

CZECH LANGUAGE NEWS

Fall 1997

North American Association of Teachers of Czech

Number Nine

A Message from the President

Masako Ueda, Brown University

Dear Members,

It is incredible how time flies. After the editorial office of the *Czech Language News* moved in the spring, several exciting things have taken place. I would like to announce that NAATC now has a homepage on the Web (<http://www.unc.edu/campus/sigs/naatc>). More links to other sites will be added gradually. NAATC also has a new email account (naatc@unc.edu). Correspondence can be sent to NAATC at this address. Many, many thanks to Jill Pommrehn who has worked hard on these projects and time-consuming administrative matters, and to Laura Janda who has been providing NAATC institutional support.

Information about NAATC will also be available on the Website of the National Council of Less Commonly Taught Languages (NCOLCTL). As some of you may have heard, NCOLCTL held a conference at the University of Wisconsin-Madison on October 17-19. The conference participants are professionals teaching a variety of less commonly taught languages including Czech and other Slavic languages. It covers topics such as teacher training, instructional technology, and outreach to heritage communities. In the next issue I will be able to report on the recommendations made at the conference.

I would like to remind all of you of the NAATC roundtable which will be held on November 20, 1997 during the annual meeting of the American Association for the Advancement of Slavic Studies (AAASS). The panel is entitled "Czech linguistics and teaching methodology." Jan

Starý, head of the cultural division at the Czech Embassy in Washington, D. C., has agreed to present an introductory speech at the beginning of the panel. Here are the panel participants and their paper titles:

"Beyond Beginners' Czech: A Manifesto for Intermediate Courses"

(Neil Bermel, Sheffield University, UK)

"Teaching Definite and Indefinite in Czech"

(George Cummins, Tulane University)

"Teaching Czech Grammar in Context"

(Hope Subak-Sharpe, UC Berkeley)

"Preparation of an Annotated Reader for Intermediate Students of Czech"

(Laura Janda, University of North Carolina and Charles Townsend, Princeton University).

Our NAATC business meeting was inadvertently omitted from the preliminary program at AAASS, but please be assured that it will take place on November 21, 5:45-7:45 p.m. As part of the agenda we will elect two additional Vice-presidents and discuss the option of using the annual meetings of the American Association of Slavic and East European Languages (AATSEEL) as our potential forum for panels and business meetings. We would also like to talk about concrete steps that NAATC might take to support language professionals in academic institutions. If you have any other agenda items, please let me know or send them to the NAATC email account.

I look forward to seeing all of you in Seattle!

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Memorial Minute for Antonín Dostál

Adapted from a text by Alexander Levitsky, Chair, Department of Slavic Languages at Brown University

Professor Antonín Dostál passed away on March 29, 1997. He left his native Czechoslovakia in 1969 after the Soviet occupation made the continuation of his distinguished service as professor and vice-president of Charles University in Prague impossible. Czechoslovakia's loss was Brown University's gain. Students were able to garner tremendous advantage from their association with one of Eastern Europe's leading scholars.

Antonín Dostál was born on May 24, 1906, in the village of Řimice in northern Moravia as the son of a farmer and innkeeper. After completing gymnasium, he began advanced studies at the Philosophical Faculty of Charles University in Prague. Originally he specialized in Romance philology but became increasingly attracted to Slavic philology and linguistics. Under the guidance of Professor Miloš Weingart, who encouraged him to pursue a university career, he wrote his Ph.D. thesis on Old Church Slavonic. In those days there were only three universities in Czechoslovakia and a candidate for a career in university teaching had to serve for years as a teacher in secondary schools and complete a second monograph before admission to the so-called "habilitation" examinations, the passing of which certified one for university teaching. Unfortunately, his plans to pursue the career of a university instructor were dealt two blows: the premature death of his dissertation advisor, Professor Weingart, in 1939, the year of the German occupation of Czechoslovakia, and the closure of all Czech universities at the beginning of the Second World War.

During the war years Antonín Dostál worked on his habilitation thesis which focused on verbal aspect in Old Church Slavonic. He lived in Prostějov, Moravia, where he taught French at the Business Academy. It is in this town that he met his life-long friend, companion, and devoted wife, Maria (née Schmid), also a teacher, whom he married in 1936. After the war, in 1946, the Dostáls moved to Prague, where Antonín began to

work at the Slavic Institute as a collaborator on the comprehensive Dictionary of Old Church Slavonic, published in multiple installments by the Czechoslovak Academy of Sciences. In 1948 he passed his habilitation exams and became a Docent at Charles University. Though he was already a published and respected scholar, due to his fiercely independent thinking he was not allowed to teach in Prague for political reasons, and had to commute to the newly opened Palacký University in Olomouc, Moravia. In the late fifties, when the destalinization process led to a more relaxed

UČEBNÍ TEXTY VYSOKÝCH ŠKOL

Vysoká škola ruského jazyka a literatury v Praze

Nástin dějin českého a slovenského jazyka

Univ. prof. Dr. Antonín Dostál

1954

Státní pedagogické nakladatelství
Praha

atmosphere, he was allowed to return to Prague. For a while he taught at the newly established Vysoká škola ruského jazyka a literatury, but soon he joined his old alma mater, the Philosophical Faculty of Charles University, as a professor.

In the 1950's Antonín became a co-editor of *Byzantinoslavica*, which had been founded by his teacher, Professor Weingart, in the late 1930's. After the retirement of Professor Milada Paulová, he became the Editor-in-Chief of the journal. He was greatly devoted to *Byzantinoslavica*, which under his editorship grew to become a major international forum in the field of Byzantine Studies. It was an exceptional publication for those times, because it was completely free of ideological influence and pressure from the communist regime, publishing articles by leading Western specialists, including Americans, as well as scholars from Russia and Eastern Europe.

