

# ČESKÝ LID 96 / 2009

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(Material culture and the manifestations of mentalities of the village society (South Bohemia, 17<sup>th</sup> to 18<sup>th</sup> 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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(Image of Other in Armenian Historical Sources of 16 <sup>th</sup> –18 <sup>th</sup> 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 20<sup>th</sup> 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 16<sup>th</sup> till 18<sup>th</sup> 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

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(Resettlement of Czechs, Slovaks, Poles and Germans from the former Soviet Union to the countries of their forefathers)

**Abstract:** The article focuses on the problem of resettlement of Czechs, Slovaks, Poles and Germans who lived on the territory of the former Soviet Union, to the countries of their forefathers. It is centered especially on the period of the 1990s. After the disintegration of the Soviet Union in the year 1991 important streams of migration occurred, especially out of those former Soviet republics with certain ethnic minorities. The Czech Republic, Slovakia, Poland and Germany arranged conditions for the resettlement of their countrymen and their family members in the areas of legislature as well as the material support. While in the case of Czechs, Slovaks and Poles smaller groups were resettled (1–3 thousands of persons), there were about 2 millions of Germans.

**Keywords:** migration, resettlement, former Soviet Union, Czechs, Slovaks, Poles, Germans

- Norbert Maur, „*Majú inú mentalitu. “ Esencialistické reprezentácie o gabčíkovských žiadateľoch o azyl* ..... 247  
(„They have different mentality.“ Essentialistic representations about Gabčíkovo asylum seekers)

**Abstract:** : In this paper author focuses on mental representation of ethnic and racial groups in Gabčíkovo village in Slovakia. The objective is to show, that to explain ethnic and racial classification, we need to regard two factors. The first one is social interactions. It means the social, cultural, historical and political conditions of social phenomenon. The second is the cognitive processes of the mind: in what ways the human mind operates particular external information. To explain ethnic and racial classification, the author uses the framework of cognitive anthropology, in particular theory of folk sociology.

**Keywords:** refugees, cognitive process, essentialism, ethnicity, race, inference

- Leoš Šatava, *Etnická identita a jazykové postoje mládeže v Kalmycké republice (Rusko)* ..... 263  
(Ethnic identity and language attitudes of young people in the Kalmyk Republic (Russia))

**Abstract:** The basic sociolinguistic questionnaire survey on some aspects of the present-day ethnolinguistic situation among the youth of the Kalmyk Republic (Russian Federation) confirmed a number of expected facts and hypotheses. In the main it is the considerable domination of Russian over the Kalmyk language. Specific is also the level of ethnic consciousness, at which the declaration of Kalmyk nationality prevails among the respondents of Kalmyk background; this fact, nevertheless, frequently ranges between the confines of ethnic and civil concepts of “nationality” and the link to the Kalmyk language competence is not strict and binding either. At the same time, the statistical processing of the survey, however, showed crucial differences between respondents depending on the type of study, sex and place of origin; the calculation of the (non)homogeneity of responses yielded highly informative findings. It was the students of the lower secondary school in Šin Mer village (one of the few places where Kalmyk is still the language of communication of all generations) which emerged as “the most Kalmyk” out of the investigation. Students of Kalmyk Studies at the Kalmyk University came second. Thus, despite much progress and success in the field of ethnic-linguistic revitalization, the level of Kalmyk identity and language problems of Kalmykia remain a multivalent and open issue.

**Keywords:** Kalmyk Republic (Russia), (young) Kalmyks, ethnic identity, language attitudes

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**Abstract:** The paper is aimed at regulated medieval settlements in Scandinavia (named mostly, although not always correctly *solskifte*). These systems comprehend green villages and row villages as well as regular chessboard-like field arrangements. In these systems each farmer had strips in each furlong. The location of his strip within the furlong was constant in relation to that of other farmers and was determined according to the sequence of houses in the village, counting with reference to the apparent course of the sun across the sky and beginning mostly in the south and east. Widths of the house plots were proportional to fiscal assessment of their farmsteads. For further description of those concepts see English references. Recent research in the Czech Republic revealed signs of applying similar planning principles. This is especially the case of the village of Nová Lhota, founded probably in the first half of the 16<sup>th</sup> century. Ordering of field strips mirror here the sequence of house plots in the village. Better understanding of genetic links between Scandinavian concepts of medieval landscape planning concepts and similar principles found in central Europe is thus the major task of future research.

**Keywords:** Villages, Historical geography, Scandinavia, Middle Ages, Land settlement, Landscape

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