

ČESKÝ LID 93 / 2006

OBSAH – CONTENTS

1 / 2006

STUDIE – STUDIES

Red., <i>Úvodem k ročníku 93/2006</i>	1
(Introduction to the volume 93/2006)	
Stavělová Daniela, <i>Polka jako český národní symbol</i>	3
(Polka as a Czech National Symbol)	

Abstract: Polka and polkomanie in the Bohemia of the 1830'and 1840'was first a manifestation of the energy of the young dynamic bourgeoisie profiting from all features, which could help to build the national identity and finally result in the creation of the national state. The proofs of the Czech and popular origin of the polka came out at the same time. Many of them were soon considered just a speculation while others played an important role. The aim of the study is to investigate what was the particular reason why polka has always been considered a Czech national dance and what features were picked up from music and dance for building the identity or the national look. This approach involves principal questions such as: when did polka become the national symbol in Bohemia, how, for whom and why and what the concept of polka in Bohemia was when it started to be meaningful in the national movement?

To answer these questions we have to look at some crucial facts which enable us to follow polka as a cultural text in different strata of the 19th century society in Bohemia and to identify its power. Polka considered as a myth has to be seen in the socio-cultural context and in ideological and political discourse. Its look of the Czech national symbol was created in symbolic level as a mental representation of the national circle of intellectuals and artists.

Key words: polka, dance, ethnochoreology, national identity, cultural text

Unger Christian, <i>Der tschechische Sokol im Spiegel von „Körper“ und „Bewegung“ in der Zeit nationaler Massenbewegungen Ende des 19. Jahrhunderts</i>	27
(Czech sport association Sokol from the perspective of „body“ and „movement“ in the period of mass national movement at the end of the nineteenth century)	

Abstract: On the basis of the theory of Benedict Anderson on the „imagined political community“, the work analyses the processes of construction of bodily ideal and movement patterns in physical exercises of the Czech sport association Sokol („Eagle“). Through gymnastics based on Greek mythology and Plato, through large-scale floor exercises, through paramilitary marches, body became a tool for constructing national identity. Through ritualized exercise and the use of body symbolics, body became „nationally encoded“. However, Anderson's concept of „imagined community“ does not suffice for an explication of the fact that at the end of the nineteenth century Sokol achieved great increase of members. Especially for young gymnasts of both sexes membership in the association entailed the fulfillment of concrete social and psychological needs. Contact with coevals and pubertal search for one's own identity were equally important in mass integration into Sokol as individual pursuit of better performance.

The author raises a query if the perception of Sokol as „popular“ (instead of „national“) movement represents a meaningful categorial enlargement. Dance figures and Greek myths dealing with the purity of the body indicate a „popular“ ideology of the association, separated from the political ideas of modern nation.

Key words: Sokol, imagined political community, body, national identity, popular movement

- Randák Jan, *Symbolické chování v revoluci 1848: revoluční móda*..... 49
(Symbolic behaviour in the revolution of 1848: revolutionary fashion)

Abstract: Revolution of the year 1848 constituted a specific space for human behaviour, permeated by symbols and metaphors. Under the sphere of outward behaviour comes also the peculiar problem of fashion of the time. This fashion we can call revolutionary in broader context, in Czech milieu it could be called national fashion. A prerequisite for spreading of concrete aspects of revolutionary fashion in Europe constituted the nascent „communication space“ that enabled, among others, also the transfer of cloth designs. In the Czech lands the year 1848 was marked by the efforts for establishing the national style of dress. National clothing became a political symbol of the time, a way to acclaim liberties and constitutionalism. More pronounced was its national role. National clothing was perceived, together with language and national character, as an outward display of the peculiarity of Czech nation. The most important was not the shape of the national clothing, but its very existence. On the other hand in European context we can talk about revolutionary fashion. As an example could serve the situation of German democrats and revolutionaries who did not have peculiar uniforms, but in most cases followed the style of their leaders. This relates especially to head covers as well as hairdressing. National and revolutionary dress served also as a means of symbolic occupation of public space. In the Czech lands this was true for ethnical competition with Bohemian Germans, in general context for „marking“ of revolution or liberal territory against conservative forces.

