

NEWLY DISCOVERED ANABAPTIST SETTLEMENT AT ČERMÁKOVICE (ALINKOV FARMSTEAD, MUNICIPALITY OF HORNÍ KOUNICE, ZNOJMO DISTRICT)

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Abstract: Anabaptist settlements formed a specific enclave in the area of western Moravia, named “Horní dvory” in chronicles. They include Trstěnice (Stiegnitz), Tavíkovice (Teikovitz), Višňové (Wischenau), Skalice (Skalitz) and Čermákovice (Schermankowitz). According to written reports and archaeological finds, a settlement at Čermákovice, situated on the territory of the municipality of Horní Kounice, was in 2014 identified with Alinkov farmstead. The closed rectangular courtyard forms a unique preserved complex, comprising a main residential building, an adjacent residential building with a mill, and a row of farm buildings. In the main residential building, interior spaces were identified which served the needs of the Anabaptist community at Čermákovice as a whole.

Keywords: Anabaptism, Hutterite, history, ceramics, Moravia, new settlement, Čermákovice (Alinkov)

INTRODUCTION

In my long-term research work I focus on archaeological and historical research of the living environment and cultural expressions of Moravian Anabaptists. Besides minor investigations, this research was contained in two subsidised projects aimed particularly at an archaeological investigation of the origin and distribution of Anabaptist faience production and, by extension, at their ceramics production in general. These were projects of the Czech Science Foundation (GACR) titled “Počátky novokřtěneckých fajánsí na Moravě” (Beginnings of Anabaptist faiences in Moravia, 2001–2003) and “Vznik a rozsah výroby novokřtěneckých fajánsí na Moravě” (Origin and extent of Anabaptist faience production in Moravia, 2006–2008). During the research also a large amount of information was acquired on other handicraft branches and on the general way of life of Anabaptists in communities. This knowledge was continuously completed by a systematic study of the preserved archival sources. In this way, a gradually clearer picture has been created of this exceptional religious group and the unique community of Anabaptists, who played a

significant role in the economic and cultural prosperity of the Moravian land in their time (PAJER 2006, 2007).

The research included the entire territory of southern Moravia, where the original Anabaptist settlements were situated. In the very beginning of the research activities, the investigations also comprised southwest Moravia, particularly the area around Moravský Krumlov, which formed the westernmost outpost of Anabaptist settlement. In their chronicles this area is called “Horní dvory” (“die obere Haushaben” – the upper farmsteads). In this area, Tavíkovice stood out as an important centre of ceramic production, which mostly found its way to Bohemia, Austria and the German lands (PAJER 2011a). As was established by archaeological research, ceramics were also produced at Trstěnice, which was the oldest and largest Anabaptist settlement in this area. Other smaller settlements were situated at Višňov, Skalice and Čermákovice (PAJER 2015).

HISTORY OF THE SETTLEMENT

The search for the Anabaptist settlement at Čermákovice in 2003 concentrated on a hamlet named Alinkov, situated in the municipality of Horní Kounice. A construction-historical and archaeological investigation of this site, related to the sale of a building, took place in July to September 2014. In folk tradition, this area has been known to this day as the settlement of a special religious cult, which lived here in a property-sharing community (JAN 2000: 20–23).¹ Evidence from folk tradition, which otherwise – as is generally known – has retained a truthful historical core of legends or extracts of them for centuries, can, however, not be considered to be a reliable source. On the other hand, this historical fact is confirmed by a range of written reports, included in Anabaptist chronicles as well as Moravian written sources.

We know about Čermákovice (Schermakowitz, Schermankowitz) from Anabaptist chronicles, which record in detail the most important internal events in the life of the entire community as well as political events at the time, especially wars and war-related disasters. The settlement is also mentioned in tax return lists of the Moravian nobility, where this location is first mentioned in 1596.² The Anabaptist chronicles state that in 1612 the

¹ The mill allegedly included a school, invisible for the residents, and often religious songs from the whole area were heard. Because of this, the location has been called a ‘monastery’ for centuries of handing down this knowledge. At the time of my visit in 2003, Vladimír Peterka (born 1922), then the owner of the area, knew this legend from traditional narration. Currently this memory is still kept alive, especially by residents of some adjacent houses in Alinkov. For example, Drahomíra Vrtěnová (born 1939) knows these historical topics from her grandparents and parents by narration. Amateur investigator Heřman Landsfeld, who visited the site in 1968, recorded the same topics from older generations. In his notes he mentions e.g. informant Josef Bílý (born 1881) from Trstěnice, who had knowledge from tradition about Alinkov monastery being inhabited by monks who baptised people and were therefore called ‘anabaptists’

