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The Perception of American Indians in the Czech Republic

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Já, Pavla Archer, prohlašuji, že jsem tuto bakalářskou práci vypracovala samostatně pod odborným dohledem Mgr. Petr Anténe, Ph.D. Veškerou použitou literaturu jsem uvedla na konci práce.

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Abstract

A major influence on the perception of the American Indians in the Czech area was provided by the works of Josef Vaclav Sladek, Ernest Thompson Seton and Karl May. The books written by Karl May and the films based on his books have formed many generations and biased our view of the Amerindians into romanticised visions. From the questionnaire used in this thesis, it is clear that the first time people in the Czech Republic noticed the Native American culture came in the respondent's childhood rather than in the adult age. Surprisingly most of the first acknowledgments of the Indian culture did not happen at summer camps, but rather in books or films. Indian life philosophy and their connection with nature are the most interesting phenomena for Czech people.

Introduction

The aim of this work is to make the life American Indians more familiar and to discover the reasons for it being so popular in the Czech Republic.

Native Americans have fascinated our culture for years. If you ask any generation, they will tell you, that when they were little they were playing at Indians. This culture holds some attractiveness, some adventure and maybe even mysteries.

In the theoretical part I would like to concentrate on various cultures of Amerindians. While most imagine under the name of Native American; tepees, tomahawks and feathers, this is not correct at all, as they had very advanced system of buildings, roads and even canal irrigation systems for their plants.

My aim is also to find out some common features of Czechs and Native Americans, such as old beliefs, whether some similarities can be found in the old religions. Another aspect I would like to compare is herbal knowledge. It is well known that both Pagans and Native Americans had a wide knowledge of herbs. The last aspect I would like to research are tattoos which can be seen both on Pagans and Native Americans, their meaning, their attitude towards tattoo and the traditional symbols.

Another important influence on the perception of Indian culture in the Czech area were the works of Josef Vaclav Sladek, Ernest Thompson Seton and Karl May, whose work I will also mention in this thesis. Karl May has been a tremendous influence on the popularity of Native American culture in the Czech environment and it will be interesting to find out whether or not his idealistic view of this culture has been the main influence or not.

The Czech Republic is a country where the Scout movement Junak, The Woodcraft League and other free time activities connected with camping, learning about nature and sitting outside by the fire, had a long tradition and are still going strong. It would be hard to find a town that would not have any of the above mentioned well established. Ernest Thompson Seton, can be seen as the father of all this movement. He, as a strong believer in Native Americans's way of life, must therefore be mentioned in this thesis. It can be expected that most people have met the Indian culture for the first time at summer camps which are widely organised in the Czech Republic and hold a long-time tradition.

In the practical part of this work, I would like to concentrate on addressing people of all ages and researching the reasons for the fascination with American Indians and, also research their knowledge about the Native Americans, their first encounter with their culture and first memories of Amerindians, their ideas about them and their childhood heroes.

Theoretical Part

1. Introduction to major Indian Cultures and their Life

Native Americans are the original settlers on the American continent. Thanks to the size of the American continent and the variety of conditions, they had to develop various skills and had to use resources available in any given area.

Some of the major cultures are:

1.1. The Adena Culture

This culture existed from around 1000 BCE to 200 BCE and inhabited the areas of Ohio, Indiana, Wisconsin, West Virginia, Kentucky, New York, Pennsylvania and Maryland. They are famous for their earthworks -mounds. These mounds ranged in size from about 6m to 91m and served as burial structures, meeting places, markets and ceremonial sites. The Adena Culture were skilled at agriculture growing pumpkins, squash, sunflower and gathering various seeds, nuts and grasses. Other skills they possessed were pottery and trading skills which supplied them with various raw materials such as copper or shells. (An Introduction to North America's Native People, 2000)

1.2. The Hohokam Culture

This ancient American culture settled in the American Southwest. They were very skilled builders, creating walled compounds as well as earthen mounds built along the river with an irrigation canal system. They established significant trading centres and are considered to be the builders of the original canal system around the Phoenix metropolitan area. Their culture is also known for their ceramic skills and agriculture. Thanks to their irrigation systems, they managed to cultivate varieties of cotton, tobacco, corn, beans and squash. They changed their burial practises to cremation. (Gregonis, Reinhard, 1979)

1.3. The Puebloan Culture

The ancestral Puebloan Culture were spread in four corners of the today's USA: south-eastern Utah, north-eastern Arizona, north-western New Mexico and south-western Colorado. They lived in a range of structures that included small family pit houses with pits in the ground for food preservation, larger structures to house clans and cliff-sited dwellings for defence, some of these structures had more than 100 adjoining rooms. They built a complex network that stretched across the Colorado Plateau linking hundreds of communities and population

centres.(Ancestral Pueblo Culture, 2008) As some of the previous cultures, they also used pottery, plain pottery for food and storage, ornamented for other purposes. (Taylor, 2002)

The Puebloans have shown their building skills not only in building houses, but also roads, the most famous road is the Chaco Road, a system of roads that run for more than 300 km and are more than 10m wide. They cut large ramps and stairways into the cliff rock to connect the roadways on the ridgetops of the canyon. It is believed that the main purpose of these roads was a religious one. The Puebloan culture was interested in astronomy; many ceremonial structures were built along. (Chacoan Roads,2015)

1.4. The Mississippian Culture

This culture extended throughout the Ohio and Mississippi valleys and built sites throughout the Southeast. The culture composed a series of urban settlements and satellite villages linked together by trading network. The largest city was Cahokie, a major religious centre. (Mississippian period: Overview, 2002)

One of the cultural traits are large mounds in the shape of pyramids or platform mounds in the shape of square, rectangular or occasionally circular. Houses, temples, burial buildings and others were usually constructed atop these. They implemented the maize system of agriculture, which supported larger populations and craft specialization. Corn, beans, squash, sunflowers, goosefoot and other plants were cultivated. They hunted animals such as deer, turkey and fish. (Mississippian period: Overview, 2002)

Another fact that tells us quite how developed this civilization was is a centralization of control of combined political and religious power in the hands of few or one. (Mississippian period: Overview, 2002)

1.5. The Iroquois Culture

The Iroquois were a very powerful North-east Native American confederacy. They were later known as the six nations, consisting of Mohawk, Onondaga, Oneida, Cayuga, Seneca and Tuscarora people. They established a confederacy whose leadership was in hands of 50 chiefs each representing one clan within a tribe. The representation was not based on population numbers, when a chief died, his successor was chosen by a senior woman in his tribe, with the help of other women of the clan. Women had a lot of power in the Iroquois culture. (Taylor,2002)

The Iroquois remained undivided until the American revolution, as they promised their alliance to the British Crown. When the British were defeated, many Iroquois lost their land and many of them retreated to Canada. (Taylor,2002)

Their food source was farming, mostly corn, beans and squash. Women and children gathered wild roots, berries, nuts and herbs for medicine as they were skilled at herbology. Meat sources were deer, wild turkey, fish. In the winter, they hunted beaver. Iroquois clothes were very simple in the summer, they only covered private parts and in winter they wore the skins of animals and moccasins on their feet. (Taylor,2002)

Typical houses for the Iroquois nation were long houses where they lived with relatives from the mother's side of the family. These houses were built from wood, branches and bark put on the outside to make them waterproof. (The Iroquois longhouse,2017)

1.6. Tribes from the plains

This work will however mainly concentrate on the tribes living in the plains, living in teepees and their religion and traditions, as those are the ones that are so attractive for the Czech Republic. Upon speaking to a friend living in the USA, she confirmed that Native Americans are more fascinating for Czech people, than for American people. Czech people expect that Amerindians only used teepees and migrated a lot. These tribes are separated into Northern plains, Central plains and Southern plains. These tribes used teepees as they were mainly buffalo hunters. In order to travel quickly and lightly this was the best way how to quickly pack and move where the animals did. These teepees were made from buffalo skin and were painted with religious symbolism, animals and geometrical ornaments and were meant to protect their owners against misfortune and sickness, some of this symbolism being close to the Czech traditions and beliefs against bad spirits. (The American Indian, Colin F. Taylor)

2. Pagans versus Native Americans

In the Czech Republic, many of the pagan traditions are very similar to the Native American ones. Czechs also believed that there are bad spirits against which they felt the need to protect themselves and there was also a deep knowledge of herbs and various natural remedies against illnesses just like in the Native American culture. We are also a culture of traditions and rituals and maybe that is what makes the Native Americans so attractive for us. (Co je pohanstvi, 2011)

The characteristic traits of the Czech Pagan nation are: “worshiping of Gods of pre-Christian time, worshiping of ancestors, in the family sense and in spiritual sense, worshiping of Natural Gods, not separating God from mass, not separating a human from nature. Respectfulness of the Earth and society, death and life. (Co je pohanstvi, 2011) All of these signs are very similar to the Indian culture if not the same.