Key words: revolution 1848/49, symbolic behaviour, revolutionary fashion, national clothing, role of women in revolution of 1848/49, public space

DISKUSE - DISCUSSION

- Nešpor Zdeněk R. –Jakoubek Marek, *Co je a co není kulturní/sociální antropologie po dvou letech. Závěr diskuse*..... 71
(What is and what is not cultural/social anthropology after two years. Conclusion of discussion)

KONFERENCE – CONFERENCES

- Navrátilová Alexandra, *Religionistická konference „Náboženství a tělo“ v Brně*..... 86
(Conference „Religion and Body“ in Brno)
- Drápala Daniel, *Mezinárodní vědecká konference „Prezentace folkloru a zvykosloví v muzeích v přírodě“*..... 89
(International Scientific Conference „Presentation of Folklore and Ethnography in Open-Air Museums“)

ZPRÁVY – NEWS

- Red., *Jubilanti v roce 2006*..... 91
(Jubilees of 2006)
- Bittnerová Dana –Hrdá Judita, *Černá stužka ke jménu PhDr. Ivy Heroldové, CSc. (31. 12. 1926, Chrudim – 2. 9. 2005, Praha) (s výběrovou bibliografií)*..... 92
(Mourning after PhDr. Iva Heroldová, CSc. (December 31, 1926, Chrudim – September 2, 2005, Prague) (with selected bibliography)

Stavělová Daniela, <i>Hannah Laudová (6. 1. 1921, Libštát – 28. 10. 2005, Praha)</i> (Hannah Laudová (January 6, 1921 Libštát – October 28, 2005 Prague))	96
Gergelová Barbora, <i>Interiér vesnického domu a jeho proměny (kritická edice – CD-ROM)</i> (Interior of rural house and its changes (critical edition – CD-ROM))	98
 LITERATURA – REVIEWS	
Lüthi, Max: <i>Märchen</i> (Petr Janeček)..... (Tales)	101
<i>Studia Ethnologica XIII.</i> (Miloš Tomandl)..... (Studia Ethnologica vol. XIII)	102
Lýsek, František: <i>Písň z Lašska</i> (Věra Thořová)..... (Songs of Laško)	103
Urbánek, Radim: <i>Dřevo, hlína, opuka. Lidové stavitelství na Vysokomýtsku</i> (Josef Vařeka)..... (Wood, clay, plaener. Folk architecture in the region of Vysoké Mýto)	105
Rychlík, Martin: <i>Tetování, skarifikace a jiné zdobení těla</i> (František Vrhel)..... (Tattooing, seaming and other types of body adoration)	108
Křížová, Markéta: <i>Aztékové. Půvab a krutost indiánské civilizace</i> (Vendula Hingarová)..... (Aztecs. Beauty and cruelty of Indian civilization)	109
Malina, Jaroslav (editor): <i>Panoráma biologické a sociokulturní antropologie. Modulové učební texty pro studenty antropologie a „příbuzných“ oborů</i> (Zuzana Korecká – František Vrhel)..... (Panorama of biological and social/cultural anthropology. Modular textbooks for students of anthropology and „related“ disciplines)	111

2 / 2006

STUDIE – STUDIES

Bočková Helena –Pospíšilová Jana, <i>Bulhaři v Brně. Proměny profesní a etnické minority</i> (Bulgarians in Brno. Transformations of professional and ethnic minority)	113
---	-----

Abstract: In Brno there live about 500 Bulgarians, in most cases university-educated specialists, descendants of gardeners and students. Even though they do not acknowledge Bulgarian nationality, they speak Bulgarian and they maintain contacts among themselves and with relatives in Bulgaria. Ethnic identity is being preserved in privacy. Czech majority considers them Czechs, only friends and colleagues know their ethnic origin. Seasonal migrations of gardeners reached peak in the 1930s, when the Bulgarian minority in Brno

constituted the most numerous community in Bohemia. Through the contacts with Bulgarians, Czechs constructed the image of modest, hard-working, efficient Bulgarian workers and professionals. Bulgarians were respected and welcomed. They represented the most emancipated sector of Bulgarian population. They contributed to their home country as well as to Europe, they constituted part of European cultural history. Czech majority nowadays had already forgotten their activities and their results accepts as regular part of their life. Ignored is the educational contribution of Bulgarian graduates of technical institute and medical faculty in Brno. The incorporation of Bulgarian minority in Brno proceeded throughout generations, from acceptance of Czech particularities through gradual integration into uncompleted assimilation with certain manifestations of ethnic and cultural identity. The authors applied the method of guided interview during their field researches, they utilized archival sources and long-term personal acquaintance with Brno and Bulgaria.

