

EARLY MODERN WORKSHOP: Jewish History Resources

Volume 16: Senses and Perceptions

Fordham University, New York, August 19-20, 2019

“March!” The Celebratory Procession of Prague Jewry in 1741

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In the spring of 1741, the Jews of Prague mounted a festive procession to celebrate the birth of the Habsburg crown prince, the future Emperor Joseph II. This was the third event of its kind in Prague: similar processions had taken place celebrating the birth of a crown prince in 1678 and 1716. Each event documented in detail the order of the march and a description of its participants, but not in equal measure.

A rhyming Yiddish description of the 1678 procession has survived only in German transcription in a hostile mocking pamphlet published in Leipzig. A Yiddish account of the 1716 event published in Vienna fared better. Although the original has been lost, it was faithfully rendered in both Yiddish and German translation by the Frankfurt antiquarian Johann Jacob Schudt who also added a useful running commentary peppered with some snide asides. It was published as an independent pamphlet in Frankfurt 1716 and once again the following year in the concluding section of the fourth volume of his *Jüdische Merckwürdigkeiten*. In both publications, a description in both Yiddish and German translation of a more modest procession in Frankfurt preceded the Prague account. In addition to a manuscript account, three more books were published in Prague in 1716, one in Hebrew type and two in German, all devoted exclusively to the local festivities. These have been subjected to extensive analysis by Rachel Greenblatt in three recent articles.¹ We do not know just how extensive these celebrations were, whether other communities also mounted such processions. Here I add a previously unpublished account of the 1716 celebrations in the Bohemian community of Bidschow. (Text 4)

¹ Rachel Greenblatt, “On Jewish Prague in the Age of Schudt’s Frankfurt: Two Jewish Towns in Celebration on the Birth of an Heir to the Habsburg Throne (1716),” *Frankfurter Judaistische Beiträge* (Frankfurt, 2015), pp. 239-257; idem, “Jewish Festive Processions in Central Europe and their Depiction in Print (1716 und 1741)” (in Hebrew), *Picturing the Past: Essays in Honor of Richard I. Cohen*, edited by Ezra Mendelsohn, co-edited by Eli Lederhendler (Jerusalem, 2017), pp. 247-271; idem, “A Jewish Easter Lamb: Cultural Connections and its Limits in a 1716 Prague Procession,” *Connecting Histories: Jews and Their Others in Early Modern Europe*, edited by Francesca Bregoli and David B. Ruderman (Philadelphia, 2019), pp. 154-171, 275-279.

By contrast to the rich yield of publications of 1716, no festival book of the 1741 Prague procession seems to have survived. To be sure, we do possess three different publications that provided similar descriptions of the participants though in varying detail. The earliest is a dispatch from Prague four days after the events that appeared in the Berlin newspaper *Vossische Zeitung*.² Three years later, a history of Maria Theresa's reign by Christoph Gottlieb Richter devoted chapters to the Prague processions of non-Jews and Jews.³ This most detailed account was edited and translated into Yiddish in 1930 by Rudolf Glanz who also added a Yiddish translation of the *Vossische Zeitung*.⁴ A third version of the procession was copied into one of his manuscripts by the eighteenth century Bohemian scholar, Jan Karl Aloise Rohn (1711-1779), which then became the basis of two short articles by the Czech historian Antonín Dolenský, one of which was then translated into German and English by Wilma Iggers.⁵

We can perhaps view as one more version the key at the bottom of the copper engraving of the serpentine procession that identifies the numbered participants.⁶ Indeed, rather than the written text, it is this impressive visual testimony that has made the 1741 pageantry justifiably famous. (See text 1a) To be sure, the 1716

² The Prague dispatch was dated 26 April 1741 and appeared in the 25 May 1741 issue of the *Vossischen Zeitung*. Reproduced by Ludwig Geiger, "Mittheilungen aus Berliner Zeitungen, Zeitschriften und Brochüren (1741-1830)," *ZGJD* 4 (1890), 289-291.

³ "Freudens Bezeugungen die deshalb zu Prag angestellet worden," and "Beschreibung des Auszugs, den die Juden in Prag deswegen gehalten," in [Christoph Gottlieb Richter], *Geschichte und Thaten der allerdurchlauchtigsten und großmächtigsten Fürstin und Frau MARIA THERESIA jetzregierenden Königin in Hungarn und Böheim* (np. 1743), pp. 144-153 and 153-160.

⁴ Rudolf Glanz, "A barikht fun a ben-dor vegn der fayerlikher protsesie fun di proger yidn dem 24sten April 1741," in *Arkiv far der geshikhte fun yidishn teater un drame*, ed. Jacob Shatzky, vol. 1 (Wilna and New York, 1930), pp. 77-84.

⁵ The reference to Jan Karl Aloise Rohn's manuscript "Memorabilia," is given by Antonín Dolenský, "Průvod pražských židů na počest narození císaře Josefa II.," *Český lid* XIX (1910), 131-133, here 131, n. This footnote is missing from an almost identical article published a year earlier, idem, "Slavnostní průvod pražských židů r. 1741," *Kalendar cesko-zidovský* XXIX (1909), 119-121, which is the source for Wilma Iggers, ed., *Die Juden in Böhmen und Mähren: Ein historisches Lesebuch* (München, 1986), pp. 27-29 and idem, *The Jews of Bohemia and Moravia: A Historical Reader* (Detroit, 1992), pp. 29-31. See Milan Svoboda, "Jan Karel Rohn: historik, jazykozpytec a liberecký patriot doby barokní [Historian, Linguist and Liberec Patriot of the Baroque Period]," in: *Problematika historických a vzácných knižních fondů Čech, Moravy a Slezska* (Brno, 2005), pp. 195-210.

⁶ An English translation appears with a reproduction of the engraving in Alfred Rubens, *A History of Jewish Costume* (London, 1973), p. 134. The engraving also served as an inner "wrapper" of the book.

procession was also depicted by two illustrations: in the frontispiece of Schudt's pamphlet and in a folded leaf of one of the festival books. (1b and 1c) But these were rather schematic and dwarfed by the much larger and more realistic portrayal by the 1741 engraving. It has been reproduced often, most interestingly on a souvenir sheet issued by the Israeli postal service in 1960 where the embedded stamp shows the postal rider who leads the march.⁷ Significantly, the long title of the engraving notes that the Prague Primator, Simon Frankel, had it printed "pro Memoria" at his own expense. In this, he may have very well been following the example of his predecessor, the Primator of 1716, Samuel Sachsels Tausik, who had taken a similar initiative and commissioned one of the festival books (and perhaps his predecessor, Haim Lichtenstadt, the Primator in 1678, had done so as well). We may be certain that the earlier publications commemorating past processions served as a useful blueprint in 1741.

But the 1741 inscription, "Freüdens bezeügung von der Pragerischen Judenschafft den 24. April A°. 1741 gehalten worden/ Welches der Primator Simon Frankel, pro Memoria auf seine eigene Spesen in druckh verfassen Lassen", could possibly refer not only to the engraving, but also to a printed text. None of the aforementioned descriptions of the procession made the claim that it had been sponsored by the Primator, and no such booklet has yet been found. However, recently I came across a previously unnoticed text, much more detailed than previous accounts, that did indeed bear the official authorization of the Primator Frankel who "was most zealous that these solemn events be recorded and ready within seven days." (Text 2) It had appeared in a short-lived German language Jewish weekly, *Deborah (Die Biene). Ein Volksblatt zur Belehrung und Unterhaltung für Israeliten* published in Vienna and edited by Isaak Bloch in the 1860s. As far as I can tell, it has never since been cited and were it not for the ambitious digitization project at the Austrian National Library and Google, it may have remained condemned to obscurity.⁸ The anonymous author of the article, presumably the editor Bloch, provides the provenance of the text: "Dr. Jellinek was kind enough to give us the following curiosity from his richly furnished library,

⁷ It is accessible online: https://commons.wikimedia.org/wiki/File:Stamps_of_Israel_-_Souvenir_Sheet_-_Taviv.jpg

⁸ "Ein Curiosum aus dem Jahre 1741," *Deborah II* (Prague, 1866), 54-55, 66-67. I referred to it previously in "Once Were Warriors: Visual Representation of Jews and the Military in the Early Modern Period" (in Hebrew), *Picturing the Past: Essays in Honor of Richard I. Cohen*, edited by Ezra Mendelsohn, co-edited by Eli Lederhendler (Jerusalem, 2017), pp. 121-140 and "The Making of Habsburg Jewry in the Long Eighteenth Century," *Cambridge History of Judaism: vol. VII The Early Modern World, 1500-1815*, edited by Jonathan Karp and Adam Sutcliffe (Cambridge, 2017), ch. 29, pp. 763-797.

and we are glad to present the same linguistic and orthographic text to our esteemed readers..." The article does not spell out in what form the text was published—a large broadside, perhaps the size of the engraving, or more likely, a booklet.⁹ Were they published simultaneously, perhaps even bound together (while the copy at the Israel Museum seems once to have been folded, the one in the Prague Jewish Museum has no such traces)? And if not, which appeared first and perhaps even contributed to the preparation of the other? The illustration faithfully reproduces the order of the thirty-two sections of the procession as listed in the text and, one can of course say, vice versa. The only difference being that at times the number of participants depicted in the illustration are per force fewer than that mentioned in the text, being constrained by the dimensions of the engraving.

The various sections of the serpentine procession replicate almost exactly the earlier processions—community notables, scholars, students, professionals, guildsmen, entertainers, many in costume, mostly on foot, though quite a number mounted on horseback. Some of the props such as Bacchus on a barrel are clearly recycled, while certain roles are handed down within the family such as the acrobatic dancers (Isserles), medical doctors (Gumpertz) and apothecaries (Jeitteles). There are even instances where some also participated in the previous procession, such as the cantor Sinai Klauber. Thus tradition and memory play a key role in the celebrations.

