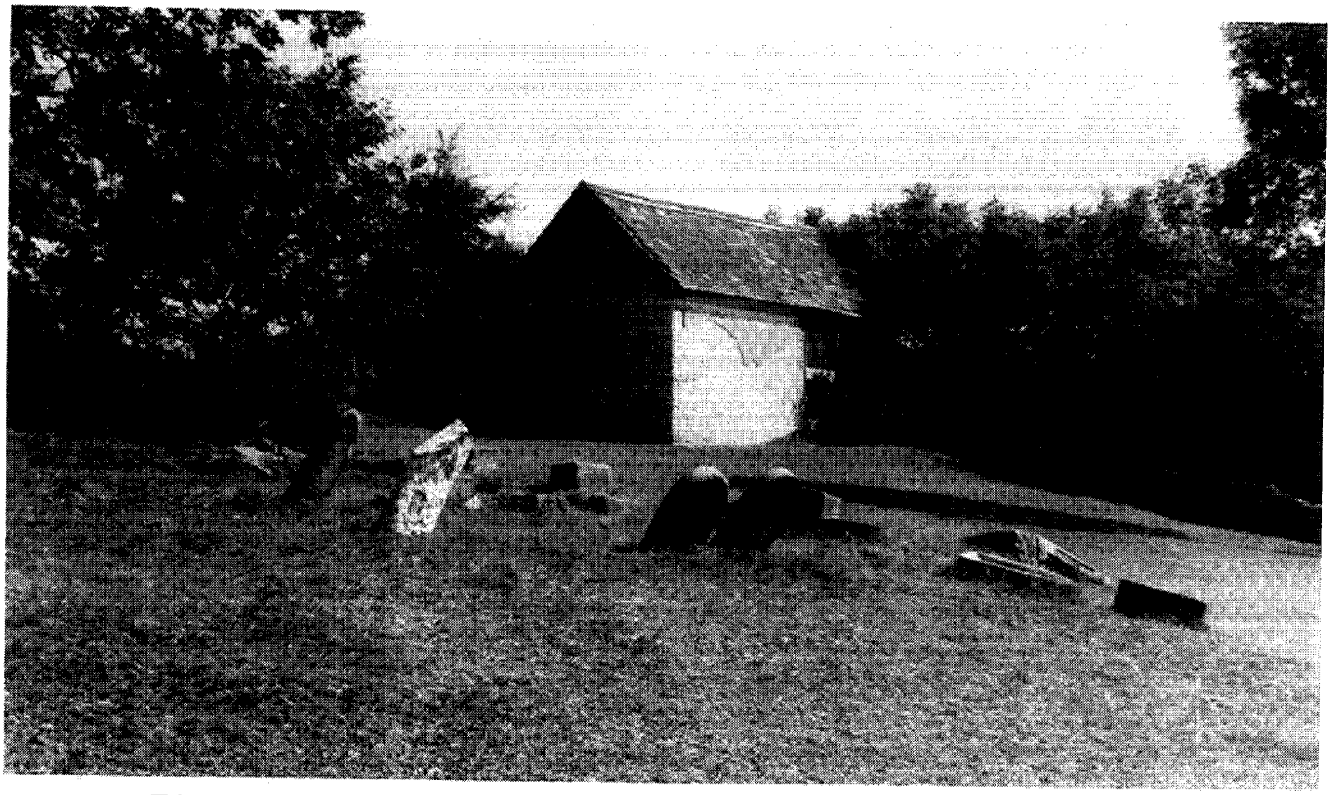
bottom: **Příbram**. The pre-burial house has a new roof. On the right, scaffolding remains attached to the structure as restoration continues. (Photo: Mojmír Malý)





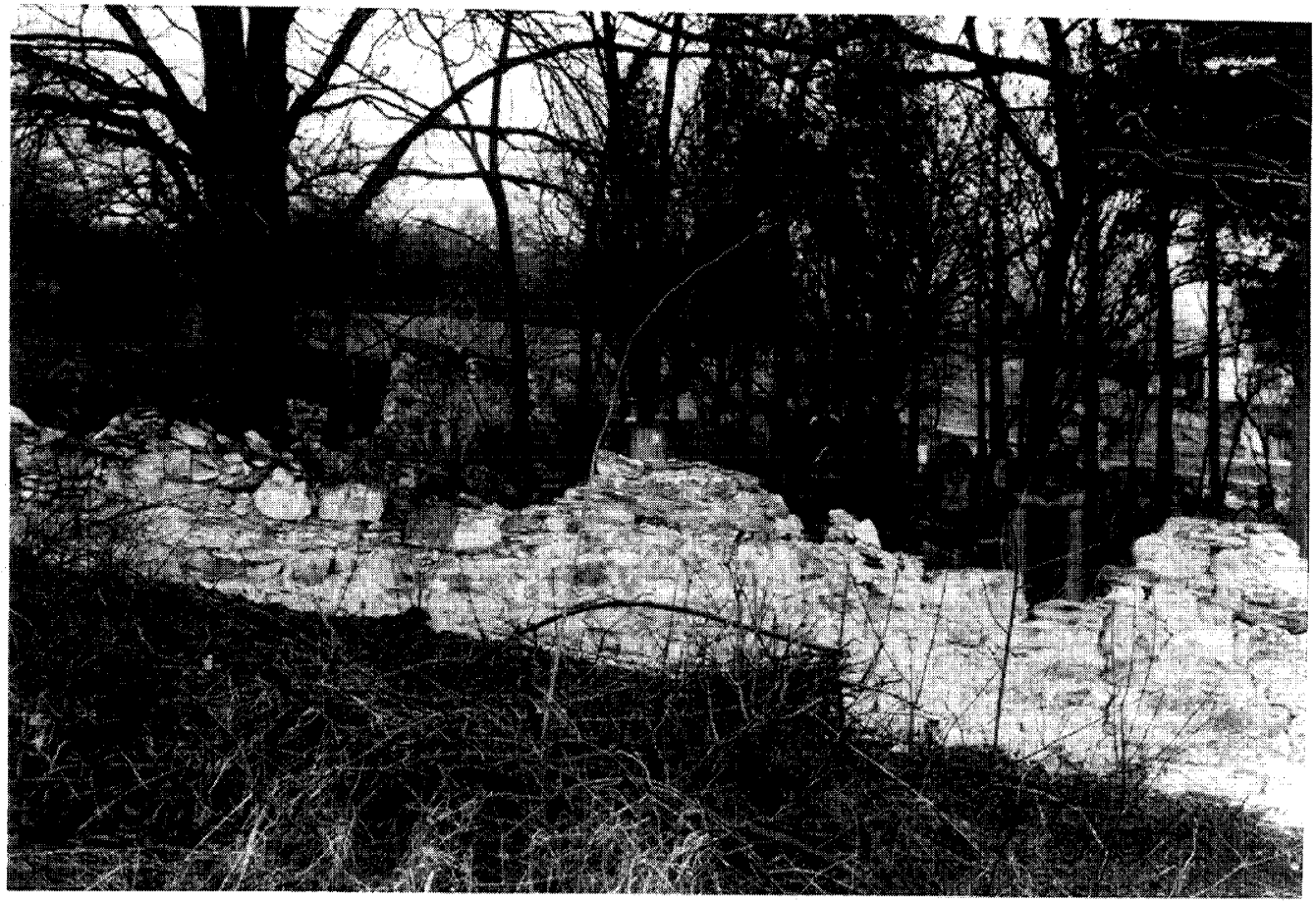
left: **Louny**. Moorish-style pre-burial house & ceremonial hall. (Photo: Jiří Fiedler)

right: **Šumperk**. Pre-burial house & ceremonial hall. (Photo: Jiří Fiedler)



top: **Zájezdec**. Bucolic setting of the cemetery. (Photo: Mojmír Malý, 1992)

bottom: **Zájezdec**. Cemetery with view to pre-burial house. (Photo: Mojmír Malý, 1992)



top: **Hostouň**. The eastern wall in the new cemetery scarely separates the cemetery from the adjacent brush and fields. (Photo: Mojmír Malý)

bottom: **Prague**. Erosion continues to destroy this wall located in the overgrown Smíchov cemetery. (Photo: Ruth Ellen Gruber)

b. The Condition and Preservation of Czech Jewish Cemeteries
by Samuel Gruber

Despite the destruction wrought by the Nazis and the collaborators during World War II, few Czech Jewish cemeteries were the object of intense restoration efforts in the following years. The reasons are obvious. A reduced Jewish population did not have will or the means, and faced with rebuilding a country the non-Jewish population did not have the interest or the time. In an unusual instance the tombstones in Dlouhá Ves were replaced after the war by German soldiers who were forced to do the work under Czech supervision. All old historic stones were repaired while many of the modern tombstones were sold to a stone cutter in Sušice.

Other instances of cemetery restoration mostly involved the oldest cemeteries, including the most prominent - the Old Jewish Cemetery in Prague, which were visited by tourists. Significantly, the many other Jewish cemeteries in Prague, mostly filled with 19th and 20th century graves and markers, have not been well maintained. In Silesia, the cemetery of Osoblaha was renovated by a grant from the government in the 1950's, and the historic cemetery at Rychnov nad Kněžnou, founded in 1588 was restored in the 1970s (see cover). Increasingly in the 1980s, in part due to the work of Jan Heřman, who published an illustrated inventory of the most historic cemeteries[9], the pace of intervention pick up. This has continued today thanks to an active program of the Federation of Jewish Communities of the Czech Republic and the six local communities throughout the country. The community of Prague, which oversees 170 cemeteries, has been particularly active.

Regular maintenance of cemeteries by the larger Jewish communities have endeavored to intervene to protect and restore the many cemeteries in towns without Jews, but which fall under their jurisdiction. Regular clearing of vegetation, and the gradual repair of walls and gates has been the priority of these communities. Often working with local authorities, improvements have been made at dozens of sites. Blevice was restored from 1985-91; Bohostice in 1992; and Boskovice gets attention every year.

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[9] Jan, Heřman, *Jewish Cemeteries in Bohemia and Moravia* (Council of Jewish Communities in the CSR, Prague, 1983). To this has now been added another illustrated inventory by P. Ehl, A. Pařík; and J. Fiedler, J. *Old Bohemian and Moravian Cemeteries* (Paseka, Prague, 1991.)

Regular caretakers are paid at many sites, usually by the larger communities, often using proceeds from leasing Jewish property - including ceremonial halls and mortuaries on the cemetery sites. This is the case at Brandýs nad Laben and elsewhere.

For the first time in decades many cemeteries have received regular maintenance and some restoration of walls, gates, ceremonial halls, and other features. Since 1989 at least 80 cemeteries have received substantial repairs, ranging from 10% to 100% of the care that is needed. Today's caretakers and conservators must address common problems of overgrown vegetation, erosion caused by pollution, and encroaching development. They must also address a legacy of destruction, vandalism and neglect which extends back generations, and make the recovery and conservation of Czech cemeteries - and all the Jewish cemeteries in Central Europe - especially difficult. This work, as important as it is, is perpetually hampered by lack of funds and the backlog of work is so great it will take many years to significantly alter the landscape for the better.

There has always been vandalism against Jewish cemeteries. Medieval proscriptions against such desecration are clear indication that the problem is not new. The widespread desecration of Jewish cemeteries begun during the Nazi occupation of the Czech lands, beginning in 1938, had, however, no previous parallel. Thousands of stones were removed from scores of cemeteries. It is assumed today that most cemeteries lacking stones were pillaged between 1938 and 1945. There are many instances, too, of a continuation of the practice. Stones have been stolen and sold in many places, even in recent years, and many cemeteries were completely liquidated during the period 1945-1989. Black marble, a favorite material for tombstones in the 19th and 20th centuries is a frequent target of thieves, since the stone can be recut for new tombstones, or used as a valuable building material.

In many instances, all types of tombstones have been removed from the cemetery and used in building, for paving or other uses. This process began from 1938-45. In Český Dub, for example, stones were used for building material in 1938-9. But the practice continued in the post-war years as in the case of Chyše, where an unknown number of gravestones were used in the foundation of a school built c. 1970.

Though much less than in other Central European countries, vandalism of various types, perhaps committed for a variety of reasons, are regularly reported: in 1986, against 91

tombstones in the Jewish cemetery at Rakovník, which dates to the 17th century; in 1987, vandalism of the 16th-century Jewish cemetery in Bzenec; in 1989, broken and chipped stones were testimony of recent vandalism in the small Jewish cemetery of Libochovice. It is reported that graves were recently dug up in the Jewish cemetery in Budyne, apparently by people looking for gold. At the cemetery in Bílina, when visited by the survey team, there were open graves with bones strewn.

According the International Council of Jews from Czechoslovakia, in the late 1980s "gravestones seem to be considered 'collectors' items and are taken away in trucks. There is no evidence that the Jewish community of Brno, responsible for the cemetery, has taken any steps to protect it against elimination."[10] Today, the situation has substantially improved and the official Jewish communities are taking an active interest in monument and cemetery preservation.

In addition to the large number of stones stolen from cemeteries - usually taken for recutting or for use as building material, tombstones have been removed from a number of older cemeteries to newer ones, usually for their protection or upon the liquidation of the older cemetery. Sometimes removals have been done by local officials, and sometimes with the cooperation of the local Jewish communities, who certainly had little choice be to acquiesce in this activity. For example, stones from several older cemeteries have been moved to the large 19th-century cemetery in Brno.

At Horazdovice 95 stones have been moved form the old to the new Jewish cemetery. This policy is in keeping with the Communist recognition of the historical and an art historical value of certain decorated tombstones, but the denial of the sanctity of the burial ground. Today, through the repair of walls and gates, the Jewish Community has established as its priority the securing of traditional cemetery boundaries. This is a religious act, not one motivated by property law. Nonetheless, secure walls are bound to better protect sites and to ensure their inviolability by developers.

In a substantial number of cases older stones have been removed from cemeteries and placed in museums or are now in private collections. A few of the many examples cited in the survey include the oldest stones from Kostelec nad Labem which were removed in

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[10] *Newsletter*, XVIII (1987).

the 1970s; two early 17th-century tombstones from the destroyed cemetery of Loket, near Karlovy Vary, which are now in the town castle; and about 50 stones from the cemetery at Mašťov were removed to the museum at Teplice in 1982.

Other typical situations from around the country include Frantiskovy Lazne, where no stones are visible. The cemetery was pillaged by the Nazis in 1938. Some stones were stolen others are probably buried. A pre-burial house has been tranformed into a store. Today the site is used as a garden.

At Horice stones were sold by the Jewish community in 1967 when the cemetery was liquidated. The cemetery at Jablonec nad Nisou was abolished in 1968 and the cemetery of Hopesin was liquidated in 1980-81. When, in 1970, the cemetery of the town of Dolni Kraloivice was submerged beneath the waters created by a new dam, about 90 stones were taken and buried at the cemetery at Trhovy Stepanov.

The cemetery at Dvůr Králové nad Labem was devastated following the war between 1945-47. It was liquidated by the Jewish community in 1959. Tombstones were removed, the ceremonial hall, columbarium and the boundary walls were demolished. Today the site is used as a park. A memorial was built of tombstone fragments and remains on the site.

About 50 stones were moved from the cemetery in Podmokly-Rozbelesy to the cemetery at Decin. These were subsequently sold or stolen. The Děčin cemetery was vandalized between 1953-70 and finally abolished about 1975. Today, the site is used as a garden.

Many cemeteries have been entirely abolished - their stones removed and the burial ground built over, this despite prohibitions of Jewish law against the disturbing of graves in consecrated ground. Such development of sites was relatively common during the Communist period. In Jevicko the old cemetery was abolished after 1945 and car-shed are built there now. About 100-500 gravestones were buried at the new cemetery in 1980-82 when most of the new cemetery was abolished in the 1970s. The site was turned into a park with only a small symbolic plot retained as a lapidarium to recall the prior use. A mound in the park indicates where the stones are buried.

The cemetery at Domažlice was reduced in size and a new front wall and gate were constructed. In Ceska Lipa stones were stolen before 1981 and sold; and at Jesenice the last stones were stolen only after 1984.

Table VII at the end of this report details the fates of over four hundred cemeteries. The illustrations attached atthe end of the report represent a reliable sample of the cemetery conditions from around the country.

Prague. The facade of the Spanish Synagogue (1867-68) and its adjacent annex, built in the 1930s. Despite some repairs, both buildings are in serious need of restoration. (photo: Rob Cutner)

4. A SPECIAL CASE: PRAGUE

a. History

Prague, the capital of the Czech Republic, has been the center of Jewish life in the region for almost a millennium. Despite periodic persecutions, including expulsions from the city, the Jewish presence in Prague has remained a strong one. Even today, the Jewish influence in Prague -- from the past and the present -- far outstrips the small number of resident Jews. Until recently, almost all modern emphasis on Jewish history and culture, for Czechs and foreigners, was focused on Prague.

Jews are first mentioned in Prague in the early 10th century and least two independent Jewish settlements were located here in the 11th century -- one on each bank of the Vltava River. A third Jewish settlement was established by the 12th century on the site which became the Jewish Town. A fourth settlement was established in 1348 with the foundation of the New Town (Nové Město), around today's Školská Street. This settlement ceased to exist around the end of the 15th century. A fifth ghetto was located in the village of Liben, which was incorporated into Prague in 1901. A fine 19th-century synagogue, used until recently to store theatrical props, and a cemetery exists there today.

It was in the Jewish Town or Ghetto, however, that Jews concentrated since the Middle Ages, and this is the site of the oldest Jewish monuments in the Czech Republic. For much of the time, but especially during the late 16th and early 17th century, Jews were allowed considerable economic and cultural freedom within the Ghetto, including the right to administer their own affairs. Jewish luminaries from throughout Europe flocked to Prague. Rabbi Judah Loew ben Bezalel (c.1525-1609), mathematician and astronomer David Gans (1541-1613), and the financiers Jacob Bashevi (1580-1634) and Mordechai Maisel (1528-1601) are only a few of the figures whose influence spread far beyond the confines of the ghetto.

Through much of the 18th century, when the population of the Ghetto reached 12,000, the rights of Jews were curtailed until the reign of Emperor Josef II (1780-90), when conditions improved so markedly that the Jewish Town, now known as Josefov, was officially named in his honor. The 19th century saw the decline of the Ghetto as Jews

top: **Prague**. This tombstone, located in the Old Jewish Cemetery in Josefov, illustrates the pictorial motifs used in tombstone decoration to identify the deceased. (Photo: Jiří Fiedler)

bottom: **Prague**. Installation of new roof on the Spanish Synagogue in 1991. (Photo: Nancy Morawetz)

obtained rights to move elsewhere. The Ghetto was officially abolished in 1852 and Josefov became simply another district of Prague. With equal rights, Jews moved throughout Prague and continued to make their mark on Czech and Austro-Hungarian culture.

At the end of the 19th century most of the old buildings were demolished and replaced with stylish new apartment buildings in what was considered an enlightened act of urban renewal. Most old synagogues were spared, but even before the Holocaust these were regarded more as historic relics rather than functioning religious centers. All new synagogues, such as the Jubilee Synagogue or those in Liben and Smíchov became centers of Jewish religious life. Prague counted 55,000 Jewish residents before 1938, many of whom were thoroughly integrated into all aspects of Prague life.

b. The Jewish Quarter and its Monuments

The earliest efforts at "scientific" preservation of Jewish monuments originated in Germany, Austria and Czechoslovakia. A wide interest outside the Jewish world helped promote the preservation of several significant medieval synagogues, including those at Worms (Germany), and Prague.

The synagogues of Prague, enriched by repairs and rebuilding, offer well documented examples of both religiously motivated and antiquarian restoration endeavors. Dr. Arno Pařík, writing of the synagogues now preserved as part of the State Jewish Museum in Prague says: "these buildings are outstanding not only architecturally, but also as a testimony to the historical development of [the] Jewish Town and as symbols of the individual periods in the life of that area."[11]

There is a long tradition for the rebuilding, remodeling and restoration of the most important Jewish monuments in Prague, where nine synagogues have an extraordinarily rich history of repeated repairs and rebuilding. Additional synagogues were razed when most of the area of the historic Jewish ghetto was demolished from 1897-1906, in an effort viewed at the time as a project of enlightened urban improvement. Initially only the concern of the Jewish Community and its wealthy patrons, many of these buildings

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[11] Parik, *The Prague Synagogues*, (State Jewish Museum, Prague, 1986.)

were recognized as nationally significant historic sites in the 19th century and in this century have received special attention from government officials concerned with their preservation. The State Bureau for the Care of Historical Monuments was especially active in the area in the 1920s. Dr. Pařík has documented the histories of these structures, and the course of three of them, the Old Synagogue (now demolished), the Old-New Synagogue, and the Pinkas Synagogue, are instructive in tracing both the vicissitudes of Jewish sites, and also the tenacity of the communities which maintained them.[1]

• The Old Shul was already in existence for some time when the Old-New Synagogue was built at the end of the 13th century. It served a small distinct district separate from the Ghetto proper during its entire existence. The synagogue was destroyed by fire during the anti-Jewish riots of 1389, and demolished. It was rebuilt, but again burned down in 1516. In 1536 it was repaired and reconstructed, and then extended in 1604 and 1625. It escaped damage in the great fire of 1689, to be closed by Imperial edict in 1693. In 1703 it was reconstructed again, and but then was burned down during brief period of Jewish expulsion from Prague. It was rebuilt in 1750. The Portuguese rite was celebrated there until the Reform Ashkenazi rite was introduced in 1837, and then in 1840's the interior of the synagogue was rebuilt in a neo-Gothic style. Despite extensive remodelling the synagogue was found inadequate for the needs of the Reform congregation and was demolished in 1867. It was replaced by the new Spanish Synagogue the following year.