Key words: ethnological research, work migration, ethnic minority, Bulgarians, Brno

Štěpánová Irena, *Obrazy a zrcadla. Etnografika a slavika v díle manželů Zapových..* 137
(Pictures and Mirrors. Ethnography and Slavonic Studies in the Works of Mr. and Mrs. Zap)

Abstract: The paper is focused on the ethnographic and Slavonic works of Karel Vladislav Zap, Czech geographer, historian and topographer (1812–1872), and his wife, Polish noblewoman Honorata of Wiśniowski-Zap (1825–1856). K. V. Zap, who worked as a state officer in Polish Galicia in 1830s and 1840s, used his stay for collecting ethnographic facts, published in 1844 in the trilogy „The Mirror of Life in Eastern Europe“. His work was extremely critical towards the Polish society, especially nobility; in a part of Czech patriotic society it provoked a negative response and it aroused a discussion, from which Zap came out as a moral winner. After his return to his homeland, Zap founded the magazine *Poutník* („Pilgrim“), in which he continued, for a short time, to publish popular texts with ethnographic and Slavistic topics. After that, his interests were driven to topography and archaeology.

His wife published, besides some translations from Polish, several ethnographic studies from the region of Polish Galicia; most of them were accepted positively, but her last but one study *Pictures from the Life of Huculs*, in which she tried to compare folk Galician and Czech cultures, provoked a negative response, though the discussion was rather emotional. In the last years of her life, the author was interested especially in the education of girls.

Key words: Slavonic Ethnography in the National Revival Period, Czech-Polish Relations and Reflexions

Janeček Petr, *Eschatologická a profétická motivika ve folkloru českých zemí v 2. polovině 18. a na počátku 19. století: písně o králi Marokánovi.....* 153
(Eschatological and Prophetic Motives in Folklore of the Czech Lands in the Second Half of the 18th and Beginning of the 19th Century: Songs about King of Morocco)

Abstract: Fictional King of Morocco is mythical figure of Biblical proportions, herald of Apocalypse, usually associated with prophetic songs of Tolerance Sectarians from eastern Bohemia. Presented article deals with the motif of King of Morocco in these songs and tries to analyze its origin. Various sources of this oral tradition are discussed, like great influence of Protestant political prophecies, heterodox prophecies and folklore narratives of the period. The character of King of Morocco represents an affiliated motif to a specific corpus of oral traditions, consisting of apocalyptic narrative pattern about the Judgment Day. Origin of the motif of King of Morocco remains obscure; however, the popular reception of diplomatic visit of envoy of Sultan of Morocco to Vienna in 1783, combined with misinterpreted news about Tolerance Decree, seems to be the most probable source. Although associated with oral culture of Tolerance Sectarians, the whole narrative pattern was disseminated more widely and lived on in Czech oral tradition at least until 1848.

Key words: popular song, popular prophecy, folklore, Bohemia, Morocco, 18th and 19th century

Mácha Přemysl, <i>Los Matachines: identita a politika v Novém Mexiku na příkladu tance</i>	179
(The Matachines: Identity and Politics in New Mexico on the example of dance)	

Abstract: An intriguing element of the Pueblo and Hispanic villages of New Mexico is the Matachines Dance. It is performed on different, mostly religious occasions and requires a great personal and financial commitment on the part of the participants. Where the dance tradition disappeared in the past, it is being revived in the present, and where it continues to be danced in an uninterrupted tradition, it is becoming ever more costly and exuberant. The dance draws on European Middle-Age dance dramas, but it is heavy with indigenous layers of meaning. On face value, its key protagonists - Montezuma, Malinche, Abuelos, Montezuma's entourage and the Bull - reenact the victory of Christianity in the New World. That is the meaning the dance has for the Hispanic villages, in addition to a number of place- and time-specific meanings. While seemingly identical, the dance often carries a different set of meanings in the Pueblos, symbolizing the banishment of foreign elements and the restoration of indigenous rule. In both the Pueblo and Hispanic villages, aside from the religious and mythical significance, the dance serves to delineate and reinforce ethnic boundaries while promoting a sense of community and solidarity. The Matachines Dance thus serves as a fascinating and paradoxical example of a shared cultural praxis which reinforces perceived cultural difference.