One striking difference, though, is the different order of the sections in the 1741 procession. Whereas earlier processions set a carnival mood from the very beginning, warming up the crowd of spectators by having in the lead clowns, dwarfs, men on stilts, Moors, dancing cross dressers, musicians and the like, and the heads of the community appearing only toward the middle, in 1741 a somewhat more dignified ambience is created by having the Primator and his deputy at the very front, while relegating the ribald sections to the tail end of the snaking parade. (Perhaps this more subdued mood was the result of the ongoing War of Austrian Succession, with the spring of 1741 marking but a hiatus before fighting was to resume in the fall. By contrast, the earlier procession had taken place just after the

⁹ Although Otto Muneles, *Bibliographical Survey of Jewish Prague* (Prague, 1952) does not list "Ein Curiousm," nor for that matter the other sources of the procession mentioned above with the exception of Dolenský's first article, nevertheless, quite surprisingly, he does provide the exact title of the publication reproduced in *Deborah* on p. 75 of his survey, under item 249. Had he seen the original publication or a reference to it? But what is still puzzling is that in his list of the illustrations (p. 560), he erroneously links the title of item 249 to the engraving, which has a quite different name.

decade and a half of the War of Spanish Succession had more or less come to an end. But all this is just speculation.)

The print, with its grand size and graphic artistry, is unique in offering a visual representation of an entire Jewish community. One is hard pressed to find a similar depiction of a Jewish collective even in the following century. We may note, however, that not everyone appears in the illustration. Absent are the spectators, not only Jews but also non-Jewish dignitaries as we learn from the text. It is also quite understandable that during celebrations of new birth, the most prestigious society in the community, the *hevra kadisha*, with its association with sickness and death, makes no appearance in the procession and consequently in the print. Perhaps the famous cycle of paintings of its activities composed in the next generation come as compensation. Most surprising, in light of the two dozen or so participants that are specifically named, is that the most famous Jewish scholar of Prague, the foremost head of yeshiva of his generation, the charismatic Rabbi Jonathan Eibeschütz is missing both from the text and the illustration. He will be invited to assume the post of the Metz rabbinate in the months to come, but will linger on in Prague until the following year. And last, of course, the absence of women. One could argue that it was only to be expected, were it not for the presence of a number of young women in a previous procession. Forty-third in the 1678 parade was “Isaac Mahler’s daughter playing an instrument, two girls with citrons, two youths dressed as girls with fiddles.” Immediately following was the step-daughter of the Primator Haim Lichtenstadt dressed as a young man, as a page.

The text adds information that the engraving does not or could not contain. The deliberations leading to the procession; the celebrations that took place a month earlier immediately after the news of the birth became known; the route taken by the parade. (See the maps in 2) The illumination and decoration of the houses and other preparations along with the songs and benedictions showered on the newborn prince.

Most important however, is that the text transforms the black and white engraving into technicolor and adds to its sensual pleasure. It goes into unusual detail of the dress of each of the participants, noting in particular the different fabrics, the decorations on the clothing and their colors. Some of the attire is personal such as the *kittels*, Sabbath synagogue capes and hats, others are clearly rented for the occasion like the hussar uniforms. These costumes could be borrowed from the local garrison, along with a variety of arms; others such as the fancy dress of the yeshiva *bahurim* may have been ready made by the tailors guild for the students of

the nearby university. Horses were rented from the nearby riding school or perhaps once again from the army garrison.

The rich clothing with its variety of colors went against the grain of widely accepted perceptions of Jewish costume in the eighteenth century. The sumptuary regulation issued in Frankfurt in 1715 allowed only one color for clothing, exceptionally, two.¹⁰ “Nowadays the Jews in Germany wear black cloaks, black hats and clothes commonly of dark colors,” wrote a Swiss cleric. “I do not remember ever to have seen a Jew in scarlet, green or sky blue or similar colors but I saw many dressed in black damask.”¹¹ Another observer in Fürth declared that “nowadays, it is the black color that is most favored by Jewish people.”¹² As for Prague, the Bohemian governor reported in 1746 that the Jews “manage with little and are frugal in eating and drinking and are used to wearing very shabby clothing.”¹³

The finery on display, like every other aspect of the procession was orchestrated by the Primator Simon Wolf Frankel. A scion of the most prominent families of Prague, Frankel was by all accounts a wealthy, proud and vain man. During the celebrations, he engaged in acts of conspicuous philanthropy, distributing alms in the synagogue in return for saying psalms; sending food and drink to prisoners; outfitting the orphans and poor children of his charitable school to take part in the procession; entertaining high born non-Jewish guests in his house at the conclusion of the day. It was Frankel who shouldered the cost of the procession as well as its commemoration in text and engraving.

Such elite philanthropy could easily engender resentment. Later it was said that when Prague Jewry was beset with plunder and ordered expelled a few years later, the blame for the misfortunes was placed on the Primator and his reckless, conspicuous display of wealth in public during the festive procession. The anger

¹⁰ Johann Jacob Schudt, *Neue Franckfurter Jüdische Kleider-Ordnung* (Frankfurt am Main, 1716), p. 96.

¹¹ Johann Caspar Ulrichs, “Kleider der Juden,” *Sammlung Jüdischer Geschichten ... in der Schweiz*, (Basel, 1768), pp. 49-53 cited by Rubens, *Jewish Costume*, p. 121.

¹² [Andreas Wurfel], *Historische Nachricht von der Judengemeinde in dem Hofmarkt Fürth* (Frankfurt und Prag, 1754), pp. 153-154.

¹³ Bohemian Statthaltereis report of 5 April 1746, cited in Israel Taglicht, ed., *Nachlässe der Wiener Juden im 17. und 18. Jahrhundert: Ein Beitrag zur Finanz-, Wirtschafts- und Familiengeschichte des 17. und 18. Jahrhunderts* (Wien und Leipzig, 1917), p. 3.

and hatred he encountered proved too much; he died a few weeks after the expulsion decree was issued, on January 8 1745, the Hebrew year *be-gerush*.¹⁴

No doubt some concluded that not only the character of the Primator was to be blamed for the misfortunes that befell Prague Jewry, but also the arrogant indulgence in colors and finery by willing participants in the celebrations was to be faulted. Perhaps it was this cautionary tale that prompted the puritanical sumptuary regulation instituted in Prague the following generation which warned that “the wearing of silk scarves, ribbons, waistcoats, dresses, and powdered wigs is not allowed.”¹⁵

¹⁴ He was buried in Prague. Marcus Brann, “Die Grabschriften der Familie Fränkel-Spira in Prag,” *MGWJ* 46 (1902), 450-473, 556-560, here 469-470. David J. Podiebrad, “Grab des Primators Simon Wolf Frankl Spiro” in his *Alterthümer der Prager Josefstadt, israelitischer Friedhof, Alt-Neu-Schule und andere Synagogen*, 3rd edition (Prag, 1870), pp. 80-91 is the main source for the characterization of the man and the resentment he generated. It was immediately picked up by Marcus Lehmann in a chapter of his serialized novel, *Zur rechten Zeit*, in *Der Israelit*, 30.08.1871, p. 661.

¹⁵ “Ein Anti-Luxusgesetz der Prager Judengemeinde,” in *Das Abendland. Central-Organ für alle zeitgemässen Interessen des Judenthums* IV (1867), 137-139. English translation from Iggers, *Jews of Bohemia and Moravia*, p. 48.

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1a. Copper Engraving of the Celebratory Procession of Prague Jewry in 1741

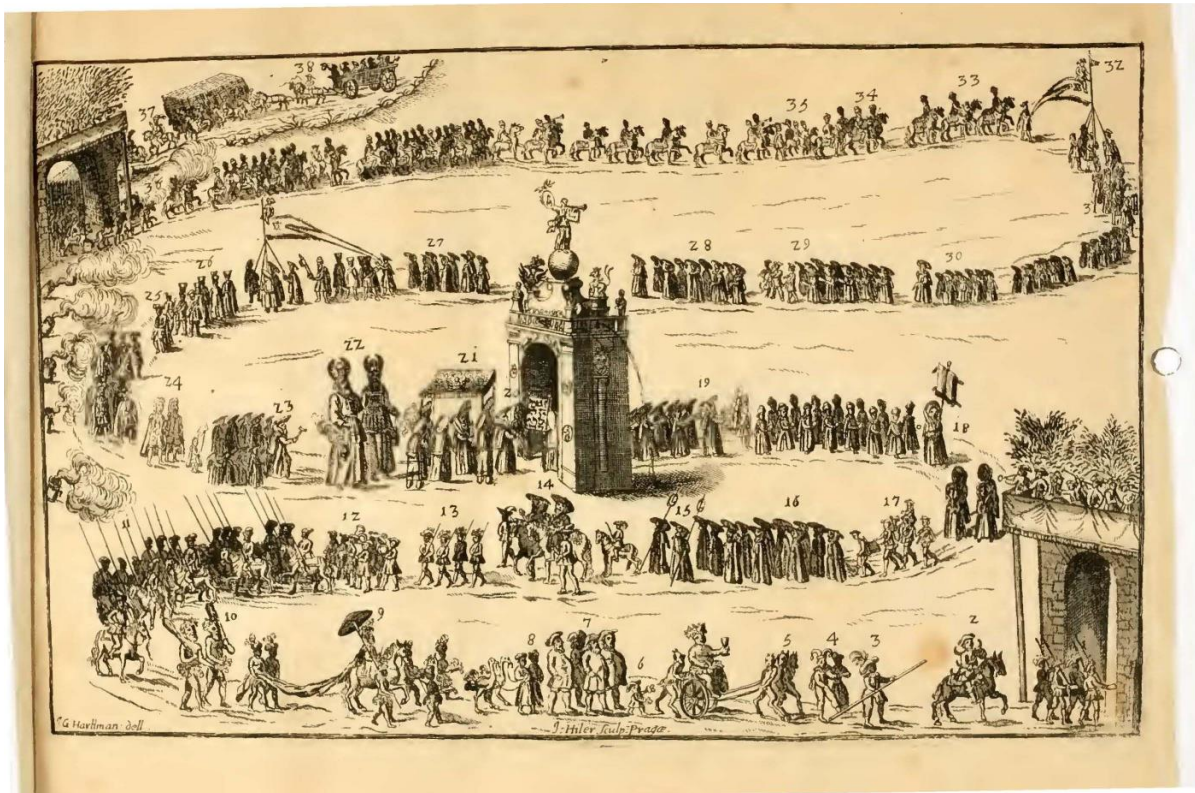
Kostbar-Zierlicher Aufzug/ Welcher wegen hoher geburt des Durchleichtigsten Erz-Herzogen und Prinzen von Oesterreich Josephi, Benedicti, Ioannis, Augusti, Antonij, Michaelis, Adami zur allerunderthänigsten Freüdens bezeüfung von der Pragerischen Judenschafft den 24. April A°: 1741 gehalten worden/ Welches der Primator Simon Frankel, pro Memoria auf seine aigene Spesen in druckh verfassen Lassen. np, nd.