2.1. Tattoo amongst the Native Tribes and Pagans

Another interesting point is a tattooing. The native Americans often got a tattoo related to a war. The usual motives were animals, in order to protect the fighter and give him strength or sometimes they had, for example, a number of lines to mark how many enemies they killed. The tattoos were made by piercing dots into the skin using a bone or a sharp animal tooth and then coal or okra was rubbed into the wounds (The History of Tattoo,2013).

In the Czech Republic it is believed that tattoo came from the New Period after the travels of James Cook, which is actually not true. The word tatu comes from the Polynesian dialect, but the old pagan tribes also had tattoos. Tattoos were also used as a symbol of strength just like with the Indian tribes, but part of that symbolism was also that the person tattooed had to survive the ritual itself and the possible infections and parasites getting a tattoo was connected with. The said individual had to also endure the pain and show that he is strong and durable and can therefore earn the respect of the clan. Herbs and coal were rubbed into the wounds which were created by a flake-tool. With the establishment of Christianity however, tattoos started to be perceived as something dirty and whoever got a tattoo was considered to be a devil’s apostle. (Pohane a tetovani, 2013)

2.2. Religion

The pagan religions celebrated many Gods such as Perun who ruled the storms, Veles the God of underworld and cattle or Mokos- the big mother. However, they also worshipped many other gods and forest and mythical creatures. They did not build temples, but they celebrated and worshipped in nature with rituals, as nature and living in balance with nature was the very core of pagan religion. (Vana,1990).

In the Slavic pagan religion, symbolism had an important role, with a circle being the basis of all: symbolising probably the sun or the perfection and infinity. Sometimes it can be seen as doubled in power with two circles inserted into each other. The Slavic pagans just like Native Americans did not have a written form of their religion and it was delivered mainly orally. (Vana, 1990)

If we have a look at the Indian culture, the Slavic pagan traditions are not that different. In the Indian culture, there is no written record of a religion. It is based on rituals and ceremonies. Stories and legends are passed onto the next generation using only the records of sacred symbols which are written on wooden sticks or embroidered into wampum belts. The Indian legends worship the Earth which was created by an animal supporting the Earth on its back, sometimes it is a rabbit or a bird, very often a turtle. We can also see that the circle was important in the Indian culture as well as animals and nature. Sometimes the planet is too small and spinning rapidly makes the people dizzy. Such inhospitable conditions drive the people to seek more suitable living conditions. Traveling upward, some animals flying, others carried by tall plants that reach the vault of the heavens, the people seek their proper, balanced place in the cosmic scheme of things. In the Navajo case the religion was also a lot about harmony between elements (e.g. the sun, the sky, the wind, men and women, the animals and other peoples) (Native America, Portrait of the peoples, 1994)

2.3. Health treatment in the Slavic pagan tribes and Native American tribes

Another thing that Czechs admire about Indians is their knowledge of herbology. However, even though old Slavs had a very good knowledge of herbs, it has probably been somewhat forgotten in the light of the attractiveness of Indians.

The Slavic pagans had a wide knowledge of herbs, poisons and remedies. Especially wise women, who had better knowledge about herbs than others, were appreciated and held a high

status in the tribe. The highest knowledge was not about which herbs the healer knew, but how to administer them, how much and when they must be picked so that they have the best results when used for healing. (Beranova,1988)

Magical formulas accompanied the healing processes, especially in more complicated matters. From today's point of view, it can be said, that they contributed to the psychological aspect of healing. Some herbs were made into teas, some into creams and some went through the process of fermentation before they were ready to be used. (Beranova,1988)

Some of the herbs which the Slavs used were: Malva Alcea, Allium Ursinum, Hypericum perforatum, Astragalus glycyphyllos, Matricaria chamomilla and a very important plant for them, Sambucus nigra. (Beranova,1988)

The native Americans had a very clever method how to find out which herbs could be used for healing, they watched what herbs the animals were eating when they were sick and then they knew that if they tried the same herb, there was a big possibility it would help them too. The native Americans believed that the plants themselves communicate and there was an exchange of information and the plants themselves guided them through the process of healing. "All plants are our brothers and sisters. They talk to us and if we listen, we can hear them." Many of the herbs discovered by Native Americans are used in the same way nowadays in which they were used by the Amerindians. (The herbal healing practises of native americans,2013)

The colonists of America considered Native Americans to be just primitive individuals; however, soon they discovered that the original inhabitants had very good health and suffered from very few illnesses. (Castleman,2001)

Each tribe had their myths connected with health, illnesses and their treatment for them. The tribe of Cherokees had a legend according to which people were proliferating too much and the hunters were killing more and more animals. The animals were worried about their lives and so they decided to send some illnesses on the human race, to reduce the hunting. However, the plants thought that this was unfair and decided to help by offering their healing powers against the illnesses. (Castleman,2001)

Another story speaks of Jacques Cartier, a French traveller and the discoverer of the St Lawrence river. Upon arrival in today's city of Quebec together with his crew, they decided to stay for the winter. However, one quarter of his men died of Scurvy and the rest of the crew

was seriously ill. In the end Cartier was helped by Indians, they showed him how to make tea from the needles and bark of *Cupressus nootkatensis* after which all the remaining men healed. It was later discovered that the said tree contains a high level of vitamin C, lack of which causes Scurvy. (Castleman,2001)

Some of the herbs introduced to us by Indians are: *Echinacea purpurea*, *Lobelia inflata*, *Ulmus rubra*, *Mahonia aquifolium* etc. (Castleman,2001)

There is not that much known about the healing practises of Slavic pagans, only from plants that were found in the graves and some herbal books that were found. The research showed that one of the most important plants for them was elderberry, its healing powers were highly appreciated in the Slavic culture. (Beranova,1988)

The healing practises of Native Americans are probably documented better as the settlers to America wrote them down and therefore they are preserved even though Indians themselves just like Slavic pagans mainly used the oral method of passing the practises onto a new generation.

It is difficult to say whether or not there were similarities between the two sets of healing practises, probably yes, as Indians also used magical formulas together with herbs and believed in the power of various spells.

3. Literary influences on the perception of Amerindians

3.1. Ernest Thompson Seton

Large part of the fascination with Amerindians can be explained by the Scouts movement, the Woodcraft League. This league was established in Connecticut in 1902 by Ernest Thompson Seton, an American, who was against the military way of scouting. This league concentrated on living in harmony with the Nature and focused on American Indian traditions.

(Kozisek,2006)

Ernest Thompson Seton was born in 1860 in a Scottish town, where the traditional way of life was coal mining and ship making. Ernest's father owned a few business ships and his business was going well. However, he was a very strict and cruel father and Ernest often got beating when he was little. This way of upbringing caused mutual hatred between the father and the son. Fortunately, Seton's mother was the exact opposite of her husband and Ernest was very close to her and often sought her help. His mother wished for her baby to be a boy and named him after her favourite hero Ernest Maltravers, who was a hunter, an outdoors-man and a nature expert. It is clear from this fact that Ernest's mother liked nature and probably led her son towards this attitude too. (Zivotopis-E.T.Seton,1994)

Ernest was brought up in strict Presbyterian faith, however, he himself loved nature, its wild creatures and the natural way of life. Since his childhood, he was interested in Native Americans who represented a big contrast compared to the strict father and his church upbringing. Seton was a very stubborn boy and in order to extricate himself from his upbringing he got into many fights and many troubles. He even claimed that he was escaping home a lot. (Seton, 2005)

The family emigrated to Canada and that is where Ernest could fully develop his love for nature. He often escaped into the nature to draw and study wild animals. Seton managed to get a scholarship in Art school in London, however, due to illness he could not finish it and had to return home. (Ernest Thompson Seton Exploring the Legacy of Black Wolf,2013)

It is clearly seen, that his relationship with his father was very bad from the action his father took. When Ernest was 21, his father presented him with a bill of all expenses that were connected to Ernest's life, including a bill for the midwife that delivered him. Seton paid this

bill,

but never spoke to his father again. (Atwood,2008)