In the early 1960's, Antonín Dostál was able to travel to the West. He attended international symposia on Byzantium and lectured at the Institut d'Études Slaves in Paris, and several universities in Italy and Turkey. In 1964 he was invited by the Dumbarton Oaks Institute of Byzantine Studies to Washington, D. C., where he lectured, conducted research, and participated in the World Conference on Byzantium in 1965. In the late 1960's he was also repeatedly invited to West Germany, where he taught at the universities of Marburg, Bonn, and Frankfurt. In 1968, during the Soviet-led invasion of Czechoslovakia, he and his wife happened to be in Bonn and decided not to go back to Czechoslovakia. In 1969 he became a professor in the Department of Slavic Languages at Brown University.

Among his several hundred important contributions to Slavic philology and Byzantine studies, one should mention such books as *Studies of Verbal Aspect in Old Church Slavonic* (1954), *The Development of the Dual Category in Slavic Languages, with Particular Reference to Polish* (1954), *An Outline of the History of the Czech and Slovak Languages* (1956), his critical edition of the *Clozianus Codex Paleoslovenicus at Trident and Innsbruck* (1959), and his *Historical Grammar of Czech* (1967), and such articles as "The Slavic Digenis and its Importance for Byzantine Studies," in *Akten des XI Internationalen Byzantinischen-Kongresses 1958* (1960), "Relations between Great Moravia and Byzantium and the Origins of the Slavic Written Culture," *Annali dell' Instituto Universitario Orientale*, VII (1964), "Origins of the Slavonic Liturgy," *Dumbarton Oaks Papers*, XIX (1965). In addition, he co-authored with K. Horálek and J. Kurz, *Principles of Old Church Slavonic Grammar* (1961). At Brown, Professor Dostál continued his seminal work on Paleo-Slavic and Proto-Slavic verbal structures, on Byzantine-Slavic cultural relations especially with respect to the Slavic versions of the Byzantine chronicles, on the legends and lives of Constantine and Methodius, and devoted considerable attention to the famous Czech forgeries, the so-called Královédvorský and Zelenohorský manuscripts.

Antonín Dostál is survived by his wife, his first son, Miloš, who is a mathematician, and one grandson, Maurice Albert.

Památník Zahraničních Čechů

A community of émigré Czechs living in the Los Angeles area founded the Czechoslovak Culture Club (CCC). The CCC sponsors evenings of Czech poetry and prose, film viewings, art exhibitions and programs with Czech artists, either living abroad or within the Czech Republic.

In 1981, the CCC established the Jan Zahradníček Prize for Czech Poetry, which is awarded every other year. In addition to these activities, the CCC has also acted as curator of all publications, periodicals, brochures, etc. that document the activities of Czechs living abroad. The CCC preserves documents not only about its own activities, but also about the activities of other chapters of Czech-American clubs and societies, such as SVU, SOKOL, ČSRNA, BESEDA, CATH. MISSIONS, CSILA and many others. CCC has collected and preserved Czech-language newspapers and publications issued abroad.

The CCC would now like to transfer its archives to the Czech Republic and establish a permanent depository, the Czechs Abroad Memorial, Památník Zahraničních Čechů, but it needs help. If you would like to help or have questions, contact Památník Zahraničních Čechů, PO Box 66452, Los Angeles, CA 90066; Tel (310) 397-0505; e-mail: jfuchs@sprynet.com

Political correctness revisited

Kateřina Ferenčíková-Nolasco, San Juan, Puerto Rico

Karen von Kunes ("Political Correctness in Czech", *Czech Language News*, 8, pp.4-5) attacked Czech and its speakers for its and their allegedly sexist, and other politically less than correct attitudes. The following remarks are a response to some of the claims made in her article.

LINGUISTIC SEXISM OF CZECH

In her concluding paragraph Karen von Kunes suggests that "the Czech language, perhaps more than other Slavic languages, has been traditionally sexist." She mentions that "many examples could be easily identified in spoken Czech as well as in the morphological structure of Czech" - without actually giving any. I would maintain that Czech, though it has very few nouns like English *postman*, *chairman*, with overtly masculine lexical morphemes, but being typologically based on grammatical gender, with plenty of "obviously" male items ending in masculine derivational morphemes such as *-ec*, *-ek*, is not actually sexist. Owing to grammatical gender, parallels of the type *Němec/Němka* (both are of equal status) or *Američan/Američanka* (where the feminine form has to be described as secondary, and so, in some sense "dependent" on the masculine) are features of the language itself, not of the mind-set of its speakers. To describe this state of affairs as "traditionally sexist" imposes an attitude that simply does not apply. The argument would not be aided by reference to such *referentially* common-gender items as the language does possess since, while they may be applicable to persons of either sex (like Eng. *chairperson* or *teacher*), they cannot avoid remaining *grammatically* of whatever gender might apply - meaning here such masculines as *sírotek*, *utopenec* or *někdo* or the feminines *osoba*, *stráž* or *oběť*. My own belief is that the creation of gender-specific words, even such monstrosities as *chirurgka*, as a by-product of the imposition of sexual equality under communism, is one of the latter's few positive influences on the language.

I also doubt that arguments employing sexism should be used to discuss Czech terms of abuse. The incidence of words such as *blbec*, *vůl*, *kretén*, *koza*, *kráva*, *husa* is probably rooted as much in grammar as in lexis, but not in society, and their masculine-to-

feminine distribution is probably about fifty-fifty. Again, as in the case of neutral vocabulary, there are items which may be common-gender referentially, but masculine or feminine grammatically, e.g. *idiot* or *svině* (in fact, although feminine, *svině* is more likely to be used of a male person).