Unknown artist. Copper engraving, 450 x 640 mm. The Israel Museum, Jerusalem B49.04.0175. Photo © The Israel Museum, Jerusalem by Elie Posner.

1b. Engraving of the Celebratory Procession of Prague Jewry in 1716

Beschreibung einer allerunterthänigsten Freudens-Bezeigung, welche wegen hoher Geburth dess durchleüchtigsten Ertz-Hertzens von Oesterreich und Printzens von Asturien Leopoldi, Joannis, Josephi, Antonij, Francisci de Paula, Hermenegildi, Rudolphi, Ignatij, Balthasaris, die in Prag wohnende Judenschafft in grossen Jubel den 18. May dieses 1716. Jahres mit Anstellung eines schön- und kostbahren Aufzugs und Auffrichtung einer herzlichen Ehren-Pforten gehalten: auch mit einer durch drey Tage taurenden Illumination, und Lust-Flammen in allerunterthänigster treü-gehorsambster Frohlockung continuiert. Prag, [1716].



The leaf of the plate (31 cm fol.) is bound in the book between pages 9 and 10, and folded. It is signed “J. Hiler Sculp. Pragæ.” and “J.G. Hartman dell.”

The J. Paul Getty Trust Research Library. Special Collections 2871-047.

<https://archive.org/details/einerallerunter00helm/page/n2>

1c. Engraving of the Celebratory Procession of Prague Jewry in 1716

Johann Jacob Schudt, *Jüdisches Franckfurter und Prager Freuden-Fest: Wegen der höchst-glücklichen Geburth Des Durchläuchtigsten Käyserlichen Erb-Prinzens, Vorstellend Mit was Solennitäten die Franckfurter Juden selbiges celebrirt, auch ein besonders Lied, mit Sinn-bilder und Devisen, darauß verfertigt; So dann Den Curieusen kostbahren, doch recht possirlichen Auffzug, so die Prager Juden gehalten ...* Frankfurt a. M. 1716.



Unknown artist. Double leaf frontispiece. The banner bears the inscription in Hebrew, *degel*.

<http://sammlungen.ub.uni-frankfurt.de/judaicaffm/content/titleinfo/1935394>

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2. Maps of the Judenstadt and the Route of the Procession

a. The Judenstadt within Prague



Joseph Jüttner, *Grundriss der königlichen Hauptstadt Prag: Herausgegeben auf Veranlassung und Kosten des böhmischen Nationalmuseums*. Prague, 1816.

<http://chartae-antiquae.cz/en/maps/19856> or

<http://chartae-antiquae.cz/en/maps/17985>

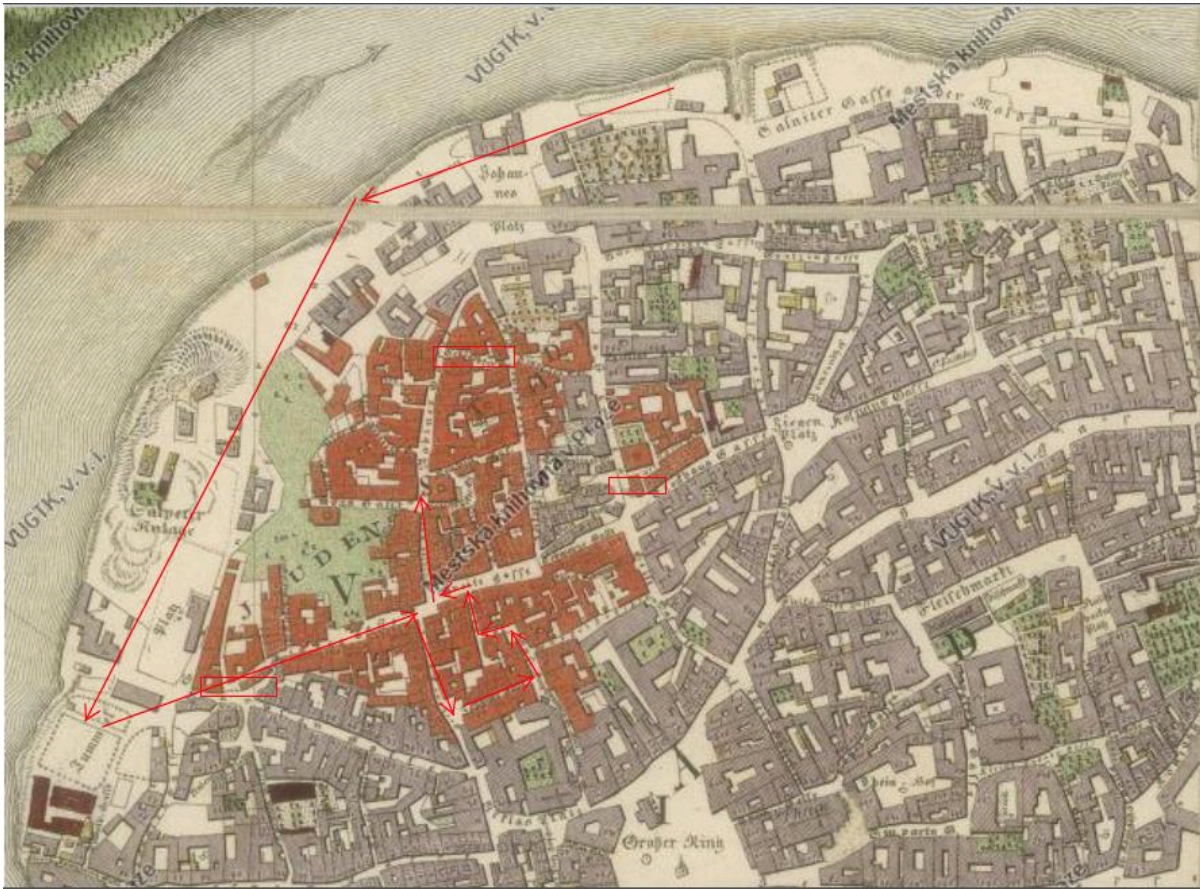
b. Bird's Eye Perspective Map of the Judenstadt, 1769



Joseph Daniel Huber, *Wahre Laage Der Königlichen Haupt und Residentz Statt Prag des Königreich Böhmeim in Orthographischen Aufzug von Osten bisz Westen anzusehen, ... aufgenommen u. gezeichnet im Jahr 1769.* 12 Teile. Prag, 1769. Maßstab 1:1440. http://towns.hiu.cas.cz/en/p_zoom.php?map=Huber

The yellow line demarking the Judenstadt appears in the original.

c. The Route of the 1741 procession plotted onto the 1816 map



“It was the Jewish postal courier in a red attire, his post horn hanging by a cord, who rode ahead blowing the signal to ‘March!’, and led the well-behaved parade out of the Jewish Courtyard, then the so-called Goltzisch Courtyard, the Tummel Square, through the Pinkas-Schul Gate, down into the streets, through Golden Lane, over to Drei Brunnen Square, toward the Jewish Town Hall and other places.”

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Description of a most humble joyous demonstration, a fine lavish procession and two-time illumination, held in honor of the exalted birth of his Serene Highness, the Archduke and Prince of Austria, Joseph, Benedict, Joann, August, Anton, Michael, Adam, by the Jews of Prague on April 24 of the year 1741

Therefore, when Her Most Serene Highness and Majesty, the Queen of Hungary and Bohemia, Arch-Duchess of Austria, and Grand-Duchess of Tuscany, gave birth to a long-desired prince, as soon as this most pleasant news about such an exalted birth became known in Prague, Simon Wolf Frankel—formerly vice-, but now most graciously appointed as the actual Primator already on the 21st of March—and the elders, as well as other aldermen of the Jewish community, organized an Illumination in honor of Her Most High Majesty the Queen and the newborn Prince. The Jewish elders forbade opening stalls and commerce that day in the Tandel Market, but in the afternoon at about three o'clock, ordered the two banners or flags to be carried joyfully through the Jewish Town accompanied by all kinds of music. The Primator Frankel tossed a considerable amount of coins to the poor and at the same time permitted money, bread, fish, meat, and other food supplies be carried to those incarcerated in all the prisons, whether in the Town Hall, Schlachter Street or the Jewish lockup. Afterward, at five o'clock, nearly all Jews repaired to worship in their synagogues celebrating the birth of the newborn Prince and Archduke Joseph conceived by Her Highness, Queen Maria Theresia, with prayers from the Psalms accompanied with music, illuminated by many lights. Then about half past six, rich as well as poor in the entire Jewish Town illuminated the windows facing both out and inward of their dwellings, as well as the tower on the Jewish Town Hall. Moreover, an honorary scaffolding was set up upon which French horns blared with joyful sound, and the elders and aldermen together held a meeting at the said Town Hall until after midnight with great illumination and merriment.

Furthermore, most humbly honoring the exalted birth, the aforementioned Primator Simon Frankel, with the addition of assistant officers namely, David Löbel Khue, Prague Jewish elder assessor, and the elders Samuel David Koreff and Jacobs

Kallmuss the attorney, both two certified German scribes, as well as Isaac Baruch Austerlitz representing the taxpaying members of the community, conceived and devised in a short time a program that will now be surveyed more thoroughly in what follows.

In the first place, the Jewish Primator arranged that the stalls in the Jewish Town upon whose rooftops spectators gathered in order to see better, should be removed a few cubits away from the houses and barriers be set up.

II. So too, the high nobility living in Prague, spiritual and secular, as well as the judges of the upper and lower courts, then ladies, were invited to the solemn procession held on April 24. (Various high ministers, prelates, also princely persons, dames, honorable magistrates of the royal cities of Prague, together with several other spectators, were each issued a voucher to be quartered in select houses.)