Thanks to his talent he was able to earn a living as an artist and so he was able to join his two elder brothers in Manitoba. Instead of farming, he was more interested in watching the nature and mapping the movements of animals, their appearance and their habits. He wrote his first natural history articles and submitted specimens to the US Biological Survey. (Ernest Thompson Seton Exploring the Legacy of Black Wolf,2013)

In 1883 he went to New York which was very influential for him as he met many naturalists and similarly thinking people there. Seton became an established wildlife artist and even signed a contract to complete 1000 mammal drawings for the Century Dictionary. (Ernest Thompson Seton Exploring the Legacy of Black Wolf,2013)

In the early 1890s Seton went to Paris to finish his art education and published his first book “The Art Anatomy of Animals”. Seton had trouble with his eyes and was recommended to save his eyes from the constant strain so Seton took a job in New Mexico as a wolf hunter. This inspired him to write the story “Lobo” and later this was one of the stories which formed the book “Wild Animals I have Known”. (Ernest Thompson Seton Exploring the Legacy of Black Wolf,2013)

Seton married in 1896 and had a daughter Ann who also became a famous writer. In 1900 he bought an old farm. (Ernest Thompson Seton Exploring the Legacy of Black Wolf,2013) Him and his wife wanted to settle, however, his land soon became the target of the local youngsters and they started vandalising the land. Seton did not want to contact the police and instead went to the local school and invited all the boys above the age 12 to his farm, where he prepared an Indian program for them. The boys were impressed by this and later established first experimental Woodcraft tribe under Seton’s rule. (Kozisek, 2006)

In 1902 Seton published a sort of manual as a support for his Woodcraft movement and first Woodcraft camp was also established. In 1903 two little savages were published first in a magazine and later as a book. This story was a clever move for Seton as instead of writing a boring biography, he summarized his life and ideas of Woodcraft in a story. The new movement was soon gaining popularity. (Zivotopis-E.T.Seton,1994)

Seton travelled to England in 1906, where he met Robert Baden-Powell. This meeting was quite crucial, however, for Seton very unlucky as Powell later established the Scout

movement and basically stole ideas from Seton without giving him any credit. Powell was a soldier and Seton disagreed with the military style of Scouting. Powell was forming Scouting in England and Seton believed that he would manage to insert the Woodcraft ideas into the Scout movement in America. However, from 1908 the interest in Powell's military style of scouting is becoming more and more popular. In 1910 Scout organizations, Seton's Woodcrafters and other organisations decided to start a national organisation: Boy Scout of America. Seton became the leader of BSA and also published the 10th series of his book *Birch Bark Roll* under the name of Boy Scouts of America: A Handbook of Woodcraft, Scouting and Life-craft. Seton was still trying to implement the Native American ideas into the organisation and with the WW1 beginning and the militaristic style winning he resigned on his post as this was not why he started Woodcraft and it did not follow his principles. (Ernest Thompson Seton Exploring the Legacy of Black Wolf, 2013)

Seton revived Woodcraft in 1915 and called it The Woodcraft League of America, a coeducational organisation serving all ages. This organisation started spreading to Europe in the following years. (Kozisek, 2006)

The Czech Scout movement is actually based on Seton's ideas rather than Baden Powell's as A.B. Svojsik mentions in his book "Zaklady Junactvi." It is difficult to say who has more merit on the scout movement whether Baden Powell or Seton. Later in the book Svojsik criticises too much militarism in the Scout movement. It is true that Czech Scout Junak is more connected with nature and Seton's ideas even though the official model for the Czech Scout movement is the British Scout. During the First Czechoslovak Republic Scouting gained a huge popularity and it was a welcomed change after the Austrian rule. (Svojsik, 1991)

Another important person closely connected to Seton's movement in the Czech Republic is Milos Seifert. He was a leader of one group of Psohlavci, which was a competition group to the Svojsik's Junak. The Woodcraft League of Czechoslovakia was established in 1922 and the group of Psohlavci split with one part going under Czech Scouts movement and the second half under the Woodcraft League with the name of The League of Forrest Wisdom. This group was led by Seifert who left it in 1924 and established the league for the upbringing by nature The Wisdom of Nature. However, in 1928 The Woodcraft League was united once more and Seifert was named the leader of this group. He gave up his leadership in 1931. He was in contact with E. T. Seton by correspondence. Ernest Thompson Seton visited the

Czechoslovakia Republic in 1936, together with his wife, also a writer, during their travels around Europe. It was a peace mission. (Kozisek, 2006)

It can be clearly seen that Seton's visions and books influenced the perception of Indians in the Czech Republic amongst Scouts and Woodcraft movement. He introduced Amerindians's love for nature, their tradition and simple way of living. All of which are the basic stones of Junak or The Woodcraft League. Despite their quarrels in the past, the basis of both were to bring the young generations back towards nature, respect, knowledge of animals and herbs just like it was the basis of upbringing for the Indians.

3.2. Henry Wadsworth Longfellow's Hiawatha

The first signal of the fascination with American Indians can be found in the translation of the Song of Hiawatha (Josef Vaclav Sladek's translation uses the spelling Hiawata) from 1860. The Song of Hiawatha is an epic poem written by Henry Wadsworth Longfellow, freely based on the myths and legends of the tribe Ojibwe and their warrior Hiawatha and the tragedy of his love Minnehaha of the Dakota tribe. (Longfellow, 2006), (Longfellow, 2007)

The beginning of the song is about the singer Nawadaha who was the first one to sing about Hiawatha. Then we hear about Gitche Manito who prophesises the arrival of the peace maker Hiawatha. The next part is about Hiawatha's birth, his father Mudjekeewis becomes the father of the Winds of Heaven, he keeps the West Wind for himself and the others he gives to his children. Mudjekeewis conceives a baby with Wenonah, but then leaves her, Wenonah broken by his leaving gives birth to Hiawatha and dies of heartbreak. (Longfellow, 2006), (Longfellow, 2007)

Hiawatha is brought up by his grandmother Nokomis, without his father or mother. Nokomis tells Hiawatha all the legends and stories and he grows up to be a very generous and wise man, he even learns the language of the birds and forest. One day he is told to kill a big deer to feed the whole village and as he does so he gains respect and grows up to be a very strong and respected hunter. (Longfellow, 2006), (Longfellow, 2007)

In the next part of the song Hiawatha travels to the land of West Wind to meet his father. Upon doing so, they talk for three days, then they fight and when Mudjekeewis sees how strong and fearless his son is, he tells him to go back home, slay all the monsters and when his dying day comes he will share his kingdom with him. Hiawatha leaves to return home, on his

way stops to purchase some arrowheads from an old craftsman and falls in love with his daughter Minnehaha. (Longfellow, 2006), (Longfellow, 2007)

Hiawatha goes fasting for seven days and seven nights for his people to send them a better fortune. He builds a wigwam in the forest and during his fasting he develops a deeper connection with the nature, wondering how important is eating the animals and whether human life really depends on it. On the fourth day he is visited by Mondamin (the ambassador of Master of Life) and is asked to wrestle him. Hiawatha beats him and this goes on for another two days, as Mondamin is always beaten despite Hiawatha's weak state. Mondamin tells Hiawatha that the next day (the seventh day) will be the last, Hiawatha will kill him and bury him in a special grave which will be looked after by no one else but Hiawatha and that he will come back in a new form. The events happen exactly as foretold and soon corn starts growing from Mondamin's grave. The people never go hungry again, because there is plenty of corn for everybody. To commemorate this moment a Feast of Mondamin is held regularly. (Longfellow, 2006), (Longfellow, 2007)

Part six and part seven are about Hiawatha's good friends, singer Chibiabos and the strongest man in the land Kwasind. In part seven Hiawatha builds himself a canoe which needs no paddles as it will go wherever Hiawatha wants it to go. Kwasind helps Hiawatha clear the waterway and Hiawatha sets off to hunt the king of all fish, which is a sturgeon called Mishe-Nahma. Hiawatha ends up being swallowed by the fish and punches it in the heart thus killing it. Seagulls help Hiawatha out and he lets them feast on the fish first. Then at night, his grandmother gathers the meat and in the morning the seagulls return again. This goes on for three days until there is nothing left but bones of Mishe-Nahma. The next adventure of the great Hiawatha is killing the evil magician who killed his grandmother's father. (Longfellow, 2006), (Longfellow, 2007)

Hiawatha is still very much in love with Minnehaha even though Nokomis thinks that he should marry a woman from his own people and not Dacotah. Hiawatha tells her that he will bring her back and she will see for herself what kind of woman Minnehaha is. The old arrowhead maker at first does not want to give Minnehaha to Hiawatha, but as long as she also agrees to this, he will let her and so Hiawatha takes Minnehaha home and marries her. This improves the relationships between Ojibwe and Dacotah tribe. (Longfellow, 2006), (Longfellow, 2007)

Other parts of the song concentrate on Hiawatha's other great achievements such as protecting the corn from ravens, the introduction of writing and symbols to the tribe and also teaching people the medicine which will prevent them from dying from treatable illnesses.

