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Abstract: Contemporary theorists of family and kinship emphasize its fluidness. Processes of mating and becoming parents do not have clear rules and people must explicitly define their partner commitments and family arrangements. I explore the ways surnames are employed in the negotiation of kinship and making it obvious. Focusing on women's perspective, I analyzed data downloaded from internet chats where (mostly female) participants discussed family-related topics. Findings confirm the negotiated nature of family relationships and illustrate how social norms are being reinterpreted and accommodated to particular situations. As a result of a number of repartnered families, biological kinship loses its importance in defining close kin relationships, and instead their social and emotional basis is emphasized. The norm of nuclear family sharing a surname is challenged and alternatives are preferred by some women, despite being restricted by less flexible codified norms.

Keywords: kinship, names, Czech Republic.

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Keywords: Migration, New Zealand, Bohemians

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Key words: Sesek, Vojvodovo, Svatá Helena, Czech compatriots, Bulgaria

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Keywords: broadside ballad, folk song, variants, oral tradition, transformation of broadside ballad to a folk song

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Keywords: Protestantism, Almanac, Bohemia – 19th century.

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Abstract: The present article focuses on specific source for the history of religiosity and popular religiosity, namely, the epigraphic relics. In the introduction is mentioned the conceptual ambiguity of the term „religiosity“ in theoretical studies and the fact that some researchers prefer to study concrete aspects of religiosity than to establish theoretical conceptions. For this material study was selected the same, inductive approach. In the first place the religious situation in the eighteenth century in the selected region (Teplicko) is delineated, as well as the changes in the subsequent century. The region was inhabited mostly by Bohemian Germans, Follows the typology of inscriptions according to Kloos, on which the article is based. The rest of the text is dedicated to the possibilities of use of inscriptions in the study of religiosity and popular religiosity in the eighteenth and nineteenth century. In this connection it aims to formulate and partly also to answer such questions as what were the images of the afterlife and the resurrection of the body, what was the relationship of iconographic and epigraphic decoration, how did the religious ideas change reflect in the inscriptions of the eighteenth and nineteenth century. Two supplements attached to the article explain, among others, the occurrence and frequency of the cults of the saints in the studied area.

Keywords: epigraphics, tombstones, religiosity, Bohemian Germans, Teplice.

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(„Triangle of the Three Emperors“ (Die Dreikaiserecke) as an aspect of social memory of the inhabitants of Myslowic (Myslowitz))

Abstract: For the inhabitants of the town of Myslowic acquires special importance the place called „Triangle of the Three Emperors“, where in the years 1845–1918 intersected the borders of three empires – Russia, Austria and Prussia. The threefold boundary represented for many decades the sphere of constant economic, cultural and social exchange and cultural

and civilisational interpenetration. Thanks to the „triangle“ was Myslowice known all over Europe as well as on other continents and attracted thousands of tourists. The surroundings of the „Triangle of the Three Emperors“ were endowed with excellent touristic and recreational infrastructure. Nowadays this legendary place is neglected and does not remind of its former importance. However, it is still being visited by groups of tourists and hosts occasional meetings and historical commemorations. Within the town there are numerous symbolic references to the „Triangle of the Three Emperors“. The municipal council recently devised a plan to transform the „Triangle“ into a showroom of the town and constituent part of its advertising campaign. The „Triangle of the Three Emperors“ instigates emotions and acquires a prominent place in the social memory of the inhabitants of Myslowic, as it is part of the local historical tradition. On the background of the European history it acquires its historical importance and local relevance. Through its intimate relation to local history it evokes the images of the past glory of the town. The „Triangle of the Three Emperors“ surpasses in importance the remaining parts of the town and corroborates positively the social integrity of its inhabitants. Its symbolic importance can in a crucial way influence the processes of change and creation of social consciousness, responding to the unified vision of the future, and at the same time the creation of contemporary identity of the town, relieved from existing stigma of industrialization.