III. By the gates of three streets, namely the Altschul, Pinkas Synagogue and Juden-Platz gates, galleries draped with rugs were made, upon which trumpeters greeted the arrivals.

IV. His Excellency, the General and Commandant, in response to a request to ensure security put troops in place to prevent any possible disturbance of the peace.

V. On the said day of the procession, once again as stated above, Jews were not permitted to engage in trade in the Tandel Market. Moreover,

VI. it was arranged that throughout the day, Psalms were prayed in all the synagogues in return for distributed alms, fasting as well as was held, and in the evening illuminated by many lamps, the synagogue ark curtains were hung.

VII. The aforementioned assistant officers drilled all participants, whether on foot or on horseback, the order of the march in the so-called Jewish Baths or Communal Courtyard and the former Goltzisch Courtyard, where at the stroke of four o'clock in the afternoon, the procession began in the following order.

I. It was the Jewish postal courier in a red attire, his post horn hanging by a cord, who rode ahead blowing the signal to "March!", leading the well-behaved parade out of the Jewish Courtyard, then the so-called Goltzisch Courtyard, the Tummel Square, through the Pinkas-Schul Gate, down into the streets, through Golden

Lane, over to Drei Brunnen Square, toward the Jewish Town Hall and other places.¹

II. Then blowing, rode two trumpeters in gala livery

III. Six uniformly dressed couriers with bows, ribbons, as well as red with gold decorated aprons followed

IV. The Jewish Primator of Prague, Simon Wolf Frankel, in a black-velvet synagogue-robe, a rich waistcoat, and a gold embroidered, black-velvet *Grandezza*² on his head, on a smart looking riding-school³ capital-horse well-appointed with a rich equipage, and alongside two Hajduk attendants dressed in handsome livery. Following him,

V. David Löbl Khue elder councilman, riding as Major, in a black damask synagogue robe, rich waistcoat, golden sash draped across his body, embroidered synagogue hat; alongside him, six of the most beautiful and costly dressed Hungarian Hussars, then, six grooms of the Primator on smart equestrian-horses, rich equipage under which a precious, light red colored velvet saddlecloth⁴ embroidered with silver, which the Primator had made for himself so smartly for the occasion.

VI. Then went Abraham Bunzl, elder councilman, certified scribe and *Schulklopper* in black holiday camelhair attire, with a quill stuck behind his ear.

VII. Summoning to early morning prayer at four o'clock, two *Schulklopper* followed, one of whom was eighty-eight years old carrying in his hand a fine pewter synagogue gavel, the other, a gilded wooden one. After them came walking

VIII. behind them on foot, a great number of old Jewish scholars and other community members in damask synagogue robes, and wearing synagogue capes trimmed with fur, and decorated synagogue hats. Furthermore,

IX. with musicians and French horn trumpeters preceding them, follow young Jewish students in two columns with couriers in front; the first being led by Wolf Moyses Frankel, and Simon Abraham Prespur, the alderman's son, with partizan polearms; the rest in beautiful black velvet, Jewish damask robes and rich waistcoats, marten and sable trimmed caps richly decorated with gold, holding books with silver clasps in their hand; bringing up the rear, Isaac David Frankel⁵, and Samuel Austerlitz Sachsel, the son of the commissioner Isaac Austerlitz mentioned at the beginning. The other column led by Israel Koppl Frankel and

Simon David Khue with a gold sash, just like the above with partizan polearm in hand, and followed by local young students, in smart black-velvet and damask robes, rich waistcoats, sable trimmed caps decorated with gold, marching with books in hand. They were followed by

X. a number of foreign Jewish preceptors with the shield of David in gold braid and the letter P stitched on their berets to distinguish the locals from the foreigners, preceded by music.

XI. Simon Aaron Neustadl in a black velvet attire, decorated beret, and rich waistcoat; after him Mändl Samuel Wedeles in a velvet synagogue robe and cloak trimmed with marten fur; after these two, a person in black-velvet noble costume, followed by several Jewish community members in velvet damask attire, rich waistcoats, and richly decorated berets, riding on horses with costly equipage.

XII. Moyses Salomon Gumperz⁶, medical doctor and Jewish physician, in a black velvet German doctor's habit, damask coat, ruffles and wig, preceded by a courier and two men dressed in Turkish habit with long gray beards, then Gumperz's nine-year-old son named Joseph Löw, dressed fine and handsome, who carried on a tall staff bearing the diploma his father had received from the Medical Faculty. Alongside went Löbel Jaiteles, the son of the Jewish apothecary, the community elder Löbel Mischl Jaiteles,⁷ in a red-frilled scarlet coat, rich waistcoat, a gold baldric slanted across his chest, holding in his hands a pharmacist's herbal canister; followed obediently by all the Jewish barbers in black attire with their instruments in their hands, the married ones in coats, the journeymen in all manner of smart clothes and braided silk ribbons on their hats as well as on their arms, with shaving bowls in their hands; finally, once again a Doctor Meschulem called Bondi or Eger, dressed in black velvet coat and damask cloak, wearing a wig.

XIII. Then with a positive or portable organ carried alongside, Sina Klaber⁸, the community synagogue cantor read at the top of his voice, in two spots, namely at the Primator's House at the so-called Drey Brunnen and the Jewish Town Hall, a well-wish concerning the most Gracious Queen and newborn Prince in the Hebrew language, and in German translation it reads as following:

GOD

The Almighty, who created heaven and earth, all the creatures, and our forefathers Abraham, Isaac, Jacob, Moses, Aaron, King David, his son Solomon, and also

blessed all the kings of Israel, shall bless also our Most Gracious Queen MARIA THERESIA, her beloved husband His Royal Highness, and the happily newborn Royal Prince, and Archduke Joseph, Benedict, Joann, August, Anton, Michael, Adam, as well as the entire Serene Arch-House of Austria. GOD should raise, multiply, and increase the seat of Her kingdoms and lands. He should protect and shield Her from every evil and persecution. The Almighty should humble all Her enemies; they should fall at Her feet. Also protect Her in all places and conflicts. GOD should grant Her, and all Her heirs and the heirs of their heirs, every desired welfare, body and soul for all eternity, as well as faithful counselors, war heroes to strengthen on water and land, by which this kingdom will be exalted and enlarged, Amen.

XIV. And then, a great number of poor children and orphans from the Poor-Orphan-and-Jewish-Study-House in their everyday robes, blue and white flecked bonnets bound with red ribbons, carrying prayer books and writing tablets, with their school teachers alongside dressed in holiday clothes, all singing at the top of their voices the wish expressed in the seventy-second Psalm of King David for the Most Serene Queen and Prince. These orphans are maintained without a permanent fund, only by charity over which the Primator Frankel has served as inspector now thirty years.

XV. After that, following a trumpeter on horseback, came Jewish entertainers carrying a large pewter guild tankard, and previous guild-elders, dressed in new clothes with wings of blue and red color and similar miter caps on which *Vivat* was embroidered, accompanied by merry music. An entertainer of about eighty, dressed in women's clothes with a bridal crown of pearl beads and waistband just as Jewish brides are wont to wear, blew a bassoon.

XVI. Then followed the guild of the Jewish *shohets*⁹, where a master went ahead with a pewter key two and a half ell tall, and after him the oldest masters dressed in German style brown linen robes, black jackets and coats. Then proceeded the journeymen wearing clothes of the same colors as the Queen's coat of arms, raw linen jackets with flower colored linen ruffles and facings, white-knit camel-hair buttonholes, festooned with silver baldrics, sewn aprons and green caps with bows and ribbons, holding meat cleavers with the emblem of the Bohemian lion. The rest of the masters wore white kittels¹⁰, white caps and ruffs, carrying their beautiful red damask banner or flag with gilt inscriptions adorned with King David's shield, fifteen ell tall, that had been granted as a privilege by the late Emperor and King Karl IV.

After which

XVII. two Jewish unusual acrobats were seen with their merry arts, one of them placing the tips of two bare swords, one on an eye and the other on the heart, striking different bizarre postures, both dressed as couriers with ribbons and bows. Afterwards

XVIII. came a striking number of furriers behind two Jewish trumpeters in Sunday clothes, then two couriers. Their leader, Antschl Simon Loebel Wiener in a black velvet Hungarian fur and velvet sable cap, rich waistcoat slashed with gold thread¹¹, golden chain and scarf, rode on a riding school horse, and alongside him Nahum Trebitsch. These were followed by two Moors dressed in pelts; then the rest of the furriers came in three divisions: those in the first had their clothes sewn with precious furs; in the second, a standard was carried that was so artfully composed of various pelts, that it quite clearly presented the name of Her Majesty the Queen, MARIA THERESA, and the prince in the cradle; a large number followed the flag carrying poles with various stuffed animals, all dressed in precious pelts and other such textiles in Persian style; behind, a quite naturalistic young bear was led with pipe music, and six men carried a platform on which the decorated bushes and trees resembled a shrub and a small forest in which all imaginable stuffed animals revealed themselves. One of the marchers fired off various gunshots, and at times a lion roaring was heard. Finally, the third division came, carrying another banner composed of various textiles on which King David's shield was artfully presented, followed by a notable number dressed like the previous divisions in precious pelts in the Persian manner, carrying various stuffed animals on poles.