(Longfellow, 2006), (Longfellow, 2007)

This song has much wisdom for its readers and one of them is that not all people are good, some are jealous and can maybe have a friendly face, but in fact are dangerous such as Pau-Puk-Keewis who danced at Hiawatha's wedding. Driven by jealousy, he destroys Hiawatha's home and Hiawatha in return decides to kill him. At the end of the hunt Pau-Puk-Keewis tries to escape Hiawatha by changing into various forms. Hiawatha curses him into an eagle form so that he may never harm people in a human form again. (Longfellow, 2006), (Longfellow, 2007)

We find out about the burial traditions too and how they must be changed as putting things which are memorable to dead people only weighs them down in their next life and so Hiawatha teaches people new ways of burying people. (Longfellow, 2006), (Longfellow, 2007)

Tough times come for Hiawatha as he has to bury his two best friends and also his much-loved wife. He buries her according to the new way and starts a fire on her grave. (Longfellow, 2006), (Longfellow, 2007)

Towards the end of the song, Lagoo a story teller, who is not taken seriously returns home and says that he saw white people coming. Whilst the rest of the tribe does not believe him, Hiawatha does and orders people to be nice to the white people. He says that he had a vision of the newcomers and them getting along well, but the vision later got darker when he saw people fighting amongst each other and the tribes being driven further and further westward. The future of the Native Indians is predicted here. (Longfellow, 2006), (Longfellow, 2007)

In the concluding chapter of this beautiful story, we see the arrival of the white people and Hiawatha's departure to the land of his father. (Longfellow, 2006), (Longfellow, 2007)

The song was translated in America by Josef Vaclav Sladek. He was staying with a Moravian settler Nechuta Travnicek and his wife and her mother near Lake Michigan. They emigrated to America and settled there to start a new life. Sladek says in his epilogue that he was translating the poem in the middle of a harsh winter when they could hear the ice breaking in the night and the air was still very much filled with the Indian spirit. The poem was very well

received in Bohemia, unfortunately the first version did not survive to this day. Josef Vaclav Sladek translated the Song of Hiawatha three times and the latest version from 1909 can be found on the internet or in the libraries. Pavel Eisner translated the story in 1952. Sladek was not happy with the first and second translation. (Pisen o Hiawate, 2001) Even now upon reading it, some discrepancies can be seen between the Czech and English version, for example in part eight when Hiawatha goes fishing he asks sea-gulls to feast on the sturgeon, whilst we nowadays translate seagull as “racek”, in Sladek’s version it is translated as “mořský orel”.

Another famous person who was inspired by this song was Antonin Dvorak in his Symphony n.9 also called from the New World. He said so himself that the second and third sentence from this symphony are inspired by the Song of Hiawatha (Pisen o Hiawate, 2001)

It is no surprise that this story brought the attention to Native Americans among the Czech people, the story is attractive, different to other stories that were probably available in that era. It definitely has some mystery in it, which makes people interested. I also read an interesting opinion that this story was so interesting for Czechs, because they could loosely identify with the fate of Amerindians and the fate of Czechs under the Austrian rule. (Ernest Thompson Seton- A Scout appeals for peace, 2015)

3.3. Karl May

Another enormous influence on the literature grounds were books written by Karl May (1842-1912). Karl May was a very interesting author of German origin, who is however closely connected to the Czech Republic. Karl May was a notorious liar, there is very little known about his childhood and in fact about his later life also, each source tells a slightly different story and where is the truth would be known only by May himself. All that is known is what Karl May himself shared, but these pieces of information have never been confirmed. It was claimed by him that he was blind until his five years of age, due to poor diet and bad hygiene conditions. He grew up in a very poor family; however, he was very talented at school, especially for languages, therefore the teaching career was chosen for him as the career path. Upon finishing his education he started to work as a teacher, however he was soon dismissed, because of an accusation of stealing a watch from his roommate. It is not known whether this was a justified accusation, although looking at a latter part of his life, it is very possible that it

was. This accusation was quite fatal for him, as he was sentenced to six weeks in prison and was banned from teaching. It led to May's breakdown and his decision to commit yet more crimes, as he was already treated as a criminal. (Farin, 1992)

He was a smooth criminal as he never used any weapon, his speciality was to pretend to be either a doctor or teacher, ordering various goods at tailor's or other shops. It can be seen in his crimes that he had a sense of humour, as for example one of the incognito names he used is Hermes, the god of thieves. (Farin, 1992)

He is discovered in 1865 and sentenced to 4 years in prison. During his stay, he became the prison librarian and even May himself says that he used this time to study various books especially the grammar of other languages and use it as the basis for his later books. He also mentions here an interesting thought that these books gave him a base for his travelogues, although these are not travelogues, but a genre which is not yet fully explored. (May, 1985)

It feels like May is creating an excuse after the discovery of that fact, that his books were not actually based on his travels. May discovered in prison, that a book should bring us some uplifting of our soul, that it should feed it and lift it. Perhaps that is why all his books about American Indians are so moral, American Indians in them are brave and have many adventures, perhaps the intention of May was to make his readers feel good, to "feed their soul." *He actually says: "I want to tell stories in which are the deeply hidden truths, which cannot be discovered any other way. I want to draw the light from the darkness of the prison life. I want to turn the punishment, which I was sentenced to, into freedom for others. I want to turn the strictness of the law, through which I suffer, into big compassion to all who have fallen, turn it into love and kindness so that there will be no crimes and no criminals only ill people. However, nobody can know that the stories I tell are only fairy tales, because if people knew that, I would not be able to achieve what I want. I must become the story itself, me myself."* (May, 1985)

He is released three years later for good behaviour and upon his release he discovers that his beloved grandmother, who was telling him stories when he was little and influenced him in his own writing, passed away. (Jordan, 1997)

May does not learn and this time commits even more serious crimes such as smuggling, pretending to be a policeman and taking "fake" money into evidence etc. (this is the time, he later claims, of his first visits over the Atlantic), He is caught again. Upon being taken to various places for confrontation and identification, he manages to escape, and because Saxony is no longer safe for him, he escapes to Bohemia. (Jordan, 1997)

This stay is said to have influenced May's writing as some of the natural sceneries are similar to those that can be found around Usti nad Labem. (Po stope Karla Maye,2011) However, May is soon discovered in a barn by a local policeman and being a storyteller that he is, he pretends to be Albin Wadenbach a rich planter from Martinique. He gives up on this lie only when his own photography sent from Austria to Bohemia is placed in front of him. May is sentenced to four years in prison once again. (Jordan, 1997)

He was released four years later, Farin claims that this time in prison was the time when he started his writing career. (Farin,1992) May in his book does not mention this fact, for him, the first stay in prison is more crucial to his writing career. (May, 1985)

Upon the completion of this sentence he is offered a job as an editor and this fully starts his writing career. He publishes various short stories amongst which was a story called "Old Firehand" in 1875 and the name Vinnetou was mentioned there for the very first time. In the following years May wrote a few novels and short stories, however the crucial year was 1892 when May started writing stories from the Orient with the hero of "Kara ben Nemsi" who was identical with today's Old Shatterhand. May identified with him, started dressing in the clothes of the character, made some posters where he was posing as Old Shatterhand (Farin, 1992)

May's first and last travel to the USA did not happen until 1908 and after this visit the nature of his books changed significantly as upon actually visiting the places he is shocked by the real life of the Native Americans and probably even disappointed. The books from this era, are not accepted well by the public and May never gains back the popularity he had with his previous books where the main hero was Vinnetou . (Farin, 1992) It is simple, people want unreal stories, with black and white heroes.

The facts are, that all his characters were made up and were not based on his travels or meeting with the real characters. This did not stop his short stories and later books from becoming a bestseller in the Czech Republic. People of all ages although mainly the generations of 30 years and up, love the books of Karl May and say that they formed their childhood.

Practical Part

Questionnaire

In the practical part of the work, I used a questionnaire created online through Survio (Available from: <https://www.survio.com/survey/d/K5W8W3W5H7Q7Q3E5O>)

I received 126 answers from different age categories.

1. Question : Are you a man or a woman?

36,5% men

63,5 women

My questionnaire was answered mostly by women even though I forwarded it mostly to men.