HARAŠENÍ

My objection to von Kunes's suggested translation of "harassment" as *vnucování* is twofold. First, as a verbal noun it is potentially ambiguous (and therefore unhelpful), being from both *vnucovat komu co* and

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vnucovat se; to specify the latter meaning the solution would have to be the retention of the reflexive particle, as happens elsewhere when disambiguation is required

(e.g. *učení se v. učení*), but that is a clumsy solution. Secondly, the expression is too general - it covers at best "forcing one's attentions on another" without making any reference to the sexual harassment that infringes the harassed person's liberty or may block his/her promotion at work (cf. the entirely harmless: *Sousedka se mi vnucovala a chtěla mi pomáhat s vařením*). Also *nátlak*, which von Kunes suggests for consideration, is too general - unless specified by a modifier: *sexuální nátlak*. And her final offering of (*sexuální* ?) *impozice* goes right against my linguistic intuition. It strikes me that the underlying anglicism is far too weak: the informal connotations of "imposition" seem to imply impertinence rather than impropriety, while formally it has to do with the use of legal powers of established authority (the imposition of a new tax etc.) rather than the abuse of power by an individual.

I believe that Škvorecký's translation of "harassment" as *obtěžování* is a perfect word: in context, *Obtěžoval mě nějaký chlap* as reported by a female speaker has only one (sexually harassing) meaning. Škvorecký's other equivalent - *harašení* - may not be widely used yet, and its origin may be appreciated only by English-speaking Czechs, but the fact that it has come about as a neologism is no barrier to its eventual acceptance (as, for example, Čapek's *robot*), especially if we take into account the

fact that Czech society is becoming more and more westernized. As far as von Kunes's label "condescending colloquialism" is concerned, I believe that only applies to the (original) context of *někomu haraší* = "someone gets crazy ideas." The usage of *harašení* as sexual harassment requires different (and new) syntax (e.g. *někoho haraší*, *někdo mě haraší*), which clearly distinguishes this meaning from the "scorned" one.

DATE RAPE and ACQUAINTANCE RAPE

In this case I share von Kunes's doubts about *znásilnění na dostaveníčko*. The fact that *dostaveníčko* is formally a diminutive is, however, irrelevant; it is simply from the wrong register. If it is replaced by *schůzka*, as the nearest equivalent to "date", the concept is adequately expressed: *znásilnění na schůzce* (the use of the non-diminutive *schůze* would definitely result in a shift of meaning). The suggestion that *svedení* "seduction" is a useful alternative strikes me as seriously off-key: It lacks any implication of violence, which is supported by the fact that *násilník* has a clearly negative and derogatory meaning – this is not the case with *svůdce*. (Nor does *Měla svůdnou postavu* imply that she was "asking for a date rape.")

The further suggestion of *rande s násilněním* as an equivalent for "date rape" also seems out of place. Apart from the oddly imperfective version of the verbal noun *násilnění*, it gives the impression of something planned (cf. *večírek s tancem*). The overall "flavour" of this proposal sounds too comical to a Czech native speaker to be used for such a serious crime. Last but not least, how is the expression supposed to be used in context? *Pozval ji na rande s násilněním? Byla jsem s ním na rande s násilněním?*

Von Kunes is undoubtedly right about the implied mutuality in Škvorecký's *znásilnění mezi známými*; a reciprocal act of rape would be a contradiction in terms. The proposed alternative of *znásilnění známé or přítelkyně* is definitely an

improvement at the factual level, but I would also suggest considering the alternative *znásilnění známou osobou*, which stresses the agent of the action rather than the patient.

POTRAT

The point made by von Kunes that *potrat* is unfortunately ambiguous falling between English "abortion" and "miscarriage" is a non-issue. In fact, the two meanings are rarely open to confusion because of the various distinct structures into which they enter, cf. *jít na potrat* (implies "abortion") *Potratila* (implies "miscarriage"). Any instances of ambiguity are simply resolved by translation of "miscarriage" as *spontánní potrat*, the existence of which von Kunes does not mention. It is worth pointing out

that there is another unambiguous term used in everyday language. The expression *umělé přerušování těhotenství*, which (like *vyhnání plodu*), belongs to medical and legal registers, has passed into more colloquial usage in abbreviated form as in: *Otěhotněla, ale byla na přerušování*.

SEXUÁLNÍ and POHLAVNÍ

The use of the word *sexy* in exactly the English sense is well-established in Czech. The word is probably interpreted by speakers as consisting in part of the same morpheme that enters the equally established loan *sexuální*. Without access to statistical evidence it is hard to say to what extent the latter Americanism is replacing *pohlavní*, as von Kunes claims, but it is unlikely to do so completely. The native word will probably be the one to express the more technical meanings (*pohlavní choroba*), while the loan will be used in the more informal (or disreputable, etc.) contexts.

In her paper Karen von Kunes proposed suggestions in various areas, which I have interpreted as inviting further discussion. My own objections and alternative proposals are intended in that spirit. They also make no claim to be final.

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Kateřina Křivinková has about 10 copies of the recent 4-volume Anglicko-český slovník and would like to make it available cheaply to the members of NAATC, with the proceeds going to NAATC. The price is \$20 + shipping, the \$20 going to NAATC. Contact Katerina at krivink@fas.harvard.edu

Hovorová čeština meets Ebonics

Laura A. Janda, University of North Carolina-CH

[Preparatory exercise: Name a country where schoolteachers tell millions of children that they don't know how to speak their own language correctly.]

"Tell me, you seem to know what's going on here. What's that strange thing on the program that we're supposed to hear tomorrow morning? Something about Slavic?" asked the woman seated to my left. I chuckled and said "Me." A hundred representatives of various walks of life - teachers, students, professionals, but mostly retirees - had gathered for a two-day symposium on "How We Talk: Language, Identity, and Power." Connie Eble, author of a recent book entitled *Slang and Sociability*, offered examples of English shaped to be insulting, outrageous, or just plain fun. Walt Wolfram, a leading specialist on American dialectology and African American Vernacular English (aka "Ebonics") played audio and video tapes gleaned from his research on Carolina's Outer Banks and in Philadelphia's inner city. And I was to serve as the foil. Because Connie's and Walt's material was emotionally challenging (and deliberately so), suggesting that slang, dialects and vernaculars are linguistically as viable as the standard English officially sanctioned by schools and media, it was my job to defuse the situation by providing a parallel from an exotic neutral context so that the participants could engage dispassionately with the issues, undistracted by deep-seated feelings. And what could be more exotic than Czech diglossia?