² The first tax return for the Tulešice domain from 1596 speaks of tax “of the Anabaptist mill, in which they have a kitchen” (the term ‘kitchen’ was used to indicate residential buildings in that time). In the years 1597 and 1599 it was followed by similar tax returns with the additional explanation that the tax was paid “for one Anabaptist mill with four wheels”. The last tax return is from 1605. Others have not been preserved. See Moravian Regional Archive, Brno, fund A 7.

settlement at Čermákovice was assessed a disproportionate tax of 80 florins on a mill and a tannery, which had already been increased several years previously. In 1615, the steward of the local mansion, Leonhart Baum, died (ZIEGLSCHMID 1943: 658, 675). For the day of 17 December 1620, tragic events are mentioned: the settlements of Tavíkovice, Trstěnice, Višňové and Čermákovice were plundered by imperial soldiery during an assault. Some sisters of the Čermákovice farmstead looked for shelter in the cold water behind the mill-stones (“hinder den Mühl Rördern”), but the soldiers discovered them and the sisters then had to comply with their wishes (ZIEGLSCHMID 1943: 732). In 1622, Čermákovice is mentioned as one of 24 settlements which the Anabaptists had to abandon, and therefore moved out of Moravia (BECK 1883: 408).

The data mentioned from the tax return lists and from the Anabaptist chronicles provide basic information on the life of the Čermákovice community. Moreover, indications of the origin and dating of the main residential building might be hidden in these documents. The last tax return from the year 1605 states a tax of 20 florins, which is the same amount as for the other Anabaptist settlements, except Němčičky (Nembschitz, Klein Nembschitz), where a tax of 80 florins was mentioned. We know from archival sources of that time that the Němčičky settlement was extensive, containing two farmsteads with a mill and numerous crafts workshops. In 1612 the Anabaptist chronicles complain about the same high tax for the Čermákovice settlement. An analogous interpretation of these sources as well as the logically justifiable high tax on larger Anabaptist property could also be valid for the situation at Čermákovice. In other words, the building of a new large house at the site could have led to a higher tax burden. We can therefore anticipate that the main residential building was built in the years 1605–1610. Moreover, two workshops also mentioned in later sources – a tannery and a mill consisting of four components – are important evidence that the Anabaptist settlement of Čermákovice and the later Alinkov farmstead are identical.

Written reports provide detailed information on the general character of the Čermákovice settlement, which was undoubtedly a rather small Anabaptist settlement in southern Moravia. These smaller settlements were inhabited by some 100–150 people, whereas large settlements, mainly in the colonised area, had some 300–400 inhabitants. Some of the largest ones even had about 600 inhabitants (PAJER 2006: 65). The production of the Čermákovice settlement focused on basic and supportive agriculture including viniculture, but the activity of the crafts workshops was certainly the community's source of income. Of these, we have direct evidence of the mentioned tannery, whereas the presumed ceramic workshop was proven to have existed by means of archaeological discoveries. On the other hand, it can be excluded that a brewery was part of its production activities, since this is mentioned only for a later period, after the departure of the Anabaptists.³

³ The rational and effective economy of the Anabaptist community, besides other production issues, also dealt with the distribution of their breweries which were only located in larger settlements. In smaller settlements, such as Čermákovice, no breweries were established. On the other hand, the perfect organisation and central control of the Anabaptist community also solved the supply problems. Beer, which belonged to basic groceries, was therefore transported to small settlements from larger centres. Čermákovice obviously received it from the neighbouring village of Trstěnice. If the Anabaptists at Čermákovice had run a brewery, the acquir-

CONSTRUCTIONAL CHARACTERISTICS AND FUNCTIONAL INTERPRETATION OF THE SETTLEMENT

The grounds of Alinkov farmstead have been kept in an exceptionally complete state. The main residential building on the south-western side of the area dominates among the buildings. At the front of the courtyard stands a smaller residential building with a mill next to it. In the north-eastern part there is a row of farm buildings set at right angles to a building terminating the entrance part of the area. The main residential building of key importance in identification of the historical function of the area. To begin with, we will try to characterise its construction, leading to an interpretation of its functions. The building is very atypical and has no architecturally seen analogy to other preserved late-Renaissance buildings in the region. It most therefore be judged not according to common criteria, but in the first place according to the specific characteristics based on its primary historical and functional purpose, which is evident from its ground plan. This shows very distinctly that before foundation of the building, there must have been a concrete functional plan to fulfil its purpose. In other words, the ground plan of the extremely narrow and long building measuring 7.7×59.5 m is in itself the most convincing testimony of a particular plan, already before its initiation. In comparison with other buildings of that time, which were mostly destined for housing the nobility, this building definitely lacks the attributes of collective family life and the nobility's representation. It rather resembles buildings with a technical, farming or another, unknown purpose. The described characterisation emerges at first glance when examining the main residential building and becomes more distinct at better observation.⁴