2. Question : Which of the age category are you?

4,8% 17 or below

1,9% 18-20

14,4% 21-29

34,6% 30-39

27,9% 40-49

16,3% 50-59

4,8% 60 and more

I am glad that all age categories are represented in this questionnaire.

3. Question: What is your highest level of education completed?

1% basic

47,1% high school education

9,6% college

8,7% bachelor's degree

33,7% master's degree

Again, all categories are represented, so we can make quite a clear picture about the general opinion about Native Americans.

4. Were you interested in Amerindian culture in your childhood?

43,3% yes

15,4% no

1,9% I was indifferent towards it

39,4% we pretended to be Indians several times

The majority of people have been interested in the American Indian culture since childhood and got into some contact with it through different sources. This shows quite how spread this phenomenon is in the Czech Republic.

5. Are you interested in Amerindian culture now?

26,9% no I grew out of it

57,7% there is something to it

12,5% yes I am still fascinated by it

2,9% I am indifferent towards it

From these answers we can see that the interest stays with people until the adult age. Even though they may not actively participate in discovering the Indian culture or live by the rules of the Amerindians, they still find American culture attractive.

6. Why is Native American culture interesting for you?

58% because of their life philosophy

56% because of their lifestyle

52% because of their wisdom

21% because of their national pride

12% because of their clothes and style

1% other

I believed that the life philosophy how to treat animals and nature in general and how to live in harmony with it was the main reason and this is also confirmed by this graph.

7. Question: Who was your childhood hero?

50 people answered Vinnetou from the books of Karl May

12 people answered that they did not have any hero in their childhood

7 people answered Old Shatterhand

5 people answered Nšo-Či

5 people answered Ribanna

Other answers varied and are not relevant to this research.

The majority of people were influenced by the books and films of Karl May, which were and still are incredibly popular in the Czech Republic.

8. Question: Do you think that some common signs can be found between Czech and Native American culture?

72,1% no

27,9% yes

Most of the answers to this question were no, which was surprising, and it shows that perhaps the Amerindian culture is not attractive because people relate to the Native Americans, but because they are attracted to their way of life as shown in the previous question. Those who answered yes, specified what they think are the common signs and the answers had a lot in common. All respondents agreed that the knowledge of nature is a common sign, rituals in the past were also mentioned. With regards to my theoretical part, it can be seen that rituals and living closely with the nature were a common sign amongst the Indians and Slavic tribes.

9. Question: What do you think is typical for the Amerindian culture?

88% tepee

70% headband with feathers

68% the knowledge of herbs

63% tomahawk

19% astrology

12% other

3% clay buildings

Other answers were: living closely connected with nature (7 people)

Hunting of buffalo in the way that did not make them extinct (3)

Wisdom, faith, bow and arrows, crafts from natural materials

It is fascinating that people mostly have the image of a Tee-Pee when Amerindians are mentioned. As stated in my theoretical part, this is a common myth. I believe that this is majorly influenced by the books and films of Karl May, which show the Native Americans living in these.

10. Question: Have you ever visited a place in the Czech Republic where you met the culture of Native Americans?

52% no

29,6% I cannot remember

18,4% yes

Where?

Wild West Towns (9 people)

Children camps (4 people)

Other answers included visiting a family that makes tents and teepees, Siklův mlyn, villages near castles, camp site Vochtanka,

I believe that most people have met the culture of Native Americans despite the majority of the answers saying no, but it is so common that they may have no recollection of it, as many restaurants, pubs are decorated with features from this culture. Wild West towns which are so

popular in the Czech Republic have their own Indian villages. Scouts clubs and summer camps are also held in this theme and in the summer, we can even meet small Indian camps near castles and chateaux.

11. Question: Have you or your child ever taken part in a summer camp with Amerindians theme?

69,1% no

22,7% yes

8,2% I cannot remember

I believe that camps with Indian theme are more common in the post-communist era and as most of my respondents were of age 30+, they did not experience the summer camps as we know today.

12. Question: Do you think that the Amerindian culture is idealised in the Czech Republic?

43% I do not know

41% yes

16% no

Nearly half of the respondents think that the Indian culture is very idealised in the Czech Republic. You hardly ever see any negative films about Native Americans. They are always portrayed as the heroes, the innocent ones.

13. Question: Do you remember where you first met the Amerindian culture?

58,6% no

41,4% yes

Films by Karl May (28 people)

Books by Karl May (11 people)

In the USA (2 people)

Other answers were at summer camps or in a history lesson.

In this question we can again nicely see, quite how much Karl May influenced people in the Czech Republic.

14. Question: Have you ever been a member of the Scout movement? If so, have you ever come across any elements from the Amerindian culture there?

76% No I have not been a member of the Scout movement.

13% Yes I have been a member of the Scout movement and I have come across some elements.

11% Yes I have been a member of the Scout movement and I have not come across any elements.

Not many respondents have been members of the Scout movement and those one who have are almost fifty. Whether or not an Indian culture has been part of Scout movement, probably depends on the branch of the movement and the particular town. As mentioned in my theoretical part, the League of Forrest Wisdom is a branch of scouts that concentrates only on the Indian culture.

Conclusion

The fascinating part of this work was all the research for the facts and new information that lead to understanding how Czech people perceive the Indian Culture. It can be said that the major influence and fascination with the Native American culture in the Czech Republic comes from Scouting, books and films. Even though there are some features shared by pagans and Amerindians, those were not the main reasons why the culture is so close to the Czech heart. People do not compare our ancestors to the Native American ones, the interest comes from elsewhere.

Upon talking to people, most say that when they were little their grandmother used to make them herbal tea when they were ill, used herbal medicine to treat their illnesses and taught them which plant is good for what. It is my belief that this is also what makes the Indian culture so attractive for us, because upon watching any films that feature Amerindians, most people remember their childhood spent in the forest, at the grandparents' house, learning about herbs and eating various products of the forest and meadows.

As expected, the majority of people have been affected by books of Karl May. The part of population that does not attend any form of Scout's movement have met the Native Americans through Karl May. It can be seen from the number of respondents naming their childhood heroes and majority of them stating Vinnetou as their idol. Upon speaking to people they can all name at least two characters from Karl May's books and so this presumption has shown to be a correct one.

Why is May's portrait of Indians so popular? I believe the answer is easy, people want adventure, they want the happy ending and stories with a "good guy" versus "bad guy". The stories of Vinnetou are fairy tales and who does not like a good fairy tales? Distorted adventurous tales are usually more attractive than the real stories and people like to identify with them more.

It was my expectation that most people have encountered the Indian culture at summer camps, however this hypothesis was not confirmed by the research. Only very few people answered they encountered the culture at the summer camps, as the majority met it through aforementioned books of Karl May and films based on these books.

Upon speaking to my friend, who lives in America and who is also fascinated by the Native Americans, I discovered that people in the Czech Republic find this culture more attractive than Americans themselves and research their culture more. She told me it was incredibly difficult to find some remains of this culture in America and to find people who were interested in it. However, she told me that when visiting reservations, she found out that the Indians had mostly kept their language and that their English is not so good, so they still do try to keep their traditions alive and perhaps even benefit from the fact that the Americans are not as fascinated by them as we are.

Anotace

Jméno a příjmení:	Pavla Archer
Katedra:	Ústav cizích jazyků PdF UP Olomouc
Vedoucí práce:	Mgr. Petr Anténe, Ph.D.
Rok obhajoby:	2018

Název práce:	Vnímání amerických indiánů v České republice
Název v angličtině:	The Perception of American Indians in the Czech Republic
Anotace práce:	Bakalářská práce se zabývá vnímáním původních obyvatel Ameriky v České republice, zkresleností tohoto vnímání a rozborem několika klíčových faktorů, které hrají roli ve vnímání této kultury.
Klíčová slova:	Karel May, Josef Václav Sládek, Ernest Thompson Seton, příroda, dobrodružství, kult
Anotace v angličtině:	The thesis deals with the perception of the original inhabitants of America in the Czech Republic, distortion of this perception and analysis of a few key factors, which play a major role in the perception of this culture.
Klíčová slova v angličtině:	Karl May, Josef Václav Sládek, Ernest Thompson Seton, nature, adventure, cult
Přílohy vázané v práci:	1
Rozsah práce:	46 stránek
Jazyk práce:	Anglický

Résumé

Bakalářská práce je zaměřena na faktory, které ovlivnily české vnímání amerických indiánů. Cílem bylo zjistit, jak jsou původní obyvatelé vnímáni Čechy. Ukázalo se, že české představy jsou velmi zkreslené a naivní, hlavně díky dílu Karla Maye. Po rozebrání jeho díla bylo zjištěno, že Karel May psal příběhy smyšlené a nezakládající se na skutečnostech. Nicméně jeho dílo se v České republice těší veliké oblibě.