If anyone had told me a year ago that I might be asked to get up in front of a lay audience consisting mainly of Carolina alumni and talk about the difference between spoken and literary Czech, I never would have believed it. Not only did it happen, though, but it was well-received, and it actually worked. It also gave me a chance to think more about the dynamics of linguistic and social factors in a community that uses multiple registers for communication, and about the responsibility of linguists to separate fact and reason from fantasy and emotion.

My most obvious challenge was to get my audience to appreciate the subtlety and complexity

of the Czech linguistic situation. To achieve this I asked them to compare parallel translations of a bible passage and to imagine what it would be like to live in a society where all official communication - newspapers, books, radio and TV, education - took place in the language of King James (or better yet, Chaucer), but all spoken discourse, regardless of age, education, and social status, took place in a language even further removed from King James English than the Good News translation, something rather along the lines of Scots English. I expected them to perform a guided analysis of the differences between these two texts and to transfer that experience to the parallels I described for literary and spoken Czech.

The point was to show that we are looking at systematic differences, and that the spoken register is not "lazy" or "degenerate," but just a variant of the literary one, with just as much internal logic and integrity. I also gave them parallel Czech translations of the same excerpt and took them through a thumbnail sketch of the historical factors that have contributed to the present-day rift between the two registers of Czech. Of course the fact that these are biblical examples exaggerated the differences seen in the varieties of English and Czech, but literary Czech, if it can be dated at all, does represent a language contemporary to King James.

The prominence of famous European events and leaders in this tale (SS. Cyril and Methodius, Jan Hus, the Reformations, the Hapsburgs and the Austro-Hungarian Empire) lent all the credibility of venerable Old World traditions to my story. I hoped to prepare my interlocutors to consider Walt Wolfram's thesis that nonstandard varieties of American English are likewise linguistically legitimate vehicles of communication, despite the lack of a prestigious foreign pedigree.

While acknowledging the universal allegiance to language as a marker of identity (literally "you are what you speak", a source of both nationalistic pride and its flip side, xenophobia), I also let my audience in on a trade secret of ours: as linguists we do not have any tidy "scientific" operational

King James

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coast and cried unto him, saying, Have mercy on me O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Good News

Jesus left that place and went off to the territory near the cities of Tyre and Sidon. A Canaanite woman who lived in that region came to him. "Son of David!" she cried out. "Have mercy on me, sir! My daughter has a demon and is in a terrible condition!" But Jesus did not say a word to her. His disciples came to him and begged him, "Send her away! She is following us and making all this noise!" The Jesus replied, "I have been sent only to the lost sheep of the people of Israel." At this the woman came and fell at his feet. "Help me, sir!" she said. Jesus answered, "It isn't right to take the children's food and throw it to the dogs." "That is true, sir," she answered; "but even the dogs eat the leftovers that fall from their masters' table." So Jesus answered her, "You are a woman of great faith! What you want will be done for you." And at that very moment her daughter was healed.

Scots English

Jesus nou left Gennesaret an socht quaitness i the kintra o Tyre an Sidon. But what suid happen but at a Caunaanite wuman noolins come out o thae pairts came scraichin efter him: "Oh, sir," cried she, "hae pitie on's, thou Son o Dauvit; my dachter is sair pleggit wi an ill spirit." But the ne'er a wurd spak he. Syne the disciples cam an priggitt wi him, sayin, "Gie the wuman her will, afore we'r deived wi her skelloch-skellochich ahent's!" But he answert, "I wisna sent but tae the wandert sheep o the Houss o Israel." Than the wuman cam forrit an fell at his feet an said til him, "Oh, help me, sir!" "It isna weill dune," qo he, "tae tak the bairns' breid an cast it tae the dowgs." "Na, weill-a-wyte, is it, sir: but een the dowgs gets aitin the murlins at faas aff o their maisters' buird." Syne Jesus said til her, "Gryte is your faith, wuman: ye will een hae your will." An i that same maument her dachter cowered her ill.

Králická Biblí Svatá - Literary Czech

A vyšel odtud Ježíš, bral se do krajín Tyrských a Sidonských. A aj, žena Kananejská, z končin těch vyšedši, volala, řkuci jemu: Smiluj se nade mnou, Pane, synu Davidův. Dceru mou hrozně trápí ďábelství. On pak neodpověděl jí slova. I přistoupivše učedníci jeho, prosili ho, řkouce: Odbud' ji, neboť volá za námi. On pak opověděl, řekl: Nejsem poslán než k ovce zahynulým z domu Izraelského. Ale ona přistoupivši, klaněla se jemu, řkuci: Pane, pomoz mi. On pak odpověděl, řekl: Není slušné vzít chléb dětem a vrci štěňatům. A ona řekla: Takt' jest, Pane. A však štěňátka jedí drobty, kteříž padají z stolů pánů jejich. Tedy odpovídaje Ježíš, řekl jí: Ó ženo, veliká jest víra tvá. Staniž se tobě, jakž chceš. I uzdravena jest dcera její v tu hodinu.

Spoken Prague Czech

A Ježíš vyšel vodtamtud směrem k městům Tyr a Sidon. A najednou ňáká Kananejská ženská, kerá pocházela z těchto končin, zavolala a řekla mu: Smiluj se nade mnou, Pane, synu Davida. Moje dcera je posedlá a strašně trpí. Von jí ale nic neřek. Přišli jeho učedníci a prosili ho: Pošli ji pryč. Vona nás pořád votravuje. Von ale vodpověděl: jsem poslán jenom k ztracenejm ovce Izraelského lidu. Vona pak přišla, poklonila se mu a řekla: Pane, pomoz mi. Von na to vodpověděl: Není slušný vzít dětem chleba a hodit ho psům. A vona řekla: To máte pravdu, Pane. Ale psi žerou drobky, co padaj ze stolů jejich pánů. Tedy Ježíš jí odpověděl: Ženo, to máte velkou víru. At' se to stane tak, jak chcete. A akorát v tuto hodinu se její dcera uzdravila.

