

In current Czech historiography the concept incurred from French historians (such as Pierre Nora), such as the concept of places of memory, is hardly used. As an example we can see the broad edition of *Deutsche Erinnerungsorte*, which tries to understand and describe important „moments“ of the history of German nation in an entirely new way. The German authors include a wide variety of phenomena such as abstract functionally-symbolic products of intellect as well as raw material monuments into these „pockets of hibernation“ into which the society stores and delegates their cultural memory in order to prevent them from perishing. The neighbourhood of the Ústí nad Labem city, in the direction to the Czech-Saxon border, is covered with a number of such stone monuments. These memorials, calling to the battles of 1813, silently store a memory, which was stored in them in a feeling of patriotic flame and the most deep love for the inherited Hapsburg home, furnished for years by a friendship with the German Brethren and the offspring of the companion-in-arms in the epoch of *Befreiungskriege*, completely silenced after the 1945, when the departure of German inhabitants from the border region takes away as well the memories that the memorials represented.

In my work I focused on the processes, by which a purely concrete and material places of memories, which are the memorials of the Battle at Chlumec (Kulm) and Přestanov (including the memorials reminding the battles at Nakléřov in the same year), entering the referential structure of the given society and as the processes, such as initiation, foundation, artistic realisation, laying of the foundation stone and ceremonial opening or dedication, influence the creation of the site in the terms of the place of the memory.

I focused on appreciation of the „second life“ of the memorials, such as mapping who and how looks back at them, who is founding them and who honours them.