• The Old-New Synagogue experienced a less a traumatic and destructive history, and much of its original medieval fabric survives today. The construction of the double-nave Gothic building is dated to the late 13th century. The Ark, with its classical columns supported on volute brackets dates from the 16th century.

The Old-New Synagogue's present day-appearance dates to a restoration of 1716. It was repaired again in 1883, and remodelled by architect Joseph Mocker. A more complete restoration was carried out by the State Bureau for the Care of Historical Monuments in 1921-26. This mostly involved replastering and examining the structure. The last interior renovation was made in 1966-67. Since the mid-19th century the synagogue has been a favorite subject of painters and photographers.

• The Pinkas Synagogue was founded as a private synagogue at the edge of the Old Cemetery in the early 15th century by the Horowitz family. Enlarged in the 16th century, and completed in its present Gothic-Renaissance form in 1535, it was rebuilt, and a women's section added in the 17th century. More additions were made in 1861-62.

A major problem for synagogues in the Prague Ghetto has been a history of flooding caused by the area location, and poor drainage throughout. The Pinkas Synagogue suffered major floods in 1758, 1771, and again in 1860. The structure was remodelled in some way after each inundation. An historical reconstruction of the Pinkas Synagogue began in the 1920's, when excavations were undertaken which revealed original architectural fragments. In 1925, the State Bureau for the Care of Historical Monuments recommended removal of earth fill, an archaeological survey of the area, as well as a new design for the entire neighborhood, but none of these recommendations was carried out until after the synagogue was turned over to the Bureau in 1950.

In the post-war years, the building has been best known not for its fine Gothic design or Renaissance architectural details, but because it was transformed into one of the most effective and moving memorials to the Holocaust anywhere in Europe. Hand-painted on the walls of the 16th-century synagogue were the names, places and dates of birth and death of 77,297 Czech Jewish victims of the Holocaust. The much visited and photographed memorial had a calm and painful message similar to that generated by the Vietnam Memorial in Washington, D.C., which was probably inspired by the Prague synagogue.

In 1968, however, the synagogue was closed for more restoration, as water seeped into the foundations weakening the structure. It remained closed to the public for 22 years. The unusually long closing was motivated by political as well as technical considerations. After the long wait, the synagogue reopened in 1992, and since then a project has been undertaken to replace the painted names and to recreate the memorial following its original design. In its restored state the building recreates its 16th-century form with the exception of the Rococo grill (1798) which surmounts the *bimah.*

Elsewhere in the former ghetto area are:

• The Jewish Town Hall was built in the 1560, partly financed by Mordachai Maisel. It has remained the heart of the Jewish community since its construction. Situated across the street from the Old-New Synagogue and visible to all, it houses the offices of the Prague Jewish Community, the Federation of Jewish Communities of The Czech Republic, offices of international Jewish agencies, and a kosher restaurant.

• The High Synagogue, completed in 1568, was restored after a fire in 1689, when a new stone and polychrome Ark was built, and an annex to be used as a women's gallery was added. The building was reconstructed in 1883 by architect J.M. Wertmuller, and a new entrance was created for the synagogue in 1907. The main hall was restored in 1961, and then again in 1974-79. In 1982-3, the original appearance of the Ark was discovered and recreated. The synagogue was returned to the Jewish Community of Prague and until recently the Musuem was paying rent on the premises. Now, the synagogue is again empty and there are plans for restoration.

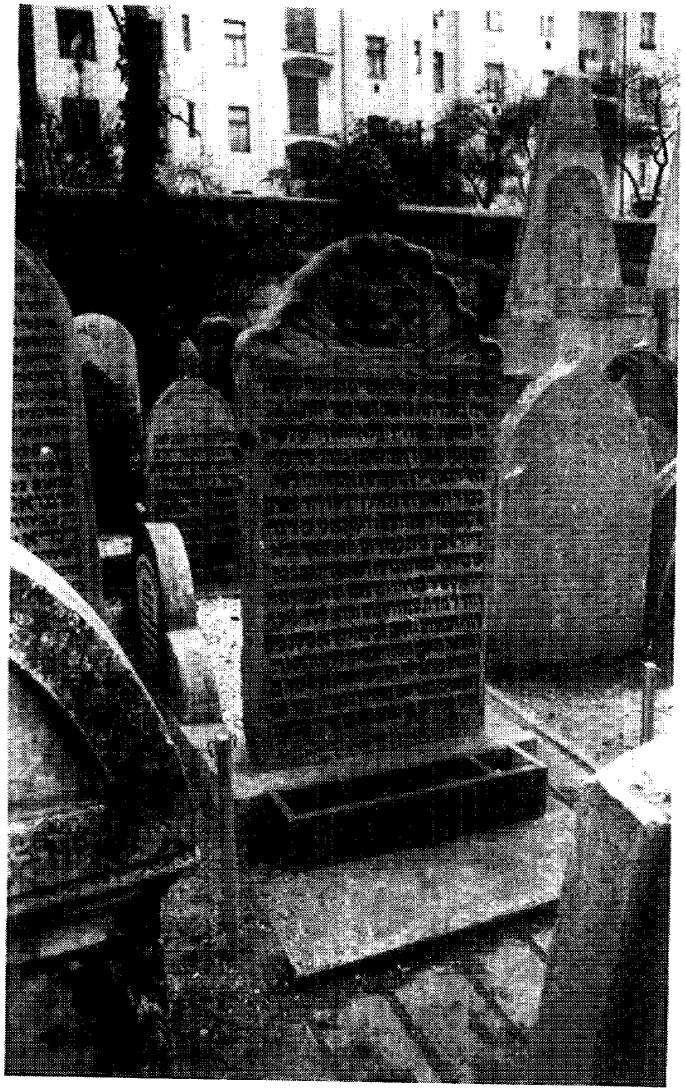
• The Maisel Synagogue, built in the 1590's by Mordecai Maisel, burned down in 1689. Only the eastern part of the building was repaired by 1691. The structure appears to have been reduced by about a third in length. The synagogue was substantially reconstructed in 1862-64 by architect J.M. Wertmuller, and again in 1892-1905 following a neo-Gothic design by Alfred Grotte. The interior plaster was restored in 1963-64.

• The Klausen Synagogue, completed in 1694, is located near the entrance to the Old Jewish Cemetery and is now part of the museum complex, housing since 1984 the museum's permanent exhibit of books, prints and Hebrew manuscripts. The building has been restored many times over the years. It retains its original three-tiered Ark, which was built under the patronage of Samuel Oppenheim in 1696.

Prague. Restored tomb of Friedrich Ritter von Kubinzky at what was the Old Jewish Cemetery in Žižkov/Olsany, with the legs of the television tower which occupies most of the original cemetery in the background.
(Photo: Ruth Ellen Gruber)

top: **Prague-Smíchov.** Moderate vegetation at the Old Cemetery. (photo: Ruth Ellen Gruber, 1992.)

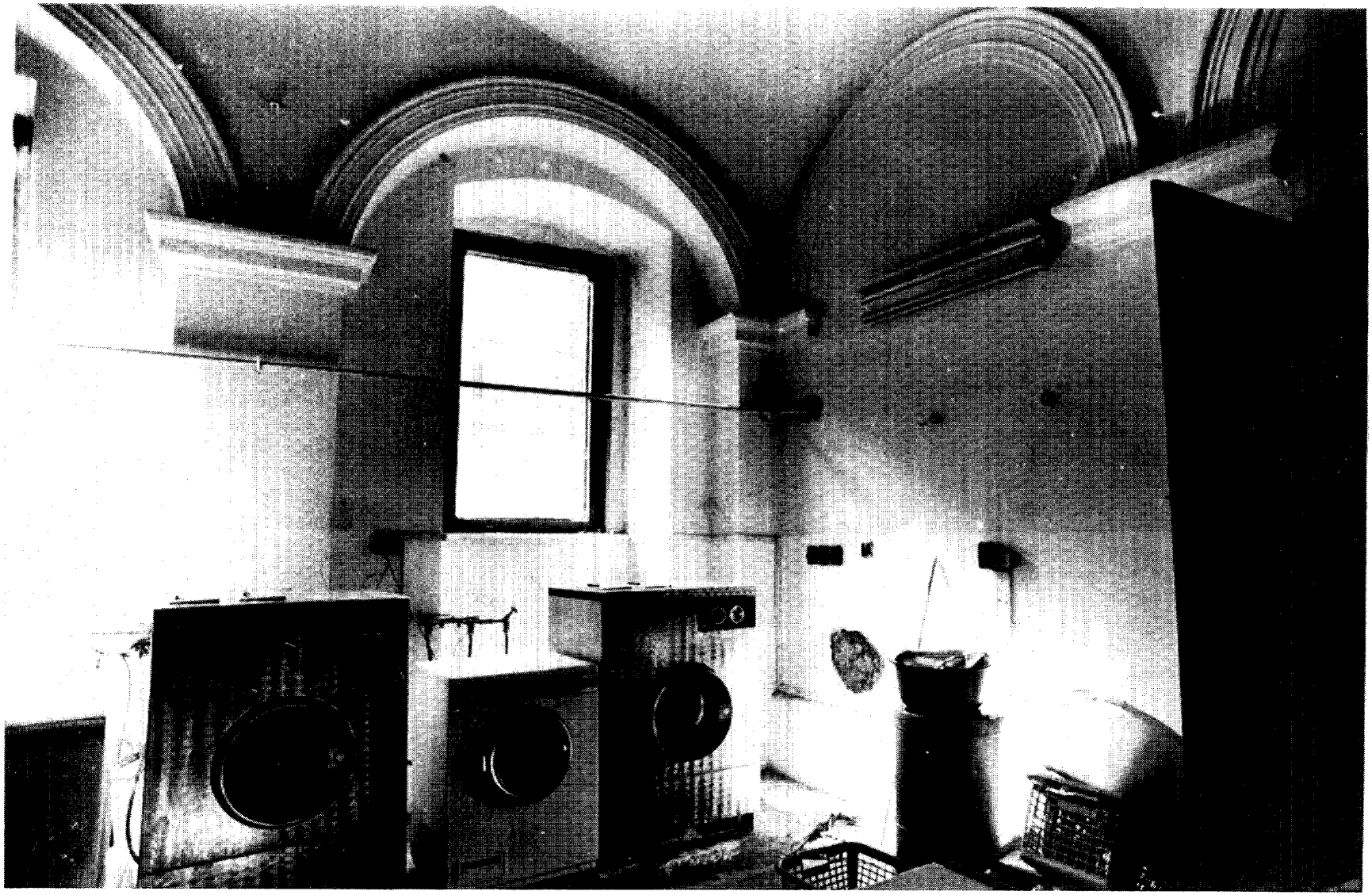
bottom: **Prague-Smíchov.** Luxuriant foliage at the New Cemetery. (photo: Ruth Ellen Gruber, 1992)



left: **Prague-Žižkov**. Tumbled stones with human skull at Old Cemetery. (photo: Jiří Fiedler)

right: **Prague-Žižkov**. Repaired tombstones of the Landau family. (photo: Jiří Fiedler, 1993)

Prague. This photo of the Old Jewish Cemetery in Josefov illustrates the pictureque accumulation of tombstones due to the repeated raising of the cemetery ground level over the centuries. (Photo: Jiří Fiedler)



Prague. Washing machines in the former synagogue at Uhříněves (built 1848), which is now used as a laundrette. (Photo: Ruth Ellen Gruber)

Prague. Tourists flock to Josefov in Prague, looking at the Old-New Synagogue. (Photo: Ruth Ellen Gruber)

• The Moorish style Spanish Synagogue, which replaced the demolished Old Synagogue, was built 1867-68 following designs by V.I. Ullmann and J. Niklas. The interior was decorated in 1882-93. The building was restored in 1958-59 and synagogue textiles were displayed and stored. The building was not maintained, however, and suffered water damage until a new copper roof was installed in 1991. The interior wall paintings still require conservation, as do the hundreds of textiles which have been exposed for many years.

Outside the Ghetto area, not far from the Prague train station, is the so-called Jubilee Synagogue, built in 1905-6, the 25th anniversary of the rule of the Emperor Franz Josef. This exuberant mix of Moorish and Art Nouveau styles was built by Alis Richter after designs by Wilhelm Stiassny. This synagogue is the best preserved of it kind in the Czech Republic, since it remained essentially untouched during the Nazi occupation of Prague. Perhaps it was overlooked because it was not situated in the Jewish Ghetto area. The building was locked and left idle, and all of its fittings -- lamps, benches, Ark, stained glass windows -- survived unharmed. After World War II, the building was returned to the Jewish community and it still functions as a synagogue. The small congregation, met in an upstairs room, seldom occuying the main sanctuary. Recently Prague's new rabbi was inaugurated at the Jubilee Synagogue and the community plans to use the main sanctuary on a more regular basis.

Little has been done to maintain the building over the past half century, and the structure needs basic structural repairs. In particular, many of the magnificent stained glass windows need releading and resetting.

c. The Jewish Museum of Prague

In Europe, most synagogues which now house Jewish museums served as active synagogues up until World War II. If Europe's Jews survived, many of these buildings would be in use today. While some of these museums, especially the newer ones such as those in Amsterdam and Venice -- are effective in serving as educational centers and celebrating the contributions of Jews in the history of those cities, many museums -- especially those in East-Central Europe -- serve mostly as repositories for Jewish ritual objects that survived the Holocaust. Looking at case upon case of some of these beautiful works, one is overcome not so much with the beauty of the objects as with an overwhelming sadness for the loss that allowed such objects to be brought together.

Nowhere is this more true than in Prague, where seven synagogues comprise the former State Jewish Museum, reorganized and renamed in 1994 as the Jewish Museum of Prague.[12] Though a Jewish Museum in Prague had existed since 1906, it was only when Hitler had planned a "Museum of the Extinct People" and had collected plundered Jewish art and ritual objects from all of Czechoslovakia and other countries, that the institution took on its present configuration.

Though no one has ever denied the necessity of preserving, and even presenting these collections, the fact that they are the result of mass slaughter inevitably charges their meaning, and makes such a Jewish museum fundamentally different from any other type of museum.

The history of the Jewish Museum has been uneven over the years. At the time when the collections of the Museum were receiving their greatest international attention, due to the travelling exhibition "The Precious Legacy," the maintenance of the synagogue in Prague suffered and the holdings of the Museum were not easily accessible. The political situation after the Prague Spring of 1968 made it difficult for intellectuals and many others to function openly and honestly. The Jewish community was also stifled. While it was not responsible for the Museum, the lack of effective independently

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[12] A description ofthe holding and operation of the Museum shortly before its recent reorganization can be found in "The Jewish Museum in Prague," *Review of the Society for the History of Czechoslovak Jews*, vol. 6 (1993-94), 86-90. The article is based on information supplied by then director Dr. Ludmilla Kýbalová.

organized Jewish activity clearly had its effect.

Only a few of the most visible Jewish monuments were maintained by the government as part of the State Jewish Museum in Prague. Especially after 1968, the regime used its protection of these sites and the great treasure of Jewish religious objects collected in Czech lands by the Nazis as a tourist attraction and a political negotiating ploy. Their actual support for the Jewish community and its buildings was minimal, as is illustrated in the saga of the long-delayed restoration of the Pinkas synagogue.

Beyond scholarly arguments concerning the Museum's artifacts, and professional discussions about how these objects and sites are best presented, there have ranged for many years highly charged international discussions concerning the ownership, finances and politics of the institution. Many of these questions were only publicly addressed in Prague after the fall of Communism in 1989.

In September 30, 1994 a new law reorganized the museum, recognizing it as the property and patrimony of the Czech Jewish Community. For the first time since the Holocasut, the Czech Jewish Community will be responsible for the protection, presentation and interpretation of Czech Jewish history and culture.

The Museum will be overseen be a five-member directorate. Two members are appointed by the Federation of Jewish Communities in the Czech Republic, two by the Jewish Community of Prague, and one by the Ministry of Culture of the Czech Republic. The new Jewish Museum will maintain the integrity of its former collections and its staff will continue to research, conserve and exhibit.

Custodianship of the rich holdings of the Museum is a tremendous responsibility. The coming years promise to be eventful ones for the institution as it redefines its role in Prague and the world.

History of the Museum[13]

The Association for Establishing a Jewish Museum in Prague was founded in 1906 by S.H. Lieben, and three years later parts of its collections were made accessible to the public. Until the Nazi occupation of Czechoslovakia, the core of the museum collections consisted of objects of artistic value from Prague synagogues. The introduction of the Nuremberg Laws resulted in the dissolution of Jewish religious communities and the gathering of Jewish objects in Prague. In 1942, the Central Jewish Museum in Prague was established by order of the Nazis. In accordance with Nazi ideology, it was to serve as the museum of an extinct race. Its exhibitions, however, were not open to the public and only some Nazis were allowed to visit them. The objects were studied by imprisoned Jewish experts who, in contradiction to Nazi aims, endeavored to preserve their cultural legacy for future generations.

After the liberation of Prague in 1945, the artistic and historic objects remained deposited in Prague synagogues until the following June when the exhibitions prepared by Jewish experts during the Nazi occupation were made public for the first time. In 1950, the Czechoslovak State, in agreement with the Council of Jewish Religious Communities, assumed responsibility for the care of the objects and the State Jewish Museum was established. Thus, at the very beginning of its existence, the State Jewish Museum was entrusted with a large number of exhibits. New objects were added gradually so that the number now exceeds 40,000.

Dr. Leo Pavlat, the new director of the Jewish Museum, made the connection between the amassing of this valuable collection and the Nazi extermination policies very clear in a recent speech. Referring to the organization of the Museum by the Nazis, he said:

> it has been generally recognized that Nazi's control of the wartime collection of articles from the liquidated Czech and Moravian Jewish Communities was simply the first step towards the gathering together of people. First, things were given numbers, and then the people who used

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[13] On the history of the Museum and its collections see David Altshuler, ed. *The Precious Legacy: Judaic Treasures from the Czechoslovak State Collections* (New York, 1983) and Arno Pařík, "Exhibits at the Prague Jewish Museum, 1946-1992," *Review of the Society for the History of Czechoslovak Jews*, 69 (1993-94), 69-84.

> them. The very boundary between a person and a thing was wiped out: a person ceased to be a being and became an object. In Prague, no longer in the Jewish Museum but the "Central" Jewish Museum, the scrolls of the Holy Scriptures were piled high, as was the hair of women in Auschwitz. In Prague grew piles of temple curtains, and in the East, just outside the hell of the gas chambers, piles of wooden legs. In Prague were heaped silver goblets and there, in the death camps, gold, wrenched from the victims' mouths.[14]

In the years of control of the Museum by the Czech Communist government, this point was never made. Somehow the fate of the people who made and used the museum artifacts was separated from the fate of the objects themselves. In many ways, under Communism, the "Museum of an Extinct Race" had become a reality.

Today, the area of the former Ghetto with its assorted Museum properties, swarms with tourists for most of the year. The old synagogues and the Old Jewish Cemetery are "must see" attractions for most individuals and group tours. The fact the the Jewish Museum sites are open on Monday when other museums are closed also ensures heavy visitation. Coping with visitors is a major concern of the museum. Educating visitors will be a major task of the Musuem. Exploiting them -- that is, exchanging services for income to help run the musuem and restore monuments, will be a major challenge.

The Prague Museum holdings comprise the greatest collection of Jewish art in the world. Making that art meaningful to a wide public -- Jewish and non-Jewish -- will be the responsibility of the Museum's new leadership.

The Museum Collections

The Museum collection includes objects for the use both in the synagogue and the home. Especially noteworthy are the textile collection and the ritual objects in various media including silver and other metals, baked clay, glass and wood. In addition, the Museum houses an important collection of drawings and graphics.

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[14] From a speech given on October 13, 1994, at a reception honoring the new Jewish Museum in Prague.

The collection of various works of art and documentary material from the Terezin concentration camp represent the tragic period of Nazi persecution. Apart from the paintings and drawings of adult artists (Fritta, Fleischmann, Ungar, Haas,), there are above all 4,000 pictures drawn by Jewish children imprisoned in Terezin and murdered in Nazi extermination camps.

The Jewish Museum also has a library of approximately 100,000 volumes, including periodicals, specializing in Hebrew and Jewish studies, whose core is the library of Shelomo Jehuda Rappaport (1790-1867). The Museum is preparing to computerize its old index files. In the case of Hebraica, the library of the Museum works with the National University Library in Jerusalem.

Included are early Prague Hebrew printed books dating from the 16th and 17th centuries and a collection of approximately 400 manuscripts which are stored in a safe in the Jachymova Street building. The Jewish Museum archives, which include approximately 1,000 linear meters of material are also kept by the museum, though they belong to a collection of archives under the supervision of the Czech government.

IV. HISTORIC PRESERVATION LAW AND JEWISH SITES

by Phyllis Myers

1. Introduction

For decades, millions of visitors to Prague have marveled at its intact centuries-old spaces and residential neighborhoods. And, strolling along the streets of Josefov to visit the well preserved sites and holdings of State Jewish Museum, they were awed by the moving contrast to wanton destruction of Jewish buildings and neighborhoods during the World War II elsewhere in Central and Eastern Europe.