Outline of Guided Analysis

King James to Scots English

Literary Czech to Spoken Czech

PHONOLOGY

loss of final consonants:

and > *an*; *of* > *o*; *have* > *hae*; *with* > *wi*

diphthongization:

to > *tae*; *parts* > *pairts*; *dogs* > *dowgs*; *eating* > *aitin**é* > *í*; *ý* > *ej*; *o* > *vo*

MORPHOLOGY

verb endings: *saying* > *sayin*;*the dogs get* > *the dowgs gets*

endings are different for nouns, adjectives, adverbs, pronouns, numerals, conjugated verb forms; gerunds and participles are absent in the spoken language

SYNTAX

be it unto thee even as thou wilt > *ye will een hae your will**her daughter was made whole* > *her dachter cowered her ill*relative clauses are formed differently
pronouns and cases are used differently

LEXICON

children's > *bairns'* *table* > *buird*

hundreds of common words are different, such as words for 'father', 'house', 'money', 'mouth', 'few', 'much, many'

definition to determine what is a language as opposed to a dialect. We are excellent with minutiae such as phoneme inventories, paradigms, syntactic constructions, even individual isoglosses, but it is not our job to resolve issues of whether a given group of speakers is or is not part of the community of language X. The latter is often more a matter of the social and political imagination of the people involved than of linguistics; any attempt to objectively reconcile the fact that numerous highly distinct and mutually incomprehensible codes are all "Chinese", yet two fairly similar and mutually comprehensible codes are "Czech" and "Slovak" is doomed to fail. Unfortunately, however, the imaginative process connected with national identity is often morally too narrow-minded to embrace all components of our increasingly pluralistic societies. And worse yet, faulty concepts of language and linguistics too often serve as rallying points for political agendas that range from exclusivist to genocidal. The current fracturing of Yugoslavia is driven in part by (mostly insignificant) linguistic factors. Waving language as a strategic flag, various groups claim that they are linguistically and therefore ethnically distinct and entitled to a distinct territory as well,

with disastrous consequences. Fortunately the Czech situation is far more benign, more appropriately the target of characteristic "black humor" than of real strife, but no less benighted by linguistic misconceptions. Like so many other social issues, the approach of choice is to simply deny its existence. My favorite example of this is a sentence uttered by a Czech who, while trying to defend himself from my insistence that no one really uses pure literary Czech in spoken communication, produced the following utterance: "*Já mluvím úplně spisovně. Ty to ale slyšíš nespisovnejma ušima.*" Unfortunately even professional linguists buy into such misconceptions and/or shun such issues. At a conference in Olomouc in 1993 František Čermák (FFUK) suggested that a corpus of spoken Czech be compiled and analyzed so that we would have a factual basis for discussions of the Czech diglossia issue, but his comment was met with obvious discontent. Fortunately for all of us, however, Čermák has not given up on this project.

There are probably many right answers to the question at the beginning of this essay, among them the USA and the Czech Republic. The myth that language has "right" and "wrong" versions (instead of just "different" versions) is perpetuated

in both our educational systems, and must be demeaning to young children who are found to be deficient upon entering school. At the same conference in Olomouc it was reported that it is not uncommon for Czech children, faced with the requirement that they use literary Czech in school, to simply not speak for much of first grade. In the USA where register variation commonly correlates with race, this situation is tainted with the pernicious overtones of discrimination. Young people of both societies need to learn to manipulate more than one register of their language in order to pursue higher education and careers, yet both societies fail to provide a curriculum to directly address that need. The December 1996 decision of the Oakland School Board to officially recognize "Ebonics" as a variety of English was a step toward providing just such a curriculum, on the face of it a fairly straightforward, reasonable educational goal, but it

exploded into a furious debate overwhelmed by misplaced fears and accusations.

Walt Wolfram suggests that linguistic awareness be made a part of the K-12 educational experience for all children, so that everyone will have a chance to master standard English and society will benefit from the talents of all of its members. This is a venue for linguists to contribute to the goals of equity and humanism in our society. Although there is no corresponding equity issue in the Czech Republic, a strong utilitarian argument could be made for a linguistic component in the curriculum that would build directly on what children already know about their native language (spoken Czech) and what they could be taught about how it relates to literary Czech. The Czech example further demonstrates that a society can function with more than one language code, and can do so with grace and humor.

National Capital Language Resource Center

The National Capital Language Resource Center, based out of Georgetown University and funded by a grant from the United States Department of Education, offers a variety of programs and projects to help teach foreign languages. One of these projects is the Teacher Research in Secondary and College Foreign Language Instruction, which assists teachers in developing and implementing effective teaching strategies, assessments and the use of new technologies.

The Center is also dedicated to the dissemination of timely information. Updated information can be obtained from its webpage at <www.cal.org/nclrc>. Other plans for the web include: initiating on-line access via the NCLRC's Web page to the Center's database on Materials for the Study of Less Commonly Taught Languages, a database housed at CAL (Center for Applied Linguistics) containing 12,000 entries on 900 languages, by putting portions of it online and updating and maintaining the NCLRC's Foreign Language Test Database, containing over 280 entries on 70 languages. This database can be accessed at <<http://www.cal.org/cal/db/flt/flt-dir.htm>>.

For the less commonly taught languages and the foreign language test databases, contact Dora Johnson, Center for Applied Linguistics, 1118 22nd St. NW, Washington, DC, 20037-1214; voicemail (202)429-9292 ext.249; e-mail: dora@cal.org

For more information about the workshops and projects, contact Anna Uhl Charmot, Graduate School of Education and Human Development, The George Washington University, 2134 G St. NW, Washington, DC, 20052; voicemail (202)994-0331; e-mail: auchamot@gwis2.circ.gwu.edu

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Some Recent Publications

Josef Fronek, *Anglicko-český slovník (s nejnovejšími výrazy)*.

