

Maria Mirtschin: “Hanna from Raddusch” Advertises for Persil. Sorbian/Wendish Themes in Advertising up to the Second World War

Since the end of the 19th Century product advertising has used pictorial motifs from the Sorbian world. Sorbian national costume motifs have not only been exploited in advertising by Sorbian businesses, but also by manufacturers of agricultural machinery in Bavaria, by international cigarette companies, by the washing powder company Persil and by others. These motifs even played a prominent role in the political propaganda of National Socialism. The author uses examples to examine how Sorbian motifs were effectively inserted into the images by increasingly separating the presentation of the picture from the linguistic message for the purposes of advertising. As a result they were stripped of their historical context and ethnic content. The attractive, vivid nature of Sorbian national costume was the only element felt to have strong advertising value. Sorbian motifs were of interest for National Socialist propaganda because the images from the everyday life of Sorbian villages were apparently able to convey the ideal of a national community, which corresponded to the National Socialist world-view. That this could happen at the same time as the ban on all Sorbian organisations and the suppression of Sorbian national aspirations was a result of the ambivalent nature of the images in the pictures, which had been removed from their context.

Hans-Jürgen Sievers: From Schorbus to the Centre of Berlin. The Sorbian priest Oskar Pank and his letters to his father

A hundred years ago the Protestant theologian, Oskar Pank (1838–1928), was one of the most well known personalities of Sorbian origin. He grew up in a Sorbian parsonage and worked initially in a Sorbian-speaking parish, but in 1869 he was suddenly appointed to a post in Berlin. There he found swift recognition as a talented preacher whose collections of sermons achieved high publication figures. The family of the Imperial Chancellor, Otto von Bismarck, selected him as their personal priest. He moved later to Leipzig and worked there successfully for 30 years as a parish priest and superintendent.

This article focusses on Pank’s work in Berlin. Letters to his father from this period, which have only recently been discovered, provide an insight into the work of a city parish priest and describe the first elections to the Church Councils, as well contacts with the revivalist movement in England. For the whole of his life Oskar Pank remained close to his homeland and always fought for the replacement of parish priests by clergymen who spoke the language of their congregations.

Dietrich Scholze: Religion and Nationality amongst the Catholic Sorbs of Upper Lusatia

By the middle of the 16th Century the Reformation had spread to large areas of central Germany, including the whole of Lower Lusatia and the north-eastern part of Upper Lusatia (around 90% of the Sorbs). The constitution specific to the nominal margraviate of Upper Lusatia (“corporate republic”) allowed the old and new religions to co-exist. A permanent group of eight Catholic parishes remained between Bautzen, Kamenz and Hoyerswerda, which had an almost exclusively (Upper) Sorbian population.

The Sorbian Catholics differ to this day from the Protestant, German area surrounding them as a result of a “double barrier” of religion and nationality. They were able to consolidate their own identity and their own “milieu”, and as a result they were – from about 1800, the beginning of the modern period - largely spared assimilation. The situation for the Catholic Sorbs is very different from that of the Protestant Sorbs in that for the approximately 15-20,000 Catholics faith and (Sorbian) ethnic origin form a whole; their traditional territory is regarded today as the core Sorbian area.

Eberhard Körner: Friedrich Ehregott Praßer and the Sorbs/Wends

Friedrich Ehregott Praßer (1819-1888), a teacher in Saxon Großröhrsdorf, became known as a local historian and chronicler, in addition to his role as a teacher. The publication of an extensive chronicle of Großröhrsdorf and Pulsnitz, together with the surrounding Upper Lusatian villages, represented the climax of his work as a writer.

In his work as a teacher Praßer was above all concerned to make it possible for gifted, impoverished children to gain a sound school education. Praßer was receptive to modern pedagogical trends; he was influenced above all by the ideas of Johann Heinrich Pestalozzi. Here the ‘overall development of the personality’ of the child was the main focus. The teaching of practical manual skills ran alongside the teaching of theory in order to be in line with the economic development of the second half of the nineteenth century.

As a local historian and chronicler Praßer also devoted a detailed chapter in his chronicle to the Sorbs (Wends). Firstly he described the great cultural achievements of the ethnic minority in its settlement of Upper Lusatia. In his presentation of later periods he also took great care to pay appropriate attention to the history of the Sorbs. One of Praßer’s basic concerns was to show friendship, respect and tolerance towards his neighbours in the region. This fundamental philosophy was particularly notable in this period of growing German nationalism.

