Petr Kaleta

Sorabica in the work of the Czech Slavist Jan (Hanuš) Máchal

Jan (Hanuš) Máchal, who held a significant position among the leading representatives of contemporary critical comparative study, stood out among Czech Slavists whose scientific papers were published from the end of the 19th century to the first third of the 20th century. Publications on the mythology of the Polabian Slavs and the Sorbs of Lusatia were predominant in the context of his popular-scientific and scientific works, particularly in the 1880s and the beginning of the 1890s. Máchal also visited Lusatia and displayed intense interest in the social and cultural life of the Sorbs of Lusatia. It can be said that he was the first Czech researcher to devote specialized attention to Sorbian Studies research, that is, just prior to the time when Adolf Černý began to take an interest in Sorbian Studies.

Máchal's work

Jan Máchal was born in Nové Dvory near Milevsko on October 25, 1855. He was significantly influenced by his secondary school studies in Tábor during the years 1869–1877, where, primarily due to school director Václav Křížek, he became familiar with the cultural history of the Slavs and with Slavic mythology, most of all later, with the South Slavs. There were South Slavic students at several school in Tabor, which deepened the Czech student's interest in this area. Máchal then went off to study Slavic philology in Vienna, where he became a pupil of Alois Vojtěch Šembera and Franc Miklošič. He followed Miklošič's pioneering theory in the area of mythology, which revealed that Slavic demonology was influenced by Greco-Roman elements and that it would be necessary to move from Grimm's comparative mythology to a historical-philological analysis. Upon his return from Vienna, Máchal attended the lectures of Gebauer and Šembera at Prague University and under their tutelage later completed his doctoral dissertation. This was the linguistic work "O poměru polabštiny k polštině" (1887). He had been working as a secondary school teacher at the academic high school in Německý Brod since 1882 where he stayed until the 1904/1905 school year. He was then, as a result of his ten-year concurrent teaching appointment at the university, absolved of this activity and granted paid leave as a secondary school professor at the Czech high school on Žitná street in Prague.

By the end of the seventies, he was already publishing his first popular-scientific works. These were, for example in "Koleda" (1880–1881), "Tábor" (1878–1882), "Český jih" (1877–1881), "Slovanský almanach" (1879), "Otavan" (1880–1882), "Světozor" (1882), in the yearly reports from the high school in Německý Brod (1883, 1885–1886 etc.), in "Slovanský sborník" (1884–1886), in "Vesna" (1885), "Osvěta" (1885), "Zlatá Praha" (1885–1887 etc.) and others. In his work, he refuted attempts to create a unified Slavic mythology and emphasized the specific features of the individual Slavic areas. His numerous contributions, which were published up until the beginning of the 19th century, were preparation for his work "Nákres slovanského bájesloví" (Praha 1891). In this publication, he summarized material gathered by ethnographers during the

19th century; however, the prevailing features of this work were its compilatory nature and the romantic principles underlying it.

Among his important works are: "Úvod ve studium ruských bylin" (IV. výroční zpráva gymnázia v Žitné ulici, 1891) and his inaugural dissertation "O bohatýrském epose slovanském I. Přehled látek v bohatýrském epose slovanském" (Praha 1894), in which he presented a comprehensive outline of the research on the Slav epic. He gained the title of associate university professor in 1901 and became a full university professor in 1911. Important in the area of mythology was Máchal's critical overview of Czech works on mythology in the anniversary edition "Památník na oslavu padesátého panovnického jubilea Jeho Veličensta císaře a krále Františka Josefa I. Vědecký a umělecký rozvoj v národě českém 1848–1898" (Praha 1898) and in a review of Leger's work "La mythologie slave" (Paris 1901).[1] In them, he emphasized that older authors had forgotten the heterogeneous nature of oral presentation, which can be utilized only upon the discovery of what was taken from elsewhere and what can be considered actual Slavic tradition. In 1907, he then published "Bájesloví slovanské," which was based on manistic theory. Máchal also dealt with Slavic mythology in the third volume "Slavic Mythology" (Boston 1918) of "The Mythology of all Races," edited by Louis Herbert Gray. In the final twenty years of his scientific work, he no longer devoted himself to publications on mythology, but above all to work with a literary-historical character. With his comprehensive studies in the area of Slavic mythology, he created an important base for further research and provided a stimulus for more thorough study of mythical elements in folk presentation. In Slavic ethnology, Máchal can be included among the top representatives of the comparative school, which also included, for example, Jiří Polívka, Václav Tille or Aleksander Brückner, who also accepted the principles of the Western European traditionalists as well as the approach of Veselovský, and utilized new methods in fields where there had been no such works prior to this, thus creating the foundation for a recapitulatory analysis of Slavic folklore.