The public's perception of a talented people that placed great value on its architectural and cultural legacy was not misguided. Surprisingly, the translation of these values into on-the-ground preservation accomplishments has been largely attributable to "a personal and emotional bond between owner and building," according to Dr. Eliska Fucikova, Conservator of the Prague Castle and cultural adviser to Czech President Vaclev Havel and."[15] More important than rigorous law and disciplined preservation policies, this national tradition was reinforced by an economy that changed slowly.

Political and economic transformation of the Czech lands since 1989 has raised concerns about the vulnerability of this preservation ethic in a market economy and weaknesses in the preservation law and process that evolved under Communism. Decades of state ownership of the majority of landmarks, for example, is seen as having eroded the traditional pride of ownership and fostered collective neglect of architectural character, especially in smaller cities, towns and villages. Although major historic preservation laws were passed under Communism and officials directed money to selected costly preservation projects, the approach reflected a "stop-the-clock" mentality rather than a methodology to guide desirable change and investment. Finally, monument policies were ideologically and professionally biased towards the majority culture and too often indifferent to modest, vernacular buildings and sites associated with multi-ethnic history.

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[15] World Monuments Fund, Architectural Conservation in the Czech and Slovak Republics, Proceedings of a Symposium held at Prague, Olomouc, Banska Stiavnica and Bratislava, May 24-30, 1992, p. 79.

Although the State Jewish Museum was a showplace under Communism, it was not all that it seemed. A number of significant buildings were closed for years, with preservation and renovation ironically advanced as the reason for a primarily political decision. Some funds from outside the country were received for church restoration, despite official hostility to religion, but state officials did not welcome financial assistance from Jewish communities abroad. With exceptions dating form the 1980s on -- Mikulov and Holesov, for example -- much of the Jewish architectural legacy was neglected in state preservation policy and finance.

Promising efforts are now underway to reform Czech preservation law and planning -- to develop a modern system of standards, documentation and review; to integrate the preservation ethic into economic development, heritage tourism and community revitalization schemes; to attract private investment for quality restoration projects and to preserve the authentic architectural and cultural heritage of towns and villages -- have important implications for sustaining and restoring the material remnants of centuries of Jewish settlement. Promoting this goal at a time when public funds are limited and the Jewish population is tragically depleted, presents a difficult challenge.

2. Recent Trends in Czech Historic Preservation Law

This chapter briefly reviews the recent evolution of historic preservation law in the Czech Republic and assesses law and reality as it affects preservation of Jewish landmarks. It concludes with a section on priorities relevant to the protection of Jewish (and other minority/religious) sites.

a. The 1987 Law

The basic law governing historic preservation in the Czech Republic today was enacted in 1987.[16] This amended a 1958 statute that established a system for registering cultural monuments, state oversight, and development of a larger cadre of conservation

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[16] Czech National Council, Act No. 20, March 30, 1987, Concerning State Care of Monuments, in *Bulletin of Czechoslovak Law*, published by Union of Lawyers of the Czechoslovak Socialist Republic, Prague, Vol. 27, 1-2, 1988, pp. 45-70.

technicians and artisans. While the foundations of state preservation policies in the Czech Republic were laid in the 19th and early 20th centuries, heavy losses of cultural monuments during the World War II and afterwards spurred the 1958 law. Now, the political and economic changes which have occurred since 1987 have, not surprisingly, triggered extensive discussions about a new historic preservation statute. At this writing, official approval is said to be only months away.[17]

The 1987 law established the current framework of central, regional and local responsibilities, and standards for designating monuments, monument reserves, and historic monument zones. It affirmed a larger role for regional and district officials and charged communities and property owners, as well as the state with an unqualified responsibility to protect monuments and to ensure compatible use for "social benefit."

In brief, the 1987 law set forth these institutions and responsibilities:

The Czech central government:[18]

- Designates by decree national cultural monuments representing the most significant cultural wealth of the nation and specifies how these shall be protected. Of the Czech Republic's approximately 36,000 landmarks, about 80 are national cultural monuments (the number is now being expanded). The central government also names historic monument zones and reserves.

Ministry of Culture:

- Has overall responsibility for monument preservation policies and programs and professional development.

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[17] Interview with Kamila Matouskova, Director of Historic Preservation, Czech Ministry of Culture, Jan. 1995.

[18] Much of this section draws on an interview with Jiri Setlik, former Cultural Counselor of the Czech and Slovak Embassy in Washington, D.C., June 30, 1992, and a memorandum prepared by the Czech Institute for Preservation of Historic Structures, Olomouc, 1992.

- Develops recommendations for new statues and regulations.
- Proclaims cultural monuments in consultation with regional officials and, for archaeological sites, the Academy of Sciences.
- Oversees state and regional institutes for monument preservation.
- Allocates state restoration subsidies to districts.

State Institute for the Preservation of Historic Structures:

- Provides technical and scientific advice and assistance to regional, district and municipal counterparts.
- Oversees compliance in cooperation with other agencies.
- Maintains the Central List of Cultural Monuments (the Czech counterpart to the National Register of Historic Places in the United States).

Regional Institutes:

- Maintain the area's list of monuments and recommend new listings.
- Are responsible for documentation, implementation and compliance by owners with permits for repair and restoration of listed monuments.
- Provide expert advice and assistance to officials, owners, conservators and others.
- Perform research, survey and documentation tasks.

There are nine regional institutes -- Prague, Central Bohemia (Prague), Western Bohemia (Plzeň), Southern Bohemia (České Budejovice), Northern Bohemia (Ústí nad Labem), Eastern Bohemia (Pardubice), Southern Moravia (Brno), and Northern Moravia/Silesia (Olomouc and Ostrava).

District Councils (75):

- House cultural offices with decision-making authority to issue (or deny) permits to restore, preserve or make other changes to monuments and protected areas. Town and village offices, as well as owners and users of historic monuments, are supposed to request permits.
- Fund specific proejcts using state and district funds.
- Create long- and medium-term restoration plans and oversee compliance.
- Oversee, under certain conditions, the appropriateness of uses for monuments.

Towns and Villages:

- Are responsible for maintaining historic monuments they own or occupy and for monitoring compliance by other owners.
- May allocate local funds for restoration.
- May set up facilities for restoring cultural monuments.

b. Proposed Reforms to the 1987 Law

The introduction of private ownership and a market economy quickly rendered obsolete the assumptions of state ownership, financing and oversight embedded in the 1987 law. Proposed revisions, which have evolved from extended discussions among public and private entities responsible for tourism, finance, nature protection, housing, and planning would:

- Expand the list of monuments and give more attention to diverse cultural and historic landscapes and vernacular buildings, including those of recent vintage.
- Place greater responsibility on district authorities for preservation standards, oversight and financing.
- Encourage private and foreign investment in monument restoration.
- Strengthen the permit system by clarifying standards and reducing unnecessary bureaucratic rules.

- Improve coordination and communication among government levels and with builders and planners.
- Give more weight to private property and private owners' rights.

Some changes are being implemented while passage of the revised statute is anticipated. The number of monument listings has increased, a new program for revitalizing historic towns has been approved by the Czech government and the Central List of Monuments is being consolidated and computerized. Recent appointments of Pavel Tigred as Minister of Culture and Kamila Matouskova as head of historic preservation are strong signals of official support for a modern preservation program. Finance, Housing, Ecology and other ministries are collaborating in the search for methods and means to foster preservation as a sustainable economic development strategy.

c. Partnerships

A high priority is being given to building an influential private nonprofit national preservation organization along the lines of the Civic Trust in Britain and the Nation Trust for Historic Preservation in the United States. The recently established National Commission for the Preservation of Culture in the Czech Republic is viewed as the beginning of such a private nonprofit partner. Established professional groups, such as the Union of Art Historians and Union of Libraries, are becoming more active in preservation issues.

Partnerships with private and government entities abroad leverage Czech efforts with financing and technical expertise and insights from comparable undertakings in other parts of the world. The U.S.-based World Monuments Fund, the international historic preservation organization, is providing preservation expertise and helping to marshall philanthropic and corporate assistance for restoring a rural castle and other outstanding properties in several historic Czech towns.

Project for Public Spaces and Hudson River Valley Greenway Council, two other American organizations well versed in community and recreational development, are working with the Ministry of Culture to enliven communal activities in historic towns and villages consistent with their distinctive character.

3. The Jewish Cultural and Architectural Heritage: Law and Reality

This broader context provides perspective for examining the ambivalent role of historic preservation law and policies in protecting Jewish monuments and sites associated with centuries of settlement. After World War II, losses of cultural and religious monuments continued, albeit mostly as a result of neglect, ignorance, abandonment and inappropriate use. "If the sites were world-renowned, they were protected, but others were neglected," Jiri Setlik, former cultural counselor of the Czech and Slovak Embassy in Washington, D.C., observed in 1992.

In the post-war period, as noted earlier, the number of Jews in Bohemia and Moravia was reduced to a few thousand. The remaining Jewish communities, depressed financially and in spirit, sold or abandoned most of the properties that were still in their ownership. Partly out of a desire to protect important buildings, but also because of ideologically-driven hostility to religion, empty synagogues and other properties were offered to institutions and private persons who then qualified to apply for state restoration grants. While some buildings were acquired by sympathetic persons, there was little official guidance on preservation standards. Subsidies were small. Many of these buildings are in disrepair today. A number have been altered beyond recognition or razed. Few are marked.

a. Post-war Preservation and Jewish Sites 1945-1989

During the Communist years, documentation by monuments officials of the material remnants of centuries of Jewish settlement in Czech lands was desultory, with some change in attitude and interest evident in the mid and late 1980s.

In 1989, just prior to the fall of Communism, an official of the State Jewish Museum advised a visitor from the World Monuments Fund that documentation of Jewish sites was fragmented and uneven, dependent on district rather than central government interest. Two years later, a member of the staff of the State Monuments Office in Prague showed the same visitor two thin folders that contained information on some 230 Jewish sites in what is now the Czech Republic and Slovakia. Most of the listings were dated in 1988 and classified as having low preservation value. This classification

apparently signaled local officials that actions harmful to these sites would not be second-guessed by state officials. Site ratings also showed that many buildings were in poor condition and not used.

Fortunately, some persevering individuals took the initiative even during the 1970s to document the threatened and disappearing heritage of Jewish settlements more extensively. An outstanding contribution has been made by Jiří Fiedler, team leader for the U.S. Commission Survey reported on in this publication, his colleagues Jaroslav Klenovský, Vlastimila Hamáčková and others. Fiedler's painstakingly thorough research was published in 1991 in two authoritative books on Jewish sites in Moravia and Bohemia. This work, now conducted in partnership with the Jewish community and state preservation officials, informs efforts to expand monument status to Jewish sites and to resolve complex title and restitution issues.

b. Recent Documentation and Landmarking of Jewish Sites

There are many practical benefits to landmarking, such as elevating community interest and vigilance in designated properties, ensuring appropriate planning and review of the impacts of development proposals, and increasing the marketability of properties to private investors and donors. Landmarking of Jewish sites in the special present circumstances of the Czech Republic has a more important nonquantifiable benefit by validating the contributions of Jewish and other diverse cultural streams to majority values and setting the tone for broader cultural preservation policies.

Recent efforts by the Ministry of Culture to consolidate and expand landmarking of Jewish sites focused initially on Bohemia, the region of greatest historic importance to Jewish settlement. 129 cemeteries and 42 synagogues in Bohemia were officially registered in the Central List of Monuments as of 1993. New listings in 1993 include synagogues, cemeteries and mortuaries in Benešov, Hořice, Pardubice, Radnice, Vojkovice. Proposed listings include the synagogue in Děcín and Jewish cemeteries in Luže, Rokytnice v Orlických, and Most. The Ministry of Culture is working with county experts on similar documentation and additional listings for Moravia.

Moreover, Ministry of Culture officials anticipate the naming of a collection of synagogues, ghetto districts and cemeteries as "national cultural monuments," the first such designation granted to Jewish sites.[19] The proposed list includes:

Prague	Old-New Synagogue
	High Synagogue
	Pinkas Synagogue
	Klausen Synagogue
	Spanish Synagogue
	Maisel Synagogue
	Jewish Town Hall
	Old Cemetery
	Prague-Žižkov Cemetery
	Prague-New Cemetery
Bohemia	Kolín -- synagogue and cemetery
	Březnice -- Synagogue, ghetto and cemetery
	Mladá Boleslav -- cemetery
	Plzeň -- synagogue
Moravia	Mikulov -- synagogue and cemetery
	Boskovice -- synagogue and cemetery
	Třebíč -- synagogue, ghetto and cemetery
	Holešov -- synagogue and cemetery
	Polná -- synagogue, ghetto and cemetery

This recognition of cemeteries and residential quarters in monument designation, and especially in listings that will accord the highest degree of protection, is commendable. Earlier listings frequently focused only on a single building rather than the landscape or urban setting. While for observant Jews the overriding issue in cemetery preservation concerns the inviolability of remains, integrity of boundaries, and security, official

[19] Communication from K. Matouskova, Jan. 20, 1995.

recognition of cemeteries as components of protected landscapes can help attract partnerships and financing from persons and groups with varied motivations and interests.

This is a propitious time to appeal to such partnerships, since restoration and protection costs are still within reach, particularly in the countryside. Unfortunately vandalism continues. Private donors have enabled the Federation of Jewish Communities in Prague to add staff to respond quickly to vandalism and other crises, and to work out contractual arrangements in local communities for renovation and security.

One of the Federation's staff charged with this responsibility, M. Malý, concluded 91 arrangements in 1991, his first year, with community craftsmen and other workers for repair, restoration, landscaping and security. At that time, Mr. Malý estimated that hiring a local caretaker for a year in a rural town cost 2,000 crowns; clearing vegetation from a small village cemetery, 20,000 crowns; and installing a new gate, 30,000 crowns. At historic Kosova Hora, near Prague, a more ambitious and costly restoration was underway. A handsome wrought iron gate with a marker had been installed and about half of the 500 tombstones were already chemically cleaned and re-set. Completing this project would cost about 200,000 crowns.[20] A 1994 estimate by the President of the Federation of Jewish Communities for a complete restoration of the 3,072 square meter cemetery in Divišov ranged from $14,544 to $22,000, including landscaping, repairing the surrounding wall and restoring the entrance mortuary.[21]

c. Opportunities in Linkages to Historic Town Regeneration

Documentation of historic Jewish sites, welcome as it is, takes on larger significance in the context of the initiative to revitalize historic towns and villages. Some of the most significant opportunities for saving Jewish heritage outside of Prague are likely to arise in these towns, many of which once had a significant Jewish presence. The documentation offered in this report, and currently being conducted by the Ministry of Culture, will provide essential information for cultural and heritage planning.

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[20] Interview with M. Malý, Nov. 1992.

[21] Communication from the Federation of Jewish Communities in Prague, Aug. 1994.

In 1992, the Czech government formally approved a work program for historic town regeneration submitted jointly by the Ministries of Economic Policy and Development, Ecology, and Culture. The goal is to spark and assist town efforts to restore their often hidden cultural and architectural wealth and to enliven traditional centers. While considerable fabric has been lost as a result of economic stagnation and population decline, viewed from another perspective, neglect has left a remarkable resource legacy. The experience of other countries in comparable efforts to attract private investment while retaining authentic character is being studied carefully by Czech officials.

While a full discussion of this challenge is beyond the scope of this report, the pivotal issue of finance merits brief mention as it bears on the outcome of efforts to encourage sensitive restoration, adaptation and re-use of Jewish sites. As noted elsewhere in this report, a number of former synagogue buildings are being used. Some renovations and adaptations have honored the former use and enriched communal history; others have obliterated this potential forever.

Fortunately, the principles guiding leadership for Czech historic town regeneration seek to foster cultural and architectural preservation. The prospects for private investment in well-planned revitalization schemes are quite promising. Several towns have experienced spontaneous "gentrification". At the same time, lessons from market economies show that a palette of subsidies, tax exemptions and private philanthropy is often needed to guide investment towards more authenticity and quality than the profit motive alone would encourage. Recognizing this, the work program for regeneration of historic towns places a high priority on targeting state subsidies to selected preservation projects, including "saving the ecclesiastical and cultural monuments" of historic towns.[22] In 1994, state funds assisted 10 restoration projects involving Jewish sites, ranging from 70,000 to 1,600,000 Kr. Třebíč received a 50% subsidy, for example, which was matched by town and private sources.

4. Priorities for Action

Recently strengthened efforts to protect the remnants of Jewish architectural and cultural heritage, and invigorated national leadership for these efforts, are commendable.

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[22] *Program for Regeneration of Municipal Historic Monument Reserves and Municipal Historical Relic Zones*, p. 30.

Translating good intentions into solid progress will take time. Without attempting to be comprehensive, the following list presents some recommendations for priority attention:

- **Passage of a revised preservation statute.** Protection for Jewish sites will be enhanced in a new preservation law which reflects modern standards of designation and regulation and, it is hoped, provides adequate funding and professional staffing.

- **Documentation and landmarking.** Continued documentation and monument designation for sites associated with Jewish and other minority and ethnic populations is essential.

- **Coordination of heritage conservation with official and private plans for historic town revitalization and tourism development.** Spontaneous gentrification of some old Jewish districts in historic towns also offers interesting opportunities for sensitive complementary preservation efforts and partnerships.

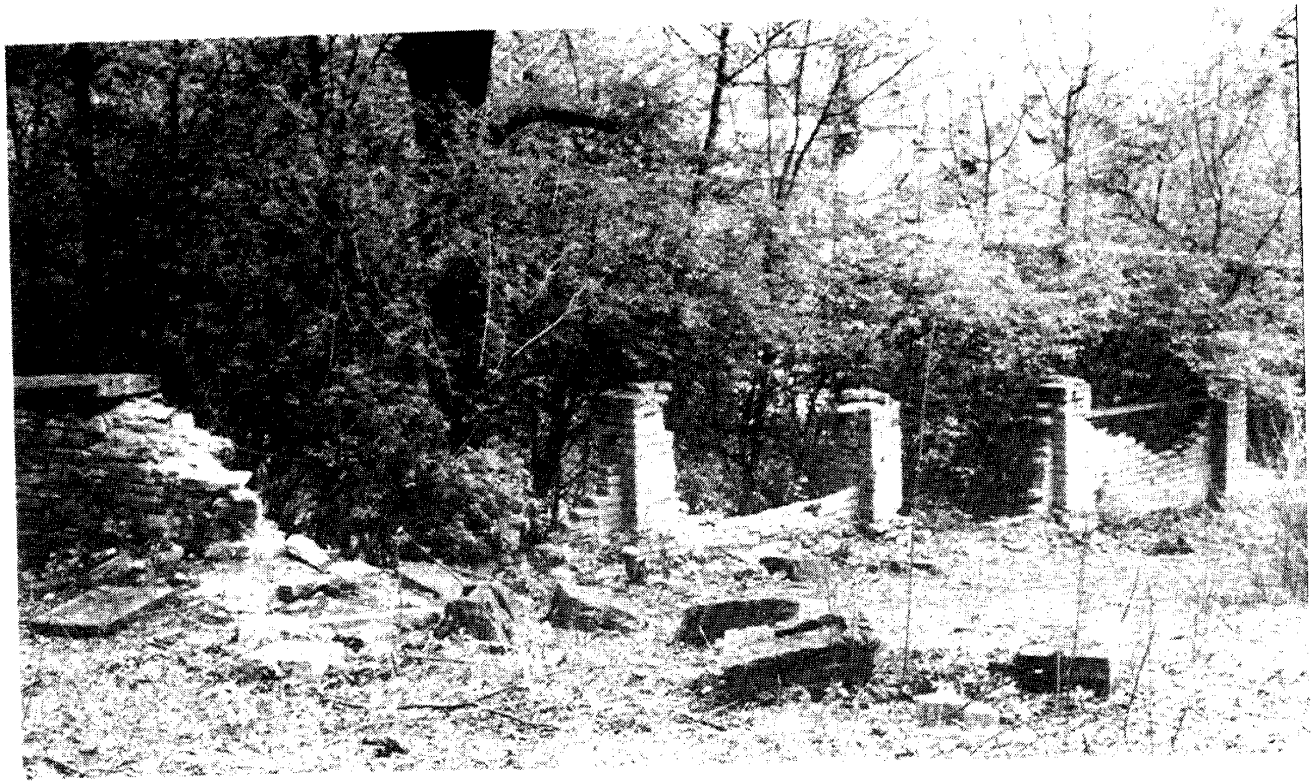
- **Targeting of adequate funds, entrance fees and other resources to help the Jewish Museum document, monitor, and care for its priceless collections, buildings and cemetery.** Although ownership and plans for achieving greater financial self sufficiency are welcomed by the Jewish community, some continued state assistance will be important because of enormous competing needs in the Jewish community and the national character of the collection.

- **Marshalling support for Czech efforts.** Improved systems are needed to attract and channel international assistance to help maintain, mark and restore protected properties.

- **Cemetery protection and restoration.** While the problem of hundreds of Jewish cemeteries bereft of a generation or more of living heirs is poignant and difficult, monument designation and strengthened oversight by the Federation of the Jewish Communities in the Prague are positive steps. These and other arrangements should be better publicized in order to attract people interested in helping to finance cemetery restoration, or in hands-on work as community and international volunteers.

- **Restitution and title clearances.** Greater progress in settling ownership and compensation issues is one of the most important steps needed to foster long-term preservation of Jewish cultural and architectural heritage. This would facilitate private responsibility for upkeep and investment, and provide income if transfer of ownership to pre-war status is not feasible. The Prague Jewish Community, for example, benefits from revenues earned from apartment houses acquired in compensation for seized properties. The recent return of a limited number of communal properties, including synagogues, to the Jewish Community is a start.