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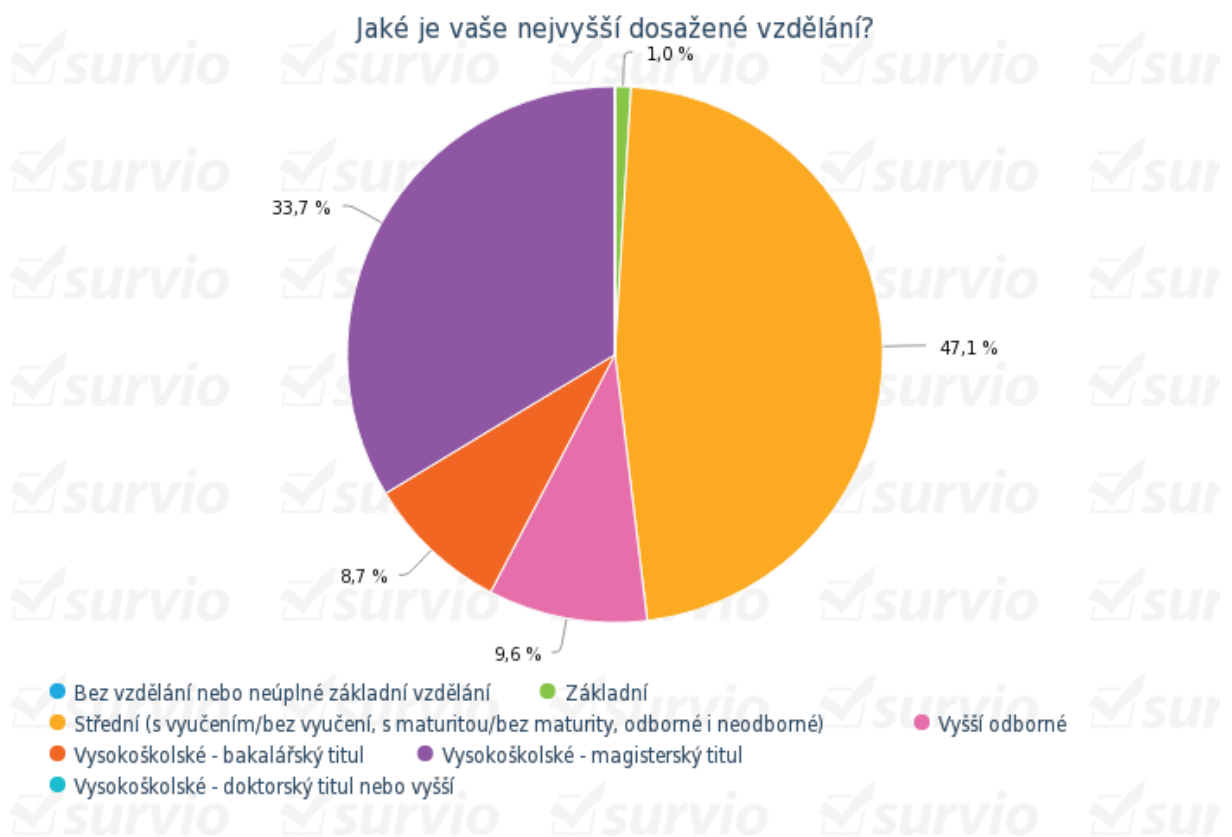
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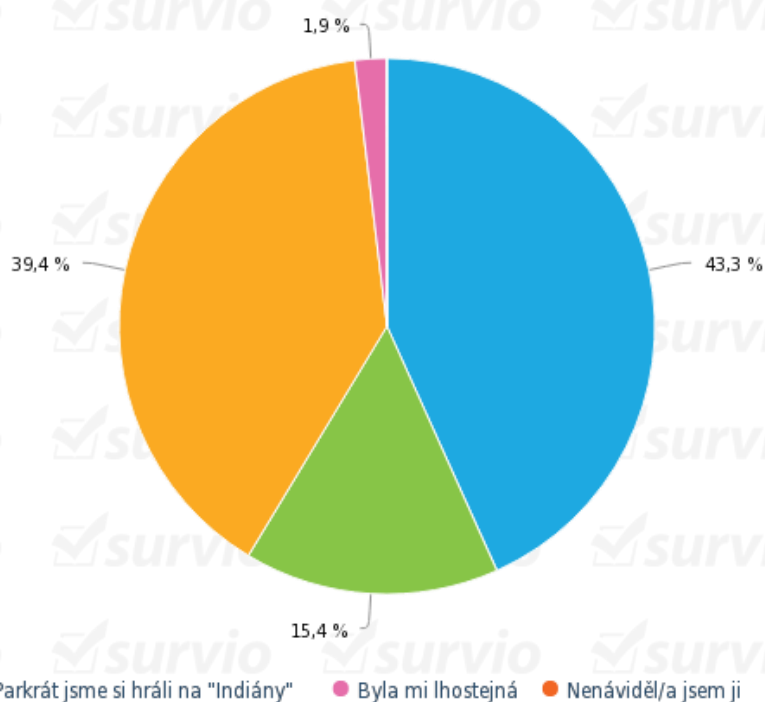
Appendices

