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OBSAH – CONTENTS

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STUDIE – STUDIES

- Josef Grulich – Pavel Matlas, *Hmotná kultura a projevy mentality venkovské společnosti (Jižní Čechy, 17.–18. století)* 1
(Material culture and the manifestations of mentalities of the village society (South Bohemia, 17th to 18th century))

Abstract: The text focuses on the problem of the material culture of the village in the seventeenth and eighteenth century. However, the main goal was not to reconstruct the complete material furnishings of the village homestead. This represents just one of the possible ways for approaching the inner spiritual life of the village population. The text is based on the empirical research of the archival sources. The archival information was subsequently confronted with the results of older scientific works with the same objectives. The text is composed as a case study based on the sources coming from four dominions of South Bohemia (Třeboň, Hluboká nad Vltavou, Protivín and Orlík nad Vltavou). As a main point of departure from the point of view of the heuristic were used inheritance inventories, supplemented by documents from the area of criminal law. From the point of view of the method, the work can be classified as microhistory. It makes use especially of the reflexive approaches of historical anthropology; in the realm of theory, it draws upon the “history from below” concepts. Even though the text is not purely regional study, the authors do not aim to generalizations in the first place. They are well aware of the fact that the validity of some partial information cannot be carried over mechanically to other ethnographical areas.

Keywords: village, villein, material culture, mentalities, Early Modern Era, South Bohemia

- Ivana Pitrová, *Cesta z města. Motorkářství: sport, umění nebo rituál?* 35
(Out of the City. Motorcycling: sport, art or ritual?)

Abstract: Text offers variety of anthropological perspectives which can be used to gain insight into the culture of motorcycling and motorcyclers (particular sport touring bikes). Asking if motorcycling can be explained as a sport, art or ritual, the complexity of motorcycling phenomena is being shown. Motorcycling as a preferred leisure activity is here regarded through the body experience (*embodied capital*), risk taking experience (*edgework*), naturalness seeking (civilization escape), traveling (the road) and finally through bike’s qualities such as flexibility, mobility and spontaneity. The historical context of motorcycling beginnings is briefly described (antihero, rebel without reason). Such a theorizing about motorcycling serves us for proving that sport touring biking is not subculture in common meaning but rather a *praxeology*- performance based on shared embodied experiencing.

Keywords: motorcycling, risk, leisure, travel, embodied capital

MATERIÁLY – MATERIALS

- Mariana Pflegerová, *Svatební obřad v Minangkabau: reprezentace mechanismů matrilineární organizace trans-lokální komunity* 49
(Marriage Rituals in Minangkabau: Enactments of Key Principals of Matrilineal Social Organisation in a Translocal Community)

Abstract: The article presents an ethnographic description of a cycle of marriage rituals as observed by the author in the Minangkabau village of Sulit Air, located in West Sumatra, Indonesia and provides an interpretation of what they tell us about the networks of matrilineal

kinship that crisscross the community spanning from the village to the cities where its inhabitants migrate in search of economic betterment, especially some female techniques of maintenance of these networks.

Key words: Indonesia, women, kinship, matrilineal systems, ritual, marriage rituals

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(„No return to Africa for me...“ Correspondence of Bedřich Machulka and Adolf Schwarzenberg)	

Abstract: Bedřich Machulka was born on June 22, 1875. Since his youth he had been interested in Africa. However, only after meeting Richard Štorch he was able to realize his dreams. Together they parted for Africa. They settled in Tripolis in Libya and dedicated themselves in hunting and stuffing animals. Afterwards they moved to Sudan where they established a base for hunting expeditions. In the year 1927 Štorch died. Machulka moved his interest to eastern Africa. Since 1929 he had established a partnership with Duke Adolf Schwarzenberg (1890–1950). At the beginning their collaboration went on without problems. However, after Machulka failed to organize film recording in Kenya, the Duke did not entrust him anymore with organizing of other expeditions. This period of life of Machulka, until the year 1935, is well illustrated by letters that he exchanged with the Duke through the Schwarzenberg Office. Schwarzenberg valued Machulka highly for his professional and organizational qualities. Therefore, in spite of the mutual disagreements he found him a place of preserver and curator of small museum of ethnographic artifacts and trophies in the castle Ohrada (on the manor of Hlubok). There Machulka had worked throughout the Second World War until the year 1947, when all the properties of the Schwarzenbergs on the territory of Czechoslovakia were nationalized. Machulka finished his life in Prague in humble conditions. He died on March 6, 1954.

Keywords: hunting and stuffing of animals, organization of hunting expeditions, correspondence, filming of animals, ethnographic artifacts, hunting trophies, curator of the museum

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STUDIE – STUDIES

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(Image of Other in Armenian Historical Sources of 16 th –18 th century)	

Abstract: Article concentrates mainly on the period before the Armenian genocide of 1915–1916, when the negative stereotype of the Turk as an ancestral enemy had not yet been so firmly ingrained as today. I am operating on the assumption that this stereotype, today presented as at least 900 years old and vigorously supported by Armenian propaganda, dates in reality from the early 20th century, probably originally concerning the category of Muslims in general and later the ethnic category of Kurds. I am looking for support for my hypothesis about the originally non-ethnically motivated image of the Muslim or of the economically defined category of the Kurd (nomad) with respect to the perception of Armenian authors in the texts of Armenian chronicles from the 16th till 18th centuries from the region of Van. Armenians there constituted the most populous minority in the Ottoman Empire while living in an extremely multicultural environment. The chronicles show a great variety of attitudes towards the category of Muslims and Heretics generally depending on the author, and they also provide an interesting anthropological excursion into the life of the local population.

Keywords: Ethnic stereotype, Image of the Other, Enemy Image, Turks, Armenians, Kurds, Muslim, Heretic

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Abstract: The conceptual debate on recently quite a fashionable topic of landscape is, at least within Czech academia, deeply influenced by the concepts and imagery of natural sciences. In this article, we advocate an alternative concept of landscape, that developed by anthropology of landscape. We understand landscape to be a widely conceived "way of seeing", way of grasping, experiencing and understanding the world, rather than simply a piece of reality out there. In the first part of the paper we present, how anthropology of landscape theorize its subject. In the second we offer two applied examples – analyses of prehistoric and (post)industrial landscape. The main aim of the article is to balance otherwise natural science driven debate about landscape and to return to the concept of landscape what it lacks – human experience.

Keywords: anthropology of landscape, industrial landscape, landscape, prehistoric landscape

MATERIÁLY – MATERIALS

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Abstract: The article presents in four parts (Problem, Presentation, Polemic, Lesson) ethnolinguistic consequences of the „gaps“ discovered by US linguist Daniel L. Everett in a little-known Amazonian Language Pirahã. The gaps, and in particular the absence of recursion, unique to human language and thus an inherent component of universal grammar, gave rise to a series of polemics without any convincing or decisive result. Anyways, Everett’s claim that language can be culturally constrained remains a challenge to continuing research in the field of linguistic anthropology, especially with regard to the relation between syntax, its emergence, and language evolution.

Keywords: culture and language, Pirahã, Everett, recursion and universal grammar

DISKUSE – DISCUSSION

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