Furthermore,

XIX. once again the master butchers in white kittels carried another fifteen ell high, privileged banner or flag, on whose summit sat a twelve year old Jewish boy called Juda Jescaye Iserles¹² in stylish delicate dancing clothes, who skillfully complimented all high lords, spiritual and secular, and ladies at the windows. Moreover,

XX: preceded by pleasant music, went the large numbered tailor guild; the Starschen¹³, or guild elders, in black clothes and capes, had fastened some silk aiguillettes on their arms. And after them a delicately stitched together ensign of such aiguillettes was carried and the Tailor's Shield, followed by smartly dressed apprentices with bows and braids on their hats. And then

XXI. came the so-called lace, cording and button-makers guild. These preceded the Starschen or guild elders in black German clothes and coats, after whom a small gilded work-stool was carried, and an artfully manufactured passementer shield. After this, came the apprentices smartly dressed in black with golden cording, scarfs, epaulettes and ribbons on their arms and hats, as well as nice shrubs. They

XXII. were followed by the shoemaker guild. In the front went the Starschen or guild elders in black German clothes, hats and coats, with an immensely large pewter guild tankard cast in the form of a boot on whose cover there was a shoemaker's workshop with working journeymen; after these, the journeymen displayed themselves in various beautiful clothes. Furthermore,

XXIII. preceded by a groom on horseback, two trumpeters, and two couriers, rode marching a handsome hussar company of married Jews—among whom were Abraham Zebrak and Michel Jurist—on riding school horses, all with Hungarian furs decorated with gold, silver and gilded smartly decorated fabrics, also hats adorned with egret plumes and ribbons, spruced beards¹⁴, and lances in hand, dressed in costly Hungarian fashion. These were followed by

XXIV. two well-formed youths on horseback, one of whom masqueraded as a Jewish bride preciously attired with a gold-trimmed ruffles, with a garland and band of precious pearls on his head; the other, a bridegroom, also expensively costumed, caressing his bride most affectionately. In addition,

XXV. a hussar company of bachelor Jews marched, led by two trumpeters; their smart Hungarian clothing consisted of velvet, damask, precious gold-trimmed furs, silver and gold brocade, *draps d'or*, all kinds of embroidered shirts, also hats decorated with gold, with egret plumes, ribbons; have also mustachios,¹⁵ lances in hands, riding on exceptionally beautiful horses with expensive saddlecloths decked out with braided ribbons. Hereafter

XXVI. rides a wedding jester, with all sorts of wooden cooking dishes, spoons and plates hanging on him, and wearing a wooden pot instead of a hat. Next to him

XXVII. a prankster dressed as a green harlequin on horseback could be seen.

XXVIII. Other fools follow: one dressed in women's clothes pulled with reins a 40-year-old man pretending to be a child in a baby walker; this boy had a beer pacifier, and when he cried, the woman smeared his mouth with porridge; another was disguised as a woman carrying a man in a basket, making polite postures; another rode on a wooden horse, followed by one with a deer-head and on it

antlers, all of which amused the audience providing much entertainment. In addition,

XXIX. a pair of wild men, almost naked and seemingly covered with hair, held large wooden clubs, and brawled with each other, until one of them slammed the club to the ground, splitting it asunder. Behind these

XXX. go two pairs of exceptionally fat gluttons stuffed with wool that function well to make their persons funny looking. No less funny

XXXI. is a carriage dragged by six persons in harness dressed in green, where Bacchus sits on a barrel and in a drunkard manner, repeatedly takes a swig from a mug. Bringing up the rear

XXXII. is a merry farmer's wedding, in which the guests dressed in peasant costumes made merry, dancing and jumping to all manner of peasant music played on fiddle, lyre, and bagpipe.

This procession lasted until the evening. Then, soon after, the illumination began. As soon as the first houses were lit from the bottom rooms to the very top, partly by wind-lamps and partly by well-shaded lamps, sporting various symbols, the entire Jewish City came to resemble a flame. The Jewish Town Hall appeared elegantly where by the tower a life size grenadier guard moved in unison repeatedly presenting arms. The top of the tower was adorned with many illuminated spheres and underneath in a gallery hung three beautifully lit panels that proclaimed a plea to Our Most Gracious Queen and Prince written in Hebrew, Latin and German. Illuminated were the Alt-Neu Synagogue from top to bottom, as also were the inscriptions in the windows of the Klaus-Synagogue and some spheres at the top.¹⁶ Likewise, the ten windows of the dwelling of the *parnas*¹⁷ of the month, Wolf Lichtenstadt were illuminated by graceful paintings, and its noteworthy Latin and German verses made an attractive appearance.

Thus

N.I. Peperit filium, vocavit eum Joseph, & dixit: Dominus mihi adhuc filium superaddat. Gene. 3rd cap. V. 24.

And gave birth to a son, called him Joseph, saying, "GOD will give me another son."

N. II. Deus erat cum Joseph, & ille regnabat. Gene. 42 v.6

GOD was with Joseph and he was regent in the country.

N. III. Pro puero iste orabam, nune autem Dominus dedit petitions meam. Sam. I cap. 1. v. 27.

This is the boy I prayed for, and now the Lord has granted me my prayer.

N. IV. Exultavit cor meum in Domino, & apertum est os meum super inimicos meos. Sam. II cap. 1.

My heart is joyous in the Lord, and my mouth has opened over my enemies.

N.V. Josephus filius accescens. Gene. 49. v. 22.

Joseph a new-grown son,

In high scepter together with the crown.¹⁸

N. VI. In te domine speravi, non confundar. Psalm. 30 [sic! 71]. v. 1.

In thee, O Lord, do I put my trust:

Let me never be put to confusion.

N. VII. Et Joseph erat Princeps in terra. Gene. Cap. 42. v. 6.

Joseph was regent in the country,

Put it all in good condition.

N. VIII. Benedixit Dominus propter Joseph. Gene. C. 39. v. 5.

The house was full of prayer,

For pious Joseph's sake.

N. IX. Laetabor & psallam nomini tuo.

In you O Lord I want to rejoice,

Frolicking, sing psalms, shouting to you.

N. X. Erátque Dominus cum eo, & portabat omnibus magnum gaudium

The Lord, was always with Joseph,

And brought great joy to all.

Furthermore, some illuminated pyramids appeared on the Jewish town gates with the following inscriptions.

On the first gate.

VIVat

Queen Maria, may She live a long life, may She be amused

Also our newborn Prince Joseph next to Her.

On the second gate.

Apprehendit ambas portae fores cum postibus suis & sera. Jud. Cap. 16. v. 5th

He took both gates,

Lock and bolt;

Enter the guest in here,

No gate must be closed today.¹⁹

On the third gate.

Veniam ad te tempore isto, & habebit filium Sara uxor tua.

I want to come to you again, so Sara your wife should have a son.

Thus, in order to affirm our most humble devotion to our Most Gracious Monarch, no effort was spared in this procession and illumination to implement everything imaginable for the joyous celebration of this festival. In order to prevent disarray, the Primator Frankel (who was most zealous that these solemn events be recorded and ready within seven days) made tickets available for high and low spectators, providing them with the best possible places from which to observe. Moreover, to accommodate persons of high estate as much as possible, he, along with the assistance of the aforementioned commissioners, made all the requisite arrangements: in his apartment, two specially decorated clean rooms, in one an exquisite banquet prepared smartly by Christian cooks, in the other, an admirable confection representing an arch of honor within which Her Majesty the Queen held the newborn Most Illustrious Prince in her arm. There was then no shortage of different varieties of the most refined foreign wines, served most generously. Thus, there was no lack of the most humble zeal, testifying to the veneration of the Highest Superior.

The details of the splendid procession were collected by the aforementioned German scribe of Prague Jewry and recorded for eternal memory.

I am indebted to Dr. Louise Hecht and Dr. Cornelia Aust for their helpful suggestions and ¹ Richter, p. 159 provides the route of the march only toward the end of his description: “Der Zug gieng aus dem Jüdischen Gemein-Hause den Tummel-Platz vorbey zum Pinckel Schul-Thor hinein, die daran stossende Gasse herunter, durch die goldene Gasse über den Platz bey drey Brunnen, des Primators Hauß vorbey, auf das Jüdische Rath-Hauß zu.”

² Following both Richter and the *Vossische Zeitung*, I prefer to translate “Paradell” with the bit more familiar *Grandezza*. *Mania di grandezza* is a 1971 French film featuring Louis De Funes and Yves Montand wearing throughout the large brimmed “grandee” headgear.

³ There was a riding school nearby the Juden Stadt that seems to have provided horses for the mounted participants.

⁴ “Schabrack” (Chabraque) or “Waltrappen”.

⁵ A grandson of the Primator according to Richter.

⁶ He had also taken part in the 1716 procession along with his father.

⁷ Father of Dr. Jonah Jeitteles, the patriarch of the leading maskilic family in Prague.

⁸ He, too, had also taken part in the 1716 procession.

⁹ That is how I translate “Juden-Metzger” in *Beschreibung*, following “Juden-Schlächter” in the *Vossische Zeitung*.

¹⁰ *Sterb-Küttel*

¹¹ *Draps d’or*

¹² His father, the son of the “Jewish dancing master Isterle,” had performed in similar fashion in 1716.

¹³ From the Czech “starší”, elder.

¹⁴ “Gemachten Spreiz-Bärte” could be either spruced up mustaches or split beards.

¹⁵ In the 1716 procession, the bachelors sported mustaches, which Schudt explained are what Jews refer to as “Grenen”: “sie haben dann gemachte grosse Stutz- und Schnautz-Bärthe/ wie Türcken und Hussaren/ gehabt.” And indeed the 1741 engraving depicts the bachelors with the long mustaches sported by contemporary hussars. See David Hollins, *Hungarian Hussar 1756-1815* (Oxford, 2003), p. 20.

¹⁶ Richter, p. 159 notes here the outstanding contribution of one who does not figure in the *Beschreibung*: “Besonders suchte sich der dasige Lieferant, Jud Herzel Pieseß zu distinguiren. Dieser hatte währenden Aufzugs das sämtliche Ober-Kriegs-Commissariat-Amt, samt der Kriegs-Canzley Herren Officianten, und ein Menge andere hohe Cavaliers und Dames, in seiner Wohnung eingeladen, welche er auf das properste bedienete.” Hertzki Piseck (1672-1762) was one of the aldermen at the time. See Gerson Wolf, “Vertreibung aus Böhmen im Jahre 1744,” *Jahrbuch für die Geschichte der Juden und des Judenthums* 3 (1869), 205.

¹⁷ *Monat-Halter*.

¹⁸ Verses V through X are rhymed in their German translations.

¹⁹ Likewise rhymed in the German translation.

EARLY MODERN WORKSHOP: Jewish History Resources

Volume 16: Senses and Perceptions

Fordham University, New York, August 19-20, 2019

“March!” The Celebratory Procession of Prague Jewry in 1741

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Beschreibung Einer allerunterthänigsten Freudens-Bezeugung, Welche wegen Hoher Geburt Des Durchleuchtigsten Erz-Herzogen und Prinzen von Oesterreich JOSEPHI, BENEDICTI, JOANNIS, AUGUSTI, ANTONI, MICHAELIS, ADAMI, Die Prager Judenschaft den 24. April des 1741. Jahrs In kostbar-zierlichstem Aufzug und Zweymaliger ILLUMINATION gehalten.