Key words: Matachines, New Mexico, Pueblo, Hispanic, hidden transcripts, ethnicity, interethnic relations

KONFERENCE – CONFERENCES

Vraštil Martin, <i>Mezinárodní studentská konference Antropoweby, 4.–5. listopadu 2005, Plzeň</i>	199
(International student conference of Atropoweby, November 4-5, 2005, Pilsen)	
Sedlická Kateřina, „ <i>Osobnosti historické fotografické dokumentace lidové architektury</i> “.....	200
(Personalities of historical photographic documentation of folk architecture)	

ZPRÁVY – NEWS

Kala Jiří –Kašpar Oldřich –Tomandl Miloš –Šusová Miroslava –Křížová Alena –Moravcová Mirjam, <i>Bakalářské, diplomové a doktorandské práce obhájené v roce 2005</i>	202
(B.A., M.A. and Ph.D. theses defended in the year 2005)	
Kašpar Oldřich, <i>Dvě zajímavé výstavy o šamanismu</i>	209
(Two interesting exhibitions on chamanism)	

LITERATURA – REVIEWS

Oddy, Derek J. – Petrářová, Lydia (eds.): <i>The Diffusion of Food Culture in Europe from the late eighteenth century to the present day</i> (Martin Franc).....	211
Rozhoň, Vladimír: <i>Čeští cestovatelé a obraz zámoří v české společnosti</i> (Markéta Křížová).....	213
(Czech travelers and image of overseas regions in Bohemian society)	

Kanovský, Martin: <i>Kultúrna a sociálna antropológia. Osobnosti a teórie</i> (Lenka Budilová).....	215
(Cultural and social anthropology. Personalities and theories)	
Češi v cizině č. 12 (Nad'a Valášková).....	217
(Czechs abroad no. 12)	
Langer, Jiří: <i>Evropská muzea v přírodě</i> (Vanda Jiřikovská).....	219
(European open-air museums)	
Doubek, Jan: <i>Dochované větrné mlýny a mlýnky v České republice</i> (Josef Vařeka).....	221
(Well-preserved windmills in the Czech Republic)	
Kindlerová, Rita (ed.): <i>Pomsta Oleksy Dovbuše. Ukajinské mýty, pohádky a pověsti</i> (Jaroslav Otčenášek).....	222
(Vengeance of Oleksa Dovbush. Ukraninian myths, tales and stories)	
Zelený-Atapana, Mnislav: <i>Duch s rozkvetlým penisem. Mýty amazonských indiánů</i> (Zuzana Korecká).....	223
(Spirit with blooming penis. Myths of Amazonian Indians)	

3 / 2006

STUDIE – STUDIES

Toncrová Marta, <i>Reflexe Cikána v lidových písních českých zemí</i>	225
(Image of Gypsy in folk songs of the Czech lands)	

Abstract: Within the frame of study of ethnical stereotypes was also elaborated the problem of the image of the Gypsy in folklore songs of the Czech lands. The attitude of majorite society towards the Gypsy is being reflected in an original way in folklore texts, sometimes quite differently from the way the coexistence of Romani and non-Romani population looked in everyday reality. After a short period of more amiable attitude to the minority that differed from the majority not only by the outer appearance and lifestyle, but also by different psyche and philosophy, the reality brought to the Romani persecution and accentuated racism especially in the during the World War II. On the other hand the folklore production comments the existence of Romani population mainly in joking, humorous way, or in a neutral way, through simple stating of certain facts. We don't find markedly negative tones. In the texts of folk songs certain stereotypical images leveled off that comment primarily the appearance of the Romani people (black Gypsy woman, white teeth, curly hair), their activities (smithery) or different lifestyle (wandering). The range of songs reflecting the Gypsy is not big, is stable and with limited number of themes. To these belong both songs recorded in isolated cases and great groups of variants documented in many regions.

Key words: ethnical stereotype, image of Gypsy, folk song, Czech lands

Vejvoda Zdeněk, <i>Nápěvy písní k tanci „do kolečka“ – textová výstavba a deklamace..</i>	243
(Tunes of „round and round“ dances – construction of text and declamation)	

Abstract: Concluding study about the musical characteristics of Czech rotative dance *round and round* focuses on the relation of melody and text and the problem of declamation of dance songs.

Dance tune, including the text, represents a complex web of relations on specific levels (rhythmical, melodic, tonal, declamatory). Innovation of one part is necessarily balanced by changes of other substructures, in order to preserve the aesthetical outcome. Change of the text can influence the rhythm of the song, but often is also being reflected in the form, metrics, melody and tonality.

For the *round and round* tunes is characteristic the linear ordination of musical and textual motives. The rhyme schemes *a-a*, *b-b* and *a-b*, *c-b* prevail. Number of syllables in melodic segments depends on the number of bars and concrete rhythmical figures.

