Czech Language News

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Dear Colleagues,

With the year 2008 ending in the digit -8, so significant in Czech history, this issue of Czech Language News focuses on history. The articles address two aspects of Czech history: the Prague Spring era, and Czech emigration.

Our annual IATC meeting will be held in San Francisco this year, at the conference of the American Association of Teachers of Slavic and East European Languages (AATSEEL), December 27-30. Details can be found at conference website (www.aatseel.org/program). We will be holding elections at this meeting. If you'd like to make a nomination but won't be able to attend, please contact one of the current IATC co-presidents, Craig Cravens or Susan Kresin (see below). Currently most of the board is from the United States, where IATC was founded, but we'd like to broaden our horizons with board members from other areas.

This year, IATC is sponsoring two panels on Czech literature, one on Czech linguistics, and two roundtable discussions, on "Czech Translation" and on "Current Issues in Teaching Czech".

"Current Issues in Teaching Czech" will focus on the following topics:

1) Our changing student clientele, including increasing numbers of heritage students: how to adapt to their backgrounds, needs and goals
2) Multi-level courses, with students at various levels enrolled in a single class
3) Cross-disciplinary courses, both in Czech and in the students' native language
4) Distance-learning courses (videoconferencing, online courses, etc.)
5) Forging connections with other LCTL programs (LCTL: "Less Commonly Taught Languages")

The roundtable on "Czech Translation" is intended both to highlight specific translations that have recently been published, and also to bring into discussion some general issues relating to Czech culture and how it is presented to the non-Czech speaking public. One of our main concerns is how IATC can support and promote translations of Czech literature, especially with a view to resources that would be useful for teaching Czech literature, history, and culture.

For those who aren't able to attend the conference, we welcome your participation in these discussions via e-mail. Please contact either Dr. Cravens or Dr. Kresin if you have ideas that you'd like to have included in the discussions.

In addition, we hope to hear from many of you who teach Czech in connection with a syllabi project initiated by David Danaher this fall. The idea is to provide in an easily accessible, online location information about various types of courses relating to Czech and resources that are available. Please contact Dr. Danaher at pes@mac.com if you have syllabi that you would be willing to post.

We wish you a productive and inspiring autumn.

Craig Cravens, University of Texas (svejk@mail.utexas.edu)
Susan Kresin, University of California, Los Angeles (kresin@humnet.ucla.edu)

Reflections on a Year of Wonders

Paul Wilson
Ontario, Canada

In early October, I attended a conference at the Munk Centre in the University of Toronto called "Light in Shadows," on the theme of Czechoslovakia in 1968. It was originally to have addressed all of those apparently fateful years in Czech and Slovak history that end in "8" but the organizers rightly decided that such a conference would have been far too broad to handle in three days.

Many papers were delivered by young Czech and Slovak academics who had not yet been born in 1968. To see them grappling in most cases very credibly and professionally with the historical and cultural meaning of events they had not lived through was a poignant reminder to me of how off the mark Francis Fukuyama had been when he declared that 1989, with the collapse of communism in Central and Eastern Europe, marked the end of history. For this new generation of historians and cultural critics, 1989 was in fact the beginning of the possibility of history, a chance to look dispassionately and with fresh eyes at events that had shaped them but, until the Berlin Wall came down, were trapped in personal memory or ideological distortion.

By contrast my own memories of that same history are far more anecdotal and chaotic. I arrived in Czechoslovakia in August, 1967, almost exactly a year before the Soviet tanks. What drew me there was curiosity about how totalitarian regimes worked, stoked by my experiences in London, where I was studying the writings of George Orwell at King's College. Everything I read about these regimes, by Orwell and others, suggested that they were nasty, brutish, and immutable, and yet news reports coming out of Czechoslovakia in those years suggested something quite different. A British Sunday newspaper featured pictures of long-haired musicians striding across the Charles Bridge in Prague with guitars slung over their backs; there were reports of demands for more freedom of expression from members of the Writer's Union, and a revival of interest in Western pop culture. Something was stirring inside the monolith. The most persuasive signs of this "pohyb," to use a Czech word I learned much later, were the movies coming out of Prague. In early 1967, there was a special festival of "New Wave" films at the Oxford Cinema, films by directors like Miloš Forman, Jan Němec, and Kadar and Klos. They were sexy, funny, sometimes tragic, and they were also mystifying, full of strange, eccentric characters whose lives I could barely fathom. Around the same time, the National Theatre company arrived from Prague with a stunning contemporary version of Karel Čapek's 1930s drama, *Ze života hmyzů* (The Insect Play), designed by Josef Svoboda. As I listened to the instantaneous translation of this strange language, which sounded to my untrained ears not unlike the buzzing of insects, I was bowled over by what looked to me like a full-blown critique of totalitarianism. And this from a communist country! There was no doubt in my mind that something was going on there, something I felt compelled to go to and see for myself.

I applied for work as an English teacher and, surprisingly, was offered a job in Brno. I arrived in August 1967 to find a country where, despite the trappings of an Orwellian state, optimism about the future was bubbling under the surface. My students were eager to talk about their lives and told me stories about goings on in Prague, where the newspapers were becoming more and more outspoken, writing about topics that had been taboo throughout the 1950s, and where university students staged demonstrations that were ostensibly for better living conditions, but were actually about much more. At the same time, I was acquiring a broadening circle of friends and acquaintances, and so, though I had initially planned to stay for only a year, I decided that I had to stay on, learn Czech, and follow what was going on first hand.

At first I enrolled in a course of Czech for foreigners, but the textbook was full of simple-minded, politically correct dialogues about visits to factories, conversations with workers and farmers and shopkeepers. They were dull and uninteresting compared to the excitement of the life going on around me, and I found I could learn much faster by simply pretending to be a child again and learning the language directly, as far as possible without going through English. I picked up what I could from my students (who were quite willing to go to the pub after classes and help me out), listened carefully to conversations around me, took a lot of notes, and tried to think in Czech from the very start, even in the simplest of ways. I would walk down the streets of Brno in the golden sun of autumn, talking to myself about what I saw. Co to je? To je dům. Vedle je strom. Strom je vysoký. Listy jsou zlaté. Dnes je teplo. Tam jsou mladé holky. Jsou krásné. And so on. It was hardly high discourse, but I was learning to translate what I saw in front of me directly into Czech. I taught myself the mysteries of counting by ordering beer. Co si date? Jedno pivo, prosím; dvě piva . . . pět piv, without worrying about why the word "pivo" had suddenly turned into the genitive plural. It was enough to know that the transition from four beers to five crossed some kind of grammatical as well as physiological threshold.

Within a few months, I was able to hold reasonably coherent conversations, and this happily coincided with the appointment of the smiling, affable Alexandr Dubček as first secretary of the Communist Party in January 1968, the real beginning of the Prague Spring. Looking back, I had no deep understanding at the time of what was really going on. My simplistic reading of it

was that socialism, despite what Orwell had said, was capable of change. I was unaware that the Prague Spring was the final (or perhaps not-so-final) throes of a long struggle within the Communist Party between the hard-liners, who on the whole were loyal to Moscow, and the reformers, who were more in tune with what the Czechs and Slovaks were really thinking. Dubček arrival at the top signaled a victory for the reformers, who had effectively taken over. I did not understand either that to many thinking Czechs especially those who had never bought into the system in the first place the reformers' more liberal interpretation of communist dogma was just as suspect as the orthodox hard line. (Havel's classic play from this period, which I have recently retranslated as "The Memo," satirizes the naïve belief that a change in ideology can be real change.)