Voznice: LEDA, 1996, xxix + 1204 pp. (ISBN 80-85927-13-6) (Review copy supplied by publisher).

David Short, University of London

Let it be said at once that on the evidence of this work the publisher's service to our needs is going from strength to strength. Likewise the author, whether taught by lessons arising out of work on the earlier (and much shorter) *česko-anglický slovník* (Prague, 1993), or sensing the full nature of the gap in the market that he was about to fill, has produced a much more satisfying work than the earlier sister volume. For it has no serious competitors in its size range. Earlier single-volume English-Czech dictionaries were smaller and dated; not even their merger, as in the case of the old Caha-Krámský work, in two-way dictionaries, is as well updated as the latest version (Ivan Poldauf, Jana Caha, Alena Kopecká & Jiří Krámský, *Anglicko-český česko-anglický slovník*, Prague, 1994). This work comes closest to answering all the needs of the common (and student) user. And later offerings, many from provincial publishers clearly cashing in on the English-language boom in the Czech Republic, are often so greatly (and obviously) flawed that their general reliability must soon be called into question by any user. Thus the nearest serious competitor is the 3-(later 4-) volume *Velký anglicko-český slovník* by Karel Hais and Břetislav Hodek (Prague, 1984-85, 1992), where, of course, the sheer bulk of the latter makes any comparison unfair. However, it too is beginning to show its age (apart from other shortcomings which it is not appropriate to discuss here).

The most obvious practical innovation in Fronek's new dictionary is the use not only of a variety of type-faces (whose status and function is fully discussed along with all the practical matters pertaining to the layout and use of the dictionary in the eminently sensible and well-written bilingual preliminaries), but also the use of blue ink (for the entry-words and the numbers introducing part-meanings and nested homonyms) to extend the

available typographical repertoire. (It has to be said, however, that the shade of blue selected does not suit some readers under certain lighting conditions.)

By contrast, the most obvious failing is the lack of grammatical, stylistic or syntactic glosses for the aid of the non-Czech user; the Czech user is well-served by a wide range of such glosses. As for the lay-out of the entries, this reviewer has no quibble. Wherever required, there is a good selection of compound expressions, and no shortage of phrasal idioms based on the head-word. The translations leave very little to be desired.

The English corpus contains over 100,000 entries, with a total of some 200,000 Czech translation equivalents. It includes many abbreviations and acronyms, colloquialisms and Americanisms. All of this raises the question of any omissions there might be, especially in the light of the subtitled claim to contain "the newest expressions." On receipt of the book and believing *cot-death* to be suitably recent to come under that head, I looked it up; it is duly nested under *cot*. Similarly, random checking found *topless*, *Walkman*, *phonecard*, *cash dispenser*, *jiffy-bag* and *megabyte* to be in, while, for example, *downsize*, *reggae*, *autoteller* or *road rage* are (presumably) too recent to have been included.

Over the year that I have had the book in use I have found a number of items (usually compound phrases) missing. Without access to the author's method or ideas of frequency (or other factors motivating inclusion), I cannot say why they were omitted. Many are, however, distinctly modern (and from a socio-political register), though not, I believe, too recent or rare to have qualified for inclusion. The following is a partial list for the reader to contemplate and is not meant as a string of rebukes to the compiler: *decision-maker*, *opinion-former*, *marriage guidance* (and *m.-g. counsellor*), *case-study*, *security risk*, *code of practice*, *unreconstructed*, *reflect on*, *hail* (or *be hailed*) *as*, *fine tuning*. Then there are items which could use a little fine tuning themselves: there is more to *complacency* than *samolibost* and *sebeuspokojení* (i.e. neither offering suited the

context for which I needed a Czech equivalent in practice); likewise with the treatment of *constrain*, *constrained* and *constraint*. Also: to *address* an issue is probably more widespread, i.e. as a transitive verb, than *address oneself to* something. And there are occasional errors: *roan* is not *grošák* (“dapple-grey”) but *tisek* (?; this is an admittedly tricky area).

These “negative” findings, while true, are inadequate to detract from the opening, unreservedly positive remarks with which this review is prefixed. No dictionary can be perfect, but this one, within the constraints of size, comes very close; in use it has provided satisfying solutions infinitely more frequently than it has let this user down.

Iva Nebeská & Alena Macurová
(comp.): Jazyk a jeho užívání: Sborník k životnímu jubileu profesora Oldřicha Uličného. Prague: Filozofická fakulta Univerzity Karlovy, 1996, 316pp. ISBN 80-85899-19-1.
 (Review copy supplied by celebrand)

David Short, University of London

A *Festschrift* consisting of a scholarship-rich collection of 32 separate contributions, with a thirty-third in the shape of the celebrand’s personal bibliography of works in linguistics, information science, and translation stretching from 1960 to early 1996, pp.299-315 (itself a valuable resource), can never be an easy subject of review. To make a narrow selection for individual commentary is invidious, while to globalize commentary is impossible, since there is no formal sectional structure to the compilation. There is, however, a detectable grouping of contributions progressing from (broadly) syntax and semantics, through lexicology, diachrony, dialectology, language and philosophy, attitudes to language, aspects of the language of literature (and journalism), to language teaching. (The only peculiarity within this ordering is the divorce between the two items on the Czech conditional.) In other words, the contributors have on the whole responded to areas in which Uličný’s own broad interests are attested.