Demnach Die Allerdurchleuchtigst- und Großmächtigste zu Hungarn und Böhheim Königin, Erz-Herzogin zu Oesterreich, und Groß-Herzogin zu Toscana, mit einem lang erwünschten Prinzen entbunden worden, als hat wegen solcher Hohen Geburt, so bald nur diese höchsterfreuliche Zeitung in Prag erschollen, und kundbar worden, der Simon Wolf Frankel, vormals gewesener Vice- nunmehr aber allergnädigst wirklich ernannter und bereits den 21. Marti von besagtem Primator Frankel, dann denen Aeltist- und Gemein-Aeltisten, wie auch anderen Vorsteheren der Jüdischen Gemeinde, zu Ehren Allerhöchst-gedachten Ihro Majestät der Königin, und neugebornen Prinzens veranstalten Illumination, bei welche die Juden-Aeltiste die Handlung diesem Tag in Tendl-Markt und ihre Laaden zu öffnen verboten, Nachmittag aber gegen drey Uhr ihre zwey Panier oder Fahnen mit allerhand Music durch die Juden-Stadt mit Lustbarkeit tragen lassen, der Primator Frankel denen Armen aber ein nahmhaftes Geld ausgeworfen, und zugleich in aller Arresten, so wohl Rath-Haus, Schachtley und Jüdischem Katzl-Arrest denen Arrestanten Geld, Brod, Fisch, Fleisch und andere Essen-Speis zutragen lassen, um fünf Uhr hernach fast alle Juden in ihre Synagogen sich verfügen müssen, allda ihre Gebeth-Psalm wegen glücklicher Niederkunft Allerhöchst gedachter Königin MARIEA THERESIAE und Gebornen Prinzens und Erz-Herzogs JOSEPHI &c. bey angezündeten vielen Lichtern Eben mit Music die Andacht celebriret, darauf gegen halber sieben Uhr in der ganzen Juden-Stadt, so wohl Reich- als Arme ihre Behausung von inn- und auswendigen Fenstern, wie auch Thurn auf dem Jüdischen-Rath-Haus illuminiret, nicht minder allda ein Ehren-Gerüste aufgestellt worden, worauf Waldhornisten mit Freuden-Schall nebst Aeltist-Gemein-Aeltisten und Beysitzere ein Zusammenkunft auf besagtem Rath-Haus mit grosser Illuminirung und Lustbarkeit bis nach Mitternacht gehalten und zugebracht haben, ferners besagter Primator Simon Frankel zu allerunterthänigster Beehrung Allerhöchst-besagter Geburt auch eine Invention,

mit Zuziehung nachgesetzter Commissarien, benanntl. Davids Löbel Khue Prager Juden-Aeltesten Beysitzers, dann beeden geschwornen Aeltesten Deutschschreibern, Samuels David Koreff, Jacobs Kallmuß Procuratoris, ex parte deren Contribuenten Isaacs Baruch Austerlitz, in einem kurzen Termin ausgesonnen und bewürket, gleich wie alles ferners hin in mehrerm gründlich zu vernehmen seyn wird.

Erstlich hat besagter Juden-Primator veranstaltet, die in der Judenstadt auf denen Kram-Stellen befindliche Tächer denen Zuschauern, damit sie besser sehen können, einige Ellen-weit von denen Häusern ablegen und Schranken machen zu lassen.

II. So wohl den in Prag subsistirenden Hohen Adel, Geist- und Weltlichen, als auch hohe- und Niedere Instantien, dann Dames auf den am 24. April gehaltenen Solennitäts Aufzug (welchem verschiedene Hohe Ministri, Praelaten, auch Fürstliche Personen, Dames, Löbliche Magistraten der Königl. Prager Städten, nebst mehreren anderen Zuschauern beygewohnet, und jeder nach Standes-Gebühr vermög ausgegebenen Quartier-Zetteln in denen ausgemessenen Häusern einquartieret worden) eingeladen.

III. Seynd bey nachgesetzten drey Gassen-Thören, als nemlichen Alt- und Pinkes-Schul- dann Juden-Platz-Thor, Gallerien mit behangenen Teppichten, worauf Trompeter die Ankommende zu bewillkommen gestanden, gemacht worden.

IV. Ist von Ihre Excellenz Herrn General- und Commendanten (Tit.) auf vorläufig-geziemendes Ansuchen zur Sicherheit wider alle besorgende Unordnung eine Soldatesca gestellt worden; So ist auch

V. Am besagten Aufzugs-Tag wiederum denen Juden, gleich wie oben gemeldet, kein Handel im Tandel-Markt zu führen und zu treiben mit gegeben; Nicht minder

VI. Veranstaltet worden, in allen Synagogen durch den ganzen Tag zu bethen die Psalm Davids gegen ausgetheilten Allmosen, wie auch zu fasten, und Abends mit Erleuchtung vieler Lichter die Schul-Ornaten anhängen zu lassen.

VII. Haben obbenannte Deputirte Commissarien alle aufziehende zu Fuß, und zu Pferd in dem so genannten Jüdischen Baad oder Gemein-Hof und den ehemaligen Goltzischen Hof der Ordnung nach exerciret, wo so dann um 4. Uhr Nachmittags der Aufzug seinen Anfang genommen. Und zwar

I. Ist der Jüdische Post-Brief-Trager in einem rothen Kleid, umgehängter Schnur und Post-Horn, um das Zeichen zum Aumarsch (sic) zu geben, blasend voraus geritten, welcher Marsch aus dem Jüdischen Gemein- dann sogenannten Goltzischen Hof den Tummel-Platz vorbey, zum Pinkes-Schul-Thor hinein, in die Gassen herunter, durch die Gold-Gassen, über den Platz bey drey Brunnen, folgsam gegen den Jüdischen Rath-Haus, und anderen Orten geführt und geschlossen worden.

II. Seynd zwey Trompeter in Galla-Liberey den Marsch blasend geritten; Denen

III. Sechs gleichförmig gekleidete Laufer mit Maschen, Bänder-Buschen, wie auch roth- mit Gold wohl verbramten Schürzeln gefolget,

IV. Ist der Simon Wolf Frankel Prager Jüdischer Primator in einem schwarz-sammeten Schul-Rock, einer reichen Veste, und einem schwarz-sammet-mit Gold gestückten Paradell auf dem Haupt, auf einem propreu Reitschuligen Capital-Roß, nebst darauf befindlicher reichen Equipage, und darneben zur Bedienung gegangenen zwey in gar schöner Liberey angekleideten Heiducken, geritten, Hinter seiner

V. Ritte als Major der David Löbl Khue Aeltister-Beysitzer in einem schwarz-damastenen Schul-Rock, reicher Veste, über den Leib hangender goldenen Schärpe, verbramten Schul-Hut, nebst Bedeckung von sechs auf das schönste und kostbarest-Hungarisch gekleideten Husarn, dann des gedachten Primator sechs Reit-Knechten mitpropren Reit-Hand-Pferden, reicher Equipage, worunter eine von kostbar-*bonceau*-farben Sammet mit Silber gestückte Hand-Decke oder *Waltrappen*, welche der Primator *ex proprio* so propre hat machen lassen, sich befunden.

VI. Gienge der Abraham Bunzl Aeltister-Beysitzer und die Gemein-geschworne-Schreiber- und Schul-Klöpfer in schwarzen Feyertags-Camelharenen Kleidern, mit hinter den Ohren stecken gehabtten Schreib-Federn.

VII. Folgeten zwey andere Schul-Klöpfer, welche zum Frühe-Gebet um vier Uhr ermahnen, deren eine acht- und achtzig Jahr alt, in seiner Hand einen feinen von Zinn, der andere aber einen von Holz vergoldten Schul-Hammer getragen; Hinter ihnen ist

VIII. Eine grosse Anzahl von denen alten Jüdischen Gelehrten, und anderen Contribuenten in damastenen Schul-Röcken, und von Rauchwerk angehabten Schauben oder Schul-Mänteln und verbramten Schul-Hüten zu Fuß gegangen; Wie dann auch

IX. Die Jüdische studirende Jugend nach vorher gegangener Music und Waldhornisten in zwey Columnen mit vor sich hergehenden Laufer folgete; bey der ersten der Wolf Moyses Frankel, und der Simon Abraham Prespurg des Gemein-Aeltisten Sohn voraus mit Partisanen; die übrigen in schönen schwarz-sammeten, damastenen Jüdischen Röcken und reichen Vesten, mit Gold reich verbramten Cappin, herum von Maadern und Zobeln Rauchwerk benäheten Bramen, in Händen gehabten Büchern mit silbernen Beschlag; zum Schluß aber der Isaac David Frankel, und Samuel Austerlitz Sachsel, eingangs gedachten Commissarii Isaacs Austerlitz Sohn; bey der anderten hingegen voraus der Israel Koppl Frankel, nebst dem Simon David Khue mit einer goldene Schärpe, eben wie obige mit in Händen gehabten Partisanen, und mit der nachgefolgten hiesigen studirenden Jugend, in solche propren schwarz-sammeten und damastenen Röcken, reichen Vesten, mit Gold verbramt- und mit dergleichen Maadern und Zobeln umgenäheten Cappin, dann in Händen gehabten Büchern marschierten; Denen folgete ferners

X. Eine Anzahl fremder Jüdischen Praeceptoren mit einem auf ihren Paradellen mit goldenen Tressen gehabten Schild Davids, und genäheten Buchstaben P. zur Unterscheidung der hiesigen von denen fremden, mit vorher gegangener Music.

XI. Der Simon Aaron Neustadl in einem schwarz-sammeten Kleid, verbramten Paretl, und reicher Veste; nach seiner der Mändl Samuel Wedeles, in einem sammeten Schul-Rock und Schul-Mantel oder Schaub, und darauf befindlichen Maadernen Rauchwerk; nach diesen beyden eine Person in schwarz-sammeten Nobl-Kleid, dann einige Jüdische zu Pferd reitende Contribuenten in sammet-damast-gestückter Kleidung, reichen Vesten, und reich verbramten Paradellen, dann reicher Equipage nachfolgeten.