What excited most people was the fact that after almost two decades of repression, things were finally loosening up. In April 1968, Dubček suspended censorship, and the floodgates opened. Suddenly, there were more books to read, better movies to watch, half-decent periodicals to liven the day. Very gingerly, the crimes and misdemeanors of the past were revisited. The legacy of T.G. Masaryk could be discussed in public. For my students especially, the prospect of study and travel abroad allowed them to feel that the world was opening up to them.

Each day seemed to bring more good news. Newspapers previously banned were restarted; new ones appeared; people began organizing into special interest groups, just like at home: non-Communists formed their own club, KAN, and so did ex-political prisoners. The rock and roll scene seemed as lively as it had in Swinging London. There were many large public meetings, some of them on the Old Town Square, and I remember thinking that this was perhaps what Athenian democracy must have been like, for it seemed that people were directly participating in public affairs. Even the dark clouds on the horizon the assassinations of Martin Luther King Jr. and then of Robert Kennedy, the events of May in Paris, and of course the on-going war in Vietnam and unrest in American inner cities – could not dampen the tremendous optimism in the air.

Of course, I didn't fully appreciate that what looked to me like the rebirth of democracy could also appear to others like a bloodless coup d'etat careening dangerously out of hand. As the Prague Spring proceeded, worries mounted. It appeared that the Soviet leadership was afraid the Communist Party of Czechoslovakia would lose control of the process. The Party attempted to respond to these concerns in its infamous Action Program in April, 1968, but many of the people I knew reacted to it with dismay, for there was no indication in that document that the Party had any thought of giving up, or even sharing, its "leading role" the dogma that had made totalitarianism possible in the first place.

We know how it turned out. I happened to be out of the country when Soviet-led troops entered Czechoslovakia on August 21, but when I came back to Prague a week later, it was all over. During the invasion, the Czechs and Slovaks had come together behind the reform Communists as they never had during the Prague Spring, but over the next twelve months, the new regime, backed by the tanks, gradually managed to defuse people's hopes, restore "order" and institute a policy of "normalization" that eventually brought the country under control. So much for my belief that communism could be reformed.

During nine years from the invasion to my expulsion in 1977, which coincided with the appearance of Charter 77, I saw first hand how a post-Stalinist communist regime, with its devious combination of consumerism and police-state tactics, its reliance on fear and selfishness, really worked. Gradually, most Czechs and Slovaks caved in to "reality," though there were a few exceptions, one of them being the rock band I played with, the Plastic People of the Universe, which eventually became famous, thanks largely (as police archives now reveal) to the enormous attention paid to it by the StB, the state security police. The connection between a group playing uncensored rock music and the human rights movement that eventually negotiated the Communists out of power in 1989 may seem obscure from the outside, but from the inside, it was very straightforward. Two weeks before the band was arrested in March 1976, its manager, Ivan Jirous, met Václav Havel and an alliance of sorts was forged between the intellectual dissidents and the musical underground. Havel observed the underground's trial in the fall of 1976 – and that experience laid the groundwork for the broader human rights campaign begun with Charter 77.

For me, things had come full circle. The British papers hadn't been that far off the mark back in 1967 when they held up the image a scruffy gang of long-haired musicians as harbingers of change.

"Talking 'bout a Revolution": Rock Music and Czech Politics in the 1960s and 70s

Katie Wallace
UC Berkeley

Rock and roll has long been the music of cultural rebellion and new moral norms, but in Czechoslovakia this placed it directly in conflict with the state. Rock and roll (or "big beat") was subject to one of the most stringent crackdowns of the entire normalization period. Beat music was seen as politically threatening for largely non-political reasons: the frenzy and cultural changes it inspired in young people, its origins in the West, the state's paranoia regarding innocuous lyrics, and its role in the "second culture" outside of the controlled space the regime had set aside for the arts. New forms of musical and cultural expression and the

significance of the Plastic People of the Universe in the origins of Charter 77 demonstrate that rock music helped catalyze a generation and put its stamp on the Velvet Revolution.

As the 1960s gathered steam and rock was allowed to develop without state intervention, beat clubs flourished in Prague; their playlists included British bands such as The Who and The Animals as well as popular local bands such as George and the Beathovens, The Matadors, and Olympic.[1] The Beatles' international rise to fame in 1964 did not bypass Czechoslovakia—young fans' dances and hysterics were shocking to their parents. Musicians sported Beatles haircuts and sang Western songs as well as their own English-language material to wild and raucous crowds. Local bands often had trouble finding venues in which to perform due to fear of damage to the property.

As rock gained in popularity, new fashions and later hippies and drug use followed in its wake. To some, miniskirts and long hair were just a fashion; to many, they were symbols of Western youth, freedom, and rebellion; the authorities saw them as a rejection of Czech culture and, implicitly, a rejection of the regime. Police would stop long-haired young men in the street with no pretext other than to drag them into the station and forcibly cut their hair. Unemployed hippies camped in front of the National Museum and the use of the legal stimulant Fenmetrazin was widespread in Prague's rock clubs; local bands often sang of marijuana, LSD and pills.[2] These changes had arrived with rock and were represented by musicians, so it is no surprise that in a few years the perpetrators of normalization would see beat music as a dangerous challenge to their societal control.

The government made some attempts to use this powerful cultural force to their advantage, but official bands such as the Swingin' Blue Jeans and the Happy Guys failed dramatically. State-sponsored concerts were unexciting and bands played music that was out of date and unpopular—organizers were forced to post armed guards at the doors and aisles to prevent the bored young people from leaving![3] In order to hear beat music outside of clubs and dances, it was necessary to listen to illegal Western radio stations and circulate tapes as magnitizdat. Official radio programs failed in comparison—state leaders were too out of touch with the tastes of young people to offer an effective alternative.

The irrelevance of rock and roll's lyrics to Communism was part of its appeal—love, dancing and having fun was closer to young hearts than the old revolution and collective farming. Party censors had only two categories for music, "relevant" and "irrelevant"—that is, with lyrics in direct political support of the state, or non-political music.[4] The state blamed the non-political music and culture for youths' rejection of politics rather than seeing it as a symptom of their own failure to effectively lure a new generation to their vision of the Socialist ideal.

Immediately after the invasion of August 1968, musicians finally turned their pens to protest. Singer Marta Kubišová's music was banned for decades for her song "Prayer for Marta." Based around a theological poem from the seventeenth century, the lyrics called for peace and Czech self-rule: "May there be peace in this land. / May anger, enmity, fear and conflict flee. / May the government of your affairs be returned to your hands, O people."[5] As part of the following crackdown, bands were forbidden to sing in English and forced to cut their hair to obtain licenses. The once bustling Prague rock scene was now almost completely dead. Very few bands now had the courage to record songs directly attacking the government.[6] However, the government created much of the problem themselves by seeing a more terrifying monster than actually existed.

Regardless of whether a song contained deliberate messages of opposition, the censors assumed that innocent lyrics were metaphors of dissidence. Even officially supported singers such as Karl Gott found his lyrics edited; the line "I may as well flip a coin / when I ask you if you're sincere when you say you love me" was deemed inappropriate because it was "insulting to the value of Czechoslovak currency."[7] Once the government began to attribute political qualities to non-political music and started banning songs for imaginary meanings, listeners followed their lead and looked for hidden dissenting messages in *all* music.