The original function of the building can be particularly derived from the dimensions of the spaces on the ground floor. Besides smaller rooms and the entrance hall, the building is dominated by a space of 6.3×24.5 m in size. Identification of the function of this space is fundamental and holds the key to the origin of the building as a whole. When judging this peculiar and unique ground plan, a very adequate, well-fitting interpretation of the design of both floors comes up, which is a functional arrangement determined by the collective life of Anabaptist communities. The function of the different spaces can then be reliably identified based on directives and rules regulating community life, whose originals have been preserved by descendants of Moravian Anabaptists in the USA and Canada, which have been published in treatises abroad (FRIEDMANN 1965; PETER et al. 1980). Returning to the function of the long vaulted space on the ground

er of the area after their departure, owner of the Tulešice domain, Jiří Březnický of Náchod, would have taken it over. However, he had to be content with a temporary solution: instead of the original stable, a malt-house was established and the actual brewery vessel stood on the other side of the yard in the row of farm buildings, as is shown by the preserved remains of the furnace. This situation logically also meant that the main building could not be established as a brewery, neither by the Anabaptists nor by the nobility, since only a real amateur builder would accept such an unsuitable ground plan for the location of a brewery. The later temporary usage of the ground floor for brewery purposes exactly shows that the main building was built for other functions.

⁴ If we converted the ground plan of 458 m² in size to one of a square or rectangular shape, we would obtain a building of e.g. 21.4×21.4 m, 15.2×30 m or 16.4×28 m in size. Such buildings would better meet the general image of a standard spatial arrangement of a small family or noble mansion.

floor, which takes a key position in determining the original purpose of the building, also a shed for beef cattle can be considered. Its length and width, and hence the width of the entire building, are the only meaningful functional dimension of the building as a whole, by which the less modular and more variable dimensions of the other parts were determined. The width of the space would correspond to the stalling of two rows of beef cattle, and its length would agree with the large number of cattle, which is documented in Anabaptist chronicle records. Breeding of cattle – being a main food source for members of the community – was one of the basic farming activities of Anabaptists. In addition, connecting residential spaces with cowsheds “under one roof” is generally symptomatic for German ethnics, which the majority of the community members belonged to, and has also been maintained in folk architecture in German-speaking areas in the Czech Republic (FROLEC 1974; MENCL 1980). Interpretation of the other spaces is then obvious. The collective dining room and prayer room on the first floor, where the original floor of square tiles has been preserved, were the main meeting rooms. In the current state, these two spaces are fused, however, construction-historical investigations have revealed the remains of brickwork fundamentals dividing these two rooms: a relatively small dining room 6.5×7.4 m in size and an extensive prayer room of 6.5×16.7 m. At the same time, younger partition walls built during reconstruction were identified which divided the original larger spaces into smaller rooms. The dining room is connected directly to the hall with a staircase at the back, which can be considered to be a water-heating and washroom for members of the community. The hall on the first floor connects directly to rooms for food preparation on the ground floor, particularly the open ‘smoke kitchen’ with a bakery and other facilities. From the preserved catering rules we are also informed about collective dining, sorts of meals and their portions for working members with various workloads. A third large room on the first floor 6.5×11.3 m in size, which can be considered a hospital with a hospice for old members of the community, further connects to two large central rooms. Also this room was later divided by a partition wall. The last spacious room at the back of the first floor 5.2×6.5 m in size must have served as a guest room for visitors of the nobility, who came to Anabaptist farmsteads on their journeys to spend the night and be served meals, but mainly to visit the famous Anabaptist baths. This practice is documented in Moravian archival sources (KRATOCHVÍL 1913: 186; PAJER 2009: 178).⁵ On the first floor of the entrance part of the main residential building, a front hall is situated with the main staircase. Adjacent to it are two small rooms situated at the front of the building, which we could denote as spaces where a kind of office used to be for contact of representatives of the settlement’s leadership with the public and where necessary documents and possibly also liquid assets were deposited. The neighbouring smallest room was the dwelling of the farmstead steward. In small settlements, including that of Čermákovice, only stewards (*Diener der Notdurft*) operated, whereas large settlements had a chaplain (*Diener des Wort*) as the prime representative of the leadership, together with other representatives