Piotr Palys: Some Aspects of the Crisis in the Sorbian National Movement in 1946/47

The Sorbian national movement after the end of the Second World War consisted of three main organisational centres: the Domowina, the national committees with the National Council at their head and the Slav Committee. These bodies pursued different approaches to the solution of the Sorbian question. The integration of Domowina representatives into important political functions achieved their goal of cooperating with the local German authorities and keeping Lusatia as part of Germany. The other Sorbian bodies, which in part had their headquarters abroad, continued to press for the separation of Lusatia from Germany. However, they were gradually pushed to the political sidelines with this policy.

While there was still cooperation between the different Sorbian groups in 1945/46, contacts between the bodies were gradually abandoned. This led to a double strategy, which caused some confusion abroad. In December 1946 two Sorbian delegations took part in the All-Slav Congress in Belgrade. In March 1947 the Sorbian representatives put together two memoranda with different aims for the Allied Foreign Ministers’ Con-

ference. This led the Sorbian post-war movement into a crisis. The Domowina emerged from this strengthened and developed increasingly into the central Sorbian organisation. It cooperated with the German political authorities, above all the SED. The Sorbian National Council by contrast rejected any cooperation with the German parties until its enforced dissolution in 1948.

Valeria Kolosova: Lexis and Symbolism of Sorbian Folk Botany against a General Slavonic Background

In this article Sorbian phytonyms are analysed against the wider Slavonic background. In the first section of the article, they are grouped according to the features reflected in them. These features are: colour, size, form, number of plant organs, time of appearing and flowering, place of growth, taste, smell, sound, medical usage, usage in magic, and so on. Various models are used according to the motives driving them: 1) direct ('feature' → 'plant name'); 2) metaphorical 'a subject having a certain attribute' → 'plant name'; 3) mythological: 'mythological motive' → 'plant name'. The second section of the article analyses various lexical groups used for producing phytonyms – body parts, "male" and "female" code, folk Bible, mythological creatures, names of nations, clothes, numbers, animals. The third section of the article concerns the geographical-linguistic aspect of Slavonic phytonyms using the example of several plants: cornflower, nettle, plantain, wormwood, violet, and thistle. The material analysed demonstrates the general Slavonic character of the Sorbian phytonym system, though the ways of realising general Slavonic models can vary. At the end of the article, some notes on the most likely direction in the development of Slavonic ethno-botany are made.

Bernd Koenitz: *Unwürde, Lubij, Dažin, Stwěšin* and Other Names of Old Sorbian origin. Miscellanea and Some Arguments of a Systemic Nature (Part II)

Onomastic analysis should interpret the entire development of a name; it should not be limited to the recent form nor to the oldest one, for all forms have their own causal background (Šmilauer). It seems that in the modern literature about Lusatian place names this rule has not always been sufficiently obeyed. So, in a number of cases, new Sorbian forms have been explained as being caused by the influence of Germanized ones, although an inner Sorbian development could well have led to a given later state. Furthermore, a satisfactory solution cannot always be provided by simply "making a calculation", starting either from the oldest form and moving forward, or going back from the latest one. In this sense, in the 2nd section alternative interpretations of *Dažin* and *Džěžnikecy*, *Njeznarowy*, *Luwočicy*, *Lutobč*, *Radska*, *Zemicy* and *Tumicy* are proposed. Attention is paid to some names whose history includes an unexplained disappearance or the appearance of a particular sequence. Certain aspects of *Njeswačidlo* and the *Coswig* names were re-examined. An interesting solution was found in the case of the "mysterious" name *Stwěšin*, which suggests that it is derived from a hypocorism of an older Slavonic borrowing of *Stephanus*.

Heinz Schuster-Šewc: The Place Names of Lusatia (Part III)

This article represents the final part of the discussion about Sorbian place names and the current state of research into them, which was conducted in “Lětopis” 2008/2, 2009/2 and 2010/1. The author starts by discussing the problem of the reconstruction of the patronymic forms in Upper Sorbian, *ecy/icy*, which reflect the original accusative of *ě* (*-ovicě, -icě), but not the nominative (*-ovici, -ici). The original forms of *-ovici (*Naußlitz/Noslitz* < **Novosedlici*), which usually appear in most of the previous works, are misleading because they may only refer to the inhabitants, but not to the place names. In addition the formative model of –ej is analysed, which possibly conceals the older form *-ѣѣ. This is followed by suggestions to explain further Upper and Lower Sorbian place names together with a complete list of the names discussed in the previous articles.