The Plastic People of the Universe formed in September 1968 and began their career playing covers of Western rock songs in English, as well as their own material translated into English by Canadian singer Paul Wilson. In 1970 the Plastics lost their license due to their "morbid" lyrics—these were frequently taken from the work of banned poet Egon Bondy, and were non-political but absurd, dark and often scatological (an example: "With gentle care I fart / In order not to make a mess") and presented with dark growls in psychedelically theatrical concerts.[8] This embrace of the darker, nastier sides of life upset censors who

1 Timothy W. Ryback, *Rock Around the Bloc: A History of Rock Music in Eastern Europe and the Soviet Union* (New York: Oxford University Press, 1990) 75.

2 Ryback 75 and Jaroslav Riedel, ed. *The Plastic People of the Universe* (Prague: Globus Music and Mat'a, 1999) 32.

3 Ryback 77.

4 Dewhirst, Martin and Robert Farrell, eds. *The Soviet Censorship (*Metuchen, NJ: The Scarecrow Press, 1973) 96.

5 Ryback 80–81.

6 Sabrina Ramet, *Rock Music and Politics in Eastern Europe and the Soviet Union* (Boulder, CO: Westview Press, 1994) 63.

7 Ryback 142.

8 Riedel 62.

attempted to mold society into a smiling united face. Police brutality against fans forced The Plastic People and other rock bands underground, where they began singing their material in Czech, performed privately in friends' homes and spread magnitizdat tape recordings. Their artistic director Ivan Jirous captured this unofficial "second culture" in his essay "Report on the Third Czech Musical Revival", which was published abroad as liner notes to one of the Plastics' albums.

In 1976, a Plastics performance at Jirous's wedding was broken up by police—the farmhouse where the wedding was held was bulldozed, fans were expelled from their schools, Paul Wilson was deported, and Ivan Jirous and the band were imprisoned under the crime of "creating public disturbances."[9] In response to the charge of vulgarity the musicians argued at trial that the seventeenth century Czech philosopher Komenský and the novel *The Good Soldier Švejk* both "incorporated vulgarisms" and that Lenin had once said in a letter that "bureaucracy is shit."[10] The judge was not amused and declared the band to be "highly dangerous in that they had an adverse effect on the young people of Czechoslovakia."[11]

This was the last straw for frustrated dissidents, spurring Václav Havel and others to pen Charter 77. Many signatories disliked the Plastics' music and lifestyle, but as Havel wrote in "The Power of the Powerless,"

> People were inspired to feel a genuine sense of solidarity with the young musicians and they came to realize that not standing up for the freedom of others... meant surrendering one's own freedom.[12]

The continued existence of the "second culture" was a source of hope during what was for many a period of despair and resignation, and the state's blatant disregard of the law and legal procedure during the trial backfired to create even more support for the band and the underground.

After the Velvet Revolution many underground bands broke up or faded away, and Havel filled his government's posts with former members of the second musical culture including DJs, singers and rock journalists.[13] He even invited American musician Frank Zappa, a major influence on the Plastic People, to act as the Special Ambassador to the West on Trade, Culture and Tourism. The dissolution of underground bands coupled with their manifestation in government are signs of rock music's vital importance to the resistance movement.

Adults around the world were horrified by the new music and fashions of their children, but the fact that non-political music was seen as a serious political threat in Czechoslovakia had its roots both prior to and during normalization—the associated youth frenzy and societal changes, its Western origins, and later its existence outside the state threatened the government's attempts at total control. Although rock was extremely popular in its own right, since the system saw so much power in music, the music took on a larger political role than elsewhere. The freedom to make beat music helped spark the greatest act of political resistance seen after normalization due to the hyper-politicization of totalitarian society, which created implicit acts of resistance out of such simple acts as donning a miniskirt, growing long hair, or taping a song for a friend. Rock and roll helped forge new youth attitudes and a culture of extra-political resistance in Czechoslovakia that challenged the Communist state and eventually replaced it.

2009 SVU Student awards:
Dr. Joseph Hasek award

The main purpose of the Society's awards is to generate and encourage scholarly interest in Czech and Slovak affairs among university students living outside the Czech and Slovak republics. There will be one prize for the best undergraduate and one for the best graduate study dealing with some aspect of Czech and/or Slovak history, politics, or culture. The winners will receive the $250 Dr. Joseph Hasek award, a year's membership in the Society, which includes a year's subscription to the Society's newsletter, and a Certificate of Merit.

The following rules apply:

l) The paper must be submitted **by the professor** in whose class it was presented and should be accompanied by his recommendation. Submissions are only accepted from institutions outside the Czech Republic and Slovakia.

2) The study must have been written for an undergraduate or graduate course during the academic year 2008-2009. Chapters of theses or dissertations are not admissible.

3) The deadline for submission is **MAY 15, 2009.**

4) The study essay should be submitted in triplicate to Professor Vera Borkovec, 12013 Kemp Mill Road, Silver Spring, MD 20902. It must be typewritten, double-spaced and submitted in Czech, Slovak, English, French or German. Submitted papers will not be returned.

5) The Student Awards Committee which will judge the quality of thesubmitted essays consists of: Prof. Ivo Feierabend (San Diego State University), Prof. Milan Hauner (University of Wisconsin), and Chair, Prof. Vera Borkovec (American University).

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9 Tony Mitchell, "Mixing Pop and Politics: Rock Music in Czechoslovakia before and after the Velvet Revolution," *Popular Music* 11.2 (May 1992) 198–99.

10 Ramet 64.

11 Ryback 147.

12 Havel, Václav. "The Power of the Powerless", *The Power of the Powerless: Citizens against the State in central-eastern Europe*, ed. John Keane. (Armonk, NY: M. E. Sharpe, Inc., 1985), 42-43.

13 Ramet, 55.

Winners of the 2008 SVU Hašek Awards

This year's winner of the undergraduate Josef Hašek SVU Student award is Kathryn Wallace of the University of California at Berkeley. She was awarded the prize for her study "Rock ‚n' Revolution, Rock Music and Czech Politics in the 1960s–1970s" (a condensed version of her paper is published in this issue).

The winner of the graduate award is Susana Hancock of the University of Tromso, Norway who wrote her paper for an MA-level course in cognitive linguistics. The study bears the title "An Analysis of Aspectual Coercion in do-Prefixed Czech Verbs."

British Czech and Slovak Association

The BCSA was launched by Alexander Dubček in November 1990 and has been a registered British charity since 1995. Its goal is to raise public awareness in Britain of Czech and Slovak life in all its aspects: history, arts, literature, economies, politics and sciences. Among the activities that the BCSA sponsors is an annual writing competition, which is open to citizens of all countries. A first prize of £300 and a second prize of £100 are awarded to the best 1,500 to 2,000-word pieces of original writing in English on the links between Britain and the Czech/Slovak Republics, or describing society in transition in the Republics since 1989.

2007 winners were James Gault, who wrote a sardonic short story based on the realities of life in Prague today, and Bethany Croy, who wrote on "Preserving National Identity among Czech Jewish Children in Britain during World War II". Clarice Cloutier won first prize in 2008 with an essay called "A Scottish Harvest in Bohemia", an analysis of two poems set in the Bohemian countryside by the Scottish poet Edwin Muir. Second prize went to Zuzana Demcakova, for the short story "The Leander Bud", which mixes personal reflections with the running of a Communist-era-themed restaurant in London.

For more information on the Association and the competition, see the website (http://www.bcsa.co.uk) or e-mail prize@bcsa.co.uk. The competition will be run again in 2009.