⁵ Visits of the Žerotíns to the baths of the Anabaptist farmstead in Pouzdřany are for example documented in Karel of Žerotín senior’s Latin Diary. In the municipal accounts of the town of Nosislav of 1599 an entry is found for wine “which was granted on the honour of His Grace Mr Břeclavský, when he stayed the night with the Anabaptists.”

of the community, such as a steward, a landlord (*Haushalter*), a purchaser (*Einkäufer*), a winegrower (*Weinzierl*) and their helpers. Separated bedrooms of married couples were supposedly situated in the attic. This practice can be derived from later analogies in western Slovakia, although including even older ways of collective life in communities. Since in a later reconstruction, the entire first floor was raised by a backing of six layers of bricks, the earthen floors over the beamed ceilings were removed, remnants of which have remained only over vaulted rooms, i.e. over the front and back halls. The Anabaptist farmstead also included a minor residential building with a mill, which – as documented by written sources – was actually their original residence. The ground and first floors of this building may have housed a crèche and a so-called small (five-class primary) school – large schools were absent from smaller settlements. We possess information about the existence of these facilities as well as systematic education of Anabaptists, found in the preserved school regulations (WIESWEDEL 1940; VLČKOVÁ 1988).

Concerning other necessary facilities, a bathroom and washroom in the corner between the central and minor residential building are assumed to have existed, only two outer enclosure walls of which have been preserved. The bathroom was supplied with service water from an adjacent mill-race, while drinking water was brought into the house by a water-conduit⁶. In the same place also collective latrines were located, whose fundamentals were encountered when performing a tentative probe. It will be necessary to investigate this site with further probes and by excavation. It should be added that no distinct sort of bathroom has been preserved from any Moravian Anabaptist settlements. We know about the community members' regular hygiene care from the preserved directives and regulations. In the row of now devastated farm buildings in the north-eastern part of the area, originally craftsman workshops are supposed to have been situated, which always used to be located in separate parts away from residential buildings. Over these workshops bedrooms for unmarried workshop staff were undoubtedly situated. There is written evidence of a tannery and there are unmistakable indications of the existence of a pottery workshop as well. Also these spaces need to be investigated with probes and by excavation. At the entrance to the area, there is an extensive vaulted room 8.5 × 18.2 m in size, connected at a right angle to the row of workshops, which can be denoted as a horse stable. Horses gave the Anabaptists the main draught power when tilling farmland, and carter services were also a source of income.

To finish, I provide some notes on the general appearance and layout of Anabaptist settlements, which are named *Brüderhof*, *Brüderhaus* or *Haushaben* in chronicles. As is clear from numerous chronicle references as well as from information contained in operating rules and regulations, all Anabaptist settlements always had an analogous array of buildings necessary for the collective life of community members as well as farming and manufacturing. There is, however, not much evidence of the concrete appearance of Anabaptist buildings in Moravia. We mostly have relics of solitary buildings in settle-

⁶ Some time ago, remains of a wooden water conduit were ploughed up on an adjacent field. The fact that the Anabaptists were equipped with their own water conduit has been documented from several settlements, e.g. Strachotín, Pouzdrany, Trstěnice, and Přibice.

ments which had been founded in earlier times.⁷ The Čermákovice settlement is therefore essential in finding answers to these questions, since it has been preserved in its original spatial arrangement. Also the main residential building is a completely preserved object built in the final period of Anabaptist residence in Moravia, at the end of the era of prosperity of the Anabaptist community, in chronicles referred to as the “Golden Age” (“die goldene Zeit”). Shortly after, a time of wars and decay of the Anabaptist community followed, which ended in the exile of its members from the country. The exterior of the building was therefore constructed in a pretentious style, including sgraffito decorations on its façade, whereas the interior spaces give the impression of great modesty and perfect functionality, fully in the spirit of ideological conviction and the practical way of life of the Anabaptists themselves.

ARCHAEOLOGICAL DISCOVERIES

The connection of the investigated area with Anabaptists has also without bias been proved by an archaeological probe realised at the site during the months June to September 2014. In the closed courtyard and in its close surroundings, a total of 18 tentative mechanical probes were carried out, which have provided a basic idea of the original terrain and continuous backfills. Neither in the area nor in its immediate surroundings traces were found of earlier settling than dated by ceramics of Anabaptist provenance from the turn of the 16th and 17th century. Together with this, a minor amount of domestic pottery of that time was recorded, which was used at the Anabaptist settlements as everyday utensils.