- **Education.** A broad educational initiative wil help increase knowledge of the Jewish contribution to Czech history and culture and the irreplaceable value of the physical remnants of Jewish settlement. Marking of sites to commemorate and interpret this history will help citizens in the Czech Republic better understand their multi-cultural heritage and confront its tragic and triumphant times, and deepen the visitor experience and the sustainability of restoration investments.



top: **Žamberk**. The rubble from the partially destroyed masonry wall can barely be distinguished from the tomb fragments. (Photo: Mojmír Malý)

bottom: **Bohostice**. Clearing of the site reveals fallen tombstones and broken walls. (Photo: Mojmír Malý)

TABLE VI: SYNAGOGUE BUILDINGS AND PRAYER HOUSES IN THE CZECH REPUBLIC

This table has been compiled from notes supplied by Jiří Fiedler and from notices in his book *Jewish Sights of Bohemia and Moravia* (Sefer, Prague, 1991). The list includes all buildings known to have formerly served as synagogue or prayer houses where a substantial part of the building fabric is preserved. Historic monument designation is given for buildings in Bohemia. Moravian listings were not available at the time of this writing. The date given refers to the earliest construction of the existing building, regardless of later additions or alterations. More than one date refers to substantial building periods. Many synagogues underwent frequent changes over the centuries and almost all have been altered significantly since 1945. For more information about the building histories, architecture and historical setting of these sites the reader is referred to Fiedler's book. Because of the evolving use made of many of these buildings the information given is subject to change. For example, many buildings not is regular use are listed as warehouses. Many of these structures of the subjects of local plans for renovation and building reuse.

Sites throughout the entire country are listed alphabetically followed by indication of region. (C = Central, E = East, W = West, N = North, S = South)

CITY	LISTING	DATE	CURRENT USE
Babčice (S Bohemia)		mid 19th c.	residence
Batelov (S Moravia)	yes	1794, 1825	horticultural club
Bechyně (S Bohemia)	5632	after 1827	museum
Běštín (C Bohemia)		19th c.?	residence
Bezdružice (W Bohemia)		1st half 19th c.	warehouse
Bílence (N Bohemia)		1st half 19th c.	residence

Bílina (N Bohemia)		late 19th c.	empty
Blovice (W Bohemia)		1904	offices
Boskovice (S Moravia)	yes	late 17th c.	in restoration
Brandýs nad Labem (C Bohemia)	1999	1828-29	empty
Břeclav (S Moravia)	yes	1868	empty
Březnice (C Bohemia)	2398	1725, 1820	empty
Brno (S Moravia)		1886	studio
Brno (S Moravia)	yes	1935-36	active synagogue
Budyně nad Ohří (N Bohemia)		1st half 18th c.	empty
Čáslav (C Bohemia)	3326	1899-1890	empty
Cebiv (W Bohemia)		unknown	residence
Čelina (C Bohemia)		19th c.	residence
Černovice (S Bohemia)		mid 19th c.	residence
Český Krumlov (S Bohemia)		1908-09	warehouse
Český Těšin (Silesia)		1928	cultural center
Chlumec n. Cidlinou (E Bohemia)		1879	fire station
Čichtice (S Bohemia)	yes	18th c.	residence
Činěves (C Bohemia)		1857	residence
Čkyně (S Bohemia)	6044	1828	empty

Děčín (N Bohemia)	yes	1906-07	archive
Dešenice (W Bohemia)		19th c.	hairdesser / residence
Divišov (C Bohemia)	1242	mid 19th c.	hairdresser's
Dlažov (W Bohemia)		1883	govt. offices
Dnešice (W Bohemia)		1st half 19th c.	residence
Dobřiš (C Bohemia)		1904	cultural center
Dobruška (E Bohemia)	5570	mid-19th c.	Evangelical Church
Dolní Bělá (E Bohemia)		2nd half 19th c.	residence
Dolní Cetno (C Bohemia)		1872 ?	residence
Dolní Kounice (S Moravia)	yes	mid-17th c.	in restoration
Dolní Lukavice (W Bohemia)		mid-19th c.	residence
Doudleby nad Orlicí (E Bohemia)	2281	1821	Hussite church
Dražkov (C Bohemia)		1st half 19th c. ?	office
Dřevíkov (E Bohemia)	yes	1st half 19th c.	residence
Dub (S Bohemia)		18th c. ?	residence
Golčův Jeníkov (E Bohemia)	0139	1870	Jewish mus. warehouse
Habry (E Bohemia)		1825	cinema
Hartmanice (W Bohemia)		19th c.	empty
Heřmanův Městec (E Bohemia)	5522	18th-19th c.	empty

Hlinsko (E Bohemia)		1904	municipal museum
Hluboká nad Vltavou (S Bohemia)		early 20th c.	Hussite church
Holešov (S Moravia)	yes	1560	Jewish museum
Horšovský Týn (E Bohemia)		1875	club
Hořice (E Bohemia)	5623	1769, 1860	Hussite church
Hořovice (C Bohemia)		1903	Czech Brethren's church
Hradec Králové (E Bohemia)	4541	1904-05	scientific library
Hranice (N Moravia)	yes	1864-65	municipal museum
Humpolec (E Bohemia)	yes	18th-19th c.	Hussite church
Hustopeče (S Moravia)		1880	workshop
Ivančice (S Moravia)		1853	warehouse
Ivanovice na Hané (S Moravia)		18th c. ?	Hussite church
Janovice nad Úhlavou (W Bohemia)		1st half 18th c.	fire station
Jesenice (W Bohemia)		2nd half 19th c.	residence
Jevíčko (E Bohemia)	5655	18th c.	Hussite church
Jičín (E Bohemia)	1067	rebuit 1840	empty
Jindřichův Hradec (S Bohemia)	1628/1700	18th cent, 1867	Hussite church
Jirkov (N Bohemia)		c. 1865	warehouse
Kamenice nad Lipou (S Bohemia)	yes	1938	Czech Brethren's church

Kamenná (C Bohemia)		1709, 1822	garage
Kasejovice (W Bohemia)	0322	1762, 1832	municipal museum
Kdyně (W Bohemia)		1863	Hussite church
Kladno (C Bohemia)	4030	1884	Hussite church
Klatovy (W Bohemia)		1879	archive
Klobouky (S Moravia)		1912	residence
Kojetín (S Moravia)	yes	16th c. ff.	Hussite church
Kolešovice (C Bohemia)		19th c.	residence
Kolín (C Bohemia)	yes	1642 ff.	in restoration
Kořen (W Bohemia)		2nd half 19th c.	residence
Koryčany (S Moravia)		18th c. ?	shop
Košetice (S Bohemia)		1st half 19th c.	residence
Kosova Hora (C Bohemia)	2929	after 1740	empty
Kralupy n. Vltavou (C Bohemia)		2nd half 19th c.	Hussite church
Krnov (Silesia)	yes	1871	archive
Krinec (C Bohemia)		1868-70	residence
Kutná Hora (C Bohemia)		1881	ruin
Kutná Hora (C Bohemia)		1902	Hussite church
Ledeč nad Sázovou (E Bohemia)	5508	1739	empty

Libáň (E Bohemia)		2nd half 19th c.	Hussite church
Lipník nad Bečvou (S Moravia)	yes	16th c. ff.	Hussite church
Líšnice (N Bohemia)		19th c.	residence
Liteň (C Bohemia)		19th c.	fire station
Lomnice (S Moravia)		1780-85	in restoration
Loštice (N Moravia)	yes	1805 ?	art & music school
Louny (N Bohemia)	yes	1871	archive since 1967
Luže (E Bohemia)	0908	c. 1780	empty
Lysá nad Labem (C Bohemia)		2nd half 19th c.	residence
Malesice (W Bohemia)		19th c.	residence
Malinec (W Bohemia)		1st half 19th c.	residence
Markvarec (S Moravia)		1786	ruin
Meclov (W Bohemia)		1856	fire station
Měcholupy (N Bohemia), Old		1st half 19th c. ?	barn
Měcholupy (N Bohemia)		1857	residence
Merklín (W Bohemia)		1826	residence
Městec Králové (C Bohemia)		1894	Hussite church
Město Touškov (E Bohemia)		1926	warehouse
Mikulov (S Moravia)	yes	1550 ff.	concert hall

Milevsko, Old (S Bohemia)		18th c.-1812	cellar of new house
Milevsko, New (S Bohemia)	yes	1914-19	Hussite church
Miroslav (S Moravia)		1845	cultural center
Mirovice (S Bohemia)		late 18th c.	residence
Mníšek (C Bohemia)		2nd half 19th c.	residence
Mořina (C Bohemia)		19th c. ?	gymnasium
Načeradec (S Bohemia)		mid 19th c.	warehouse
Napajedla (S Moravia)		2nd half 19th c.	residence
Neveklov (C Bohemia)		17th-19th c.	warehouse
Nová Bystřice (S Bohemia)		1887	youth club
Nová Cerekev (S Bohemia)	3162	1855	warehouse
Nová Včelnice (S Bohemia)		early 19th c.	residence
Nové Strašecí (C Bohemia)	yes	1856-58	Hussite church
Nový Bydžov (E Bohemia)		after 1568 ff.	Czech Brethren's church
Nový Jičín (S Moravia)	yes	1908	archive
Nymburk (C Bohemia)		1891-92	museum
Osek (W Bohemia)		19th c. ?	residence
Pacov (S Bohemia)		early 19th c.	warehouse
Petrovice (C Bohemia)		2nd half 19th c.	farm cooperative office

Písek (S Bohemia)		1872	warehouse
Písková Lhota (C Bohemia)		19th c.	residence
Plaňany (C Bohemia)		c. 1864	Hussite church
Plzeň (third syn.) (W Bohemia)		1857-59	empty
Plzeň (fourth syn.) (W Bohemia)		1875	empty
Plzeň (Great Syn.) (W Bohemia)	4871	1890-92	to be museum, concert hall
Pňovany (W Bohemia)		unknown	warehouse
Podbořany (N Bohemia)		1874	garage
Podbřezí (E Bohemia)		1st half 19th c.	empty
Podmokly (W Bohemia)		1st half 19th c. ?	residence
Police (S Moravia)		1759	empty
Polná (S Moravia)		17th c.	in restoration
Postřižín (C Bohemia)		mid 19th c.	residence
Prague-Josefov (Old-New Synagogue)	yes	13th c.	synagogue
Prague-Josefov (Pinkas)	yes	16th c. ff.	museum/memorial
Prague-Josefov (Maisel)	yes	1591-92	museum
Prague-Josefov (High)	yes	1568 ff.	empty
Prague-Josefov (Klaus)	yes	1694	musuem
Prague-Josefov (Spanish)	yes	1867-68	museum warehouse

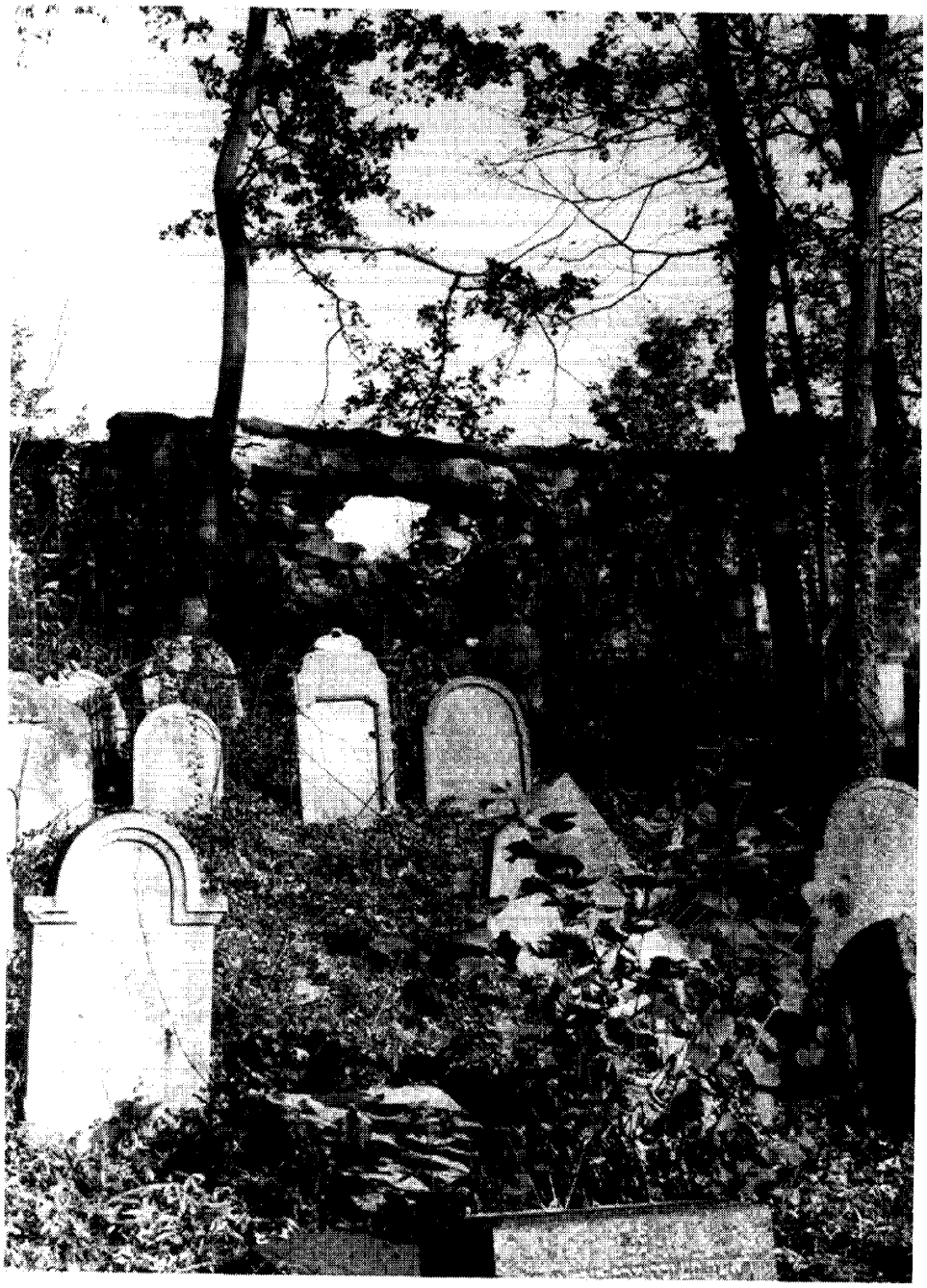
Prague-Karlin		2nd half 19th c.	Hussite church
Prague-Kosire		c. 1849	residence
Prague-Kunratice		unknown	residence
Prague-Liben	yes	1846-48	empty
Prague-Lochkov		unknown	residence
Prague-Michle		18th c. ?	Hussite church
Prague-Nové Město (Jubilee)	yes	1906	synagogue
Prague-Smíchov	yes	1863, 1930-31	empty
Prague-Uhříněves		1848	launderette
Prague-Zbraslav		late 19th c.	residence
Prague-Žižkov		2nd half 19th c.	Plymouth Brethren's church
Pravonim (C Bohemia)		19th c.	barn
Prčice (C Bohemia)		2nd half 19th c.	workshop
Přelouč (C Bohemia)		1860	Hussite church
Přerov (N Moravia)	yes	1860	Orthodox church
Přestavlky (E Bohemia)		1st half 19th c.	residence
Přistoupim (C Bohemia)		c. 1842	offices
Prostějov (S Moravia)		early 19th c.	art gallery
Prostějov (S Moravia)		1904	Hussite church

Pyšely (C Bohemia)	2150	2nd half 19th c.	workshop
Rábí (W Bohemia)		unknown	residence since 1897
Radenín (S Bohemia)		before 1830	residence
Radnice (W Bohemia)		late 18th c.	in restoration
Rakovník (C Bohemia)	2723	1763-64 ff.	concert hall
Roudnice nad Labem (N Bohemia)		2nd half 19th c.	school hostel since 1953
Rousínov (S Moravia)		1591 ff.	Hussite church
Rožďalovice (C Bohemia)		1815	ruin in garden
Rychnov nad Kněžnou (E Bohemia)	2203	18th c.	Jewish exhibition
Říčany (C Bohemia)		1880s	fire station
Sedlčany (C Bohemia)		2nd half 19th c.	workshop
Široké Třebčice (N Bohemia)		1848	ruin
Skupeč (E Bohemia)		19th c.	residence
Slaný (C Bohemia)	3036/1-2	1865	archive
Slatina (W Bohemia)	yes	1850, 1893	empty
Slavkov u Brna (S Moravia)	yes	1858	warehouse
Slavonice (S Moravia)	5681	1895	residence
Soběslav (S Bohemia)		2nd half 19th c.	workshop / residence
Stádlec (S Bohemia0	5058	mid 19th c.	cultural center/ cinema

Štědrá (W Bohemia)		2nd half 19th c.	garage
Strančice (C Bohemia)	2793/1-2	1st half 19th c.	warehouse
Stráž nad Nežárkou (S Bohemia)		1st half 19th c.	warehouse
Strážnice (S Moravia)	yes	rebuilt after 1869	warehouse
Stříbro (W Bohemia)		1879	office
Světlá nad Sázavou (E Bohemia)		1889	Hussite church
Široké Třebčice (N Bohemia)		1848	empty
Telč (S Moravia)		1904	offices
Třebíč (S Moravia)		17th c. ff.	Hussite church
Třebíč (S Moravia)		17th c. ff.	in restoration
Třebívlice (N Bohemia)	yes	1860	Hussite church
Třeboň (S Bohemia)		2nd half 19th c.	residence
Třešt (S Moravia)	yes	1825	Hussite church
Tučapy (S Bohemia)		1st half 19th c.	gymnasium
Turnov (E Bohemia)		c. 1719 ff.	warehouse
Uherské Hradiště (S Moravia)		1875, 1904	municipal library
Uhlířské Janovice (C Bohemia)		late 18th c., rebuilt 1914	Hussite church
Úsobí (S Moravia)		18th c. ?	residence
Úsov (N Moravia)	yes	1784	empty

Úštěk (N Bohemia)	2412	1794	in restoration
Varvažov (S Bohemia)		19th c. ?	barn
Velhartice (W Bohemia)		1st half 19th c.	fire station
Velká Bukovina (E Bohemia)		1829	ruin
Velké Meziříčí, Old-New (S Moravia)		16th c. ff.	warehouse
Velké Meziříčí, New (S Moravia)		1867	warehouse
Velké Přílepy (C Bohemia)		1st half 19th c.	residence
Velvary (C Bohemia)		1930s	music school
Veselí nad Moravou (S Moravia)		2nd half 19th c.	Protestant church
Vizovice (N Moravia)		late 19th c.	residence
Vlachovo Březí (S Bohemia)		18th c.	residence
Vlčí (W Bohemia)		1st half 19th c.	warehouse
Vodňany (S Bohemia)	4458	1837-52	municipal museum
Vojkovice (C Bohemia)	yes	1808-14, 1834	ruin
Volyně (S Bohemia)	4480	1838	disco club
Všeradice (C Bohemia)	yes	1st half 19th c.	Hussite church
Vyškov (S Moravia)		1885	Hussite church
Vysoký Újezd (C Bohemia)		1877	residence
Zalužany (C Bohemia)		1st half 19th c.	workshop

Zásmuky (C Bohemia)		2nd half 19th c.	Czech Brethren's church
Zderaz (C Bohemia)	4221	2nd half 19th c.	empty
Žamberk (E Bohemia)		1810-11 ff.	Hussite church
Žatec (N Bohemia)		1872	warehouse
Zderaz (C Bohemia)	yes	2nd half 19th c.	empty
Žlutice (W Bohemia)		1883	residence



Kosova Hora. View of cemetery after 1991 clearing of vegetation. In the background stands the eastern wall before repair. (Photo: Mojmír Malý, 1991)

TABLE VII: JEWISH CEMETERIES IN THE CZECH REPUBLIC AND SELECTED CONDITION INFORMATION

The following table presents information about Czech cemeteries from the survey forms. A selective sample of questions emphasizing the condition of each sites was chosen for inclusion. As part of the survey, a series of 80 questions were answered for each cemetery. A sample survey form (English version) is included as Appendix I, following the Table. Complete answers for each site are included in the survey database.

All information collected for this survey was gathered between 1991 and 1993 and for this reason some information may need to be updated. In particular, an increasing number of sites have been receiving attention, ranging from occasional clearing to substantial restoration. In the last five years about 80 cemeteries -- roughly one fifth of the total -- have benefitted in this way.