Czech Moravians in Texas

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As unique as Texas was in the history of formation of the United States (by fighting off the Mexican yoke, forming a sovereign state that lasted ten years and parceling out land to settlers for free already in 1830s), just as exceptional were Moravians coming to Texas in the history of Czech immigration. Unlike those settling in other States, they were homogeneous in terms of the place of origin (the region surrounding Frenštát p. R. and Nový Jičín), religious orientation and occupation. Their descendants go today by the designation Texas Czechs, although they once called themselves Čechomoravané, Čechoslované, Moravci, Texaští Moravané and Texani (the outsiders labeled them Bohemians, Bohemíni in Texas Czech, which was perceived as pejorative). For the purpose of this article I resort to the label Texas Moravians: The readers familiar with the history and geography of the Czech Lands will find this label historically and geographically more accurate.

Texas Moravians do not fit into the Czech historical framework delimited by the infamous years ending in "eight"; they have shaped their own history although it might not have appeared so in 1860s when they first started arriving to north-central Texas. The revolutions that shook Europe in 1848 had no effect on the fates of day laborers, small land owners and cotters who had only gradually become aware of the abolition of corvée service at that time. Their identity was tied to local villages and the strict regiment of the Catholic church. In retrospect, some of the economically and socially dominant individuals claimed escape from oppression as the factor motivating their emigration and stressed political restrictions as the reason for emigrating from the Austro-Hungarian Empire in memoirs that appeared in immigrant newspapers in the decades following the two world wars. But by then, history had become a nostalgic reconstruction of events designed by second and third generation descendants. Around 1848 Karel Havlíček Borovský exalted America as a land of freedom and abundance in his *Slovan* and *Moravský národní list* where he also published the first Czech translation of the American Declaration of Independence. In one of the weekly newspaper features on America we read that, "America is a paradise for the hard-working and industrious man but an on-looker and loafer would more likely call it hell" (*Moravský národní list*, April 30, 1850).

In 1848 Ferdinand Roemer, commissioned to undertake a geological exploration of the area in the proximity of the German towns New Braunfels and Fredericksburg in central Texas, wrote in his diary:
"*During my stay [in Texas] of more than a year, I have developed interest and love for the beautiful land of meadows which faces a bright future ... May its wide, green prairies become the home of a large and happy population*"
(*http://www.fws.gov/southwest/clearlakees/coastalprairie.htm*). A year later his detailed report was published under the title *Texas* in Bonn. Twenty years later Mašek brothers from Plzeň undertook the same journey from Galveston to Houston as Roemer did and went as far as Brenham in Washington County where several Czech and Moravian families settled down mostly during the preceding six years: „Že ale železnice ještě ku Brenham nebyla ustanovena, tak cestování

z Galvestonu do Brenham museli vykonat na vozích [tažených voly], cestování pomalu ubývalo a tím to trvalo několik dní... Houston v roku 1866 ještě nebylo velké město a obchody byly ustanovené jenom při hlavních cestách, ovšem neštěrkovaných... už hodně pozemku bylo ale vzdělaného a začínala se sbírat bavlna" (*Svoboda*, 18 March 1943). From Houston they continued further north: „Jak přejeli přes řeku Brazos, tak opět vjeli do velkého lesa... tím lesem daleko nejeli neb zase byly prérie porostlé luční travou do čtyř stop vysokou. Pak konečně... dojeli do Bold Springs, kde že bylo málo pozemku vzdělaného, jenom prérie, po nichž bylo vidět na dost velkou vzdálenost a málo obydelních domů" (1 April 1943). Their journey was typical of that pursued by the pioneers' relatives and acquitances; it was described in letters and local newspapers and embedded in Texas Czech folklore.

A fascinating testimony and a reliable source of information about the explosive settling of Texas are the diaries of Frederick Olmsted, the well-known architect who traveled through Texas from November 1853 to May 1854 and published the diaries in 1856 under the title *Journey through Texas*. *Journey* reveals a little talked about aspect of white Americans' poverty, waste and exploitation of natural resources before the Civil War that Olmsted contrasted with civilized life in neat German settlements. Olmsted described relations of whites and blacks, Indians and Mexicans, included statistical data and narratives of those whom he had met and "interviewed" along the journey, regardless of their ethnic or national origin, and even recorded conversations of whites with their slaves in Afro-American Vernacular English (88). Olmsted criticized Texans' laziness, reckless eating habits, brutal treatment of slaves and disregard for immigrants. In the capital city of Austin he encountered, as he wrote, poorly built cottages, only one church but countless number of taverns (110–111). Having crossed Colorado river Olmsted continued through the German village of New Braunfels where farming lots were neatly divided, houses surrounded by gardens, food was edible and manners of the locals polite in contrast to American settlements. His description of relations between American and Germans is a mirror image of those between American and Moravians, as commented upon in immigrant newspapers from 1870s on.

In the years of Roemer and Olmsted's exploration, parts of Texas were colonized by immigrants from various parts of Germany, Alsatia, Norway, and other countries who pushed the American frontier further west. No matter how fascinating the early years of European exploration and settlement were they did not directly affected Moravian immigrants. The Moravians began departing for Texas only in the 1860s when the situation at home became untenable and Texas a safer place to inhabit. The Civil War ended, cheap labor was in demand, homesteading policy benevolent, and the land to farm plentiful and more affordable than in Iowa or Minnesota. The weavers, craftsmen and landholders living on subdivided land they had inherited from generation to generation viewed emigration as a necessity, a way out from hunger and fate that their children could not have avoided.

They followed their priests and kin. The personal letters reveal that they yearned to reunite with those left behind who sent endless inquiries about how one cultivates land in Texas and what they should pack when setting out. But they also implored the immigrants to return home and die in the native rather than foreign ground. The immigration began with a few families from Bohemia who led the way in 1853 and became chain migration ten years later. The first families have been memorialized in the annals of Texas Czech archivists and genealogists. We know unfortunately much less about the family clans that followed the pioneer settlers a decade later. Narratives published in Texas journals (mostly from the 1920s and on) reveal shared memory compressed into a story of courage in crossing the ocean and cultivating the prairie, and of struggle for freedom and admiration for American democracy.

The formative years of Moravian immigration were from 1860s through the 1870s when a relatively small territory of north central Texas was settled in rapid succession of families (Kopecny and Machann 2004 provide an engaging account of several ocean crossings recorded in the diary of William Wright (April–May 1879), oral history about the voyage of thirty-six Moravians (1873), and William Kingsbury's pamphlet advertising land along the Galveston-Harrisburg-San Antonio railroad). To talk about resettlement from Moravia to Texas is not an overstatement. Investigation of archives reveals population stagnation in the Beskyd Mountain villages of Trojanovice, Vlčovice, Měrkovice, Tichá, Mniší and others, depopulation of the town of Frenštát p. R. and also of the regions of Frýdlant, Nový Jičín, Frýdek-Místek and Jablůnkov in the 1880s and 90s that continued throughout the years preceding First World War. (It was not until October 1915 that the editor of the immigrant newspaper *Svoboda* published the statistics of declining immigration throughout America that affected Moravians as well.) Primary data through which one could trace post Civil War immigration are sparse. Although letters crossed the ocean in both directions, most of them are irretrievably lost. (Only recently have I obtained a priceless collection of correspondence between two brothers linking Frenštát and Ross Prairie from the 1870s to the 1890s; the letters were written in Standard Czech heavily accented by dialectal features.) A rare exception is a detailed letter of pastor Chlumský from Německé in Moravia writing to his parents from Ross Prairie about unexpected surroundings and conditions that awaited him in Texas in 1875: „...*S pomocí Boží došel jsem cíle. Ale takového, o kterém jsem tam za mořem ani tušení neměl, neb je zde všecko jiné, nejen zpusoby a mravy, nýbrž i celá příroda jiná…Počasí je zde špatné, prší celý měsíc, ale je teplo..., jak mile*

přestane pršet, budou orat, což již místami dělají, a kukuřici tureckou sýt. V únoru musí být všecko pole zaseto. Hlávky máme zde celý rok venku. Prasata, koně, telata a kravy běhají celý rok po venku, a když se něco z těchto chce zabit, tak se zastřelí. Jiného nejsem ještě zkušen, až budu, neopomenu napsat...." He provided a detailed sketch of the church built prior to his arrival, which still stands in Texas.