XII. Der Moyses Salomon Gumperz Medicinae Doctor und Jüdischer Phisicus, mit vorher gehenden Laufer und zweyen in Türkischem Habit angekleideten Männern mit langen grauen Bärten, dann des besagten Gumperz neun-Jähriger Knab, wohl und hibsich gekleidter, Namens Joseph Löw, welcher des Vaters von Einer Löb. Medicinischen Facultät erworbenes Testimonium an einem hohen Stabel getragen, in einem schwarz-sammeten deutschen Doctor-Kleid, damastenen Mantel, Krage und Perruque, nebenher aber es Jüdischen Apoteckers Löbel Mischl Jaiteles Gemein-Aeltisten Sohn, Löbel Jaiteles, in einem roth-verschamerirten Scharlachenen Rock, reicher Veste, um dem Leib schreg angehangener goldenen Gürtl, mit einer in Händen gehabten Apotecker Büchse, folgsam alle Jüdische Barbierere mit in Händen getragenen Barbier-Zeug und Instrumenten, in schwarzer Kleidung, die Verheurathe in Mänteln, die Gesellen aber in allerhand propren Kleidern und eingeflochtenen seidenen Bändern, so wohl auf denen Hüten, als Armen, mit in Händen getragenen Barbier-Schießeln giengen; zum Schluß

hinwieder ein Doctor Meschulem Bondi oder Eger genannt, im schwarz-sammeten Rock und damastenen Mantel, dann Perruque gekleidet.

XIII. Der Sina Klaber Gemein Schul-Cantor mit neben hergetragenen Positiv oder Orgel-Fliegel, welcher auf zweyen Plätzen, nemlichen bey des Primators Haus, so genannten drey Bruunen, als auch bey dem Jüdischen Rath-Haus in höchster Stimme eine Wunsch wegen der allergnädigsten Königin und gebornen Prinzens in Hebräischer Sprach abgelesen, und bestehet solcher auf deutsch-transferirter in folgenden:

GOTT

Der Allmächtige, der Himmel und Erden, auch alle Creaturen erschaffen, und die Vor-Eltern, Abraham, Isaac, Jacob, Moyses, Aaron, König David, dessen Sohn Salomon, auch alle Könige Israels gebenedeiit hat, der soll auch benedeien unsere Allergnädigst Königin MARIAM THERESIAM, Dero Herrallerliebsten Gemahls Königliche Hoheit, und den glücklich neugebornen Königl. Prinzen, und Erz-Herzogen JOSEPHUM, BENEDICTUM, JOANNEN, AUGUSTUM, ANTONIUM, MICHAELEM, ADAMUM, auch das ganze Durchleuchtigste Erz-Haus Oesterreich. GOTT soll erhöhen, mehren, und größern den Stuhl Ihrer Königreiche und Landen. Er soll Sie beschützen und beschirmen vor allem Unheil und Verfolgung. Der Allmächtige soll Ihre Feinde in Ihre Underthänigkeit bringen. Sie sollen vor Ihre Füße fallen, auch in allen Orten und streit beschützen. GOTT soll Ihr mit Ihren Erben und Erbs-Erben alle selbst verlangende Wohlfahrt am Leib und Seel zu ewigen Zeiten verleihen, wie auch Dero liebe getreue Räthe, Kriegshelden stärken zu Wasser und zu Land, durch welche dieses Königreich erhoben und vergrößert werde, Amen.

Und dann

XIV. Gienge ein Theil von der grossen Anzahl verschiedener armen Kinder und Waisen aus dem armen-Waisen- und Jüdischen-Studir-Haus in ihren ordinari-Röckeln, blau- und weiß-melirten und mit rothen Bändern eingebundenen Häubeln, Gebeth-Bücher und beschriebene Tafeln in Händen tragende, beyneben giengen ihre in Feyertags-Kleidern angekleidete Schulmeistere, welche in höchster Stimm den in des König Davids Psalm am 72. Cap. enthaltenen Wunsch der Allerdurchleuchtigsten Königin und dem Prinzen singeten. Diese Waisen werden lediglich von der Allmosen und ohne Foundation erhalten, worüber der Primator Frankel bereits gegen dreyßig Jahre die Inspection hat. Nach denen kamen

XV. die Jüdische Spiel-Leute, so nach vorgerittenem Trompeter, vorgetragener grossen Zinnen Kanne, und vorgegangenen Zunfts-Vorsteheren, in neuer Kleidung mit Flügeln von blau- und rother Farbe, auch dergleichen Hüteln, auf

welchen das Vivat gestückt ware, lustig musicirten; wobey auch ein Spiel-Mann gegen 80. Jahr seines Alters, in Weibs-Kleidern angekleidet mit einem auf dem Haupt gehalten und mit Perlen behäften Braut-Cranz und Bund, gleichwie die Jüdischen Bräute zu gehen pflegen, den Fagot bliese.

XVI. So dann folgte die Juden-Metzker-Zunft, welcher vorgieng ein Meister mit einem drittelhoch Eulen hohen Zinnen Schlüssel, und nach ihm die Aeltesten Meister deutsch gekleidet in braunen tüchernen Röcken, schwarzen Kamisölen, und Mänteln; So dann giengen die Gesellen, welche der Königin Wappen-Farben gleichgefärbte Kleider an hatten, als tüchene rohe Kamisöler mit tüchernen blumenanfarbenen Aufschlägen und Krageln, dann weiß-ausgeschlagenen Camelhaarernen Knopflöchern, dieselben zierten auch umgehängte silberne Gürteln, ausgenähte Schürzeln, und grüne Häubeln mit Maschen und Reigern, in Händen aber trugen sie Fleisch-Beilen, worauf der Böhmische Löw signirt ware. Die übrigen Meister alsdann trugen in weißen Sterb-Kütteln, weißen Häubeln und Kragen ihren schönen roth-damastenen, mit übergoldten Inschriften, und mit des König Davids Schild gezierten, 15. Eulen hohen, und von ehemaligen Kayser und König CARL dem IV. privilegirten Panier oder Fahn, Nach denen

XVII. Ließen sich zwey Jüdische curiöse Luft-Springer mit ihren lustigen Künsten sehen, wovon einer die Spitzen zwey bloßer Schwerter, eine an das Aug und die andere an das Herz setzend, unterschiedliche curiöse Posituren machte, welche als Laufer mit Maschen und Reigern gekleidet waren. Nachmals

XVIII. Kame eine merkliche Anzahl der Kürschner, denen vorgiengen zwey Jüdische Trompeter in Sonntags-Kleidern, so dann zwey Laufer, derselben Führer der Antschl Simon Löbl Wiener in einem schwarz-sammeten Hungarischen Pelz und sammetener Zobel-Mützen, reich-draps d'orner Veste, auch einer umhangenden goldenen Ketten, und Schörpe auf einem schulrüttigen Pferd ritte, und nebst demselben der Nahum Trebitsch; diesen folgten zwey in Futter-Kleidern angekleidete Mohren; als dann kamen die übrigen Kürschner in drey Abtheilungen: die in der erstern hatten die Kleidung mit kostbarem Rauch-Werk benähet; in der anderten wurde getragen eine vom verschiedenen Futter-Werk so künstlich zusammen gestückte Fahne, daß sie Ihre Majestät der Königin Namen MARIA THERESIA, und den Prinzen in der Wiegen ganz deutlich vorstellte; die dieser Fahne in grosser Anzahl nachgiengen, hatten auf Stängeln verschiedentliche ausgestopfte Thiere, auch alle in kostbarem Rauch-Werk und anderen dergleichen Futtern auf Persianische Art gekleidet waren; hinter denen mit seiner Pfeifen-Music ein ganz natürlich vorgestellter junger Beer geführet, und von 6. Männern eine Biene getragen wurde, auf welcher das angemachte Sträußerig und Bäume einem Gestrüppe und kleinem Wald gleicheten, worinnen alle erdenkliche und wie natürlich ausgestopfte Thiere sich zeigten, nach denen einer gehend verschiedene Schuß thate, zuweilen auch ein Löw mit seiner brillenden Stimme sich hören

liesse. Endlichen, kame die dritten Abtheilung, in welcher getragen wurde die anderte vom verschiedenen Futter-Werk zusammen gestückte Fahne, auf welcher des König Davids Schild kunstreich vorgestellet zu sehen ware, wo mehrmal folgte eine merkliche Anzahl, so gleichförmig denen fördern mit kostbarem Rauch-Werk auf Persianische Art bekleidet, auf Stangln verschiedene ausgestopfte Thiere hatten. Ferners

XIX. Trageten abermal die Fleisch-Hacker-Meister in weißen Sterb-Kütteln ihren anderten fünfzehn Ehlen hohen, und privilegirten Panier oder Fahn, auf dessen Gipfl ein Jüdischer 12. Jähriger Knab mit Namen Juda Jescaye Iserles in geschickt- und zierlichen Tanz-Kleidern sitzend, alle in denen Fenstern anwesende Geist- und Weltliche, hohe Ministers und Dames künstlich complementirte. Mehres

XX: Gienge eine zahlreiche Schneider-Zunft mit vorgetreter annehmlicher Music, die Starschen, oder Zunft-Aeltisten auf deutsch, in schwarzen Kleidung und Mänteln hatten auf ihren Armen angehängt einige seidene Resteln, nach ihnen wurde getragen ein von dergleichen Resteln zierlich zusammen genähetes Fähnlein, und das Schneider-Schild, welchen nachkamen propre gekleidete Gesellen mit auf den Hüten gehaltenen Maschen und Bändern. Als dann

XXI. Kame die so genannte Schnür- *Posementir*- und Knöpf-Macher-Zunft, dieser giengen vor die Starschen oder Zunft-Aeltisten in schwarz-deutschen Kleidern und Mänteln, denen nachgetragen wurde ein vergoldter kleiner Hand-Werks-Stuhl, und künstlich gefertigtes Posementir-Schild; nach diesem kamen eben schwarz gekleidete Gesellen mit Posementir-goldenen Schörpen, Achsel-Bänder und Maschen auf den Armen und Hüten, auch schönen Puschen. Ihnen