KEY TO TABLE VII: CZECH CEMETERIES

LM = designated landmark
yes = Y w/ registration #
no = N if available

DF = date founded

RE = restoration
a. re-erection of stones
b. patching of broken stones
c. cleaning of stones
d. clearing of vegetation
e. fixing of wall
f. fixing of gate
g. no maintenance
h. other

W/F = wall or fence
a. a continuous masonry wall
b. a broken masonry wall
c. a continous fence
d. a broken fence
e. no wall or fence
f. a hedge or row of trees or bushes
g. other

ST = gravestones on sites
a. no stones visible
b. 1 to 20
c. 20 to 100
d. 100 to 500
e. 500 to 5000
f. more than 5000

PU = present use
a. Jewish cemetery use only
b. agricultural use (crops of animal grazing)
c. recreational use (park, playground, sports field)
d. industrial or commercial use
e. storage
f. waste dumping
g. residential
h. other

Threats on a basis of 1 to 5 (5 most serious)
SE = security
ER = erosion
PO = pollution
VE = vegetation
VA = vandalism
ND = new development
FD = future development

SURVEYOR = person(s) who filled out survey

SD = survey date

TABLE VII: JEWISH CEMETERIES IN THE CZECH REPUBLIC AND SELECTED CONDITION INFORMATION

SITE & DISTRICT	LM	DF	RE	W/F	ST	PU	THREATS							SURVEYOR	SD
							SE	ER	PO	VE	VA	ND	FD		
Arnoltov (Kostelni Briza, Sokolov dist)	N	1st 1/2 of 19th c.?	g	e	c	a	3	2	1	3	2	1	1	V. Hamáčková J. Fiedler	8/92
Babčice (Domamysl, Tábor dist)	4776	19th c.	d e	a	c	a	3	2	3	2	3	2	2	L. Mertl J. Fiedler	8/92
Batelov (Jihlava dist)	4693 S.M	16th c.	d e f	c	d	a	2	2	2	2	2	2	2	J. Klenovský	8/92
Bechyňe (Tábor dist)	4709		a c d e f	a	c	a	2	1	1	1	2	1	1	J. Fiedler	6/92
Bečov nad Teplou (Karlovy Vary dist)	N	Pre- 1663	g	e	a	a h	n/a	n/a	3	n/a	n/a	n/a		P. Braun, R. Löwy J. Fiedler	10/92
Benešov, Old (Benešov dist)	0010	Pre- 1688	f h	a	b	h	2	1	1	1	1	1	1	L. Mertl J. Fiedler	6/92
Benešov, New (Benešov dist)	N	1883	a d e f	b	d	a	2	2	1	1	2	1	1	L. Mertl J. Fiedler	6/92
Beroun (Beroun dist)	N	1866	a b c d h	a	d	a h	1	1	1	2	2	1	1	L. Mertl J. Fiedler	7/92
Běštín (Beroun dist)	3337/ 1-2	1835 ?	g	b	d	a	4	2	2	4	5	2	2	L. Mertl J. Fiedler	7/92
Bezdružice (Tachov dist)		1800 ca.	g	b	c	a		1	1	3	3	1	1	J. Fiedler	12/91
Bílence (Chomutov dist)	N	Pre- 1842	g	3	a	b	5	3	5	3	5	5	5	L. Mertl J. Fiedler	5/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Bílina (Teplice dist)	N	1892	g	b	c	a b	5	3	3	3	5	2	3	J.Marek J. Fiedler	11/92
Bílovec (Nový Jičín dist)	N	1876	d	c	b	a	3	2	2	2	3	2	2	J. Klenovský	1/92
Blevice (Kladno dist)	0455/ 1-2	1st 1/2 17th c. ?	a c d e f	a	d	a b	3	1	1	1	3	1	1	J. Fielder	6/92
Blovice (Plzeň S. dist)	0235	1683	a b c d	b	c	a	4	1	2	3	5	1	1	J. Fiedler	5/92
Bohostice (Příbram dist)	2375	1st 1/2 18th c. ?	d	b	d	a	3	2	1	2	3	1	1	M. Malý J. Fiedler	5/92
Bohumín (Ostrava dist)	N	1898	d e	a c	c	a	2	2	2	2	2	2	2	J. Klenovský	1/92
Boskovice (Moravia)	0408	16th c. ?	a d e f	a c	e	a	3	3	1	3	4	2	2	J. Klenovský	9/91
Bosyně (Vysoká, Mělník dist)	3838	18th c.	g	e f	b	a	3	2	2	2	4	1	1	J. Fiedler	5/92
Brandýs nad Labem (Prague-East dist)	2009/ 1-3	1568	d e	a	e	a b	1	2	1	2	2	1	1	M. Chmelíková J. Fiedler	6/92
Břeclav (Břeclav dist)	N	2nd 1/2 17th. c	a d	a	e	a c	3	3	3	3	3	4	4	J. Klenovský	8/92
Březnice (Příbram dist)	2388	Pre- 1617	d	b	d	a	5	2	2	2	5	1	1	M. Malý J. Fiedler	8/92
Brno (Brno dist)	0304	1852	a c d e	a	f	a	1	2	1	3	2	1	1	J. Klenovský	9/91
Brtnice, Old (Jihlava dist)	4765 S.M.	2nd 1/2 16th c.	d e	b	d	a	3	3	2	2	2	2	2	J. Klenovský	1/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Brtnice New (Jihlava dist)	4765 S.M.	1860	d e	a	d	a	3	2	2	3	2	2	2	J. Klenovský	1/92
Brumov (Jihlava dist)	1843 S.M.	2nd 1/2 18th c.	a c d e f	c	c	a	3	3	2	2	2	2	2	J. Klenovský	8/92
Bruntál (Bruntál dist)	N	Late 19th c.	g	e	b	a	4	3	4	3	4	2	3	J. Klenovský	9/92
Bučovice (Vyškov dist)	3607 S.M.	17th c.	d e	a c	e	a	2	3	2	2	2	2	2	J. Klenovský	7/92
Budyně nad Ohří (Litoměřice dist)	N	1798	e f	f	d	a b	4	2	3	5	5	2	2	L. Mertl J. Marek	7/92
Byšice (Mělník dist)	1287	1609 ?	g	b	c	a f	4	2	4	4	4	1	1	M. Chmelíková J. Fiedler	6/92
Bzenec (Hodoním dist)	7206 S.M.	16th c.	d e	a	e	a b	2	3	2	2	3	2	2	J. Klenovský	7/92
Čáslav (Kutná Hora dist)	N	1884	g	a	c	a	2	2	2	4	2	1	1	M. Chmelíková J. Fiedler	5/92
Čelina (Příbram dist)	2403	Pre- 1804	d	a	c	a	5	2	1	4	4	1	1	M. Malý J. Fiedler	9/92
Čeradice (Louny dist)	N	Late 18th Early 19th	g	b	c	a	4	1	1	2	4	1	2	J. Fiedler	6/92
Černovice (Pelhřimov dist)	2972	17th c.	d	b	d	a	4	2	3	3	5	1	1	M. Chmelíková J. Fiedler	8/92
Česká Lípa, Old (Česká Lípa dist)	2778	1574	d h	c	c	a c	3	2	3	2	3	2	2	V. Hamáčková J. Fiedler	8/92
Česká Lípa, New (Česká Lípa dist)	N	1905	d	b	a	f h	4	1	5	4	5	4		J. Marek J. Fiedler	8/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
České Budějovice (České Budějovice dist)	0846/ 1-3	1866	a b d e	a	d	a	2	1	2	1	2	2	1	J. Podlešák J. Fiedler	9/92
Český Dub (Liberec dist)	N	18th c. ?	g	e	a	f	1	1	5	5	1	1		J. Marek J. Fiedler	11/92
Český Krumlov (Český Krumlov dist)	Y	1891	d	a	c	a e	1	1	1	2	1	1	1	J. Podlešák J. Fiedler	9/92
Český Těšín	N	1924	d	a c	c	a	2	2	2	3	2	2	2	J. Klenovský	1/92
Cheb (Cheb dist)	N	1872	a d h	e	a	c h	2	1	2	1	1	5		J. Fiedler	8/92
Chlístov (Klatovy dist)	N	Pre- 1837	g	b	b	a	3	2	2	2	4	1	1	J. Fiedler	5/92
Chlumec nad Cidlinou (Hradec Králové dist)	N	Early 20th c.	c d e h	a	c	a	1	1	1	1	2	1	2	M. Malý J. Fiedler	8/92
Chodová Planá, Old (Tachov dist)		17th c. ?	g	b	d	a	3	3	2	2	4	2	1	J. Fiedler	11/91
Chodová Planá, New (Tachov dist)		1890	g	a	d	a	3	1	2	1	4	1	3	J. Fiedler	11/91
Chomutov (Chomutov dist)	N	1892	d e f	a	a	a	2	2	2	1	1	3	1	L. Mertl J. Fiedler	5/92
Chotěboř (Havlíckův Brod dist)	N	1894	d e f	a	c	a	1	2	1	3	2	1	1	M. Chemlikova J. Fiedler	6/92
Chrudim (Chrudim dist)	N	1889	d	a	d	a	3	2	2	3	3	2	2	V. Hamáčková J. Fiedler	8/92
Chyše, Old (Karlovy Vary dist)	1286	Pre- 1658	g	e	a	b g	1	1	3	1	1	1		J. Fiedler	6/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Chyše New (Karlovy Vary dist)	N	1883	g	e	a	b	1	1	2	1	1	1		J. Fiedler	6/92
Čichtice (Strakonice dist)	4083/ 1-2	18th c.	d	b	d	a	4	2	3	3	2	1	1	M. Chmelíková J. Fiedler	11/92
Cížkovice (Litoměřice dist)	N	1800	g	e	c	a	5	2	3	4	5	2	3	J. Marek J. Fiedler	11/92
Čkyně (Prachatice dist)	3539	Late 17th c.	a b d e f h	a	d	a	2	1	1	2	2	2	1	J. Podlešák J. Fielder	8/92
Dambořice (Hodonín dist)	2203 S.M.	17th c.	d e	b d	d	a	4	3	3	3	3	2	2	J. Klenovský	1/92
Děčín, Old (Děčín dist)															
Děčín New (Děčín dist)	N	1952	g	a	a	b	1	1	1	1	2	1	1	J. Marek J. Fielder	5/92
Divišov, road to Mechnov (Benešov dist)	0117	1776 ?	d	b	c	a	3	3	3	2	2	2	2	L. Mertl J. Fiedler	6/92
Dlouhá Ves (Klatovy dist)	2852	Pre- 1724	a c d	e	c	a	3	2	2	2	4	1	1	J. Fiedler	5/92
Dlouhý Újezd (Tachov dist)		Pre- 1737	a c d	b	d	a	3	2	1	3	4	1	1	J. Fiedler	11/91
Dobříš (Pribran dist)	2421/ 1-2	Pre- 1651		a	d	a	2	2	2	3	3	3	1	J. Fiedler	6/92
Dobruška (Rychnov nad Kněžnou dist)	2273	1675	d e f h	a	d	a	2	2	1	2	2	2	1	V. Hamáčková J.Fielder	8/92
Dolní Bolíkov (Jindřichův Hradec dist)	1786 S.B.	Early 18th c.	d	b	d	a	4	2	3	3	3	2	2	J. Klenovský	7/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Dolní Cetno (Mladá Boleslav dist)	N	1868-69	d h	b	c	a	5	2	3	2	5	1	1	M. Malý J. Fiedler	8/92
Dolní Kounice (Brno dist)	0691 S.M.	1680	a d e	a	e	a	3	3	2	3	3	2	2	J. Klenovský	7/92
Dolní Kralovice (Benešov dist)		17th c. ?		b	e	h								J. Fiedler	6/92
Dolní Lukavice (Klatovy dist)	N	Late 15th c. ?	a d	b	c	a	4	2	2	3	4	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Domažlice (Domažlice dist)	N	1860s	a b d e	a	d	a	1	2	1	2	3	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Domousnice (Mladá Boleslav dist)	N	Early 19th c.	d e	a f	c	a b	4	2	1	2	4	1	1	M. Malý J. Fiedler	7/92
Drahonice (Louny dist)		Pre- 1605	g	b	c	a	3	3	2	5	3	1	1	L. Mertl J. Fiedler	5/92
Dražkov (Příbram dist)	Y	17th c.	d f	a	d	a	3	2	2	2	3	1	1	M. Malý J. Fiedler	5/92
Dřevíkov (Chrudim dist)	1019	Mid 18th c.	a b d e h	a	d	a	3	2	2	3	3	2	1	V. Hamáčková J. Fiedler	8/92
Drmoul (Cheb dist)	Y	17th c.	g	e	d	a	3	2	2	3	3	1	3	P. Braun, R. Löwy J. Fiedler	9/92
Dub (Prachatice dist)	3550	1706	a d	b	d	a	4	1	1	2	3	1	1	J. Podlešák J. Fiedler	8/92
Dvůr Králové nad Labem (Trutnov dist)	N	1883-85	h	e	c	a c	3	3	2	1	3	2		J. Fiedler	8/92
Františkovy Lázně (Cheb dist)	N	1875	g	a	a	b								P. Braun, R. Löwy J. Fiedler	9/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Frýdek-Místek (Frýdek-Místek dist)	N	1882	d	a c	d	a	1	2	1	2	2	2	2	J. Klenovský	1/92
Golčův Jeníkov (Havlíčkův Brod dist)	0140	17th c.	d e	a	d	a b	2	2	2	2	2	2	1	V. Hmackova J. Fiedler	8/92
Habry (Havlíčkův Brod dist)	0163	17th c.	g	b	d	a	4	3	2	3	4	2	2	V. Hamáčková J. Fiedler	8/92
Havlíčkův Brod, Old (Havlíčkův Brod dist)	N	1888	d	a	d	a b	2	2	2	3	2	1	1	M. Chmelíková J. Fiedler	6/92
Havlíckův Brod, New (Havlíckův Brod dist)	N	1915 ca.	g	e	c	a	4	2	1	3	4	1	3	J. Fiedler	6/92
Heřmanův Městec (Chrudim dist)	5522	1st 1/2 17th c. ?	a d e	a	e	a	2	1	2	3	2	2	1	V. Hamáčková J. Fiedler	8/92
Hlinsko (Chrudim dist)	N	1904	g	b	c	a	3	2	2	2	3	2	2	V. Hamáčková J. Fiedler	8/92
Hluboká nad Vltavou (České Budějovice dist)	0118	1752													
Hlučín (Opava dist)	N	1814	g	e	a	c	2	1	2	1	2	1	2	J. Klenovský	1/92
Hodonín, Old (Hodonín dist)	2235 S.M.	early 17th c.	g	e	b	c	3	2	2	2	3	2	2	J. Klenovský	7/92
Hodonín, New (Hodonín dist)	N	1939	c d e	c	c	a	2	2	2	2	3	2	2	J. Klenovský	7/92
Hoješín (Chrumdim dist)	0839	1810	a h	a f	b	a	5	2	2	2	5	1	1	M. Malý J. Fiedler	8/92
Holešov (Kroměříž dist)	5952 S.M.	2nd 1/2 15th c.	a d e	a	e	a	3	3	2	3	3	2	2	J. Klenovský	2/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Holice (Pardubice dist)	N	1913	h	d	b	a	3	2	2	3	3	1	1	M. Chmelíková J. Fiedler	6/92
Horažd'ovice, Old (Klatovy dist)	N	17th c	g	e	a	d g								M. Cibulková P. Braun, R. Löwy	5/92
Horažd'ovice, New (Klatovy dist)	N	Early 19th c.	a b c d e f	a	d	a	1	2	2	2	2	1	1	M. Cibulková J. Fiedler	5/92
Hořenice (Chomutov dist)	N	18th c.?	d g	e	b	a	2	1	2	2	3	2	1	L. Mertl J. Fiedler	5/92
Hořepník (Pelhřimov dist)	3025	1st 1/2 17th c.	d	b	c	a	4	1	2	3	3	1	1	J. Fiedler	6/92
Hořice, Old (Jičín dist)	5534	1678	a	a	d	a b	3	3	3	3	3	2	2	V. Hamáčková J. Fiedler	8/92
Hořice, New (Jičín dist)	Y	1897	g	a	b	a	3	3	3	2	2	2	1	V. Hamáčková J. Fiedler	8/92
Horní Beřkovice (Litmerice dist)	N	1635 ca.	g	b	c	a	4	2	2	3	5	1	1	M. Chmelíková J. Fiedler	8/92
Horní Cerekev (Pelhřimov dist)	3009/ 1-2	1st 1/2 18th c.	d	b	d	a	5	2	2	3	5	1	1	J. Fiedler	6/92
Hoštice (Strakonice dist)	4127/ 1-2	1725-35	d	b	c	a	4	2	2	3	3	1	1	M. Chmelíková J. Fiedler	11/92
Hostinné (Trutnov dist)	N	1884	g	e	b	c	4	2	2	2	4	1		M. Chmelíková J. Fiedler	8/92
Hostomice (Beroun dist)															
Hostouň, Old (Kladno dist)	0508/ 1-3	1st 1/2 18th c.	d	a	c	a	4	2	1	3		1	1	M. Malý J. Fiedler	3/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Hostouň, New (Kladno dist)	Y	Pre- 1840	d	b	d	a	5	3	2	4	5	1	1	M. Malý J. Fiedler	3/92
Hradec Králové (Hradec Králové dist)	N	1877		b	d	a	5	2	3	3	5	1	1	M. Chmelíková J. Fiedler	6/92
Hranice (Přerov dist)	440 N.M	1580	a d	a c	e	a	2	3	2	3	2	2	1	J. Klenovský	1/92
Hřešihlavy (Rokycany dist)	N	1821	g	b	c	a	4	2	1	3	3	1	1	P. Braun, R. Löwy J. Fiedler	11/92
Hrivcice (Louny dist)	Y	Pre- 1760	g	b	d	a	3	3	2	5	3	1	2	L. Mertl J. Fiedler	6/92
Hroubovice (Chrudim dist)	N	18th c.	d	a	c	a	3	2	2	3	3	2	1	V. Hamáčková J. Fiedler	8/92
Hroznětín (Karlovy Vary dist)	0828 828, Cat II	Pre- 1618	d	b	d	a	4	3	1	3	3	4	1	P. Braun, R. Löwy J. Fiedler	10/92
Humpolec (Pelhřimov dist)	3039	Early 18th c.	a d e h	a	e	a	3	1	1	4	3	1	1	J. Fiedler	10/92
Hustopeče (Břeclav dist)	N	1886	g	e	a	c	3	2	3	3	2	2	2	J. Klenovský	1/92
Ivančice (Brno rural dist)	0753 S.M.	16th c.	c d e f	a c	e	a	2	2	2	2	2	1	2	J. Klenovský	1/92
Ivanovice (Vyškov dist)	N	16th c.	g	b	c	a f	4	3	5	4	4	3	3	J. Klenovský	1/92
Jablonec nad Nisou (Jablonec n. Nisou dist)	N	1882	g	e	a	g h	1	1	2	1	1	1		J. Marek J. Fiedler	11/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Jablunkov (Frýdek-Místek dist)	N	2nd 1/2 19th c.	d e	a c	c	a	2	2	2	3	2	2	2	J. Klenovský	1/92
Janovice nad Úhlavou (Klatovy dist)	4304	Early 18th c.	a d e f	a	d	a	2	2	1	2	3	1	1	M. Cibulková P. Braun, R. Löwy	5/92
Jaroměř (Náchod dist)	N	2nd 1/2 19th c.	d	e	c	a	2	2	1	2	1	1	1	M. Chmelíková J. Fiedler	8/92
Jemnice (Třebíč dist)	2757 S.M.	14th c. ?	a d e	a	d	a	2	3	2	3	2	2	2	J. Klenovský	1/92
Jesenice (Rakovník dist)	N	1927	g	a	a	h	1	1	1	1	1	1	5	L. Mertl J. Fiedler	5/92
Jeseník (Šumperk dist)	N	1900 ca.	g	e	a	g	1	2	2	2	1	1	2	J. Klenovský	9/92
Jevíčko, Old (Svitavy dist)	N	17th c.	g	c	a	b g h	1	1	3	1	1	3		J. Fiedler	8/92
Jevíčko, New (Svitavy dist)	3082	1836	g	f	b	a c	4	2	3	1	4	1	1	M. Malý J. Klenovský	5/92
Jičín (Jičín dist)	5626	1652	a d e f h	a	d	a	3	2	2	3	3	2	1	V. Hamáčková J. Fiedler	8/92
Jihlava (Jihlava dist)	N	1870	d e	a c	e	a	2	2	2	3	2	2	2	J. Klenovský	1/92
Jindřichův Hradec (Jindřichův Hradec dist)	1726	1400 ?	d	b	d	a e	4	2	2	3	4	1	1	M. Chmelíková J. Fiedler	11/92
Jiřice (Znojmo dist)	N	17th c.	g	b	c	a	4	3	5	4	4	2	3	J. Klenovský	1/92
Jistebnice (Tábor dist)	4868	Pre- 1640		b	d	a	3	2	3	2	3	2	1	L. Mertl J. Fiedler	8/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Kadaň, Old (Chomutov dist)	N	1884	g	a c	a	b		2						L. Mertl J. Fiedler	5/92
Kadaň, New (Chomutov dist)	N	1926		a	a	h	1	1	1	1	1	1	1	L. Mertl J. Fiedler	5/92
Kamenice nad Lipou (Pelhřimov dist)	3074	1803	a b c d e f	a	d	a	4	2	2	1	4	1	1	M. Chmelíková J. Fiedler	8/92
Kamenná (Příbram dist)	2926	1760-65	d	b	d	a	4	2	2	4	1	1	1	M. Malý J. Fiedler	5/92
Kamýk nad Vltavau (Příbram dist)	2444														
Karadašova Řečice (Jindřichův Hradec dist)	1967	Pre- 1650	d e f	a	d	a	3	2	1	2	3	1	1	M. Chmelíková J. Fiedler	11/92
Karlovy Vary (Karlovy Vary dist)	N	1869	a b c d e f	a c	e	a	1	2	1	2	3	1	1	P. Braun, R. Löwy J. Fiedler	11/92
Karviná (Karviná dist)	N	Late 19th c.	g	e	a	c	1	1	2	1	2	1	2	J. Klenovský	1/92
Kasejovice (Plzeň S. dist)	N	1704	a d	a	d	a	1	3	1	1	1	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Kladno (Kladno dist)		1889	a b c e f h	a c	d	a b	3	2	1	2	3	1	3	M. Malý J. Fielder	5/92
Klatovy (Klatovy dist)	2713	1872	a b c d e f	a	d	a	3	2	1	2	3	1	1	J. Fiedler	5/92
Klimkovice (Nový Jičin dist)	N	2nd 1/2 19th c.	d	a	b	a	2	1	3	2	3	2	2	J. Klenovský	1/92
Kojetín (Přerov dist)	Y	Pre- 1574	d e	a	e	a	3	2	3	3	3	2	2	J. Klenovský	2/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Kolín, Old (Kolín dist)	0786/ 1-2	1887	a b c d e f	a	e	a	2	1	1	3	2	1	1	J. Fiedler	6/92
Kolín, New (Kolín dist)	Y	Mid 15th c.	a d e	a	e	a	2	1	1	4	2	1	2	J. Fiedler	6/92
Kolinec (Klatovy dist)	434/ 3068 Cat II	1339 ?	d	b	d	a	3	2	2	2	3	1	1	M. Cibulková P. Braun, R. Löwy	5/92
Koloděje nad Lužnicí (České Budéjovice dist)	0202	Late 17th/ Early 18th	a b d e f	a	d	a	3	2	2	2	3	1	1	M. Chmelíková J. Fiedler	8/92
Kořen (Tachov dist)	N	Late 18th/ Early 19th	e	b c	b	a	2	1	1	1	3	1	1	J. Fiedler	12/91
Koryčany (Kroměříž dist)	N	Early 17th c.	a c d	b d	d	c d	3	3	3	2	3	2	2	J. Klenovský	2/92
Košetice (Pelhřimov dist)	3091	17th c.	g	a	d	a	5	1	1	4	4	1	1	J. Fiedler	10/92
Kosova Hora (Příbram dist)	2451	1580	g	a	d	a	3	2	1	3	3	1	1	M. Malý	5/92
Kostelec nad Labem (Mělník dist)	N	1594	a c d e	a	d	a f h	1	1	3	3	2	2	2	J. Fiedler	6/92
Kostelec u Křížku (Mělník dist)	2096/ 1-2	Early 18th c.	h	b	d	a b	4	2	2	3	3	1	1	M. Malý J. Fiedler	5/92
Kostelec u Kyjova (Hodonín dist)	N	Late 18th c.	g	e	a	h	2	2	3	3	2	2	2	J. Klenovský	9/92
Kouřim (Kolín dist)	N	After 1878	d	a	c	a	3	2	1	1	3	1	1	M. Chmelíková J. Fiedler	5/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Kovanice (Nymburk dist)	2976	1830	a d e f	a	d	a	3	1	1	2	3	1	1	J. Fiedler	2/92
Kovářov (Písek dist)	N	Late 19th c.	a d	a	c	a	4	3	3	3	5	4	3	L. Mertl J. Fiedler	8/92
Kožlany (Plzeň-N. dist)	1313 1313 Cat II	Late 17th/ Early 18th	a d e	a	d	a	4	2	5	3	4	5	5	P. Braun, R. Löwy J. Fiedler	11/92
Krásná Lípa (Extinct village) (Sokolov dist)	N	18th c.	g	e	d	a	3	2	1	3	3	1	1	V. Hamáčková J. Fiedler	8/92
Křinec (Nymburk dist)	N	1884	g	b	c	a f	4	2	4	4	4	1	1	M. Chmelíková J. Fiedler	5/92
Křivsoudov (Benešov dist)															
Krnov (Bruntál dist)	N	1874	d	b d	d	a	5	2	2	3	5	2	5	J. Klenovský J. Fiedler	5/92
Kroměříž, Old (Kroměříž dist)	N	1849	g	a	a	h	1	1	2	1	1	1	1	J. Klenovský	10/92
Kroměříž, New (Kroměříž dist)	N	1927	c	a	b	a d	2	1	2	1	2	1	2	J. Klenovský	2/92
Kundratice (Klatovy dist)	N	1870	g	e	b	b	3	3	2	3	1	3	5	M. Cibulková P. Braun, R. Löwy	5/92
Kůzová (Plzeň N dist)															
Kyjov, Old (Hodonín dist)	N	Early 17th c.	g	e	a	b	1	1	2	1	1	1	2	J. Klenovský	10/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Kyjov, New (Hodonín dist)	N	Late 19th c.	g	e	a	c	1	1	2	2	1	1	2	J. Klenovský	10/92
Kynšperk nad Ohří (Sokolow dist)	0655	14th c. ?	d e h	a c	c	a	3	2	2	3	3	1	1	V. Hamáčková J. Fiedler	8/92
Lázně Kynžvart (Cheb dist)	N	1405	a b	e	a	h								P. Braun, R. Löwy J. Fiedler	9/92
Ledeč nad Sázavou (Havlíckův Brod dist)	0266	Early 17th c.	d h	b d	d	a	4	1	3	3	4	1	1	J. Fiedler	6/92
Lednice (Břeclav dist)	1378 S.M.	17th c.	g	b	a	c	3	3	3	3	2	2	4	J. Klenovský	2/92
Letov (Louny dist)		1783	g	b	c	a	3	3	5	5	3	4	2	L. Mertl J. Fiedler	6/92
Libáň (Jicín dist)	N	1910	d	a	b	a h	1	1	1	1	2	1		J. Fiedler	8/92
Liberec (Liberec dist)	5454	1865	a c d e h	a	d	a	1	1	2	2	1	1	1	J. Marek J. Fiedler	11/92
Liběšice, Old (Louny dist)		1776	g	b	c	a	4	3	2	5	4	1	1	M. Chmelíková J. Fiedler	8/92
Liběšice, New (Louny dist)	N	1897	g	a	b	a	4	3	3	2	4	2	3	L. Mertl J. Fiedler	6/92
Libochovice (Litoměřice dist)	2134	1583	a	b	d	a c f	4	3	4	4	5	2	2	L. Mertl J. Marek	7/92
Lipník nad Bečvou, Old (Prerov dist)	N	1567	a e f	a	b	a	2	2	2	2	3	2	2	J. Klenovský	1/92
Lipník nad Bečvou, New (Prerov dist)	3180 N.M.	1883	a c d e	a	e	a	2	3	2	2	2	1	1	J. Klenovský	1/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Liteň (Beroun dist)	0347/ 1-3	1680	a c d e f	a	d	a	2	2	1	2	2	1	1	L. Mertl J. Fiedler	7/92
Litoměřice (Litoměřice dist)	N	1876-78	a d	a	c	a	1	1	1	2	2	1	1	J. Marek J. Fiedler	11/92
Litomyšl (Svitavy dist)	N	1876	g	b	b	a	5	2	2	3	5	1	1	M. Malý J. Fiedler	8/92
Litovel (Olomouc dist)															
Lomnice (Blansko dist)	0532 S.M.	Early 18th c.	d e	a c	e	a	2	3	2	3	3	2	2	J. Klenovský	2/92
Lomnička (Cheb dist)	N	Pre- 1837	g	b	c	a	3	2	2	1	3	1	1	J. Fiedler	1/92
Loštice (Šumperk dist)	1000 N.M.	1554	d e	b	d	a b	2	3	2	2	3	2	2	J. Klenovský	2/92
Loučim (Domazlice dist)	2136 cat. II	1842	g	b	b	a h	5	2	1	5	3	5	5	P. Braun, R. Löwy J. Fiedler	9/92
Louny (Louny dist)	Y	1874-75	a d h	a	d	a	3	1	1	2	3	1	1	L. Mertl J. Fiedler	5/92
Lovosice, Old (Litoměřice dist)	N	1714	g	e	a	g	1	1	3	1	1	1		J. Fiedler	6/92
Lovosice, New (Litoměřice dist)	N	1872	d e f h	a f	b	a	2	1	1	1	2	1	1	J. Fiedler	6/92
Luka (Karlovy Vary dist)	N		g	a	a	a	3	2	2	2	1	1	3	J. Fiedler	5/92
Lukavec (Pelhřimov dist)	N	Pre- 1724	g	b	d	a	3	2	3	3	2	1	1	M. Malý J. Fiedler	3/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Luže (Chrudim dist)	N	Mid 17th c.	d e h	a	d	a	3	2	2	3	3	2	1	V. Hamáčková J. Fiedler	8/92
Lysá nad Labem (Nymburk dist)	N	After 1893	g	f	a	c	1	1	3	1	1	4	4	J. Fiedler	5/92
Malá Šitboř (Cheb dist)	N	2nd 1/2 18th c.	g	a	c	a	3	2	2	3	3	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Malešov (Kutná Hora dist)	1094/ 1-3	Pre- 1758	d e h	a c	a	a	4	2	2	2	4	1	1	M. Chmelíková J. Fiedler	5/92
Mariánské Lázně (Cheb dist)	Y	1875	a b c d f h	c	c	a	3	2	1	1	3	1	1	J. Fielder	12/91
Markvarec (Jindřichův Hradec dist)	2023	18th c.	g	a	d	a	3	3	2	3	3	2	2	J. Klenovský	1/92
Mašťov (Chomutov dist)		15th c.	g	a	c	a	3	2	2	5	3	2		L. Mertl J. Fiedler	5/92
Měcholupy (Louny dist)	N	1857	g	b	c	a	3	3	2	4	3	1		L. Mertl J. Fiedler	5/92
Melník (Melník dist)	3644	1878	d	a c	c	a h	1	2	2	3	2	1	1	M. Chmelíková J. Fiedler	8/92
Merklín (Prestice-Plzeň S dist)	Y	18th c.	g	b	d	a	3	2	2	2	3	1	1	J. Fiedler	2/92
Městec Králové (Nymburk dist)	N	After 1894	a d e f	a	b	a	3	2	2	2	3	1	1	M. Chmelíková J. Fiedler	5/92
Město Touškov (Plzeň-North dist)	N	Pre- 1544	g	e	b	h	5	3	2	5	5	1	1	P. Braun, R. Löwy J. Fiedler	11/92
Mikulov (Břeclav dist)	1548 S.M.	15th c.	a c d e f	a	e	a	2	3	3	3	3	3	3	J. Klenovský	