Beginning in 1885, primary information on immigration and settlement in Texas can be gleaned from *Svoboda* (a popular Czech Texas paper), which provides a sustained portrayal of the immigrant life for the next eighty years. It includes somewhat detached commentaries of the newspaper editor A. Haidušek (who was a member of the Czech community but also a lawyer and banker in the American one), intimate news from the daily life in Texas settlements as well as various notices, announcements and advertisements providing a window on Moravians' progressive assimilation. By now, migration to Texas was in full swing, and the geographical layout of Czech Texas clearly delineated through Czech toponyms, Catholic and Brethren churches, and blackland on which the immigrants farmed (Praha, Hostyn, Veseli, Dubina, Vsetín, Kázničov, Velehrad, Komensky, Rožnov, Bílá Hora, Nový Tábor, and others); the Moravians formed up to half of the population in the cities Fayetteville, Granger and LaGrange. For instance, in the 1880s the settlement of Praha had several stores, a tavern and a dance hall, and its population tripled to six hundred between 1882 and 1894. Czech settlements had their own schools, priests from Moravia, doctors, reading clubs, amateur theaters, various organizations, and benevolent insurance companies.

The publication of local newspapers exemplified the immigrants' independence not only with respect to American papers but also those published in Czech settlements in the northern states. *Svoboda* represented the Czech community as the most sophisticated source of information about emigration as well as the homeland. It served as the means of communication not only among settlements but also between Texas and Moravia. It became the bulletin board of Czech community affairs of statewide as well as local importance. *Svoboda* embodied the gradually emerging dual identity of Texas Moravians and programmatically instilled in them the notion of having a share in Texas history: "*Pohledněme na kteroukoliv stranu, vidíme jen prérii vystavnými farmami jako posetou ... Před desíti lety prohánělly se po zdejších prériích ještě stáda dobytka hovězího a koní. Tou dobou krajané naši pozvolna počali se zde osazovati a půdu zdělávati, takže dnes celé okolí jest ohraženo a přeměněno v úrodná pole. Dnes máme zde již česko-anglickou školu s 39 dítkami... rovněž máme svého kováře..."* (from a reader's letter from the Swiss Alps, 10 Dec. 1885). The Moravians emphasized not only their own contribution to settling and cultivating the land but also their part in the general scheme of building up Texas in unity with other „nations": *...Důkazem, že naše národnost v této naší nové vlasti nejen žije, ale i kráčí s jinými národy. Při této práci jsou hlavními činiteli naše spolky, neboť jich členové jsou vázáni svou ctí, že se přičiní, aby náš mateřský jazyk se zveleboval... Téměř v každé osadě, v níž se nalézá spolek, jest zařízena škola a vyučováno v ní našemu jazyku mateřskému. Za tyto snahy by se měl cítit zavázán trvajícím díkem každý, jehož žilami proudí slovanská krev, neboť jen dotud udržíme svou národnost, dokud budeme pěstovat svůj mateřský jazyk* (from a public speech in Taylor, 15 May 1902).

However, the immigrants' determination to build a better future for their children in Texas began to be crushed soon after the arrival. The Germans, who had been settling in Texas since the 1840s, were as estranged from the Moravians as they had been at home and perceived their coming as an invasion of their backyards. They did little to ease their neighbors' transition. Despite cultural and geographical proximity and mutual tolerance, the two groups did not form a community. The Americans were astonished by Moravians' formidable determination to settle permanently and plough the land they saw suitable only for cattle grazing. At the same time, they considered the immigrants' behavior unprogressive and them as a subservient population. The Americans were hostile toward the immigrants throughout the period of mass immigration (that ended with governmental measures implemented in the 1910s and 1920s). The Moravians' long-term cultural and language maintenance was at the expense of their assimilation. They didn't know the American Constitution or the rights it guaranteed them. They had no sense of how to profit from becoming "free citizens of the democratic land." They could communicate directly with the American population only at the most rudimentary level since they were slow in learning English. Although immigrants' children learned English quickly at school they continued to live in a speech community restrained by social and religious order. Dense economic, religious, and cultural networks of the community members formed the backbone sustaining it. But these networks began to weaken in the 1920s through the alignment of local institutions with state and national ones. As a consequence, local churches started to close, schools merged with larger districts, and local production distributed by state institutions. Without these structures in place, the immigrants were no longer able to sustain the community's self-sufficiency and began to include the Americans in their networks.

During the First and Second World Wars the Moravians fought fearlessly for the American homeland, which they had by now adopted and revered. The Communist takeover enforced impenetrable borders between Texas and Moravia. The attempts to revive immigrants' ties to the homeland by organizing trips back to Moravia and reconnecting with relatives were shortlived. Nevertheless, Texas

Moravians' genealogical search for their forgotten ancestors has endured to the present day. Today the population of "Czech extraction" in Texas represents the largest Slavic ethnic community in the southern United States (1990 Census of Population and Housing reported 191,754 Texans of Czech ancestry).

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The Maintenance of Czech Identity in the Contemporary USA

David Bíróczi

It is assumed that currently there are over 1 million Americans of Czech descent in the USA. But how much do they preserve the various elements of their ancestors' native culture? Do they feel more like Americans or Czechs? Are they proud of their origin? Do they differ from the other nationalities represented in American society? Do they protect their ethnic origin? Can they speak their ancestors' mother tongue? I tried to find answers to these and other questions in my research on the maintenance of Czech identity in contemporary America, which was part of my Master's thesis at the University of West Bohemia in Plzeň. To accomplish this, I created a specialized website (www.czechsinamarica.wz.cz) where Americans of Czech descent were asked to fill out a questionnaire. The research was conducted from 2002 to 2003. The answers of 290 respondents were eventually used in the analysis.

To obtain information about the extent of Czech identity, 17 questions were asked. The individual questions were composed to deal with the following aspects of the maintenance of Czech identity among Czech Americans: knowledge of the origin of their ancestors, knowledge and the use of Czech language, Czech-American press and websites, level of involvement in Czech-American affairs, preservation of Czech traditions and heritage in Czech-American communities, the activity of an individual in preserving Czech heritage, the schooling in a Czech educational institution, the significance of being Czech, awareness of Czech contributions to American society and the relationship to the Czech Republic.

The Czech Americans who were willing to participate in this research represented all the important influxes of Czech immigration to the United States from the 1850s until the 1990s. Ages ranged from 16 to over 60. Of course, there were some limitations to the survey. The respondents were contacted through Czech American organizations, and therefore were already more involved in the activities in the Czech American community, and for this reason the research could not include people who did not concern themselves with their Czech-American identity. Therefore, the respondents in this research study cannot be viewed as a representative sample of Czech Americans. Nevertheless, the results of the research demonstrate the main tendencies in the preservation of Czech identity in contemporary America, especially the differences across the generations.

Awareness of Ancestry

Most Czech Americans know when and from where their ancestors came. Older people are more aware of the origin of their ancestors; however, a relatively high percentage of the youngest Czech Americans know some facts about their origins. The young people also more often know only their ancestors' place of origin and are uncertain about even the approximate time of entry to the United States. Their answers are also mostly very general, e.g. Czechoslovakia, Bohemia, Moravia etc. On the contrary, with older respondents, the answers become more detailed and specific.

