

This Thesis works out the issue of the Czech-German-Jewish Relations in Moritz Hartmann's Life and Work. As a Jew growing up in a Czech village, he received a German education. Talented in writing, he became a politically oriented author, who similarly to Heine knew how to use old forms to put into them a new political content. Hartmann used very often a form of a monk diary or used even a character of a writing monk, who is trying to be objective, but is on the contrary very subjective. This form is not by chance a form of at that time newly found medieval Czech manuscript, which proved to be a falsification in the 20th Century. Hartmann is not only using a form related to the Czech National Movement, but also topics from Bohemian history occur in the majority of his works. Hartmann's Bohemian motives raised a debate on two different issues. Are the topics purely Czech or are they Bohemian? Can a history belong to a single nation in a multicultural environment? The other issue is Hartmann's legitimacy of using the Bohemian history. Is he as a German writing and a pro German feeling Jew from Bohemia allowed to loving the Bohemian country? Is he allowed to make a comparison with the Jewish fate and history? Hartmann's temporary and later Czech critics argued negatively. They were afraid of Hartmann's political views, especially his striving for integrating the Czech Lands into what had to be a united democratic Germany. In contrast Bohemian Germans did not like expressions of love towards the Czech Nation in Hartmann's work and the official Austrian censorship withdrew his poems "Kelch und Schwert" (Chalice and Sword) from the book market. He could return to Austria without facing charges in 1848 to take part on the Prague revolution and he was elected for the town of Litomerice (Leitmeritz) to the German national assembly in Frankfurt. There he spoke on the Bohemian issue. He was delegated to Vienna to express support of the Frankfurter Parliament to the revolution.