Czech musicologists emphasize the fact that folk dance songs in general declaim perfectly. We checked this assertion on the example of *round and round* tunes. In considering the rhythmical-declamatory models, I distinguish between *one-bar* (O), *two-bar* (F) and *three-bar* (SV) types. Only in case of one-bar type (O) the musical accents correspond completely to verbal accents. However, other rhythmical-declamatory models did not originate by chance, but through deliberate playing with verbal accents on the basis of dance metrical pulsation.

Our knowledge of the historical material enables us to consider the problem of development tendencies and construction archetypes of folk song. Aside of tables and schemes, there is an interesting collection of more than three hundred dance songs *round and round* that destacate by poetics as well as musical refinement.

Key words: round and round, rotative dances, declamation, structural analysis, musical type

Kratochvíl Matěj, <i>Lidová hudba a zvukový záznam</i>	259
(Folk music and sound recording)	

Abstract: In the course of more than one hundred years of its existence, the sound recording became not only an important tool of ethnomusicological research, but also the factor of influence for the folk music. Forms of this relationship change together with the changes of the technical form of recording and reproduction and also with the changes of the attitude of society to these technologies. Roughly stated, there are three basic forms of relationship of folk music and sound recording.

In the initial phase the sound recording – first on wax rolls – had been used for archivation of acoustic manifestations of folk music. Relatively early, however, folk music had been also spread and popularized by this means. This brought about also the influence of sound recording on mutual influencing of specific cultures and regions. The more and more accessible technologies of sound recording causes changes of the processes by which music is being passed down and taught. In the last decades, the sound recording had become also the means of music creation, a fact that manifests itself especially in various genres of contemporary electronic dance music.

Key words: folk music, sound recording, phonograph, technology, media, twentieth century

MATERIÁLY – MATERIALS

Večerková Eva – Frolcová Věra, <i>Živá tradice svatodušních občůzek na Moravě. Nálezová zpráva</i>	269
(Living tradition of Pentecost walkabouts in Moravia. Research report)	

Luffer Jan, <i>Typologická klasifikace lidových pohádek a pověstí v mezinárodním kontextu</i>	287
(Typological classification of folk tales and stories in international context)	

Abstract: The purpose of present article is to offer relatively comprehensive overview of contemporary study of typological classification of folk narrative. As a predecessor served the article by Dagmar Klímová Preparatory Work on a Catalogue of Czech Folk Legend

Types from the year 1963. The attention was therefore focused on international study of folk tale classification of the last more than forty years. The work is divided into four parts. The introductory chapter brings several brief remarks about the first attempts of folktale cataloguing and notes extensive catalogues of Czech (V. Tille) and Slovak (J. Polívka) fairy tales. The next part traces development of an international catalogue of folk tales, started in 1910 by A. Aarne, translated and enlarged by S. Thompson in 1928 and 1961 and critically revised and extended by H.-J. Uther in 2004. The major part is dedicated to the classification of folk legends, where no international catalogue has been achieved. The attention is focused mainly on two important works. R. Th. Christiansen intended to prepare foundation for catalogue of internationally spread „migratory legends“ but his effort suffered from regional limitation, exclusion of some tale types and disproportional representation of sorts of folk legends. L. Simonsuuri’s work from 1961 was thoroughly revised by M. Jauhiainen in 1998 and became a profound catalogue classifying all material of Finnish folk belief-based narrative and featuring detailed system of cross references. Other various national catalogues are briefly described as well as catalogues dealing with specific topics. The last part deals with contributions to the classification of Czech folk tales from 1960. The principal scholar who has written the most important works on belief legends is Dagmar Klímová, the author of two regional catalogues and preparatory studies, e. g. studies about some supernatural beings such as water sprite, snake and household spirit. There are two minor regional catalogues of folk legends and another one focused on a certain topic, all of them originated as theses. Nowadays there is neither general catalogue of Czech folk legends nor contemporary catalogue of Czech fairy tales, however preparatory work to achieve these goals has been started recently.

