

panied by violence against Uniate priests and believers. Whereas Orthodox missionaries from Serbia and Russia called this movement a return by the Slav population to its true identity and belief, Czech officials and policemen in the communities affected considered what happened an uprising of the rural poverty against the local elites. Klaus Buchenau takes a close look at both interpretations and arrives at the conclusion that the clashes between Orthodox and Uniate believers have to be considered a conflict rather social than religious in nature. Their traditional assessment as “religious” has come about, as probably in some other historical cases as well, most of all because the majority of the sources that can be researched were written by the clergy, and because research tends to conclude from the presence of religious labels to a matter that religious motifs must have been indeed involved.