Importance of Czech Language

The Czech language is still partly preserved in the Czech-American community. The vast majority of Czech Americans participating in this research know at least some Czech words. Many people can use Czech in many life situations; however, these people are mainly among the older generations of Czech Americans. The most important language for the majority of Czech Americans is English; 88% indicated it was their mother tongue. Many Czech Americans agree that the preservation of Czech in the United States is important since it is a symbol of their Czech heritage. The most important reason for the preservation of Czech language in the US is to preserve Czech heritage in America for subsequent generations. Surprisingly, this answer is more common among the youngest respondents; on the other hand, only half of the oldest are of this opinion. The older respondents more often listed different reasons for the preservation of Czech, including the usefulness of knowing another language, a better understanding of oneself or the connection of Czech Americans with the Czech Republic.

Czech-American Press and Websites

Czech-American periodicals are not very popular among the majority of respondents. As in the previous sections, there is again a connection with the age of respondents. Newsletters of various Czech-American organizations are the kind of periodical read most often

by the respondents. Other periodicals include *Americké listy* or the *Prague Post.*

The Internet facilitates a cheaper and quicker way of finding information than physical periodicals and thus is more popular. Various Czech-American websites on the Internet are visited by almost half of the participants in this research. The differences between individual age groups are not as big as in the other aspects of the lives of Czech Americans described in the previous sections; however, the older respondents still visit Czech-American websites more often. The participants in this research visit various websites including Internet periodicals, presentations of Czech-American organizations, genealogical servers, on-line discussions about Czech-American topics, listen to Czech radio stations, and watch Czech news on the Internet. The relatively high percentage of young Czech Americans who visit Czech-American websites (30%) suggests that the Czech-American culture on the Internet is likely to survive.

Preservation of Czech Traditions

About half of the respondents keep Czech traditions in their community. The older Czech Americans are more likely to preserve Czech traditions than the younger ones. Many younger Czech Americans keep some Czech traditions, but they are not aware of their being particularly Czech; according to the older respondents traditions are kept more in their communities. The typical traditions, which are kept by many Czech Americans include Czech food, music and dance, holidays, weddings, language or folk costumes. Younger people most often listed Czech food as being one of the Czech traditions they have preserved. The vast majority of respondents think it is important to preserve Czech traditions in the United States. Two-thirds of the youngest Czech Americans are of the same opinion. Surprisingly, there are more Czech Americans who realize that keeping Czech traditions is important than those who actually preserve them.

Ethnic Czech Festivals and Other Cultural Events

Czech festivals and other cultural events are the most common way in which Czech Americans introduce their heritage to other Americans. The ethnic Czech cultural events in the United States are organized most often as festivals with various themes celebrating typical aspects of Czech-American society, including food, music, dance, and folk costumes. Therefore, Czech events include kolache festivals, sausage festivals, Polka festivals, Czech dances and *kroje* festivals. "Dožínky" are held in several Czech-American communities to give thanks for the bountiful harvest. Many other Czech towns across America organize festivals as celebrations for Czech Americans; where all aspects of Czech identity are part of their programs. The numerous ethnic Czech events across America show that the Czech-American community is still strong and culturally very active.

Significance of Being Czech American and Czech Contributions to American Society

Most Czech Americans think that Czech people in America share some common characteristics. Many of these characteristics are ways in which Czech Americans contributed to American society. The characteristics shared by Czech Americans include love for Czech traditional food, music and dance, a good work ethic, close family ties, frugality, pride in their heritage, physical characteristics, a love for beer, honesty, a sense of humor, awareness of the importance of good education or the Czech language. According to these characteristics, a typical American of Czech descent is someone who works hard, loves his family, is not foolish about spending money, is honest, proud of his heritage, wants to be well-educated, likes good food and good beer, loves music and dancing, and is very happy.

Relationship of Czech Americans to the Czech Republic

Almost half of the respondents have been to the Czech Republic. About one-third of those Czech Americans who have not been to the Czech Republic plan to visit it in the future. Czech Americans have mostly positive feelings about their visits to the Czech Republic. Some Americans of Czech descent did not like the xenophobia of the Czech people, increasing commercialism, or graffiti on historical buildings. However, most often they were surprised by the beauty of the country, the friendliness of the Czech people, rich culture, deep history, or the fast recovery from Communism. These frequent visits of Americans of Czech origin to the Czech Republic help improve the cooperation between the old country and its countrymen in the United States. The visits to the Czech Republic help Czech Americans to understand themselves better, as they discover the birthplace of their ancestors. In fact, the experience of the reality of Czech life helps Czech Americans preserve Czech identity in the United States.

Czech vs. American

In the last question of the research questionnaire, the respondents were asked what they thought they were. They could choose from four options: Czech, American, Czech American, and American Czech. Of course the differences between individual options are difficult to define. Therefore, for the purpose of this analysis, both compound words should be considered as having the same meaning. According to many comments of the participants in this research, this question was the most difficult to answer. The question did not offer enough options for some respondents, especially those from Texas. There were such suggestions as adding Czech Texan or Moravian Texan to the options. But even despite all the difficulties, the results show some interesting facts about Americans of Czech descent. About two thirds of all respondents consider

themselves either American Czech or Czech American. This fact indicates that most respondents are aware of their ethnic origin and are proud of it; on the other hand, they are also American since the United States is their home. Only a few people considered themselves to be pure Czech. These people were only in the age group 31–45, and the majority of them were first-generation immigrants. No matter if Americans of Czech descent consider themselves to be Czech, American, Czech American or American Czech; they are still aware of their Czech origin and heritage, and many of them are willing to preserve it, even though they will have to struggle.

To conclude, the most important fact of the research is that the Czech identity is more preserved by older Czech Americans. The younger generations are more assimilated to American society than their older relatives; however, they are still aware of their Czech heritage, and we can only hope that in the future they will preserve what their ancestors passed on to them. To learn more about the results of the survey and to see the full version of the Master's thesis, please visit the website mentioned at the beginning of this article.

Czech History Reports

Jamie Hinrichs
UCLA

Historically, years of "8" have had significance to Czech lands. This past spring of 2008, our Czech class at University of California, Los Angeles decided to celebrate the anniversaries of the historic -8 years. Taking the years 1348, 1918, 1938, 1948, 1968, and also 1989, each student in our class prepared an oral presentation about the significance of the year.

Emphasis of Each Year's Presentation:

1348: Charles University established by Charles IV
1918: Czechoslovakia first formed as a republic
1938: Munich Agreement
1948: February Coup and establishment of a Communist government
1968: Prague Spring and the Warsaw Pact invasion
1989: The Velvet Revolution

There were two presentations given a week, in chronological order. The basic instructions were that the presentation could be up to twenty minutes long and must include the main event and important people of our year/time span and why they were significant to the overall history of the Czech lands. The report could be in English or in Czech, but it must include essential Czech vocabulary related to the year. Besides this, we were given complete freedom in how we chose to present the information on our selected year. Each student included the basic historical details of importance but then included information that was of personal interest to him or her. One student included a film clip found on YouTube to the movie Obecná škola with a discussion of the 1948 elections. A graduate student in history elaborated on the National Revival to put it into a broader historical context. A political science graduate student, originally from Romania, recommended a book at the end of her presentation that would help any interested to gain further insight into how the "locals" viewed the end of life under Communism (*How We Survived Communism and Even Laughed*, by Slavenka Drakulic). The presentations, supported by preparatory exercises, sparked class discussions that sometimes continued past the end of the class period.