Key words: Folklore – Classification; Folklore – History and Criticism; Folk Legends; Fairy Tales

Vrhel František, <i>Chaos a etnologie</i>	303
(Chaos and ethnology)	

KONFERENCE – CONFERENCES

Weinerová Renata, <i>Interkongres International Union of Anthropological and Ethnological Sciences (IUAES) „Mnoho tváří rasismu: výzva pro všechny antropology a etnology“</i> , Univerzita Pardubice, 29. 8.–3. 9. 2005.....	319
(International congress of International Union of Anthropological and Ethnological Sciences (IUAES): Many faces of racism: challenge for all anthropologists and ethnologists, University of Pardubice, August 29 – September 3, 2005)	
Janeček Petr, <i>Vědecká konference „Nekatolíci v českých zemích v 18. století“</i> , 21.–23. 6. 2006, Poděbrady.....	320
(Scientific Conference „Protestants in Czech Lands in the Eighteenth Century“, June 21-23, 2006, Poděbrady)	

ZPRÁVY – NEWS

Rychlíková Magdalena, <i>Odešla PhDr. Helena Johnová, CSc. (13. 9. 1926 – 7. 5. 2006)</i>	321
(PhDr. Helena Johnová, CSc. (September 13, 1926 – May 7, 2006) had left us)	

LITERATURA – REVIEWS

Fox, Kate: <i>Watching the English. The Hidden Rules of English Behaviour</i> (Olga Nešporová).....	326
---	-----

Kerbelitė, Bronislava: <i>Tipy narodnych skazok. Strukturnosemantičeskaja klassifikacija litovskich narodnych skazok</i> (Jaroslav Otčenášek).....	328
(Types of national tales. Structural-thematic classification of Lithuanian national tales)	
Maiello, Giuseppe: <i>Vampyrismus v kulturních dějinách Evropy</i> (Michal Téra).....	329
(Vampirism in cultural history of Europe)	
Filová, Božena – Gašparíková, Viera (eds.): <i>Slovenské ľudové rozprávky</i> (Jaroslav Otčenášek).....	331
(Slovak folk tales)	
Skalník, Petr (ed.): <i>Sociální antropologie obce Dolní Roveň</i> (Oldřich Kašpar).....	332
(Social anthropology of the village of Dolní Roveň)	
Soukup, Václav: <i>Dějiny antropologie (Encyklopedický přehled dějin fyzické antropologie, paleoantropologie, sociální a kulturní antropologie)</i> (Giuseppe Maiello, František Vrhel).....	333
(History of anthropology: Encyclopedic survey of history of physical anthropology, paleoanthropology, social and cultural anthropology)	
Stanonik, Marija: <i>Slovstvena folklor</i> (Jaroslav Otčenášek).....	335
(Literary folklore)	

4 / 2006

STUDIE – STUDIES

Šatava Leoš, <i>Etnická identita, jazykové postoje a recepcie kultury u žáků lužickosrbských škol</i>	337
(Ethnic Identity, Language Attitudes, and the Reception of Culture among Students of Sorbian Schools)	

Abstract: The text sums up the conclusions of the author's sociolinguistic investigations conducted (particularly in the form of questionnaires) in years 1996–2001 and published in the monograph *Sprachverhalten und ethnische Identität. Sorbische Schüler an der Jahrtausendwende* (Language Attitudes and Ethnic Identity. Sorbian Students at the Turn of the Millennium) in 2005. Investigations were carried out at many Sorbian schools in Upper Lusatia and were aimed at ethnic awareness of the students, their choice/use of Sorbian or German, attitude to both languages, and reception of culture among young Sorbs aged 11–19.

The author is mainly focused on the Sorbian Grammar School in Bautzen (Budyšin in Sorbian). In order to make the generalisation of the acquired outcomes possible, analogical surveys were also conducted at lower secondary schools in the villages of Crostwitz/Chróśicy, Ralbitz/Ralbicy, Panschwitz-Kuckau/Pančicy-Kukow, Räckelwitz/Worklecy, Radibor/Radwor, and in the municipality of Bautzen/Budyšin.

The findings presented, analyzed and interpreted in the paper can, to a great degree, be in general applied to the present-day young Sorbian population as a whole. Simultaneously, they yield data for possible comparisons with the situation of other minority ethnic groups in Europe (e.g. the Welsh, the Romansh, Breton...).

Key words: (Lusatian) Sorbs, ethnic identity, language attitudes, reception of culture

- Sitek Pavel, *K problematice imigračních otázek ve Francii*..... 349
(To the problem of immigration in France)

Abstract: France has a prolonged tradition of being land of asylum. Nevertheless, the ever-increasing influx of immigrants and inconvenient immigration politics had provoked many difficult situations within French society. On the one hand, the existence of the so called problematic zones and their social problems clearly manifest the defects of republican integration system. On the other hand, we should not omit the role of the immigrants themselves as participants in the prolonged crisis. Other influence that could be mentioned is the clash of memory and history, when, among other factors, the state comes into play as a source of official history, especially the colonial history. This situation affects most intensely the immigrants from northern Africa, especially the Algerians.