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Milevsko (Písek dist)	2616/ 1-2	1715	a d e	b	d	a	3	2	2	2	3	1	1	L. Mertl J. Fiedler	8/92
Miroslav (Znojmo dist)	N	16th c.	a b c d e	a b	e	a	2	3	2	3	2	2	2	J. Klenovský	1/92
Mirotice (Písek dist)	2631	1681	a c d f	a	d	a	2	1	1	1	2	1	1	L. Mertl J. Fiedler	8/92
Mirovice (Písek dist)	2636/ 1-2	17th c.	a b c d f h	b	d	a	4	4	2	2	4	1	1	L. Mertl J. Fiedler	8/92
Mladá Boleslav (Mladá Boleslav dist)	1667	1584 ?	a b c d e h	a	e	a	3	2	1	1	3	1	1	J. Fiedler	6/92
Mladá Vožice (Tábor dist)	Y	Pre- 1723	g	b	d	a	3	2	3	2	4	2	2	L. Mertl J. Fiedler	8/92
Mnichovo Hradiště (Mladá Boleslav dist)	N	18th c.	d	e	a	a	1	1	3	1	1	2	2	J. Fiedler	6/92
Mohelnice (Prerov dist)	N	1904-6	c d	a	b	a	2	1	2	2	2	1	2	J. Klenovský	1/92
Moravské Budějovice (Trebíc dist)	N	1908	d	a	c	a	1	1	1	2	1	1	1	J. Klenovský	1/92
Moravský Krumlov (Znojmo dist)	N	Mid 16th c.	d e	a	d	a	2	4	2	3	2	3	3	J. Klenovský	1/92
Mořina (Beroun dist)	0355	1735-36	a c d e	b	d	a	3	2	3	1	3	1	1	L. Mertl J. Fiedler	7/92
Most (Most dist)	N	1878	a d e	a	e	a	1	1	1	1	1	1	1	J. Marek J. Fiedler	11/92
Mutěnín (Domazlice dist)	N	1642	g	a	d	a	4	2	2	2	4	2	3	P. Braun, R. Löwy J. Fiedler	8/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Myslkovice (Tábor dist)	4920	Pre- 1748	a c d e f	a	d	a	2	2	2	1	2	1	1	L. Mertl J. Fiedler	8/92
Načeradec (Benešov dist)	0129/ 1-2	17th c.	g	a	c	a	4	3	4	5	3	2	2	L. Mertl J. Fiedler	6/92
Náchod, Old (Náchod dist)	N	1596 ca.	g	e	a	c	1	1	1	1	1	1	1	M. Chmelíková J. Fiedler	8/92
Náchod, New (Náchod dist)	N	1925	d h	a c	c	a b	2	2	1	2	2	1	1	M. Chmelíková J. Fiedler	8/92
Nečtiny (Plzeň N. dist)	N	Pre- 1724	g	b	c	a	1	1	1	1	1	1	1	J. Fiedler	6/91
Nejdek (Karlovy Vary dist)	N	1914	g	a	b	a h	1	2	2	2	2	2	2	P. Braun, R. Löwy J. Fiedler	11/92
Neústupov (Benešov dist)	2858/ 1-2	1723	g	b	c	a	3	3	3	4	3	2		L. Mertl J. Fiedler	5/92
Neveklov (Benešov dist)	2859/ 1-2	1755	g	b	d	a	4	2	1	3	3	1	1	L. Mertl J. Fiedler	6/92
Neznášov (Ceské Budejovice dist)	Y	Mid 18th c.	g	b	d	a	4	2	2	3	3	1	1	M. Chmelíková J. Fiedler	7/92
Nosetín (Kvetuš, Písek dist)	N	18th c.	g	b	c	a	4	2	3	5	3	3	2	L. Mertl J. Fiedler	8/92
Nová Bystřice (Jindřichův Hradec dist)	N	1878	g	b	c	a	4	2	3	4	4	1	1	M. Chmelíková J. Fiedler	11/92
Nová Cerekev (Pelhřimov dist)	3166/ 1-4	2nd 1/2 17th c.	d	b	d	a	3	2	1	2	3	1	1	M. Chmelíková J. Fiedler	8/92
Nová Včelnice (Jindřichův Hradec dist)	2063	1800	g	a	c	a	4	2	2	4	3	1	1	M. Chmelíková J. Fiedler	11/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Nové Sedliště (Tachov dist)	Y	Pre- 1705	g	b	d	a	3	1	1	2	3	1	1	J. Fiedler	12/91
Nové Strašecí, Old (Rakovník dist)	N	Pre- 1670	g	a	a	b g		1	2	1	1	3		J. Fiedler	6/92
Nové Strašecí, New (Rakovník dist)	N	Mid 19th c.	d	a	c	a b	2	2	2	3	3	2	2	V. Hamáčková J. Fiedler	9/92
Nový Bydžov, Old (Hradec Králové dist)	0671	1520	d h	b c	d	a	3	2	3	3	3	3	2	V. Hamáčková J. Fiedler	8/92
Nový Bydžov, New (Hradec Králové dist)	N	1885		a	c	a	3	2	3	3	3	2	3	V. Hamáčková J. Fiedler	8/92
Nový Jicín (Nový Jicín dist)	N	1875	g	a		a	4	2	4	3	4	2	3	J. Klenovský	1/92
Nýrsko (Klatovy dist)	3190	1430 ?	d	a	d	a	3	2	2	2	3	1	1	J. Fiedler	1/92
Olomouc (Olomouc dist)	N	1901	c d e	a	e	a f	1	1	2	1	2	1	1	J. Klenovský	1/92
Olšany (Jindřichův Hradec dist)	2071 S.B.	18th c.	g	a	c	a	3	3	3	3	3	2	2	J. Klenovský	1/92
Opava (Opava dist)	N	1892	c d e	a	d	a	1	1	2	1	2	1	2	J. Klenovský	1/92
Orlová (Ostrava dist)	N	1900	c d	a f	c	a	2	1	1	1	2	1	1	J. Klenovský	1/92
Osek (Rokycany dist)	N	18th c.	g	e	c	a	5	3	3	4	3	1	1	P. Braun, R. Löwy J. Fiedler	11/92
Osek (Strakonice dist)	4295	Pre- 1838	a d	b	c	a	4	2	3	3	3	1	1	M. Chmelíková J. Fiedler	11/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Osoblaha (Bruntál dist)	150 N.M.	15th c.	d e	b	d	a	4	2	3	4	4	2	2	J. Klenovský	1/92
Ostrava-Michálkovice (Ostrava dist)	N	1901	d	e	c	a	3	2	3	2	3	1	2	J. Klenovský	1/92
Ostrava-Moravská (Ostrava dist)	N	1872	g	e	a	c	1	1	2	2	2	1	1	J. Klenovský	1/92
Ostrava-Slezská (Ostrava dist)	N	1961	c d	c	d	a	1	2	2	1	2	1	1	J. Klenovský	1/92
Ostroh, Old (Uherský Ostroh) (Uherské Hradiste dist)	N	17th c.	g	e	a	c	1	1	2	1	1	1	2	J. Klenovský	1/92
Ostroh, New (Uherské Hradiste dist)	N	1862	a d	a	d	a	2	2	3	3	3	2	2	J. Klenovský	1/92
Pacov (Pelhřimov dist)	3217/ 1-2	1680	a c d e	b	d	a	5	1	3	3	5	1	1	J. Fiedler	6/92
Pardubice, Old (Pardubice dist)	N	1624	g	e	a	c	1	1	3	1	1	1	1	J. Fielder	5/92
Pardubice, New (Pardubice dist)	N	1883	a b c d h	a	d	a	3	2	2	1	3	2	1	M. Malý J. Fiedler	5/92
Pavlov (Pelhřimov dist)	3224	Pre- 1806	a d e	b	c	a	5	1	3	3	4	1	1	M. Malý J. Fiedler	8/92
Pelhřimov (Pelhřimov dist)															
Písečné (Jindřichův Hradec dist)	2089	Early 18th c.	g	b	d	a	2	2	2	3	2	2	2	J. Klenovský	1/92
Písek (Písek dist)	2434	1877-79	a d e f	a	c	a f	2	1	1	2	2	1	1	J. Podlešák J. Fiedler	8/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Písková Lhota (Mladá Boleslav dist)		1st 1/2 19th c.													
Plzeň (Pilsen), Old (Plzeň dist)	N	1856	a b	e	d	c	5	3	2	1	3	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Plzeň, New (Plzeň dist)	N	1898	a b c d e f	a	e	a	3	3	1	2	2	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Pňovany (Plzeň N dist)	1532	2nd 1/2 16th c. ?	g	b	c	a	3	2	1	1	3	1	1	J. Fiedler	12/91
Poběžovice (Domazlice dist)	N	Pre- 1614	g	a	c	a h	5	3	5	5	5	3	3	P. Braun, R. Löwy J. Fiedler	9/92
Podbořanský Rohozec (Louny dist)	Y	1860	g	a	c	a	2	3	2	3	2	2	1	L. Mertl J. Fielder	5/92
Podbořany (Louny dist)	N	1886-1889	g	b	b	a	4	3	3	4	4	2		L. Mertl J. Fiedler	5/92
Podbřezi (Rychnov n. K. dist)	2384	Early 18th c.	a d	a	d	a	3	2	1	2	3	1	1	V. Hamáčková J. Fiedler	8/92
Poděbrady (Nymburk dist)	N	1898	d e h	a	c	a	1	2	1	2	2	1	1	M. Chmelíková J. Fiedler	5/92
Podivín (Břeclav dist)	1655 S.M.	2nd 1/2 17th c.	d e f	a c	e	a b	2	4	2	2	3	2	2	J. Klenovský	1/92
Podmokly (Klatovy dist)	Y	Pre- 1724	d	b	c	a	3	2	2	2	3	1	1	J. Fiedler	2/92
Podmokly (Děčín dist)	N	1890-91	g	c	a	d	1	1	5	1	1	5	1	J. Marek J. Fiedler	5/92
Pohořelice (Břeclav dist)	1671 S.M.	17th c.	a c d e	a	e	a b	1	3	2	2	2	2	2	J. Klenovský	1/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Police (Trebíc dist)	2973 S.M.	16th c.	d e	b	e	a	4	2	3	4	3	2	2	J. Klenovský	1/92
Polička (Svitavy dist)	N	1881	a b c d	c f	c	a	2	1	1	2	3	1	1	M. Malý J. Fiedler	8/92
Polná (Jihlava dist)	5126 S.M.	Late 16th c.	a c d e f	a d	e	a	3	3	2	3	3	2	2	J. Klenovský	1/92
Pořejov (Tarchov dist)		Pre- 1755	g	b	c	a	3	2	2	3	4	1	2	J. Fiedler	11/91
Postoloprty, Old (Louny dist)	N	Pre- 1708	g	c	a	c g	1	1	1	1	1	1	5	L. Mertl J. Fiedler	6/92
Postoloprty, New (Louny dist)		Late 19th c.	d e f	a	b	h	2	1	1	1	2	1	1	L. Mertl J. Fiedler	6/92
Postřižín (Prague E. dist)	Y	1805 ca.	d h	b	d	a	5	2	2	2	5	1	3	M. Malý J. Fiedler	3/92
Poutnov (Karlovy Vary dist)	354 1013	18th c. ?	g	b	c	a	4	2	2	3	5	1	3	P. Braun, R. Löwy J. Fiedler	11/92
Praha-Josefov (Velká Praha dist)	Y	1st 1/2 15th c.	a b c d e f	a	f	a	2	2	1	2	3	1	1	J. Fiedler	8/92
Praha-Libeň, Old (Velká Praha dist)	N	16th c.	g	b	a	f								J. Fiedler	8/92
Praha-Libeň, New (Velká Praha dist)	N	1892	d f	a	d	a	2	2	1	3	2	1	1	M. Chmelíková J. Fiedler	8/92
Praha-Smíchov, Old (Velká Praha dist)	Y	1788	a d e f	b	d	a	4	2	4	3	4	2	1	L. Mertl J. Fiedler	8/92
Praha-Smíchov, New (Velká Praha dist)	N	1903	a c d e f	a	d	a b	1	1	1	1	1	1	1	L. Mertl J. Fiedler	8/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Praha-Uhrineves (Velká Praha dist)	Y	Early 18th c.	f	b	d	a	5	2	2	3	5	2	1	J. Fiedler	5/92
Praha-Žižkov, Old (Velká Praha dist)	Y	1680	a b c d e f h	a	e	a	2	2	3	3	2	1	1	M. Chmelíková J. Fiedler	8/92
Praha-Žižkov, New (Velká Praha dist)	Y	1890	a b c d e f h	a	f	a	2	1	1	3	2	1	1	J. Fiedler	8/92
Praskolesy (Beroun dist)	N	1865	a c d	b	c	a	4	2	2	4	3	2		L. Mertl J. Fiedler	7/92
Pravonín (Benešov dist)	3957/ 1-2	Between 1725-1837	g	b	c	a	2	3	3	5	3	2		L. Mertl J. Fiedler	6/92
Prčice (Benešov dist)	2866/ 1-2	Pre- 1725	g	a	c	a	3	2	3	5	4	2	2	L. Mertl J. Fiedler	6/92
Přehořov (Tábor dist)	4970	Between 1830-1850	a b	b	c	a	5	2	1	3	4	4	3	J. Fiedler	8/92
Přelouč (Paradubice dist)	N	1887	g	a	c	a	3	2	3	3	4	1	5	M. Malý J. Fiedler	5/92
Přerov, Old (Přerov dist)	N	18th c.	g	e	a	c	1	1	2	1	1	1	3	J. Klenovský	1/92
Přerov, New (Přerov dist)	N	1882	d e	a	d	a	1	2	1	2	2	2	2	J. Klenovský	1/92
Přestavlky (Chrudim dist)	N	1844	g	b	b	a	4	3	2	3	5	2	2	V. Hamáčková J. Fiedler	8/92
Přeštice (Plzeň S dist)	N	After 1900	a c d e	a	c	a b	2	1	1	1	2	1	1	J. Fiedler	12/91