XXII. Folgte die Schuster-Zunft, da giengen vor die Starschen oder Zunft-Aeltisten in deutschen schwarzen Kleidern, Hüten und Mänteln, denen nachgetragen wurde eine ungemeiner Größe vom Zinn in Form eines Stiefels gegossene Zunfts-Kanne, auf dessen Deckel eine Schuster-Werkstatt samt arbeitenden Gesellen formiret ware; nach diesen zeigten sich die Gesellen in verschiedener schöner Kleidung. Weiters

XXIII. Marschirte mit vorgerittenem Reit-Knecht, zweyen Trompetern, und vorgegangenen zweyen Laufnern eine ansehnliche Husaren-Compagnie Verheurater Juden, worunter auch der Abraham Zebrak, und Michel Jurist waren; welche alle in Hungarischen mit Gold verbramten Pelzen, silber- und goldenen Leib-Stücken, propre verbramten, auch mit Maschen und Reigern gezierten Hüten, gemachten Spreiz-Bärte, und in Händen gehaltenen Lanzen, kostbar Hungarisch gekleidet, auf Schultrittigen Pferden ritten. Diesen folgten zu Pferd

XXIV. Zwey wohlgestalte Jünglinge, wovon der eine vorstellte eine auf jüdisch pretiös gekleidete Braut mit gehabtem vom Gold gewürkten Kragl, und auf dem Haupt kostbar mit Perlen behäften Cranz und Bund; der andere aber einen Bräutigam, so auch kostbar gekleidet ware, und seine Braut auf das beste liebkosete. Mehr marschirte

XXV. Eine Husaren-Compagnie unverheurater Juden, welcher vorritten zwey Trompeter; ihre propre Hungarische Kleidung bestunde in Sammet, Damast, kostbaren mit Gold gebramten Pelzen, in silber- und gold-reichen Procat, Draps d'or, allerhand gestückten leib-Stücken, auch in mit Gold portirten Hüten, darauf gehabten Reiger-Puschen und Maschen; hatten auch grosse Spreiz-Bärte, Lanzen in Händen, und extra schönen Pferde mit kostbaren Schabracken, auch eingeflochtenen Bändern gezieret. Hiernach

XXVI. Ritte ein Hochzeits-Narr, welcher mit allerhand hölzernem Kuchel-Geschirr, als Löffeln und Tellern umgehenget ware, und anstatt des Hutes einen hölzernen Dopf aufhatte. Neben ihm aber

XXVII. Ein reitender grün-harlequinisch angekleidter Schalks-Narr zu sehen ware. Welchen

XXVIII. Nachkamen noch andere Narren, wovon der eine in Weibs-Kleidern verkleidet einen für ein Knäblein verstellten 40. Jährigen Mann im Lauf-Wägel, und bey Fuhr-Bändln führte; dieser Knab hatte ein Bier-Zeizl, und wann er geschrien, schmierte ihm das Weib einen Gasche in den Mund; ein anderer war als ein den Mann im Korb tragendes Weib verstelllet, so artige Posituren machte; noch ein anderer ritte auf einem hölzernen Pferd, deme einer mit aufgehabtem Hirsch-Kopf samt Gewey folgte, welche ins gesamt mit viel- und mancherley Kurzweiligkeiten die Zuschauer erlustigten. Mehres ware

XXIX. Zu sehen ein Paar wilder gleich als natürlich mit Haaren bewachsener Männer, welche grosse Holz-Knütteln, worauf Bäumeln waren, in Händen hatten, und mit einander rauften, bis der eine mit starkem Zuschlagen an der Erden den Knittel entzweyte. Hinter denen

XXX. Giengen 2. Paar ungemein dick mit Woll ausgestopfte Viel-Fraß, welche zum lustigen Anschauen ihre Personen wohl agirten. Nicht minder ware

XXXI. Zu belachen ein von 6. vorgespannt- und grün bekleideten Personen geführter Wagen, wo auf einem Faß der Bachus sitzend aus der in Händen gehabten Kanne der Sauf-Art nach den Drunk gar oft wiederholte. Den Schluß machte so dann

XXXII. Eine lustige Bauern-Hochzeit, in welcher die in Bauer-Kleidern angelegte Gäste bey allerley Bauern-Music, als Geigen, Leyer, und Dudlsack mit Danzen und Springen sich erlustigten.

Dieser Aufzug dauerte bis gegen den Abend. Als dann bald darauf die Illumination anfieng, und gleich der erstern die Häuser, theils mit wachsenen Wind-Lichtern, theils mit wohl rangirten Lampen von den untern Zimmern, bis auf den Gipfl beleuchtet, und verschiedenen Symbola zu lesen waren, so, daß die ganze Juden-Stadt einer Flamme gleichete, fürneml. aber ware nebst nachfolgenden das Jüdische Rath-Haus anzusehen, dann bey dem Thurn ein in Lebens Größe formirter Grenadier Schild-Wacht stunde, der bewegte sich völlig also, daß er oft wiederholt das Gewehr *praesentirte*: Die Thurn Spitz aber ware mit vielen beleuchtenen Kugeln gezieret, und underhalb auf einer Gallerie hangen drey schön illuminirte Taffeln, auf welchen der obgemeld unser Allergnädigsten Königin und Prinzen gethane Anwunsch in Hebraisch-Lateinisch- und Deutscher Sprache geschrieben stunde. Die angelegene Alt-Neu- von unten bis auf dem Gipfl, zugleich die Inscriptionen in der Claus-Schul-Fenstern, und auf dem Gipfl einige Kugeln beleuchtet waren; Ingleichen machte die in des Monat-Halters Wolf Lichtenstadt Behausung in 10. Fenstern illuminirte zierliche Mahlerey, und dessen bedeutende lateinisch- und deutsche Verse eine ansehnlich Vorstellung;

Als

N. I. Peperit filium, vocavit eum Joseph, & dixit: Dominus mihi adhuc filium superaddat. Gen. 3. cap. V. 24.

Und gebar einen Sohn, hieß ihn Joseph, und sprach: GOTT wolle mir noch einen Sohn geben.

N. II. Deus erat cum Joseph, & ille regnabat. Gen. 42 v. 6.

GOTT war mit Joseph, und er war Regent im Land.

N. III. Pro puero iste orabam, nune autem Dominus dedit petitionen meam. Sam. 1. cap. 1. v. 27.

Um diesen Knaben bathe ich, nun hat mir der Herr meine Bitt gegeben.

N. IV. Exultavit cor meum in Domino, & apertum est os meum super inimicos meos. Sam. 2. cap. 1.

Mein Herz ist frölich in dem Herrn, und mein Mund hat sich aufgethan über meine Feinde.

N. V. Josephus filius accescens. Gen. 49. v. 22.

Joseph ein neu-erwachsner Sohn,

In hohem Scepter samt der Cron.

N. VI. In te Domine speravi, non confundar. Psalm. 30. v. 1.

In dich O Herr hoffe ich auf Erden,

Wird' ewig nicht zu Schanden werden.

N. VII. Et Joseph erat Princeps in terra. Gen. Cap. 42. v. 6.

Joseph war Regent im Land,

Setzet all's in guten Stand.

N. VIII. Benedixit Dominus propter Joseph. Gen. C. 39. v. 5.

Das Haus war voller Seegen,

Um frommen Josephs wegen.

N. IX. Laetabor & psallam nomini tuo.

In dich O Herr will mich erfreuen,

Frolockend, psalmend zu dir schreien.

N. X. Erátque Dominus cum eo, & portabat omnibus magnum gaudium

Der Herr, mit Joseph war allzeit,

Und brachte allen grosse Freud.

Ferner zeigten sich auf denen Jüdischen Stadt-Thören einige illuminirte Pyramiden mit folgenden Inschriften.

Auf dem Ersten Thor.

VIVat

VergnVget soL Maria Königin Leben,

aVCh Vnser NeVgebener PrInz

Ioseph Darneben.

Auf dem Anderten Thor.

Apprehendit ambas portae fores cum postibus suis & sera. Jud. Cap. 16. v. 5.

Er nahm die beyde Thor,

Wo Schloß und Rigl vor;

Herein liebwerthe Gäst herein,

Heut muß kein Thor beschlossen seyn.

Auf dem Dritten Thor.

Veniam ad te tempore isto, & habebit filium Sara uxor tua.

Ich will wieder zu dir kommen, so soll Sara dein Weib einen Sohn haben.

Es ware also, um gegen der Allergnädigsten Monarchin die allerunderthänigst Devotion zu bezeugen, bey diesem Aufzug und Illumination kein Fleiß gespart, alles zur vergnügten Celebrirung dieses Festins erdenkliches zu vollziehen; und weiln der Primator Frankel (dessen gefließener Mühe diese binnen sieben Tügen bereite Solennitäts-Anstalten alle zu zuschreiben seynd) auch das Vermeiden der vorfälligen Unordnung sich angelegen seyn ließe; dahero mit ausgegebenen Billets alle Hohe und niedere Zuschauer versehen wurden, welche denenselben die gelegeneste Oerter zum Zuschauen verschafften. Nicht minder die Hohen Stands Personen möglichst zu bedienen machte derselbe mit Zuziehung deren Anfangs bemeldten Commissarien alle erforderliche Anstalt; wessentwillen in seiner Wohnung in zweyen besonders aufgebutzten sauberen Zimmern, als in einem ein von Christen-Köchen propre zubereites Super; in dem andern aber ein vortrefflicher Confituren-Aufsatz, welcher eine Ehren-Pforte, und in derselben Ihro Majestät die Königin, den Neugebornen Durchleuchtigsten Prinzen auf dero

Armen haltend, praesentirte, angerichtet waren; wie dann auch kein Mangel an verschiedenen Sorten delicatester ausländischen Weine diese bereitwilligste Bedienung mindern dürfte; daß also an der underthänigsten Gefließenheit nichts mangelte, die gegen das Allerhöchste Haupt hegende Veneration zubezeugen.

Vorstehender prächtiger Aufzug ist vom Anfangs gemeldten Aeltisten Deutsch-Schreiber der Prager Judenschaft zusammen getragen und zum ewigen Andenken beschrieben worden.