Key words: immigration, French, Algerians, image of other, integration politics, colonial history

- Holubová Markéta, *Život v jezuitské rezidenci v Golčově Jeníkově v období baroka*... 365
(Life in the Jesuit Residence in Golčův Jeníkov in the Baroque Era)

Abstract: Marian devotion has represented until today crucial aspect of Christian, especially Catholic, spirituality. Its extraordinary flourishing took place in the seventeenth and eighteenth centuries, when Pietas Mariana became an inescapable component of Baroque religiousness. The vigour of Baroque Marian devotion brought about not only the veneration of statues and pictures, but also the reintroduction of pilgrimages and the building of Marian pilgrimage sites throughout the land. One of the most influential Catholic orders that contributed in an important degree to development and spreading of Marian devotion was the Society of Jesus. Aside of their educational and pastoral activities, the Jesuits served as custodians of important Marian pilgrimage sites, as was also the case of the residence in Golčův Jeníkov, where they remained in the years 1657–1773. Throughout this time, they constructed Marian pilgrimage site of regional importance where religious brotherhood had been established and where Loretan devotion had been spread. The everyday life of the residence brought about many activities, among them the organization of festivals along the lines of Baroque ostentatiousness and regular radius of pilgrimages.

Key words: Baroque, Loretan devotion, pilgrimages, religious brotherhoods, Society of Jesus

MATERIÁLY – MATERIALS

- Nešporová Olga, *Preferenční způsoby pohřbu mezi současnými českými věřícími na příkladu čtyř pražských náboženských skupin*..... 387
(Preferences in funeral rites as regards contemporary Czech Believers on the example of four religious groups in Prague)

Abstract: This paper focuses on a description of the meaning assigned to funeral rites by Czech believers and their preferences as to their own funeral. It is based on the findings of qualitative field research carried out within four religious groups in Prague in 2003 and 2004. These groups cover two parishes of the two main churches in the Czech Republic – The Roman Catholic Church and the Protestant Church of the Czech Brethren – and two smaller religious societies which, nonetheless, have a growing number of members and carry out significant missionary work – the Religious society of Jehovah's Witnesses and ISKCON (International Society for Krishna Consciousness).

An important relationship was found between membership of a specific religious group and preferences concerning funeral rites, as well as, but less strictly, between denomination and meaning assigned to funeral rites. The funeral was seen as a separation by most Catholics questioned as well as by some Protestants and Jehovah's Witnesses. On the other hand, most Hare Krishna devotees described the main meaning of the funeral as the destruction of

the body. Funeral preferences are most clear and inter-group matched between smaller groups of Jehovah's Witnesses and Hare Krishna devotees who both chose cremation followed by the scattering of the ashes. Conversely, Catholics would prefer a traditional burial in a grave; Protestants were most ambiguous about funerals, with a slight preference for cremation.

Key words: funeral rites, Czech believers, Roman Catholics, Protestants of the Church of the Czech Brethren, Jehovah's Witnesses, Hare Krishna devotees

KONFERENCE – CONFERENCES

- Valášková Nad'a, *Setkání krajanů v Mladé Boleslavi*..... 405
(Meeting of fellow countrymen in Mladá Boleslav)
- Tomandl Miloš, *Národní menšiny v Evropě*..... 406
(National minorities in Europe)
- Budilová Lenka –Jakoubek Marek, *Mezinárodní vědecká konference „Representing Gypsies“* 407
(International Scientific Conference „Representing Gypsies“)
- Šatava Leoš, *Pohledy na identitu – projekt hodný následování*..... 408
(Perceptions of identity – project to follow)
- Horák Vladimír J. –Hirschler Nicole, *35. Kongress der deutschen Gesellschaft für Volkskunde zum Thema „Grenzen u. Differenzen*..... 409

ZPRÁVY – NEWS

- Kašpar Oldřich, *Výstava – Georgius Josephus Camel. Jiří Josef Kamel. Významný brněnský rodák – v Brně*..... 411
(Exhibition – Georgius Josephus Camel. Jiří Josef Kamel. Important native of Brno. In Brno)
- Kašpar Oldřich, *Výstava „Čeští jezuité, cestovatelé a objevitelé“, Geografická knihovna PřF UK ve spolupráci s Českou provincií T.J., Předsálí Geografické knihovny UK v Praze*..... 412
(Exhibition „Czech Jesuits, travelers and explorers“, Geographical Library of the Faculty of Natural Sciences of the Charles University with cooperation of Czech Province of Society Of Jesus, Vestibule of Geographical Library of the Charles Univeristy)
- Skružný Ludvík, *Výstava „Svátostka – upomínka a talisman“ v Etnografickém ústavu Moravského zemského muzea v Brně*..... 414
(Exhibition „Holy medal – token and talisman“ in Ethnographic Institute of Moravian Land Museum in Brno)
- Kašpar Oldřich, *Muzeum Kanárských ostrovů*..... 416
(Museum of Canary Islands)