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Příbor (Nový Jičín dist)	N	1855	g	a c	a	a	2	2	2	2	2	2	2	J. Klenvosky	1/92
Príbram (Príbram dist)	N	After 1879	a b c d e f	a	d	a	5	2	2	2	4	1	1	M. Malý J. Fiedler	5/92
Přistoupim (Kolín dist)	3468	18th c.	a b c d e f	a	e	a	4	2	3	2	4	1	1	M. Chmelíková J. Fiedler	5/92
Prostejov, Old (Prostejov dist)	N	1801	g	e	a	c h	1	1	2	1	1	1	1	J. Klenovský	1/92
Prostejov, New (Prostejov dist)	N	1908	d e f	a c	e	a	1	1	2	2	2	1	1	J. Klenovský	1/92
Protivín (Písek dist)	N	1878	g	b	c	a	4	2	4	2	4	1	1	M. Chmelíková J. Fiedler	8/92
Prudice (Tábor dist)	5670	Pre- 1723	g	b	d	a	3	3	2	3	3	2	2	L. Mertl J. Fiedler	8/92
Puclice (Domazlice dist)	N	1750	d e f	a	c	a	3	2	1	5	2	3	3	P. Braun, R. Löwy J. Fiedler	10/92
Puklice (Jihlava dist)	5155 S.M.	15th c.	d	b	c	a	3	2	4	3	3	2	2	J. Klenovský	1/92
Rábí (Klatovy dist)	645/ 3263	15th c. ?	a b d	b	c	a	3	2	2	2	3	1	1	M. Cibulková P. Braun, R. Löwy	5/92
Rabštejn nad Střelou (Plzeň N dist)	408 1563 cat. II	18th c.	a b d e f	a	c	a	3	2	2	3	3	1	1	P. Braun, R. Löwy J. Fiedler	11/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Radenín (Tábor dist)	4979	Pre- 1723	d	a	d	a	3	3	3	4	3	2	2	L. Mertl J. Fiedler	8/92
Radnice (Rokycany dist)	N	18th c.	g	b	c	a	4	3	1	4	3	1	1	P. Braun, R. Löwy J. Fiedler	11/92
Radouň (Litoměřice dist)		1789	g	b	c	a	4	3	2	2	3	1	1	J. Fiedler	11/91
Rakovník (Rakovník dist)	3094/ 1-2	1635	d e f	a	d	a	2	2	2	3	2	2	2	V. Hamáčková J. Fiedler	8/92
Rokycany (Rokycany dist)	N	After 1893	a b d e f	a c	c	a	3	2	1	2	2	3	1	P. Braun, R. Löwy J. Fiedler	11/92
Rokytnice v Orlických horách (Rychnov n. K. dist)	N	1718	c d	e	c	a	3	2	3	3	3	1	1	M. Malý, J. Fiedler V. Hamáčková	8/92
Roudnice nad Labem, Old (Litomeríce dist)	cat. I	1613	d f h	a c	d	a	2	1	3	2	2	2	1	J. Marek J. Fiedler	11/92
Roudnice nad Labem, New (Litomeríce dist)	5438	1890	g	b	c	a	5	4	4	4	5	2	4	J. Marek J. Fiedler	11/92
Rousínov (Vyškov dist)	N	16th c.	d e f	a	e	a	2	4	2	2	2	2	2	J. Klenovský	1/92
Rožmberk nad Vltavou, Old (Český Krumlov dist)	Y	14th c. ?	a d e f	a c	c	a b c h	2	1	1	1	2	1	1	J. Podlešák J. Fiedler	8/92
Rožmberk nad Vltavou, New (Český Krumlov dist)	1428	1883	d e f	a	c	a f	2	1	1	2	2	1	1	J. Podlešák J. Fiedler	8/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Rychnov nad Kněžnou (Rychnov nad Kněžnou dist)	2204	1588	a d e h	a	d	a	2	2	1	3	2	2	1	V. Hamáčková J. Fiedler	8/92
Šafov (Znojmo dist)	6762 S.M.	17th c.	d	e	e	a	3	2	3	3	4	2	2	J. Klenovský	1/92
Široké Třebčice (Chomutov dist)	N	1st 1/2 18th c.	g	b	c	a	2	3	2	4	4	2	2	L. Mertl J. Fiedler	5/92
Slaný (Kladno dist)	N	1880	d f	a c	d	a	2	1	1	4	2	4	1	M. Malý J. Fiedler	8/92
Slatina (Klatovy dist)	N	Pre- 1668	g	b	d	a	3	2	2	3	3	2	4	M. Cibulková P. Braun, R. Löwy	5/92
Slavkov u Brna (Vyškov dist)	3871 S.M.	1872	d e f	a c	d	a	3	3	3	3	3	2	2	J. Klenovský	1/92
Soběđruhy (Telpice dist)	5270	Pre- 1669	g	b	c	c	1	1	2	2	2	2	1	J. Marek J. Fiedler	5/92
Sokolov (Sokolov dist)	N	1878	a d	b	c	a	4	3	3	5	4	1		P. Braun, R. Löwy J. Fiedler	8/92
Spálené Poříčí (Plzeň S dist)	4527	17th c.	a b d	b	c	a	5	2	5	2	5	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Stádlec (Tábor dist)	5059	Pre- 1822	g	b	c	a	3	3	3	5	3	3	2	L. Mertl J. Fiedler	8/92
Staré Město pod Landštejnem (Jindřichův Hradec dist)	N	Pre- 1611	g	e	c	a	4	2	2	3	4	1	1	M. Chmelíková J. Fiedler	11/92
Štěnovice (Plzeň S. dist)	N	Pre- 1832	d f	a	d	a	4	2	2	3	3	1	1	P. Braun, R. Löwy J. Fiedler	9/92
Stod (Plzeň-South dist)	N	1906	g	a	a	e	1	1	1	1	1	1	1	J. Fiedler	5/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Strakonice (Strakonice dist)	3977	1700 ca.	a d	a	d	a	2	2	1	2	2	1	1	M. Chmelíková J. Fiedler	11/92
Stráncice (Prague E dist)	N	Late 19th Early 20th	d h	b	b	a	3	2	3	2	2	1	1	M. Chmelíková J. Fiedler	8/92
Stráž (Tachov dist)	N	1330 ?	g	b	b	a	4	2	2	2	2	2	2	P. Braun, R. Löwy J. Fiedler	11/92
Stráž nad Nežárkou (Jindřichův Hradec)	N	Pre- 1829	d	a c	d	a b h	2	2	2	4	3	1	1	M. Chmelíková J. Fiedler	11/92
Strážnice (Hodonín dist)	2411	1st 1/2 17th c.	d e f	a	e	a	2	3	2	2	2	1	2	J. Klenovský	1/92
Strážov (Klatovy dist)	N	Pre- 1724	g	b	d	a	3	2	2	4	3	3	4	M. Cibulková R. Löwy, P. Braun	5/92
Stříbro (Tachov dist)	N	1900	a b c d e f h	a	c	a	1	2	1	2	1	1	1	P. Braun, R. Löwy J. Fiedler	11/92
Střítež (Jihlava dist)	5233 S.M.	18th c.	a c d e	a	c	a	3	2	3	3	3	2	2	J. Klenovský	1/92
Studený (Benešov dist)	2872/ 1-2	1700 ?	d f	a	d	a	4	1	2	3	4	1	1	J. Fiedler	6/92
Šumperk (Šumperk dist)	N	1911	d	a	c	a	1	1	2	2	2	2	2	J. Klenovský	1/92
Sušice, Old (Klatovy dist)	748/ 3384	1626	d e f	a	c	a	2	2	2	2	2	1	1	M. Cibulková P. Braun, R. Löwy	5/92
Sušice, New (Klatovy dist)	4744	1874	a b d e f	a	d	a	2	2	1	2	2	1	1	M. Cibulková P. Braun, R. Löwy	5/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Světlá nad Sázavou, Old (Havlíckův Brod dist)	N	1742	g	a c	a	b	1	1	1	1	1	1		M. Malý J. Fiedler	7/92
Světlá nad Sázavou, New (Havlíckuv Brod dist)	N	1886-87	a b c d e f	a	c	a	4	2	2	2	4	1	1	M. Malý J. Fiedler	8/92
Švihov, Old (Klatovy dist)	3430	1644	a d	b	d	a	2	2	1	2	3	2	1	V. Hamáčková J. Fiedler	5/92
Švihov, New (Klatovy dist)	N	1878	g	a c	d	a	5	2	3	4	4	2	2	M. Cibulková P. Braun, R. Löwy	5/92
Svinařov (Rakovník dist)	N	1858	g	b	c	a	3	3	2	4	3	2	4	L. Mertl J. Fiedler	5/92
Svitavy (Svitavy dist)	N	1892	g	e	a	c	3	2	3	3	3	2	2	J. Klenovský	1/92
Svojšin (Tachov dist)	N	1660	g	b	d	a h	5	2	3	4	5	2	4	P. Braun, R. Löwy J. Fiedler	9/92
Tábor, Old (Tábor dist)	4644	1634	d e	a	a	a c	2	1	1	1	2	1	1	J. Fiedler	6/92
Tábor, New (Tábor dist)	N	1896	g	e	a	c	1	1	2	1	1	1	1	J. Fiedler	6/92
Tachov, Old (Tachov dist)	Y	Early 17th c.	a c d	b	d	a d	5	2	4	1	5	3	3	J. Fiedler	2/92
Tachov, New (Tachov dist)	Y	1833	a c d e f	a	b	h	1	1	1	1	2	1	1	J. Fiedler	2/92
Telč, Old (Jindřichův Hradec dist)	2367 N.B.	17th c.	g	a b	d	a	4	2	3	3	4	1	1	J. Klenovský	1/92
Telč, New (Jindřichův Hradec dist)	N	1879	a c d e	a	d	a	2	2	2	2	3	1	1	J. Klenovský	1/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Telice (Tachov dist)	Y	Mid 18th c.	a d	b	d	a	3	2	2	1	3	1	1	J. Fiedler	12/91
Teplice, Old (Teplice dist)	N	1669	g	e	a	c	1	1	3	2	1	2	1	J. Marek J. Fiedler	5/92
Teplice, New (Teplice dist)	N	1862	a b d e h	a f	e	a	2	1	2	2	2	1	1	J. Marek J. Fiedler	5/92
Terešov (Rokycany dist)	N	16th c. ?	g	b	d	a	4	3	1	4	3	1	1	P. Bruan, R. Löwy J. Fiedler	11/92
Terezín, Municipal (Litoměřice dist)	N	1915		e	b	a	2	2	1	1	2	1		J. Fiedler	6/92
Terezín, Ghetto (Litoměřice dist)	Y	1941	d h	f	e	a	3	1	1	1	3	1	1	J. Fiedler	6/92
Tovačov (Prerov dist)	3182 N.M.	17th c.	d e	a	d	a	2	2	3	2	3	3	3	J. Klenovský	1/92
Třebíc (Třebíc dist)	3163 3164	Early 17th c.	a c d e f	a	e	a	1	3	1	3	2	1	1	J. Klenovský	9/91
Třebívlice (Litoměřice dist)	N	Mid 19th c.	g	d	c	a	2	2	3	5	2	3	3	J. Marek J. Fiedler	5/92
Třeboň (Jindřichův Hradec dist)		1900	d	a	c	a	2	2	1	3	2	1	1	M. Chmelíková J. Fiedler	11/92
Třebotov (Prague-West dist)	N	1761	g	b	c	a c f	4	2	4	3	5	1	1	M. Chmelíková J. Fiedler	8/92
Třešť (Jihlava dist)	7109 S.M.	17th c.	a d e	a	e	a	2	2	2	3	2	2	1	J. Klenovský	1/92
Trhový Štěpánov (Benešov dist)	2875/ 1-2	1434?	a c d e f	a	d	a	3	3	2	1	3	1	1	L. Mertl J. Fiedler	5/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Trutnov (Trutnov dist)	N	1870	h	e	a	g								M. Malý J. Fiedler	8/92
Tučapy (Tábor dist)	5081	1713	a c e f h	a	d	a	1	2	2	3	2	1	1	L. Mertl J. Fiedler	8/92
Turnov (Semily dist)	2833	17th c.	d	b	d	a	3	2	2	1	3	2	5	V. Hamáčková	11/91
Úbočí (Dolní Zandov, Cheb dist)	N	Pre- 1841	g	b	c	a	4	2	2	3	4	1	1	J. Fiedler	2/92
Údlice, Old (Chomutov dist)	0798	16th c. or 17th c.	g	b c	b	b	2	2		2	4	3	5	J. Fiedler	6/92
Údlice, New (Chomutov dist)	N	1864-1870	b d e f h	a	b	a h	3	2	3	2	3	2	1	L. Mertl J. Fiedler	5/92
Uherské Hradiště (Uherské Hradiště dist)	3496 S.M.	1880	g	e	a	c	1	1	2	1	2	1	4	J. Klenovský	1/92
Uherský Brod, Old (Uherské Hradiste dist)	N	16th c.	g	e	b	c	1	1	2	1	1	1	2	J. Klenvosky	1/92
Uherský Brod, New (Uherské Hradiste dist)	N	1870	a d e	a	e	a	2	3	2	3	3	2	2	J. Klenovský	1/92
Uhlířské Janovice (Kutná Hora dist)	1196	1834	d h	e	b	c	3	1	2	1	3	2	1	M. Malý J. Fiedler	8/92
Úpice (Trutnov dist)	N	Late 19th c	d	a	b	c	2	2	1	2	1	1	1	M. Chmelíková J. Fiedler	8/92
Úsov (Šumperk dist)	3187 N.M.	After 1643	d e	a	e	a	2	3	2	2	2	1	1	J. Klenovský	1/92
Ústek (Litoměřice dist)	5523	16th c.	g	b	d	a	5	2	3	3	4	2	1	J. Marek J. Fiedler	5/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Ústí nad Labem (Ústí n. L. dist)	N	1892	g	e	a	b c d								J. Marek J. Fiedler	5/92
Útvina (Karlovy Vary dist)	N	Pre- 1841	g	e	b	a h	5	2	2	5	2	2	4	P. Braun, R. Löwy J. Fiedler	10/92
Valašské Meziříčí (Vsetín dist)	N	1870	d	e	b	a f		2	2	2	3	2	2	J. Klenovský	1/92
Vamberk (Rychnov n. K. dist)	2461	1688	d	b	d	a b d	3	2	3	3	2	4	3	V. Hamáčková M. Malý, J. Fiedler	8/92
Varnsdorf (Decín dist)	N	2nd 1/2 19th c.	a d	a	b	h	2	1	1	1	2	1	1	J. Marek J. Fiedler	11/92
Velhartice (Klatovy dist)	3490	1858	a b c d e f	a	c	a	2	1	1	3	2	1	1	J. Fiedler	5/92
Velká Bukovina (Náchod dist)	1627	1st 1/2 18th c.	g	b	d	a	4	2	1	3	3	1	1	V. Hamáčková J. Fiedler	8/92
Velká nad Velichkou (Hodonín dist)	N	Late 19th c.	d e f	a	c	a	2	2	4	3	2	1	1	J. Klenovský	1/92
Velké Karlovice (Vsetín dist)	N	1887	d	d	c	a	3	2	2	3	3	2	2	J. Klenovský	1/92
Velké Meziříčí (Zdár n. S. dist)	4584 S.M.	1560	a d e f	a	e	a	2	3	3	3	3	2	2	J. Klenovský	1/92
Veselí nad Moravou (Hodonín dist)	N	18th c.	a d e	a	d	a	2	2	2	3	3	2	2	J. Klenovský	1/92
Větrný Jeníkov (Pelhřimov dist)	5388 S.M.	17th c.	g	b	d	a	3	3	2	4	3	2	2	J. Klenovský	1/92
Vidnava (Šumperk dist)	N	1854	g	e	a	h	1	1	3	3	1	1	2	J. Klenovský	1/92

SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Vlachovo Březí (Prachatice dist)	3874	1700 ca.	a d h	b	d	a	2	1	1	1	2	2	2	J. Podlešák J. Fiedler	8/92
Vlašim (Benešov dist)	3972		a c d	b	b	a	4	2	3	2	4	2	1	J. Fiedler	7/92
Vodňany (Strakonice dist)	4460	1840	g	b	c	a	4	2	3	4	4	1	1	M. Chmelíková J. Fiedler	11/92
Volary (Prachatice dist)	Y	1945	h	a	c	a	1	1	1	1	1	1	1	J. Podlešák	8/92
Volyně (Strakonice dist)	4486	17th c.	a d e f	a	d	a	1	2	1	1	1	1	1	M. Chmelíková J. Fiedler	11/92
Votice (Benešov dist)	2880/ 1-3	Pre- 1539	a c d e	b	d	a	3	3	2	2	2	1	1	L. Mertl J. Fiedler	6/92
Vrchlabí (Trutnov dist)	N	Early 20th c.	g	a	a	h	1	1	1	1	1	1	1	M. Chmelíková J. Fiedler	8/92
Všeruby (Plzeň-North dist)	Y	18th c.	g	b	c	a	3	2	1	3	4	1	1	J. Fiedler	5/92
Vsetín (Vsetín dist)	N	1888	d	c	d	a	2	1	2	3	2	1	1	J. Klenovský	1/92
Vyškov (Vyškov dist)	N	Late 19th c.	d	a	c	a b	1	2	1	2	1	2	1	J. Klenovský	1/92
Zájezdec (Chrudim dist)	N	18th c.	g	b	c	a b	3	3	2	2	4	2	2	V. Hamáčková J. Fiedler	8/92
Zalužany (Příbram dist)	2963	16th c. ?	g	b	b	a	3	2	3	3	4	2	2	J. Fiedler	6/92
Zamberk (Ústí nad Orlicí dist)	5543	1st 1/2 18th c.	a d e	b	c	a	3	2	2	3	3	1	1	V. Hamáčková J. Fiedler, M. Malý	8/92