For my presentation on 1968, I included political cartoons related to Prague Spring and information on the band "Plastic People of the Universe" which was subsequently pushed underground as a result of the period of 'normalization' following Prague Spring. Below I have included websites and other resources I found to be most helpful in giving insight into 1968 and Prague Spring.

Books

1) Maria Dowling, *Czechoslovakia* (London/New York: Oxford UP, 2002).
2) Derek Sayer, *The Coasts of Bohemia: A Czech History* (Princeton, NJ: Princeton UP, 1998).
3) Carol Skalnik Leff, *The Czech and Slovak Republics: Nation Versus State* (Boulder, CO: Westview Press, 1997).
4) Adam Roberts and Philip Windsor, *Czechoslovakia 1968: Reform, Repression and Resistance* (New York: Columbia UP, 1969).
5) Jaromír Navrátil, ed., *The Prague Spring 1968: A National Security Archive Documents Reader* (New York: CEU Press, 1998).
6) Milan Kundera, *The Unbearable Lightness of Being*, trans. Michael Henry Heim (London: Faber, 1995). Although fictional, this novel includes portions of the historical events surrounding Prague Spring.

Websites

1) http://library.thinkquest.org/C001155/index1.htm
General historical overview with background and aftermath information.
2)http://novaonline.nv.cc.va.us/eli/evans/HIS135/Events//Czech68.htm
Historical overview including recommended books and websites for further inquiry.
3) http://uk.youtube.com/watch?v=xbbxw3To02g
Slide show of black and white photographs of Warsaw Pact invasion set to music.
4) http://www.68.usd.cas.cz/
Site devoted to the Prague Spring, hosted by the Institute for Contemporary History, Czech Academy of Sciences.
5) http://www.prague-life.com/prague/prague-spring
Very brief summary of Prague Spring history.

6) https://www.praha.eu/jnp/en/extra/Year_68/index.html
Includes a monthly break-down of political events, photographs, biographical information on significant figures, and references to literature, music, and film of relevant to Prague Spring.
7) http://www.pwf.cz/en/prague-spring/
Includes eye-witness account, photos, and primary sources.
8) http://www.youtube.com/watch?v=-4WdrbahQqs
Recent documentary done on EuroNews.
9) http://www.youtube.com/watch?v=sMqgV5vEglQ
Video consisting of mix of photos and illustrations of *The Wall*, by Peter Sís.

CONFERENCE ANNOUNCEMENTS

Asociace učitelů češtiny jako cizího jazyka (AUČCJ)

6. prosince 2008

Metodicko-didaktický seminář se zaměřením na učební materiály pro výuku češtiny jako cizího jazyka (práce s texty, gramatikou, cvičeními, komunikační aktivity).
For location and information about future meetings, see the AUČCJ website, http://www.auccj.cz/.

UŽÍVÁNÍ A PROŽÍVÁNÍ JAZYKA
k 90. narozeninám prof. Františka Daneše, DrSc.

Praha 16.—17. dubna 2009
Ústav pro jazyk český AV ČR,
Jazykovědné sdružení České republiky

http://www.ujc.cas.cz/aktuality/

Čeština ve formální gramatice 2009
Czech in Formal Grammar 2009

Brno 12. – 14. února 2009
Ústav českého jazyka, Ústav jazykovědy Filozofické fakulty Masarykovy univerzity

http://www.phil.muni.cz/jazyk/cfg/

The Ghosts of the Past: the 20th Anniversary of the Fall of Communism in Europe

June 11–12, 2009
University of East London, Docklands Campus

Abstracts (350 words): send by 2/28/2009 to m.rabikowska@uel.ac.uk

Tenth Annual Czech Studies Workshop

Date: May 1-2, 2009
Venue: Columbia University, New York City

The Tenth Annual Czech Workshop welcomes papers on Czech topics, broadly defined, in all disciplines – Slovak topics will also be considered. In the past our interdisciplinary conference has drawn participants from colleges and universities in the United States and abroad. Areas of interest have been: anthropology, architecture, art, economics, education, film, geography, history, Jewish studies, literature, music, philosophy, politics, religion, society, and theater. Work in progress is appropriate for our workshop format, and junior faculty and advanced graduate students are particularly encouraged to participate. We also invite suggestions for roundtables.

Please send your abstract of approximately 250 words by December 15, 2008 to:

Bradley Abrams
Czech Studies Workshop
1230 IAB
420 West 118th Street, MC 3336
New York, NY 10027

We encourage submission via e-mail: CzechStudies2009@yahoo.com. Please include your name, full address, institutional affiliation, daytime telephone, fax, and email address with the proposal. For more information, contact Brad Abrams at bfa4@columbia.edu.

The 2009 Czech Studies Workshop is supported by funding from the Harriman Institute for Russian, Eurasian and Eastern European Studies at Columbia University.

The Czechoslovak Studies Association unites scholars, both in the United States and abroad, who share an interest in the history and culture of Czechoslovakia, its predecessor and successor states, and all its peoples, within and without its historical boundaries. Since its first meeting in 1974, the CSA has worked to encourage scholarly work in Czechoslovak history and related fields, to provide a network and information resources for Czech and Slovak studies, and to collaborate with scholars and institutions having similar aims. For more information, please see the association's website, or contact secretary-treasurer Gregory Ference at gxference@salisbury.edu, or president Bradley Abrams at bfa4@columbia.edu.
http://faculty.arts.ubc.ca/eglassheim/CHC/welcome.htm

International Cognitive Linguistics Association

ICLA connects cognitive linguists all over the world by organizing conferences, sponsoring a major journal and book series for relevant research, as well as other affiliated publication venues, keeping up a website and email discussion list, fostering regional affiliates, and generally providing a community for researchers in cognitive linguistics and others interested in such research. Its current president (2007-2009) is Laura Janda, a specialist in Czech and other Slavic languages. The last conference of the ICLC took place in Krakow, Poland in 2007; the next will be held at the University of California at Berkeley, California, U.S.A., July 28-August 3, 2009.
For more information, see the website
http://linguistics.berkeley.edu/~iclc/index.php/iclc/11.

BOOK ANNOUNCEMENTS

Please contact Craig Cravens or Susan Kresin if you would like to submit a review or announcement for this section of *Czech Language News* (svejk@mail.utexas.edu, kresin@humnet.ucla.edu), or if you're interested in serving as a Book review editor.

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BOOK REVIEW

Pleskalová, Jana - Krčmová, Marie - Večerka, Radoslav - Karlík, Petr (eds.): *Kapitoly z dějin české jazykovědné bohemistiky*. Praha: Academia 2007.

Dějiny české lingvistické bohemistiky zůstávaly dlouhou dobu nezmapovanou oblastí, nepočítáme-li dílčí studie či stručné přehledy mající charakter skript. Relativně komplexní pohled na vývoj českého jazykovědného myšlení podává ve dvaadvaceti obsáhlých kapitolách až publikace připravená (převážně) brněnskými bohemisty.

Úvodní kapitolou zaměřenou na vývoj mluvnictví do kolektivního díla přispěli Radoslav Večerka a Petr Karlík. Jejich pojednání je koncipováno nejšířeji – uvádí více než jiné příspěvky vývoj českého jazykovědného bohemistického myšlení do souvislosti s proměnami lingvistických přístupů ve světě, na mnoha místech také naznačuje vývoj dalších specializovanějších jazykovědných disciplín. Představuje tak základní kámen celého díla, na nějž mohou být na následujících stránkách postaveny další kapitoly.