LITERATURA – REVIEWS

- Krekovič, Eduard – Podolinská, Tatiana (eds.): *Kult a mágia v materiálnej kultúre* (Alexandra Navrátilová)..... 418
(Cult and magic in material culture)
- Brouček, Stanislav: *Kandidáti další existence (Z osudů české novodobé emigrace)* (Naďa Valášková)..... 419
(Candidates of another existence: Destinies of modern Czech emigration)
- Kilank, Rudolf: *Arnošt Muka 1854–1932* (Vladimír Kristen) 421
(Arnošt Muka 1854–1932)
- St. Clair Segurado, Eva María: *Flagellum Iesuitarum. La polémica sobre los Jesuitas en México (1754–1767)* (Oldřich Kašpar)..... 422
- Šatava, Leoš: *Strachverhalten und ethnische Identität* (František Vrhel)..... 423
- Kašpar, Oldřich: *Bohemika ve španělských a mexických fondech. Bibliografie a první zprávy o výzkumu* (Miloš Tomandl)..... 424
(Bohemian materials in Spanish and Mexican funds. Bibliography and first research reports)
- Profantová, Zuzana (ed.): *Malé dejiny veľkých udalostí v Česko(a)Slovensku po rokoch 1948, 1968, 1989* (Jaroslav Otčenášek)..... 425
(Small history of big events in Czechia(and)Slovakia after the years 1948, 1968, 1989)
- Forbelský, Josef: *Španělé, říše a Čechy v 16. a 17. století* (Markéta Křížová)..... 426
(Spaniards, Empire, and Bohemia in the sixteenth and seventeenth century)
- Červinková, Hana: *Playing Soldiers in Bohemia. An Ethnography of NATO Membership* (Zdeněk R. Nešpor)..... 428
- Skalička, Vladimír: *Souborné dílo* (František Vrhel)..... 431
(Collected works)
- Klímová, Dagmar: *To všechno jsem já. Ohlédnutí při příležitosti osmdesátin folkloristky Dagmar Klímové* (Jan Luffer)..... 432
(It's all me. Looking back on occasion of eightieth birthday of folklorist Dagmar Klímová)
- Voces diversae: Lesser-used Language Education in Europe* (František Vrhel)..... 433
- Procházka, Lubomír: *Lidová architektura na Sedlčansku* (Ludvík Skružný)..... 435
(Folk architecture in the region of Sedlčany)
- Thořová, Věra: *Velikonoční a předvelikonoční koledy v Čechách* (Věra Frolcová)... 436
(Easter and pre-easter carols in Bohemia)
- Paríková, Magdaléna (ed.): *Diferenciačné procesy lokálnych spoločenstiev na Slovensku po roku 1989* (Miloš Tomandl)..... 438
(Differentiation processes of local communities in Slovakia after the year 1989)

Ottenheimer, Harriet Joseph: <i>The Anthropology of Language. An Introduction to linguistic Anthropology</i> (František Vrhel).....	439
Šmigel', Michal –Kruško, Štefan: <i>Opcia. Proces opcie a presídlenia občanov Československa do ZSSR na základe československo-sovietskej dohody z 10. Júla 1946</i> (Nad'a Valášková).....	440
(Option. Option process and resettlement of Czechoslovak citizens to Soviet Union based on Czechoslovak-Soviet agreement of July 10, 1946)	
Hübschmannová, Milena (ed.): „ <i>Po Židoch Cigáni</i> “. <i>Svědectví Romů ze Slovenska 1939–1945. I. díl (1939 – srpen 1944)</i> (Marek Jakoubek).....	443
(After Jews went Gypsies. Testimonies of Romani from Slovakia 1939-1945. Part 1 (1939 – August 1944)	
Cheng, Anne: <i>Dějiny čínského myšlení</i> (František Vrhel).....	445
(History of Chinese thought)	
Puhan-Schulz, Franziska: <i>Museen und Stadtimagebildung: Amsterdam – Frankfurt/Main – Prag. Ein Vergleich</i> (Zdeněk Uherek).....	447