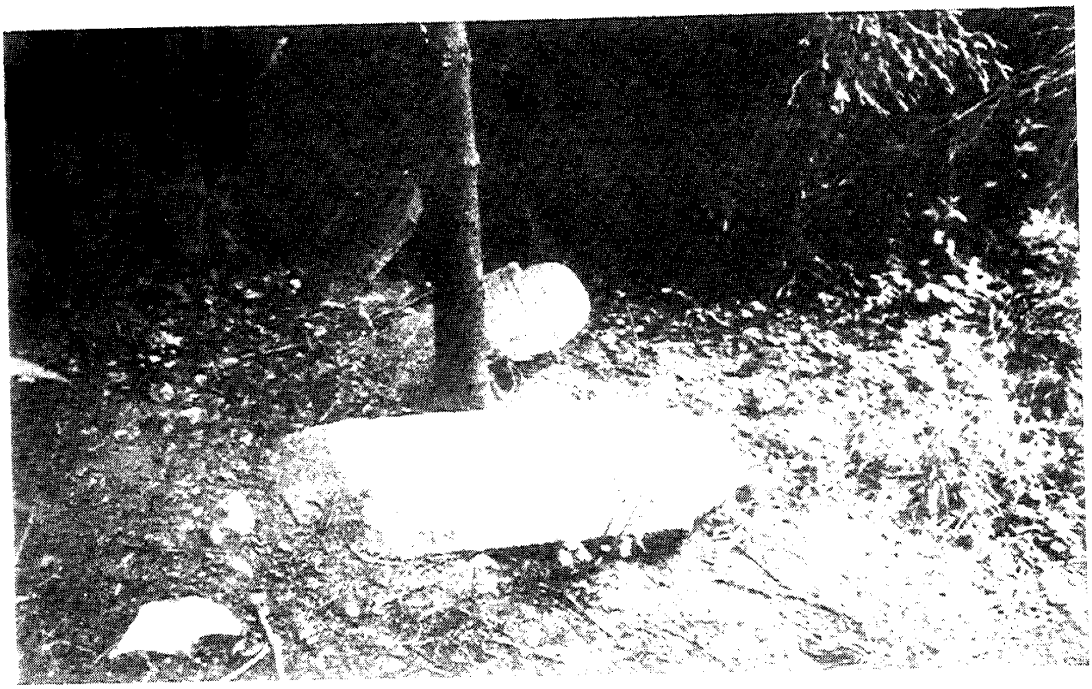
SITE	LM	DF	RE	W/F	ST	PU	SE	ER	PO	VE	VA	ND	FD	SURVEYOR	SD
Zámostí (Mladá Boleslav dist)	N	Pre- 1733	d e	b	c	a d	5	2	3	2	5	2	1	M. Malý J. Fiedler	8/92
Žatec (Louny dist)	N	1869	a b c d e f	a	b	a	3	2	3	2	1	3	4	L. Mertl J. Fiedler	5/92
Zběšičky (Písek dist)	Y	1750	b d	b	d	a	3	2	2	2	3	2	2	L. Mertl J. Fiedler	8/92
Zbraslavice (Kutná Hora dist)	1234	1797	g	e	d	a e f	5	2	5	4	5	3	1	M. Malý J. Fiedler	7/92
Zderaz (Rakovník dist)	N	17th c.	d	b	d	a	5	2	2	4	5	1	4	M. Chmelíková J. Fiedler	8/92
Zlaté Hory (Bruntál dist)	N	1900 ca.		a	a	a								J. Fiedler	12/91
Zlín (Zlín dist)	N	1933	g	c	b	a	2	1	3	2	2	1	1	J. Klenovský	1/92
Zlonice (Kladno dist)	0667/ 1-2	1703	c g	b	c	a	5	2	2	1	5	1	1	M. Malý J. Fiedler	8/92
Znojmo (Znojmo dist)	N	1868	a d e f	a	c	a	2	3	3	4	4	2	3	J. Klenovský	1/92

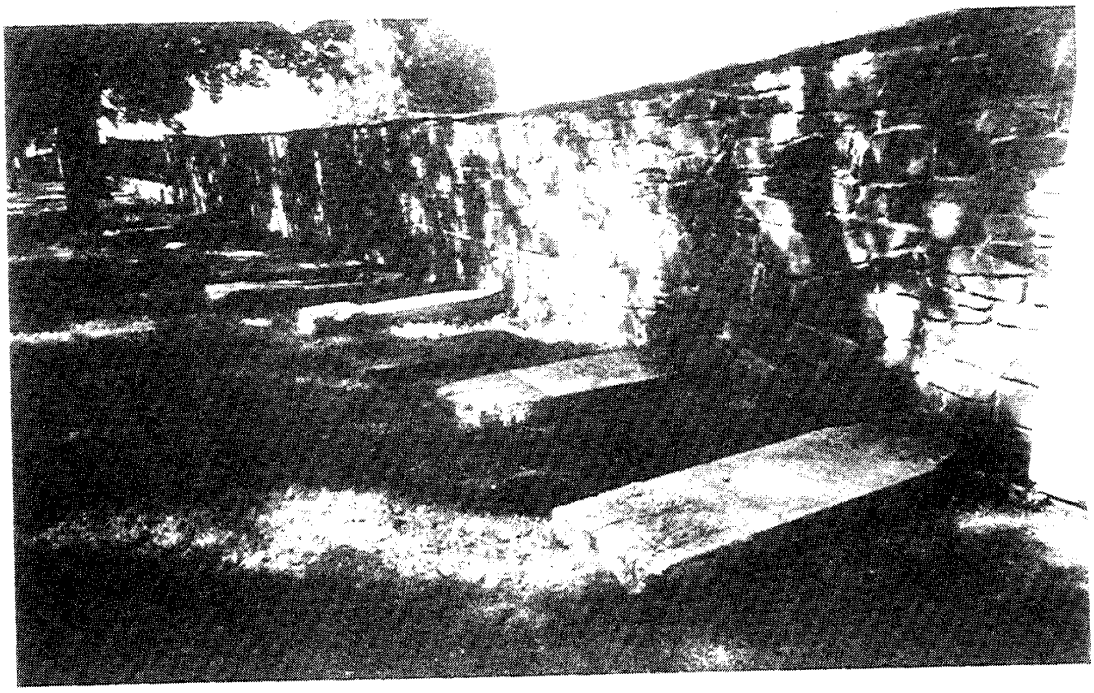
top: **Brandýs nad Labem**. Tombstones have been preserved by their integration in the cemetery wall. (Photo: Rob Cutner)

bottom: **Brandýs nad Labem**. Tombs are separated from the the rest of the cemetery by a short wrought-iron fence. (Photo: Jiří Fiedler)

APPENDIX 1: SURVEY INSTRUMENT FOR JEWISH CEMETERIES

For the Czech survey, a Czech translation was made of the following form for field workers who were instructed as to the meaning of terms and the intent of each question. Each completed survey form was double-checked by the survey coordinator.





top: **Košetice**. Unattended tombstones lay on the ground, toppled by time. (Photo: Jiří Fiedler)

bottom: **Lipník nad Bečvou**. Displaced tombstones line the perimeter wall of the old cemetery. (Photo: Jiří Fiedler)

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Survey Instrument for Jewish Cemeteries
prepared by Samuel Gruber, Director, Jewish Heritage Council

The following survey questionnaire is divided into 12 sections.

I. The Town: Present Circumstances

Information needed to place the data in a contemporary context, and to help organize the collected material.

II. Contact People

Information needed to update information, to help monitor sites, and to use if site should be revisited, or should the possibility of restoration arise.

III. History

Information needed to place site and data in a historical context, and also have available to help arouse interest in protecting and preserving the site.

IV. Location, Markers, Access, Security

Information needed to assess current situation and possibly security needs of site.

V. Tombstones and Memorial Markers

Information needed to assess condition of cemetery, and historic and artistic value of remaining tombstones.

VI. Current Use of Cemetery Site

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

VII. Appearance and Condition of Cemetery

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

VIII. Care and Restoration of the Cemetery

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

IX. Structures

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

X. Recommendations

An assessment of the most immediate dangers to the cemetery.

XI. Survey Background

Information concerning the completion of the survey needed should more work be required, if data needs to be checked, and if further questions need to be answered.

XII. Basis for completing the survey

Information concerning the completion of the survey needed to evaluate how complete and up-to-date is the survey data.

Note:

Please answer as many of the questions as possible. it is understood that not every question is applicable to each site. If a question is not applicable please answer n/a.

Please feel free to provide additional information about the site, its history and its condition if this information is available.

Thank you.

I. The Town: Present Circumstances

1. Present name of town or village in which cemetery is located, or town/village nearest to cemetery

2. Address of cemetery or location vis a vis above named town or village

3. Alternate/former names of town or village
   Yiddish:
   German:
   Hungarian:
   Polish:
   English:
   other:

4. Province or region

5. Longitude and Latitude

6. Distance from larger towns or centers (specify)

7. Present total town population
   a. under 1,000
   b. 1,000 - 5,000
   c. 5,000 - 25,000
   d. 25,000 - 100,000
   e. over 100,000

8. Present Jewish population
   a. none
   b. under 10
   c. 10 - 100
   d. 100 - 1,000
   e. 1,000 - 10,000
   f. over 10,000

II. Contact People
(give as complete information as possible, with names, titles, addresses and telephones numbers)

9. Names of town officials (mayor, administrator, etc.) and offices (municipal office, records office, etc.) with addresses and telephone numbers

10. Names of local government, conservation, and religious authorities or offices responsible for site

11. Names of regional political, preservation, religious authorities or offices responsible for site

12. Names of local or regional individuals, institutions or organizations interested in site even if they are not responsible for it.

13. If the Jewish cemetery is locked, who has key? (give address and telephone #)

14. If the Jewish cemetery has a caretaker, give name and address

15. List other individuals, offices, institutions or organizations who may have information about the cemetery.

III. History

16. Date of earliest known Jewish community in town

17. Jewish population as of last census before World War II (give date, if known)

18. Noteworthy historical events involving or affecting the Jewish community

19. Noteworthy individuals who lived in this Jewish community

20. Date Jewish cemetery was established

21. Tzadakkim and other noteworthy Jews buried in cemetery

22. Date of last known Jewish burial in cemetery

23. Type of Jewish community which used this cemetery
    a. Orthodox (If Hasidic list branch)
    _____
    b. Orthodox (Sephardic)
    c. Conservative
    d. Progressive/Reform
    e. Neolog
    f. other (specify)

24. Did communities from other towns and villages use this cemetery? If so, which communities?

25. Approximate distance of cemetery from congregations which used it

26. Is the cemetery listed and/or protected as a local, regional or national landmark or monument?
    a. yes
    b. no
    If yes, give details.

IV. Location, Markers, Access, Security

27. The cemetery location is
    a. urban
    b. suburban
    c. rural (agricultural)
    d. rural (woods/forest)
    e. between fields and woods
    f. other _____

28. The cemetery is located
    a. on flat land
    b. on a hillside
    c. at the crown of a hill
    d. by water
    e. other _____

29. The cemetery is
    a. isolated
    b. part of a municipal cemetery
    c. separate, but near other cemeteries
    d. other _____

30. The cemetery is marked by
    a. a sign or plaque in local language (specify language:_____)
    b. a sign or plaque in Yiddish
    c. a sign or plaque in Hebrew
    d. inscriptions in Hebrew on gate or wall
    e. inscriptions on pre-burial house
    f. no sign, but Jewish symbols on gate or wall (Star of David, Menorah, etc.)
    g. no sign or marker
    h. inscriptions in other languages (specify _____)

    30a. If you answered question 30 by checking a,b,c, does the marker mention
        a. Jews
        b. the Holocaust
        c. the Jewish Community
        d. famous individuals buried in cemetery
        e. other (specify:_____)

31. The cemetery is reached by
    a. turning directly off a public road
    b. turning directly off a private road
    c. crossing other public property (specify:_____)
    d. crossing private property
    e. other (specify:_____)

32. Access to the cemetery is
    a. open to all
    b. open with permission
    c. entirely closed
    d. other _____

33. The cemetery is surrounded by
    a. a continuous masonry wall
    b. a broken masonry wall
    c. a continuous fence
    d. a broken fence
    e. no wall or fence
    f. a hedge or row of trees or bushes
    g. other _____

34. The cemetery has
    a. a gate that locks
    b. a gate that does not lock
    c. no gate

VI. Appearance and Condition of Cemetery

35. Approximate size of cemetery before World War II in hectares

36. Present size of cemetery in hectares

37. Approximate number of gravestones in cemetery, regardless of condition or position
    a. no stones visible
    b. 1 to 20
    c. 20 to 100
    d. 100 - 500
    e. 500 - 5000
    f. more than 5000

38. Approximate number of gravestones in original locations, regardless of condition
    a. none
    b. 1 to 20
    c. 20 to 100
    d. 100 - 500
    e. 500 - 5000
    f. more than 5000

39. Approximate number of stones in cemetery, but not in original locations
    a. none
    b. 1 to 20
    c. 20 to 100
    d. 100 - 500
    e. 500 - 5000
    f. more than 5000

40. Approximate percentage of surviving stones toppled or broken, whether or not in original locations
    a. none
    b. less than 25%
    c. 25% - 50%
    d. 50% - 75%
    e. more than 75%

41. Is the location of stones that have been removed from the cemetery from the cemetery known?
    a. yes
    b. no
    c. not known

    41a. If the answer to 41 is (a), how many stones are
        a. in another cemetery (location: _____)

        b. in a museum or conservation laboratory (location: _____)

        c. incorporated into roads or structures (location: _____)

        d. in private collections (location: _____)

        e. elsewhere (location: _____)

42. Vegetation overgrowth in the cemetery is
    a. not a problem
    b. a seasonal problem, preventing access
    c. a constant problem, disturbing graves
    d. a constant problem, disturbing stones
    e. a constant problem, damaging stones

43. Water drainage at the cemetery is
    a. good all year round (not a problem)
    b. a seasonal problem
    c. a constant problem

VI. Tombstones and Memorial Markers

(note: check as many answers as are appropriate)

44. Is the cemetery divided into special sections
    a. yes
    b. no
    c. unable to determine
    d. impossible to determine

    44a. If the answer to 44 is yes, which sections?
        a. men
        b. women
        c. unmarried men
        d. unmarried women
        e. rabbis
        f. Cohanim
        g. children
        h. women who died during childbirth
        i. suicides
        j. refugees
        k. other: _____

45. What is the oldest known gravestone in the cemetery?

46. Tombstones in the cemetery are datable from
    a. before 1500
    b. 16th century
    c. 17th century
    d. 18th century
    e. 19th century
    f. 20th century

47. Tombstones and memorial markers are made of
    a. marble
    b. granite
    c. limestone
    d. sandstone
    e. slate
    f. iron
    g. other _____

48. The cemetery contains tombstones that are
    a. rough stones or boulders
    b. flat shaped stones
    c. finely smoothed and inscribed stones
    d. flat stones with carved relief decoration
    e. double tombstones
    f. sculpted monuments
    g. multi-stone monuments
    h. horizontally set stones with Sephardic inscriptions
    i. obelisks
    j. other _____
    k. none of the above

49. The cemetery has tombstones
    a. with traces of painting on their surfaces
    b. with iron decorations or lettering
    c. with bronze decorations or lettering
    d. with other metallic elements
    e. portraits on stones
    f. metal fences around graves
    g. none of the above

50. Inscriptions on tombstones are in
    a. Hebrew
    b. Yiddish
    c. Polish
    d. German
    e. Czech
    f. Slovak
    g. Russian
    h. Hungarian
    i. other (specify _____)

51. The cemetery contains special memorial monuments to
    a. Holocaust victims
    b. pogrom victims
    c. epidemic victims
    d. Jewish soldiers
    e. other _____

52. The cemetery contains
    a. marked mass graves
    b. unmarked mass graves
    c. no known mass graves

VII. Current Use of Cemetery Site

(note: check as many answers as appropriate)

53. The present owner of the cemetery property is
    a. the local Jewish community
    b. the national Jewish community
    c. the municipality
    d. a regional or national governmental agency
    e. private individual (s)
    f. unknown

54. The cemetery property is now used for
    a. Jewish cemetery use only
    b. agricultural use (crops or animal grazing)
    c. recreational use (park, playground, sports field)
    d. industrial or commercial use
    e. storage
    f. waste dumping
    g. residential
    h. other _____

55. Properties adjacent to cemetery are
    a. recreational
    b. commercial or industrial
    c. agricultural
    d. residential
    e. other: _____

56. Compared to 1939, the cemetery boundaries enclose
    a. the same area
    b. a larger area
    c. a smaller area
    d. not known

If answer is a, b or d, skip to question 57.

56a. If the boundaries are smaller, they have been reduced as a result of
    a. new roads or highways
    b. housing development
    c. commercial or industrial development
    d. agriculture
    e. other _____

57. The cemetery is visited
    a. frequently
    b. occasionally
    c. rarely

58. The cemetery is visited by
    a. organized Jewish group tours or pilgrimage groups
    b. organized individual tours
    c. private visitors (Jewish or non-Jewish)
    d. local residents
    e. other _____

VIII. Care and Restoration of the Cemetery

59. The cemetery is known to have been vandalized (stones overturned, broken or stolen; graffiti painted on walls or stones, etc.; graves desecrated)

    a. never
    b. prior to World War II
    c. during World War II
    d. never in last ten years (1981-1991)
    e. occasionally, between 1981 and 1991
    f. frequently, between 1981 amd 1991
    g. between 1945 and 1981

60. What care has been taken of the cemetery?
    a. re-erection of stones
    b. patching of broken stones
    c. cleaning of stones
    d. clearing of vegetation
    e. fixing of wall
    f. fixing of gate
    g. no maintenance
    h. other _____

If answer to #60 is (g), skip to question #63

61. If restoration has been carried out, who was responsible for the work?
    a. local non-Jewish residents
    b. other individuals or groups of non-Jewish origin
    c. local/municipal authorities
    d. regional/national authorities
    e. Jewish individuals within country
    f. Jewish individuals abroad
    g. Jewish groups within country
    h. Jewish groups abroad
    i. other (specify: _____)

62. If restoration work was carried out, when was it done?
    specify: _____

62a. If restoration work was carried out, has there since been vandalism?
    a. yes
    b. no

63. How is the cemetery cared for now?
    a. not at all
    b. occasional clearing or cleaning by individuals
    c. occasional clearing or cleaning by authorities
    d. regular caretaker
    e. other _____

64. If there is a caretaker, how is he paid?
    a. not paid
    b. paid by the Jewish Congregation of _____
    c. paid by a local contribution
    d. paid regularly by Jewish survivors (specify: _____)
    e. paid by contributions from visitors
    f. paid by the government
    g. other _____
    h. n/a (no caretaker)

IX. Structures

65. Within the limits of the cemetery
    a. there are no structures
    b. there is a pre-burial house
    c. there is an *ohel*
    d. there is more than one *ohel*
    e. there is a well
    f. there are other structures (specify: _____)

66. If there is a pre-burial houses, its has
    a. a tahara (table)
    b. a catafalque
    c. wall inscriptions
    d. a chimney
    e. other distinctive features (specify:_____)

X. Recommendations

Please rate the problems facing this cemetery, using the following code:

1 = no threat
2 = slight threat
3 = moderate threat
4 = serious threat
5 = very serious threat

67. Security (uncontrolled access)	1	2	3	4	5
68. Weather erosion	1	2	3	4	5
69. Pollution	1	2	3	4	5
70. Vegetation	1	2	3	4	5
71. Vandalism (destruction or defacement of stones and graves)	1	2	3	4	5
72. Incompatible nearby development (existing)	1	2	3	4	5
73. Incompatible development (planned or proposed)	1	2	3	4	5

When possible, provide specific information on threats rated 4 (serious) or 5 (very serious)

XI. Survey Background

74. Name, address and telephone numbers of person or persons completing this survey

75. Date this questionnaire was completed

XII. Basis for completing the survey

76. What documentation was used to complete this survey?

77. Does other documentation exist?

77.a _____ yes
_____ no
_____ not known

77.b If yes, why wasn't it used?
_____ it is too old
_____ it is too general
_____ it is not accessible
_____ it is not reliable
_____ other _____

78. Was the site visited for this survey?
_____ yes
_____ no

78.a If yes, give the date(s) of the visit

78.b Who visited the site? (name and address)

79. Were interviews conducted for this survey?
_____ yes
_____ no

79.a If yes, give name(s) of person(s) interviewed, date(s) of interview and place(s) of interview

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Pavlov. Left unattended, young tree saplings have sprung up among the graves and have taken over the cemetery. (Photo: Mojmír Malý)

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The U.S. Commission for the Preservation of America's Heritage Abroad

The U.S. Commission for the Preservation of America's Heritage Abroad was established by legislation in 1985 (Sec. 1303, Title Xiii, PL 99-83) in active recognition of the respect due to fundamental human rights and the need to promote understanding, tolerance and friendship among all nations, racial or religious groups.

The Commission consists of 21 members appointed by the President, one of whom is designated Chairman.

The Commission's purpose notes: Because the fabric of a society is strengthened by visible reminders of the historical roots of the society, it is in the national interest of the United States to encourage the preservation and protection of monuments, historic buildings and cemeteries associated with the foreign heritage of United States citizens.

The Commission is mandated to: (1) identify and publish a list of those monuments, historic buildings and cemeteries located abroad which are associated with the foreign heritage of United States citizens from Eastern and central Europe, particularly those monuments, historic buildings and cemeteries which are in danger of deterioration or destruction; (2) encourage the preservation and protection of such monuments, historic buildings and cemeteries by obtaining, in cooperation with the Department of State, assurances from foreign governments that these monuments, historic buildings and cemeteries will be preserved and protected; and (3) prepare and disseminate reports on the condition of and the progress toward preserving and protecting such monuments, historic buildings and cemeteries.

The Jewish Heritage Council of the World Monuments Fund

The Jewish Heritage Council (JHC) was established by the World Monuments Fund in 1988. It remains the only program dedicated to the documentation, protection and preservation of sites and structures of artistic, historic and cultural significance to Jewish Heritage throughout the world. JHC activities include education and advocacy to further awareness of the significance and the needs of Jewish monuments; surveys of existing and threatened sites; and planning and management of restoration projects. The JHC is currently working on documentation or preservation projects in Italy, Poland, The Czech Republic, Slovakia, Morocco and the United States. For further information write Jewish Heritage Council, WMF, 174 E. 80th St,, NY., Ny 10021.