Inside the courtyard, no objects were discovered that would document waste dumping here. This finding, which is in full agreement with the situation at the other Anabaptist settlements, matches hygienic principles and common life style in their communities. Domestic waste was taken to a central waste dump, which was mostly situated in the surrounding area outside of the settlement area. Evidence of Anabaptist ceramics of that time was exclusively acquired from small layers, incidentally delivered behind the buildings of the actual settlement area. This concerns mostly remains of old tile stoves, but abandoned after the departure of the Anabaptists, which may also be demonstrated by the presence of later ceramics in the layers. The authentic situation at that time is only reflected in the filling of the layer in probe no. 13, which contained a majority of simple pottery for everyday use as well as rare potsherds of faience utensils.⁸ In front of the entrance to the area the terrain is still clearly landfilled. A probe carried out here revealed an extensive backfill

⁷ The most significant relics of aboveground constructions can today still be seen at Trstěnice, where the complete building of an Anabaptist mill from 1612 is situated. Also here, part of a large residential house has been preserved, narrowed by later adjustments (original dimensions 12.5 × 39 m). Underground constructions are much more numerous. Original Anabaptist cellars have been preserved at Pouzdřany, Dambořice, Kobyli, Žádovice, Tvrdonice and many other places.

⁸ Besides the occurrence of ceramics, probes also testify of later building adjustments carried out in the area. Thick layers of building debris, containing larger and small stones, brick fragments, mortar and pieces of plaster, were especially documented by probes on a terrace behind the farm buildings in the direction of the Rokytá stream. According to the scattered potsherds, these layers originate from the time of the 1660s to the first half of the 18th century.

of ash, definitely mainly originating from the operation of later production facilities, a brewery and a stillroom. These backfills connect to an older waste layer in probe no. 15. According to the represented ceramics, this ash layer can be dated to the time after the departure of the Anabaptists, i.e. the mid-17th century to the end of the 18th century. In the interior of the courtyard, backfills of building material were also recorded in front of the farm buildings. Besides, in front of the main residential building, the original terrain level of the yard was discovered, consisting of fine gravel, on which a pavement of flat stones was deposited. A remarkable discovery was made in the corner behind the main building, which revealed the fundament of a wall with adjacent brick paving, certainly originating from collective latrines. In their vicinity, an extensive backfill of building material is located, which partly fills a sparing in the basal part of the back wall (entrance to a cellar?), dated by means of numerous potsherds to the mid-19th century.

The obtained ceramic collection is relatively fragmentary, but gives a good idea of the frequency of particular kinds of utensils and tiles. Typologically seen, utensils and tile types commonly also found in other archaeologically investigated Anabaptist settlements (PAJER 2001, 2006, 2007) are represented. Fragments of used stove tiles predominate in the finds. Regarding model and surface treatment, some 13–15 specimens of tile stoves of Anabaptist provenance have probably been found. As for tile models, types expressing the principle of modulating the flat front surface are the most frequently represented. These include square and rectangular tiles with a shallow, dish-like depression, but also a model with five deep circular depressions in the front surface is often encountered. Concerning geometrical/floral motifs, patterns of hearts and circles must have been the most popular; both created a continuous mosaic (wallpaper-like) ornamentation covering the entire surface of tile stoves. The basic regular tiles were supplemented with corner tiles, but also with mantel-pieces mostly forming acroteria with a motifs of stylised sunrays. Superficial tile treatment varies from simple unglazed and micaceous tiles, through variously colour-glazed (most often green, less yellow and dark manganese) and colour-sprayed to faience tiles. It is also important to know that the collection does not contain any tiles of local provenance of that time, but only from the period following the Anabaptists' departure. Another relevant finding is that some types of tiles were recognised to have been produced in the large neighbouring ceramic centre of Tavíkovice, for example an acroterion from 1589 which has been documented from there by archaeological discoveries (PAJER 2011a). Faience potsherds are represented only sparsely, but provide an unusually relevant testimony. Most of them are faulty and demonstrate traces of overheating or smoke intruding into the firing part of the oven, which caused blackening of the surface of the utensils. They are unmistakable indications of the existence of a utensil manufactory at a location where also faience was produced. The utensils are mostly provided with white tin-lead glaze, but some specimens have blue, green, yellow or light manganese glaze all over. The paintwork on the white background does not contain motifs characteristic of the early Anabaptist faiences, but the features typical of their next stage of development (PAJER 2011b). We may therefore assume that ceramic production at Čermákovice began around the year 1615. This dating is in agreement with the history of the settlement, its gradual development and expansion. It can be added that the existence of pottery workshops is also proven by the occurrence of slag, arisen as waste during smelting of glazes and colours.