There is no editorial introduction to draw themes together, nor any subject index (nor even the now fairly traditional “notes on the contributors”). To

compensate, and at the risk of being accused of laziness, I reproduce below the entire contents of the volume, from which individual readers may identify topics of individual interest. Since the volume is *hors série*, and since one would not normally review a non-thematic issue, or even volume, of a journal (to which this thematically varied collection is in many senses most similar), this seems to be the most straightforward way of disseminating the minimum of general information as to the volume’s contents:

- Josef Hrbáček, “Syntaktické jednotky”, 9-13
- Jarmila Panevová, “Kolik významů má český instrumentál? (Příspěvek k výkladu pádových významů)”, 14-23
- Ruselina Nitsolova, “Za faktorite vlijaeši pri formalnoto označavane na semantičnite roli v bálgarskite konstrukcii s glagolni sâščestvitelni”, 24-35
- Masako Ueda, “On the semantics of discourse functions of Czech hybrid conditionals”, 36-45
- Stanisław Karolak, “Czy czasy gramatyczne są wykładnikami czasów?”, 46-57
- Renata Grzegorzczkova, “Reguły deagentywizacji w polszczyźnie”, 58-65
- Wolfgang Gladrow, “Prädikativität, Nichtprädikativität und Deprädikation syntaktischer Einheiten”, 66-73
- Petr Karlík, “Interpretace nekontrafaktuálního významu tzv. kondicionálu minulého”, 74-80
- Ludmila Stepanova, “Ani zbla a houby s octem: O frazeologismech s významem ‘nedostat nic’”, 81-86
- Marek Nekula, “Stereotypy v lexikalizovaných etnických označeniích”, 87-92
- Renata Blatná, “Zvukomalba a pragmatika”, 93-102
- Dušan Šlosar, “Konekt českých kompozit diachronně”, 103-111
- Karel Kučera, “Americká čeština: pohled na jeden případ štěpení jazykového vývoje”, 112-118
- Marie Krčmová, “Běžná mluva východní Moravy”, 119-128
- Jana Jančáková, “Královéhradecko jako východisko kolonizace českých osidlenců ze Žitomirska na Ukrajině”, 129-138

- Jiří Kraus, "Jazykový popis a péče o jazyk v dějinách filologického myšlení", 139-148
- Jadwiga Puzynina, "Słowo słowu nierównie", 149-157
- Jan Kořenský, "Člověk subjekt řeči, nebo výsledek řečové komunikace?", 158-165
- František Daneš, "Preskripce - anebo 'Nechte svůj jazyk na pokoji?'", 166-174
- Robert Hodel, "Explicite und implicite Ideologie am Rande linguistischer Diskussionen ('Erlebte Rede' und 'Standardsprache')", 175-186
- Iva Nebeská, "Funkčnost jazyka a funkčnost komunikace", 187-194
- Adela Rechzieglová, "Jak mluví citáty: transformace normy ve sportovním zpravodajství", 195-204
- Zdena Palková, "Antické drama na dnešním jevišti: dilema fiktivní a skutečné", 205-211
- Petr Mareš, "'Mašřen, marš, án, cvó!': K vícejazyčnosti v literatuře pro děti a mládež", 212-221
- Jana Bartůňková - Jiří Zeman, "Cimrmani v kontextu postmoderny", 222-229
- Alena Macurová, "Kávu nepí, nekuř mnoho (...) a o peníze mu nepiš. Život a komunikace podle Boženy Němcové", 230-239
- Milan Jelinek, "Styl administrativně-právní", 240-250
- Jaroslav Bartošek, "Novinové titulky", 251-264
- Světlá Čmejrková, "Kdo je ty? Jazyk pro dívčí časopis aneb syntetizovaná čtenářka", 265-274
- Karel Šebesta, "Základy teorie jazykového vyučování", 275-284
- Jasňa Šlédrová, "Studium komunikace v současné české škole", 285-291
- Milan Hrdlička, "K prezentaci mluvnice ve výuce češtiny jako cizího jazyka", 292-298

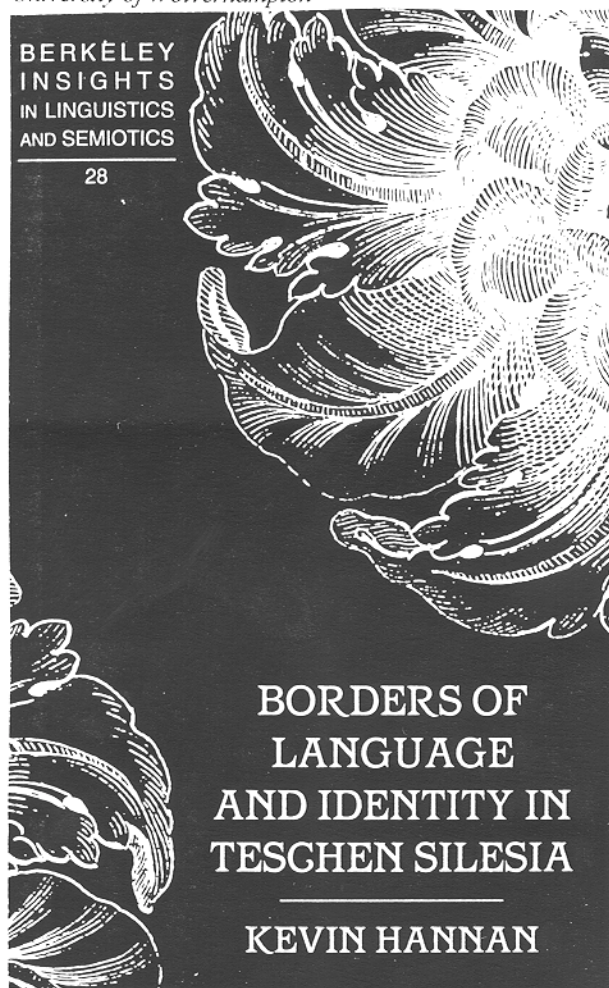
Despite the volume's formal shortcomings (which also include the mode of reproduction of the submissions - direct from hard copies produced from wildly varying software packages, without any unity of layout or type-face), the compilers are to be congratulated on having elicited so many worthy contributions not only from Prof. Uličný's immediate

colleagues in Prague, but from elsewhere in the Czech Republic and much further afield. This speaks of the deservedly high esteem in which Uličný is held in Czech linguistic circles world-wide.