Keywords: Triangle of the Three Emperors / Trójkąt Trzech Cesarzy / Die Dreikeiserecke, collective memory, local identity, places of memory.

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Abstract: While anthropologists have always studied spatial aspects of cultural practices, space, place and landscape were rarely the central topics of their research and writing. Space was considered as passive, secondary background to cultural processes rather than their integral component, shaping force and product. It may be argued that for a long time space was not taken sufficiently seriously as to inform thoroughly ethnographic research and theoretical debates about culture. This has changed and a new anthropology of space, place and landscape is forming, drawing inspiration from cultural geography's advanced conceptualizations of space while retaining anthropology's special interest in cultural processes and the evolution and dynamics of human behavior. Of the three widely used spatial concepts – space, place, and landscape – it is the last one that has turned out to be the most difficult to define and apply in systematic research. In this article we offer some suggestions about the possible ways of conceptualizing landscape in anthropology in order to make this concept of a real research value and theoretical utility.

Keywords: landscape, identity, anthropology of landscape, anthropology of space and place.

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Keywords: return migration, re-settlement, adaptation, identity, Ukraine, former Soviet Union.

Ivana Kotrbatá, „Ještě je 400 míst volných v tachovském okrese!“ Příspěvek k „malým dějinám“ reemigrace a dosídlení Tachovska v narativních interview na začátku 21. století	265
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Keywords: return migration, re-settlement, adaptation, identity, Ukraine, former Soviet Union.

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Abstract: In the tradition of imagology, as it was elaborated in the works of V. Todorov and Z. Urban, the author presents an *image* of the Czech community living in a village of Vojvodovo in Bulgaria from the beginning of the 20th century till 1950, as it was seen through the eyes of their neighbors. As a source the author uses published texts as well as unpublished memoirs dealing with Vojvodovo, and testimonies gathered during his fieldwork in Vojvodovo in a period 1997–2009. Derived from the mentioned sources, the final image of the Czechs in Vojvodovo is very positive. It presents them as a noticeably united group of puritans, who were industrious in an exemplary manner, primarily peasants, nevertheless very good traders, neat and culturally advanced, honest and willing, which made them good neighbors, except the fact that they were not very hospitable to strangers.

Keywords: Vojvodovo, Belintsi, Czech compatriots, ethnic image, imagology.

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Abstract: The text delineates and characterizes, on the basis of the study of domestic as well as foreign literature and primary sources, the groups of crafts and industries (for example, charcoal making, tar making, potash making) that are altogether called forest crafts. Forest crafts are then theoretically conceived as specialized exploitative and subsistence strategies of the Early Modern Era that within the frame of the so called traditional culture played an

extraordinarily important role in local and regional contexts. Together with agriculture, hunting and gathering that in the Early Modern Era took place in woods, the forest crafts belong to the traditional systems of the exploitation of natural resources. This system of activities, through which the society of the time in an important way influenced its environment and supplemented its subsistence resources was crucial for the everyday life of the people living close to forests, but up to the beginning of modern forms of forest management constituted an inherent part of exploitation of the forests by their owners. Forest crafts bear several basic characteristics. At the first place, they are almost absolutely tied to the woods, with respect to materials as well as the workspace. The basic characteristics of forest crafts is technological (the use of chemical procedures for decomposing wood during production). The third and last basic feature of the forest crafts is tied to the craftsmen themselves, the bearers of relevant knowledge and skills, who could and did form specific social and economic structures, conditioned also by religious and linguistic divergences.

Keywords: forest products, forest exploitation, environmental history, traditional subsistence, charcoal, potash, tar.