RECONSTRUCTION OF THE SETTLEMENT AFTER THE ANABAPTISTS' DEPARTURE

What was the further destiny of the area after the Anabaptists' departure? During the construction-historical investigation of the location, later reconstructions of particularly the main residential building were identified⁹. The results of these reconstructions clearly show that it was very difficult to find a new use for it, because the non-functional spatial arrangement of the building did not offer many possibilities. Moreover after the Anabaptists' departure, the building apparently soon started to decay. The main problem became the roof, which – according to the Anabaptists' building customs – must have been thatched and impregnated with clay, as is documented from later buildings in western Slovakia (LANDGRAF 1779). High roofs constructed that way demanded constant repairs, and neglect of maintenance led to ruination within twenty years.¹⁰ We can imagine that the roof of the main building showed a similar process of decay, and moreover, the potential repairmen did not even know the original Anabaptist technology of thatch impregnation. I suppose that at the time of appraisal in 1666, the main building had already been abandoned and therefore could not have possessed a dwelling. We may imagine it being a ruin with a collapsed roof and broken beam ceiling over the rooms on the first floor.¹¹ The attached taxation of 500 florins certainly cannot have concerned this main building, but the residential building by the mill, which is expressed by the precise specification of the appraised item: “die Wohnung bey der Mühl”¹². The following restoration of the abandoned building was apparently realised in the 1670s, when the premises came in the hands of another owner and were at the same time included into the new domain of Horní Kounice (HOSÁK 1935: 31).¹³ Particularly, remnants of the original roof were removed, and therewith also the bedrooms and chambers for married couples in the loft, made from unburnt clay, were destroyed. Remains of the original earthen floors had been preserved only over both vaulted halls, because the entire building, including the beam ceilings, was at the same time raised with a lining of six layers of bricks. This additional elevation is well visible all over the outside walls and is also evident from the sgraffito decoration, to which a blank band with parallel lines was added. Also the original inner spatial arrangement of the first floor was effaced. In

⁹ A good idea of the later state of the area is given by an appraisal of Alinkov from 1666. Moravian Regional Archive, Brno, fund A 3, inv. no. 427.

¹⁰ This information is based on experience from the field of folk architecture and recently also from maintenance of straw roofs in nowadays' open-air museums.

¹¹ The general state of the area is described by a characterisation added to an appraisal from 1666: “bemelte örthen meistens ganz undt gar ruinirt undt theils viel Jahr öedt”. Moravian Regional Archive, Brno, fund A 3, inv. no. 427, fol. 225a. For reason of possible dilapidation of the main residential building, operation of a brewery, i.e. a malt-house on the ground floor and corn lofts on the first floor, at that time should be doubted strongly. The oldest exactly dated evidence of the existence of a brewery is a stone malting tub carrying the year 1744 on it.

¹² Moravian Regional Archive, Brno, fund A 3, inv. no. 427, fol. 229a.

¹³ Alinkov farmstead, which was situated in the Tulešice domain of Count Breznický of Náchod, was recorded in a real estate register in 1668 by Matyáš von Wunschwitz. In 1672 it already belonged to the Horní Kounice domain, whose owner was Jan Arnošt von Montrochier, who had it registered in the name of Zikmund Kořenský of Terešov in 1675. The reconstruction of the main building of the former Anabaptist settlement was apparently carried out under the last mentioned owner.

the new division, the aim was to adapt the building for temporary (or permanent?) stay of the nobiliary owners. The new arrangement was dominated by a long central corridor leading to various newly dimensioned rooms. All rooms were provided with larger windows, while some original windows (or their fragments) remained immured in the original masonry. The main residential building's new roof was lower and provided with shingle covering.¹⁴ Although a seat for the nobility with a central assembly room should have been created, the overall result was not very convincing. Neither the installation of a fireplace, or rather a kind of functionless dummy with an artless stucco decoration, was very helpful. This reconstruction of only the main building in the former Anabaptist settlement did not affect the basically original spatial arrangement of the interior. All original rooms have remained intact and are distinctly visible in the ground plan. This general idea is supplemented by the preserved original windows, most of which were replaced by new larger windows, just as by the fragments of original entrances to the rooms and their location before the central corridor was built. For this reason, a very credible reconstruction of the spatial arrangement of the interior can be presented.