Kevin Hannan, *Borders of Language and Identity in Teschen Silesia*

(Berkeley Insights in Linguistics and Semiotics 28). New York, Washington/Baltimore, Berne, Frankfurt am Main, Berlin, Vienna, Paris: Peter Lang, 1996. xx + 255pp. ISBN 0-8204-3365-9. (Review copy supplied by publisher.)

Tom Dickens, School of Languages and European Studies, University of Wolverhampton



Kevin Hannan's study of the speech communities of Teschen Silesia is wide-ranging and well researched. It contains information of relevance both to the specialist Slavist and to other scholars with a more general interest in dialectology, ethnolinguistics, anthropological linguistics, or sociolinguistics. The author views the spread of language change primarily as a social phenomenon, but acknowledges the difficulty of explaining isoglosses purely in terms of

social borders, given the complex cultural and political heritage of the Teschen population. Much space is devoted to the historical development of Silesia and, in particular, to the formation and evolution of ethnographic entities. Hannan deserves praise for presenting comparatively complex material and challenging arguments in an accessible and coherent manner. The content is generally accurate, illuminating and thought-provoking and the book includes several maps and illustrations, as well as examples of the local vernacular, in the form of appendices.

In his "Preface" Hannan sets the study of language and ethnicity in Teschen Silesia in its broader context and disabuses the reader of any simplified notions he may have about the linguistic identity of the indigenous peoples. The "Introduction" outlines the three main aims of the work: (1) to "identify and define significant borders of geography, political development, ethnography, religion, and ethnic consciousness as they relate to linguistic borders", (2) to "identify some general trends and specific examples of language change...", and (3) to "consider the degree to which the diachronic development of the language of Teschen Silesia has mirrored social developments among speakers" (p. 1). Chapter 1 introduces the key concept of the dialect continuum and more general notions of the borders of language and ethnicity and of political division as a symbol of national and cultural mentality.

In Chapter 2 Hannan seeks to identify the geographical boundaries of Silesia. He broadly defines the area of Teschen Silesia, which includes the territory of the former Duchy of Teschen, now in the Czech Republic, in terms of both natural features (e.g. the rivers Ostravice to the west and Biała to the east) and its four administrative districts. Regrettably, he does not include a map illustrating either the approximate borders of modern-day Silesia as a whole or the entire territory of Teschen Silesia based on his own definition.

Chapter 3 looks in detail at the peoples who settled in Silesia from the earliest times and focuses on the shifts in power of the various ethnic groups and, more recently, on the importance of political borders. Hannan points out that by the end of the 19th century the three main ethnic groups, Germans, Poles and Czechs, all had strong opposing claims to

Teschen Silesia (p.44), and that a fourth (essentially pro-German) group, the Ślązakowcy, also claimed a distinct identity and enjoyed the support of many Protestants. The history of Teschen Silesia in the 20th century, which is rather better known and more widely understood, is also well documented in this chapter. It is difficult not to concur with Hannan's conclusions that the borders of Zaolzie, as established in 1920, favoured the Czechs, and that Communism served to reinforce the existing borders rather than to promote a sense of regional identity.

In Chapters 4 and 5, Hannan looks at the borders of ethnography and identity, respectively. Of particular interest, perhaps, to the uninitiated are his perceptive insights into the Lachs and Wallachs, about whom comparatively little has been written. Similarly fascinating is his assessment of the impact of religion on regional and linguistic identity and, more especially, his observation that from the Reformation the Lutherans of Teschen associated their faith with Polish ethnicity (p.75).

Chapter 6 argues that Czech linguistic interpretations tend to be synchronic, whereas Polish linguists usually adopt a diachronic approach. The Czechs have generally based their linguistic claims to the territory on dynastic rights and on recent developments in the lexicon and syntax, whilst the Poles have stressed the phonological and morphological features of the spoken language (see Chapters 3 and 9). The differences between the everyday speech of Teschen Silesian, most frequently referred to as *po naszymu*, and Polish, Czech and Slovak, are excellently illustrated in the section "Features of the Teschen Dialects" (pp.89-109). Chapter 7 extends the linguistic analysis to include the speech of neighbouring regions: Silesia and Little Poland, Lachia, and both the Goral and Slovak dialects of Kysuce.

Chapter 8 draws on descriptive models of language change, such as the "accommodation [sic] theory" (i.e. phenomena of linguistic convergence and divergence) and typological reconstruction to classify the salient features of traditional territorial dialects. Hannan then switches his attention to those characteristics of the phonology and morphology of the Teschen dialects which serve to distinguish them from the standard languages. In Chapter 10 he

focuses on the formation of linguistic borders in Silesia, with specific reference to politics and religion.

Chapter 11 outlines in detail the literary languages of Teschen Silesia and assesses the linguistic and cultural contribution of Ondra Łysohorsky. Chapter 12, "The Synchronic Development of the Speech of Teschen", concentrates on questions of phonology, syntax, lexis and stress patterns. Hannan concludes that Poles show greater acceptance of Czech than vice versa and that *po naszymu* generally enjoys more prestige among Poles than Czechs. The next chapter considers the importance of nationalism and the formation of ethnolinguistic identity in Prussian Silesia and Moravia. In Chapter 14 Hannan suggests that there are numerous economic and social pressures on the Poles of Zaolzie to adopt a Czech identity and that, in general, decisions affecting their daily lives are taken in Prague, not Poland (pp.186-87).

The concluding chapter provides a useful summary of the main issues addressed in the study. Hannan modestly remarks that for some of his readers it may appear that the work has "disintegrated into a collection of historical, language-particular facts" (p.195). The majority of readers would probably choose to disagree. *Borders of Language and Identity in Teschen Silesia* is a carefully argued, comprehensive and objective analysis of closely related, if little known, speech communities which can only be defined through detailed reference to their past. While some dialectologists might express disappointment at the relatively modest amount of space devoted to contemporary language varieties, most general linguists would probably commend Hannan for his judicious and balanced selection of material.



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