Appendix 1- graphs from the questionnaire

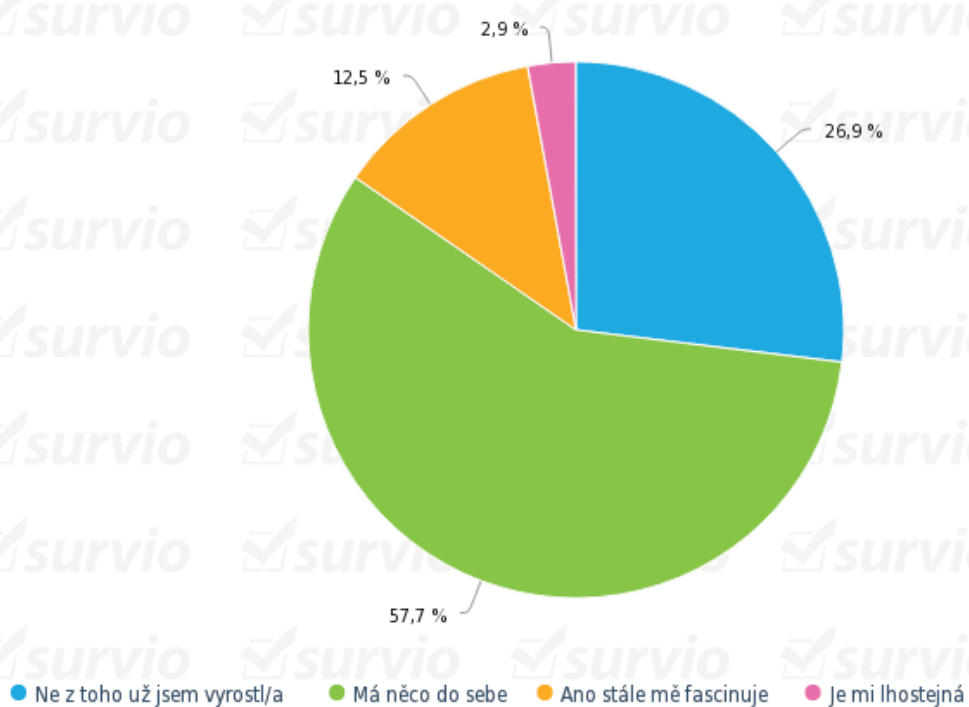
Apendix 1



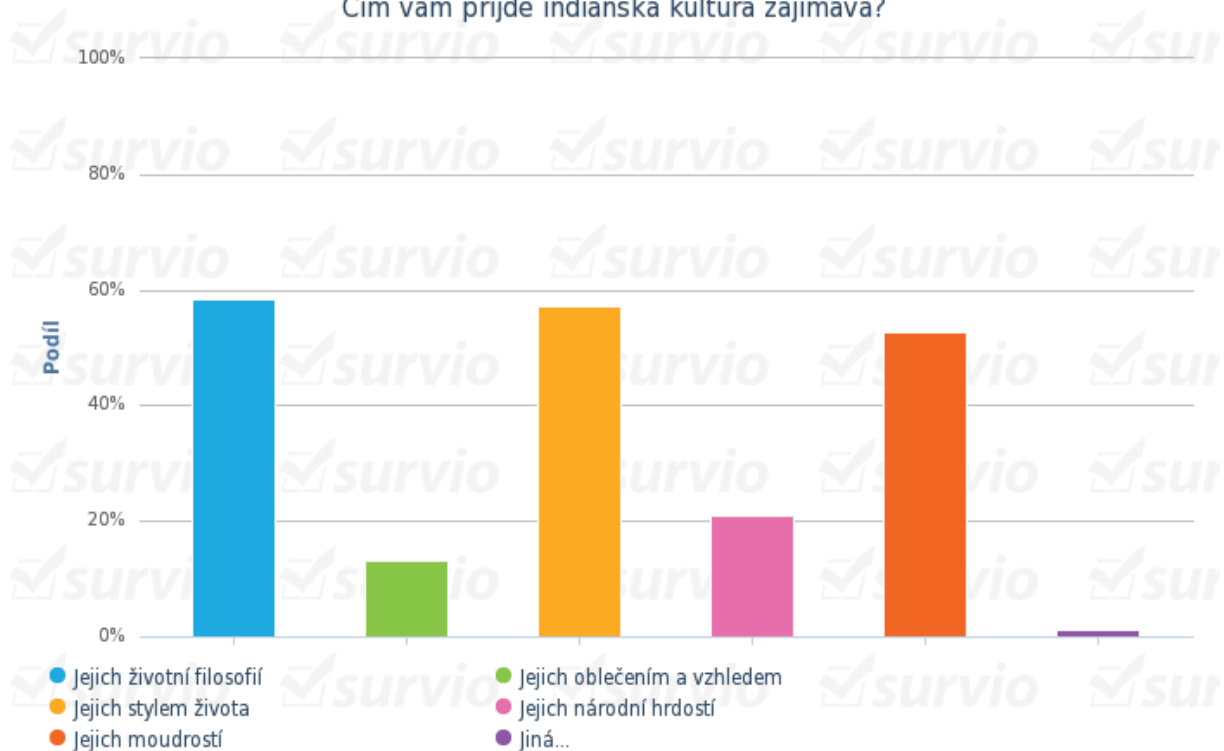
Zajímala vás v dětství indiánská kultura?



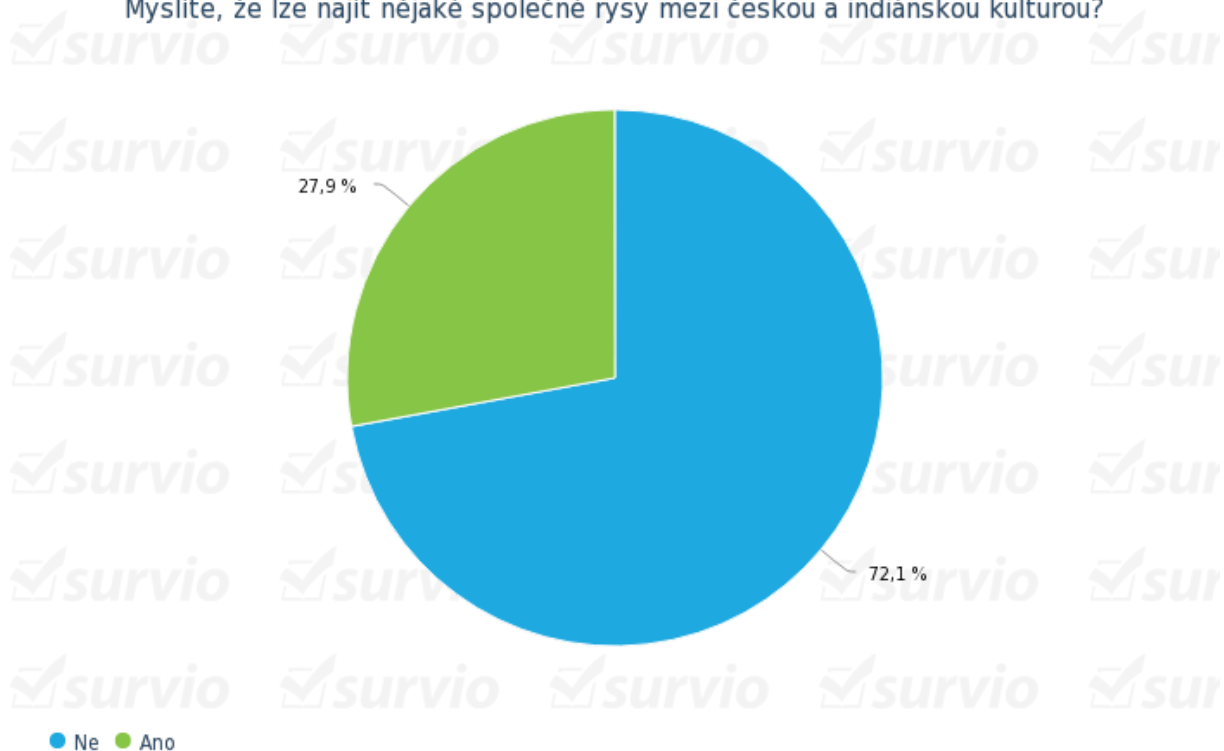
Zajímá vás indiánská kultura nyní?



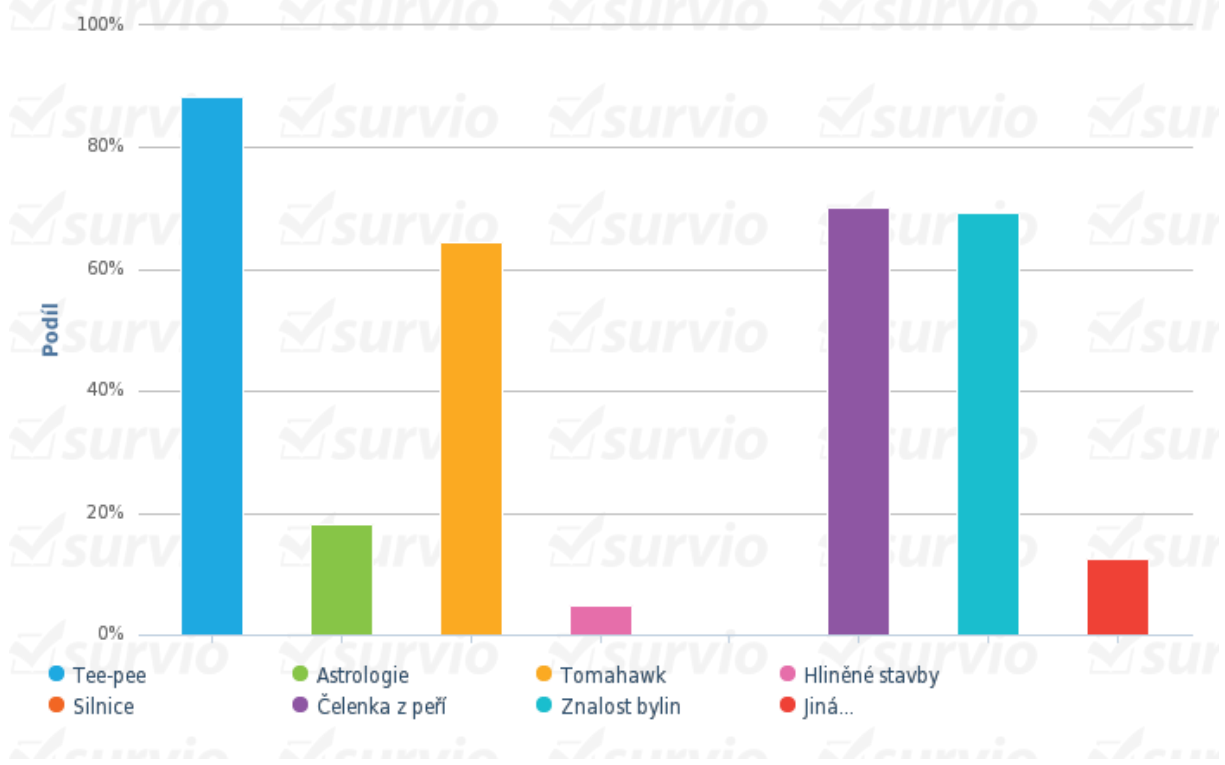
Čím vám přijde indiánská kultura zajímavá?