MEMORIAL TO MORAVIAN ANABAPTISTS

The characteristics mentioned of the area of the former Anabaptist settlement of Alinkov document its absolute uniqueness. There is no similarly preserved complete settlement anywhere else in the Czech Republic or abroad. Therefore this unique occasion should be utilised to preserve and restore the area and find further use for it. Designation of the area as a cultural monument provides a certain guarantee, but its subsequent and continuous reconstruction, which requires considerable financial investments, is not a priori guaranteed. The prospect of restoration for further use of the location, ideally planned for a time of three years, rests on creating a "Memorial to Moravian Anabaptists", which could become a significant cultural, communal and tourist centre for Moravia and the entire Czech Republic, as well as an attraction well visited by the interested people from all over the world.

When doing research in whatever field of science, it occurs now and then that at a certain moment our knowledge makes a considerable move forwards. Even though such moments can be considered as a question of fortune, nevertheless a kind of justified law exists with these essential discoveries. It is symptomatic that a researcher's feeling of satisfaction comes after a long-time effort and is a culmination of the collected knowledge, which is not only deserved but certainly also expected with desire. Also the unique and fully preserved settlement of Moravian Anabaptists can be ranked under such discoveries, whose further construction-historical and archaeological investigation will certainly provide a range of new facts.

¹⁴ One specimen of the original long shingle covering from the reconstruction of the building has been preserved in a dry environment and was found in a vault filling over the back hall.

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Fig. 1. Alinkov, general view of the area from the forest, around 1935 (postcard of that period)



Fig. 2. Alinkov, general view of the area from the Rokytná stream, around 1935 (postcard of that period)



Fig. 3. Alinkov, adjacent residential building with mill, 2014



Fig. 4. Alinkov, row of farm buildings, 2014



Fig. 5. Alinkov, main residential building, 2014



Fig. 6. Alinkov, interior of house of prayer on the first floor with original tile floor, 2014



Fig. 7. Alinkov, interior of chamber in front section of the main residential building, 2014



Fig. 8. Alinkov, side facade of the main residential building, 2014



Fig. 9. Alinkov, sgraffito decoration of window on side facade of the main residential building, 2014



Fig. 10. Alinkov, preserved sgraffito decoration on facade of adjacent residential building, 2014



Fig. 11. Faience potsherds with white glaze and coloured painting



Fig. 12. Faience potsherds with green, yellow and light manganese glaze all over



Fig. 13. White-glazed faience potsherds, blackened by smoke intrusion during firing



Fig. 14. Slag originated as waste from smelting glazes and colours



Fig. 15. Small pot-lid; green glaze



Fig. 16. Large pot-lid; unglazed with micaceous admixture in production material



Fig. 17. Faience tile fragments; painting on white and blue background



Fig. 18. Rectangular stove tile with dish-like depression on upper micaceous surface



Fig. 19. Fragment of square tile with dish-like depression on upper micaceous surface



Fig. 20. Fragment of square tile with dish-like depression on upper micaceous surface



Fig. 21. Acroterion with micaceous surface; produce of Tavíkovice, dated 1589



Fig. 22. Fragments of two of the most frequent Anabaptist tile patterns: heart pattern (left) and circle pattern (right); green glaze