Po příspěvku o dějinách mluvnictví následuje studie Jany Pleskalové o historické gramatice, tedy o vývoji zkoumání starších vývojových fází češtiny. Rozdělení na pohled synchronní a diachronní nalézáme též u pojednání o lexikografii. Synchronní přístup charakterizuje kapitolu s názvem *Lexikografie*, v níž Zdeňka Hladká přináší vývojový přehled slovníkářských prací zachycujících vždy slovní zásobu toho období, v němž samy vznikají. O české lexikografii historické, tedy o dílech zaměřených na slovní zásobu češtiny v jejích starších vývojových fázích, píše Milada Homolková.

Do skupiny studií zpracovávajících dějiny jednotlivých jazykovědných bohemistických oborů patří dále pojednání o vývoji teoretických přístupů v oblasti slovotvorby autorek Zdenky Rusínové a Markéty Zikové. O českém bádání v oblasti fonologie, kde klíčovou roli nejen pro české prostředí sehrál Pražský lingvistický kroužek, a v oboru fonetiky píše Ondřej Šefčík. Marie Krčmová seznamuje ve svém pojednání s pohledy českých jazykovědců na stylistiku, její cíle, metody i pojmosloví. Ve studii věnované dialektologii Stanislava Kloferová ukazuje postupný rozmach odborného zájmu o nářečí českého jazykového území, neopomíjí však ani související problematiku, jako je vývoj zkoumání tzv. běžné mluvy, mluvy ve městech či mluvy v enklávách českého jazyka v zahraničí. Informace o dějinách české onomastiky poskytuje práce Rudolfa Šrámka. Nabízí nejen možnost seznámení s vývojem poznatků o vlastních jménech, ale také příležitost srovnat formování a rozvoj dílčích onomastických disciplín na českém území. Radoslav Večerka a Helena Karlíková se ve společné studii věnují české etymologii, přičemž její vývoj zasazují do širšího evropského rámce.

V *Kapitolách z dějin české jazykovědné bohemistiky* jsou představeny také relativně mladé obory formující se až v druhé polovině 20. století. František Čermák se ve svém příspěvku zabývá frazeologií a idiomatikou, která byla dlouho pojímána jako součást lexikologie/lexikografie a samostatně se vyvíjí až od posledních desetiletí 20. století. Klára Osolsobě se zaměřuje na matematickou lingvistiku konstituující se od druhé poloviny 20. století. František Čermák se ve své druhé studii obrací ke korpusové lingvistice, která souvisí s tvorbou počítačově zpracovávaných jazykových korpusů a která je v českých zemích spjata se vznikem Českého národního korpusu v 90. letech 20. století.

Mimo rámec studií mapujících vývoj konkrétní lingvistické disciplíny stojí kapitoly další. Jana Pleskalová přispívá textem o dílech reflektujících vývoj spisovné češtiny a spolu s Ondřejem Šefčíkem zpracovává pasáž o proměnách českého pravopisu. Milan Jelínek rozšiřuje pohled na dějiny uvažování o spisovné češtině studií zaměřenou na český jazykový purismus. Nechybí ani kapitola věnovaná významné etapě dějin české lingvistiky, totiž tzv. pražské škole, jejíž představitelé v mnoha případech přispěli k vývoji jazykovědného myšlení v celosvětovém měřítku. Autorem studie je Bohumil Vykypěl, který se ve svém dalším pojednání soustředí na jedno z dílčích témat, jemuž se pražská lingvistická škola věnovala – na jazykovou typologii, resp. typologii češtiny, jak ji rozpracoval Vladimír Skalička.

Celkový obraz sledovaného vědního oboru dotváří příspěvky týkající se institucionálního a materiálového zakotvení české bohemistiky – Jarmila Bachmannová informuje o historii, organizační struktuře a vědecké činnosti Ústavu pro jazyk český Akademie věd ČR, Radoslav Večerka podává přehled filologických i bohemistických periodik a časopisů vycházejících jak v minulosti, tak v současnosti.

Závěrečná studie Radoslava Večerky s názvem *Slovanská jazykověda a paleoslovenistika* překračuje pole české jazykovědné bohemistiky, a zasazuje ji tak do širšího rámce filologie slovanské.

Původním záměrem editorů bylo představit vedle bohemistiky české také bohemistiku zahraniční, tento úkol však nakonec svou náročností přesáhl možnosti jejich tříletého projektu. Dílčí část realizace tohoto plánu představuje pouze studie Stefana Michaela Newerkly o dějinách výuky češtiny v Rakousku. Jeho zevrubné pojednání o jednotlivých stupních a typech rakouských škol zaměřených na výuku češtiny v sobě zahrnuje rovněž informaci o rakouské bohemistice, která je vzhledem k historickým souvislostem úzce spjata s bohemistikou českou. Není bez zajímavosti, že to byla právě univerzita ve Vídni, kde od roku 1775 působil světově první univerzitní učitel českého jazyka a literatury Josef Valentin Zlobický.

Uvedený přehled studií svědčí o značné šíři záběru *Kapitol z dějin české jazykovědné bohemistiky*. Jednotlivé příspěvky se liší rozsahem i způsobem výkladu, neboť editoři autorům ponechali možnost individuálního přístupu k dané problematice. Všechny studie jsou si však přesto blízké tím, že podávají podrobný přehled vývoje příslušné disciplíny či tématu a že je představují skrze osobnosti jednotlivých jazykovědců a jejich díla. Autoři příspěvků jejich prostřednictvím ukazují proměnu pohledů na daný jazykový materiál, změnu přístupů k jeho chápání a metod jeho zpracování. Důkladná analýza odhaluje kontinuálnost vývoje dané disciplíny, popř. pnutí, k němuž může docházet při střetu rozdílných koncepcí, mnohdy poukazuje na souvislost s lingvistikou zahraniční či na vztah konkrétního oboru k jiným jazykovědným disciplínám. Protože řada bohemistů zasáhla do několika sfér bádání, otevírá se mj. prostor pro srovnání pohledu na tutéž osobnost a její dílo ze zorných úhlů jednotlivých disciplín i ze zorných úhlů autorů daných studií.

Každé pojednání přináší rozsáhlou informaci o primární literatuře oboru, zájemci o hlubší studium vybrané oblasti mohou využít seznam další doplňkové a sekundární literatury uvedený v závěru jednotlivých kapitol. K orientaci v knize přispívá jmenný rejstřík.

Společným rysem příspěvků je také skutečnost, že autoři dovádí vývoj daných disciplín až do současnosti. Tím sice, striktně vzato, *Kapitoly z dějin české jazykovědné bohemistiky* přestávají být kapitolami z dějin, nicméně je tento krok za titulem vymezený okruh zájmu velmi přínosný. Ukazuje totiž vyústění dřívějšího bohemistického myšlení do dnešní doby a zároveň naznačuje, jakým směrem by se mohlo ubírat do budoucnosti.

Předložené dílo se jako první zhostilo nelehkého úkolu nabídnout v knižní podobě ucelený pohled na dějiny českého jazykovědného bohemistického myšlení. Představuje proto cenný pramen poznatků pro filologické odborníky, učitele českého jazyka i všechny zájemce o češtinu. Protože však i přes snahu o co nejkomplexnější přístup zůstal vývoj některých oblastí nezachycen, představuje také výzvu do budoucna pro bohemisty domácí i zahraniční, aby jej o další kapitoly z dějin jazykovědné bohemistiky rozšířili.

Lucie Rychnovská
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