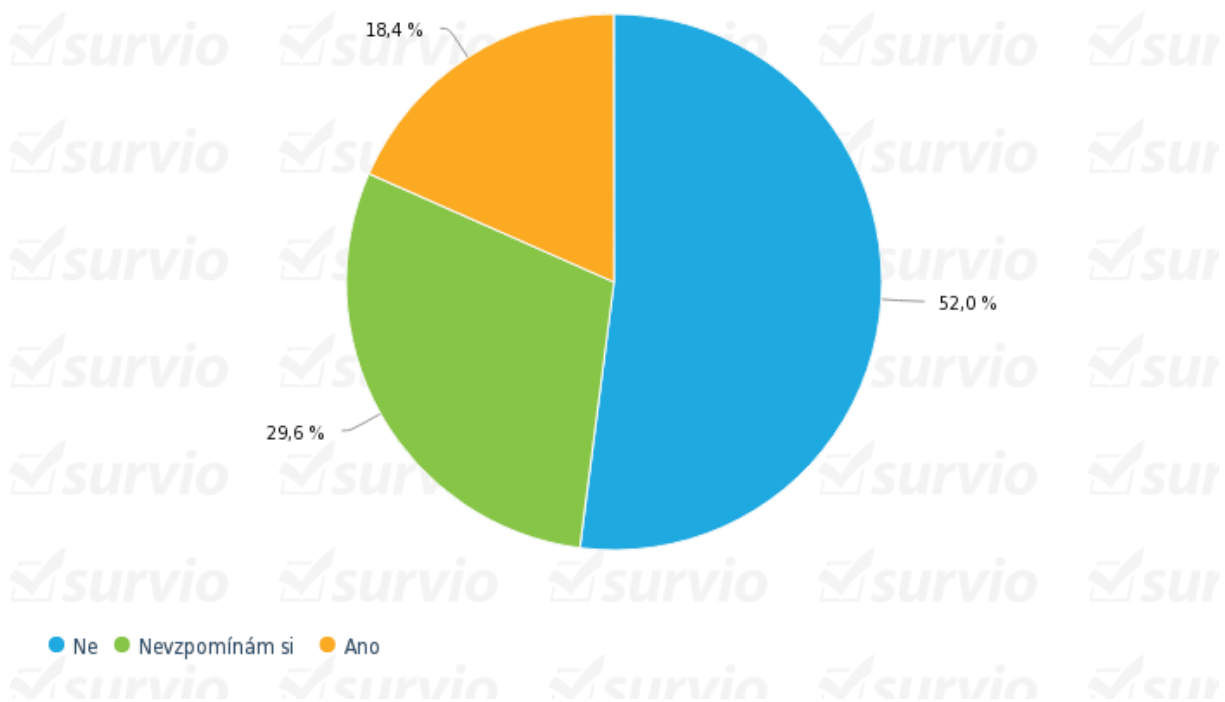
Myslíte, že lze najít nějaké společné rysy mezi českou a indiánskou kulturou?



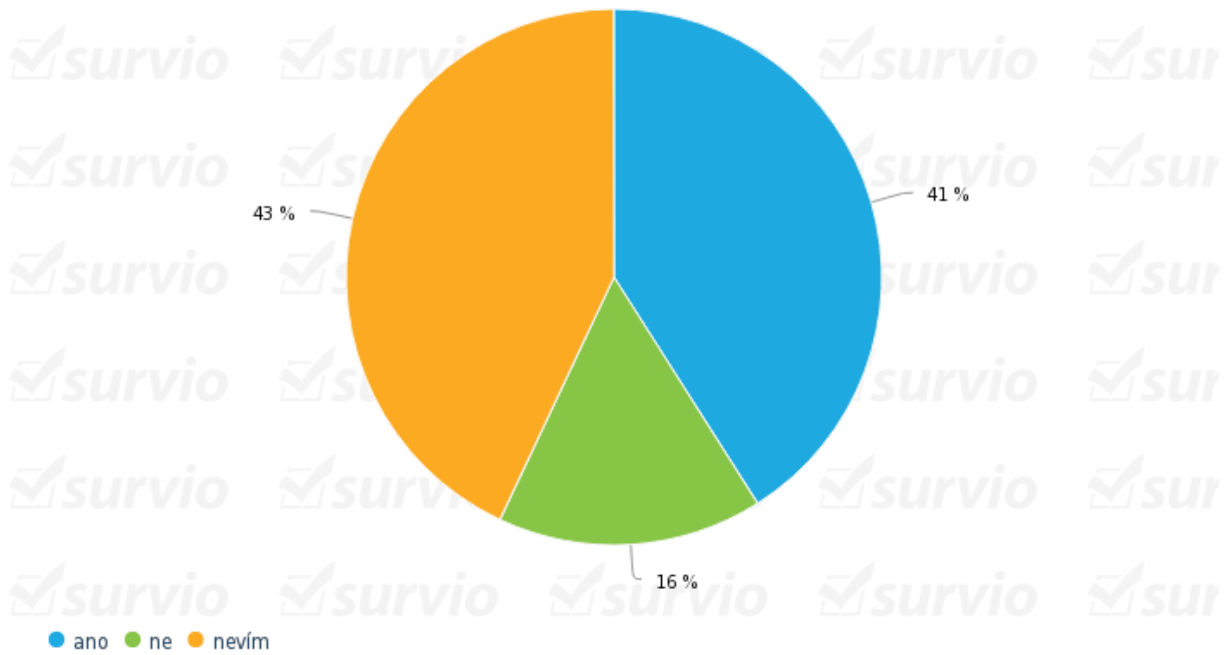
Co vám přijde pro indiánskou kulturu typické?



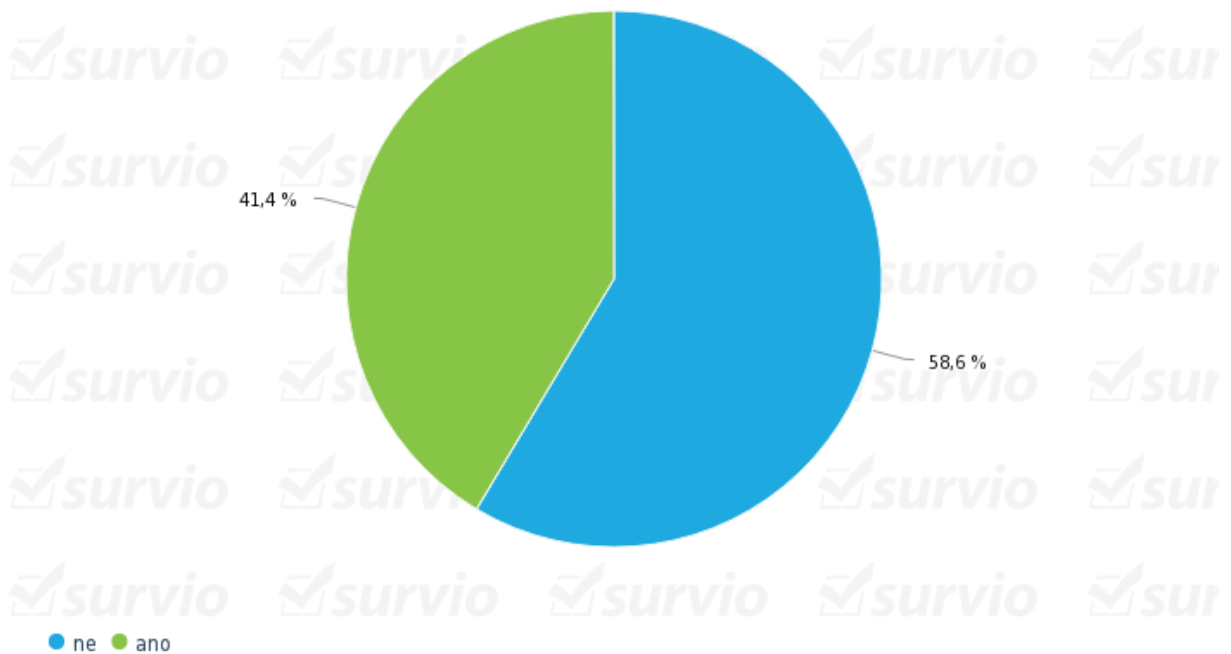
Navštívili jste někdy místo v České Republice, kde jste se setkali s kulturou amerických indiánů?



Myslíte si, že je indiánská kultura v Čechách idealizovaná?



Vzpomínáte si kde jste se poprvé setkali s indiánskou kulturou?



Byli jste někdy členy Skautu? Pokud ano, setkali jste se tam s některými prvky z indiánské kultury?