Fig. 23. Tile fragments with five depressions on upper surface; green glaze

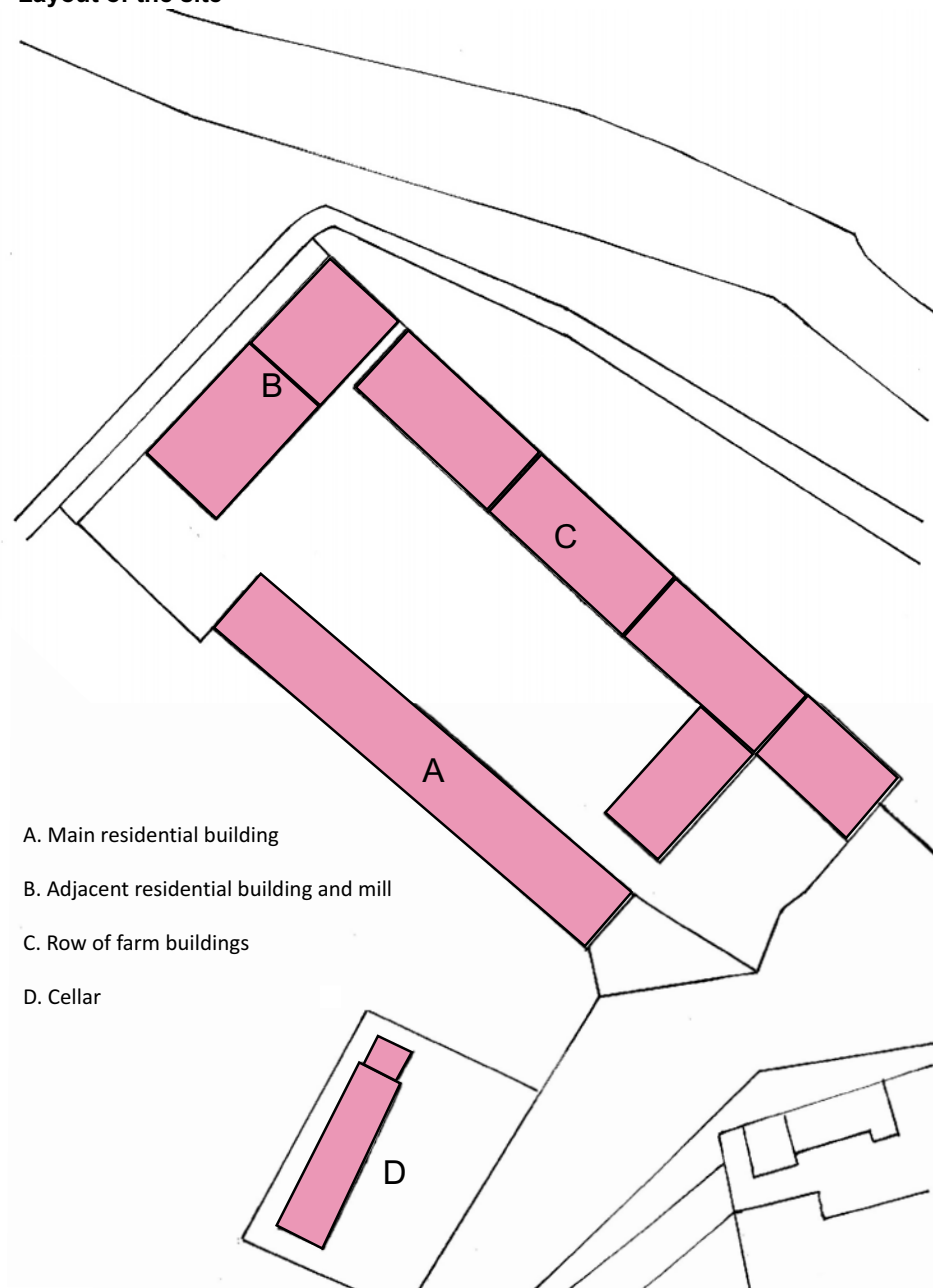


Fig. 24. Acroterion fragments with sunray motive; green glaze



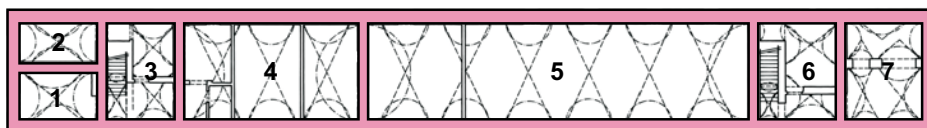
Fig. 25. Tile fragments with five depressions on upper surface, transparent glaze with coloured spots

Layout of the site



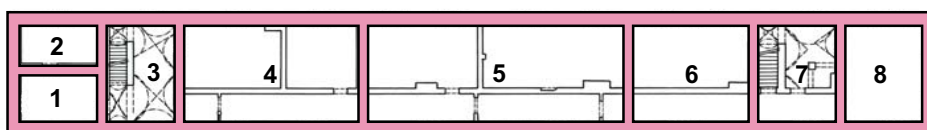
Appendix I. Alinkov, layout of buildings in the area of the Anabaptist farmstead

Plan of main residential building



Ground floor:

1, 2 - chambers, 3 – hall and main staircase, 4 – small barn, 5 – large cattle shed, 6 - hall and work staircase, 7 – common kitchen and bakery.



First floor:

1 – 'office' for public relations, 2 – room for the steward, 3 - hall, 4 – hospital and hospice, 5 – prayer room, 6 – common dining room, 7 - washroom, 8 – guestroom for the nobility.

Appendix 2. Alinkov, original spaces indicated in the ground floor and first-floor plan of the main residential building

All photographs and drawings: Jiří Pajer

Translation: Jan W. Jongepier

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