- Michal Pavlásek, *Případ Svatá Helena. (Re)interpretace náboženských dějin české obce v Rumunsku*363
 (The case of Svatá Helena (Sf. Elena). (Re)interpretation of religious history of Czech community in Romania)

Abstract: This study is dedicated to the interpretation of the history of the community Svatá Helena (Sf. Elena), founded in the 1820s by the colonists from the Czech Lands. The study interprets the religious history of the community throughout the nineteenth century, determined in the first place by the multiconfessional environment and popular religiosity. Such local milieu offered ideal conditions for the origin of specific forms of popular devoutness. In case of Svatá Helena, earlier research led to a thesis that presented the local non-Catholic inhabitants as bearers of the tradition of sectarianism that arose in Eastern Bohemia at the times of the Patent of Toleration (1781). This sectarian tradition was characterized by a deep individual religiosity based on the individual interpretation of the Holy Scripture as well as direct relation to the symbolic Universe without mediation of any type of Church. The present study, however, refutes this „sectarian thesis“ and proves the need to find another interpretations, based on consistent analysis of primary sources and literature. Such new interpretation rebuts the earlier generalizations and enables deeper understanding of the religious history of Svatá Helena, but also the problem of confessionally delineated popular groups in general. Besides, it discloses wider, as yet unexplored perspective of the missionary movement Free Reformed Church and the abstinence movement Blue Cross. The resulting religious disunion within the Evangelical community was caused precisely by this religious activity that was related to the revival movement within nineteenth-century Protestantism. In the conclusion of the article, the author remarks that the missionary activities of Blue Cross movement were not exclusively focused to the community Svatá Helena, but should be evaluated in the wider context of religious situation in South-Eastern Europe.

Keywords: Svatá Helena (Sf. Elena), Banat, Czechs in Romania, sectarians of the era of the Patent of Toleration, revival movement, religious missions.

- Kirill Shevchenko, *Reinterpretation of History as the Identity-Building Tool. Case of Poleshuks in Belarus* 383

Abstract: In late 1980s – early 1990s part of local intelligentsia in *Palesse* region of Belarus (that is, South-Western part of the Republic of Belarus, which is also referred in English academic literature as *Polesia*, *Polesie*, *Polesje* and *Polissya*) propagated the idea of existence of independent East-Slavonic *Poleshuk* nationality different from neighboring Ukrainians and Belarusians. Trying to shape a new Poleshuk identity and spread it among the local population, Poleshuk identity-makers developed a wide range of activities. Alongside with the creation of Poleshuk literary language, reinterpretation of history became one of the most

essential tools used by representatives of the local intelligentsia in their identity-building efforts. Poleshuk history-makers readdressed and reinterpreted the whole range of key events in the mediaeval, modern and contemporary history of *Palesse* tailoring them to their current ideological needs and using historical material for legitimizing alleged Poleshuk distinctiveness from their Ukrainian and Belarusian surroundings. Alternative model of history elaborated by Poleshuk ideologists often contradicted to traditional clichés of both Soviet historiography and national historiographies of independent Belarus and Ukraine and was not easily accessible for the general public.

Keywords: Palesse, ethnic identity, nationalist movement, interethnic relations, population censuses, social change.

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Abstract: The Oromo nationalism becomes one of the most sensitive issues within Ethiopian studies or those groups of social scientists dealing with socio-political development of contemporary Ethiopia. On one hand, especially Oromo authors from the diaspora are very active in redefining and reinventing of Ethiopia’s history, on the other hand, mainly Western social scientist tend to analyze Ethiopia’s “ethnic problem” in broader perspectives. The aim of this study is to present some arguments which modify perceptions on the Oromio nationalism as a homogeneous movement heading to independent Oromia. According to my own fieldwork and by studying contemporary scholarly works I came to a conclusion that there are many strategies within Ethiopia which the Oromo people use in order to co-exist with other ethnic groups in Ethiopia and that the will to secede is rather minor phenomenon. Reasons can be found in a complex nature of the Oromo society where many other variables besides ethnicity come into discussion with religion being probably the most important one. That is why I have used examples from both Muslim Oromos as well as Christian Oromos to support my arguments.

Keywords: Ethiopia, Oromo, nationalism, diaspora, Islam, Christianity.

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