The most extensive and significant area of Máchal's work concerned his history of Slavic literatures. He had already devoted himself to the history of Czech literature during the time of his secondary school studies, when he published "Něco ze života Prokopa Chocholouška" (in "Český jih," 1877). However, he did not begin to concern himself with Czech literature professionally until the 1890s. The center of his attention was the National Revival and his studies of Czech romanticism. These he published primarily in "Literatura česká XIX. století." Among his most important publications from the history of Czech literature during the period of the National Revival are "Počátky novočeské literatury dramatické" and "Počátky zábavné prosy novočeské," (in "Literatura česká XIX. století," I. Praha 1902) in which Máchal traced foreign sources, foreign models, analogies, and echoes, using a strict comparative analysis. Further works from "Literatura česká XIX. století" are of a similar character. He wrote a valuable monograph on the history of Czech drama, the most important of which was "Staročeské skladby dramatické původu liturgického" (in "Rozpravy České akademie," III, cl., no. 23, 1908). An important element in Máchal's literary-historical work is that which is devoted to Slavic literatures. Following his inaugural dissertation in 1894, Slavic literatures became a fundamental part of his lectures. In his numerous comparative works, Máchal concentrated primarily on an analysis of the relationship between Czech literature and the literatures of the other Slav cultures. In addition to works in

[1] Národopisný sborník československý, 1902, p. 154–155.

anthologies and literary journals, he also wrote feuilleton articles for the daily press. He then compiled the publication "L. N. Tolstoj" (1912) from his numerous essays.

Through his university lectures and publishing activity, he gathered extensive material and in the final years prior to the First World War, he prepared a large work on the history of Slavic literatures. He initially published the work "Slovanstvo. Obzor jeho minulosti a přítomnosti" (Praha 1912) in the study "Obzor literatur slovanských," where he focused on period 1880–1910, which had been given less critical attention up until then. The result of his lengthy activity in the area of oral literature as well as the literature of the Slavic nations was the three-volume edition "Slovanské literatury" (I. 1922, II. 1925, III. 1929). With certain exceptions, for example concerning the relative amount of space given to particular areas in some chapters, this is a fundamental and reliable work. It was deemed by critics to be one of the most valuable comprehensive works in Slavic Studies. In addition to publishing activities and lectures, Máchal also devoted himself to editing and publishing work. He was, among other things, a member of the Czech Academy for Science, Literature and Art, the Royal Czech Pedagogical Society, Maćica Serbska in Bautzen, the Russian Academy of Sciences, the Shevchenko Scientific society in Lviv and others. He died in Prague on November 3, 1939.[2]

Work on the Sorbs of Lusatia

Máchal devoted himself to Sorbian issues, primarily Sorbian mythology, in the first two decades of his popular and academic work.[3] He published his first articles on the Sorbs in the Olomouc journal "Koleda" in 1880. This was the article "O znovuzrození národnosti a písmnictví lužických Srbův,"[4] in which he indicated the important centers of Sorbian culture, named several significant personalities of the Sorbian National Revival Movement and also mentioned Czech and Slovak influence on its development. This was an informative article in which it was evident that he had become familiar with Sorabica works in "Časopis Českého museum," with Hórnik's entry "The Sorbs of Lusatia" in "Rieger's Encyclopedia" ("Riegrův slovník naučný") and that he also knew "Časopis Maćicy Serbskeje."

The young Máchal's domain became, above all, Sorbian mythology, and he became the only specialist on these issues until 1887, when Adolf Černý began publishing on Sorbian mythology. Máchal's first article on mythology was the work "Studia z oboru mythologie lužických Srbův" in "Koleda," in 1880, in the first part of which he wrote about "lutki"[5] and in the second "přezpołdnica."[6] Using the study of specialized litera-

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[2] Máchal's publications are discussed in: Urban, Z.: Jan Máchal. Bibliografický soupis prací s přehledem jeho činnosti. Praha 1983; Horák, J.: Jan Máchal. Časopis pro moderní filologii, 1940, p. 297–312.

[3] The first work devoted to the Sorbian area in Máchal's work, but which did not take notice of his articles in South Bohemian journals, was: Páta, J.: Dr. Hanuš (Jan) Máchal a Serbja. Łužica, no. 8–9, 1915, p. 25–28.

[4] Koleda, no. 17, 10. 6. 1880, p. 260–263; no. 18, 20. 6. 1880, p. 280–281; no. 19, 1. 7. 1880, p. 295–297.

[5] Koleda, no. 22, 1. 8. 1880, p. 343–345; no. 23, 10. 8. 1880, p. 360–362; no. 24, 20. 8. 1880, p. 373–376; no. 25, 1. 9. 1880, p. 388–390. Máchal used the names "ludki," "ludky" or "ludci," which we keep in our quotations.

[6] Koleda, no. 27, 20. 9. 1880, p. 422–424; no. 28, 1. 10. 1880, p. 437–439; no. 29, 10. 10. 1880, p. 388–390.

ture up until that time as a basis, Máchal familiarized the Czech reading public in a concise and comprehensive manner with the "lutki," the little people,[7] who made up one of the most important parts of the mythological imagination of the Sorbs. His knowledge of local and foreign literature had already manifested itself in his comparative method, which he applied to the imaginative worlds of other Slavic areas. The second part of the article is of a similar character, discussing the "přezpołdnica" and other Sorbian mythological figures of the countryside ("serpownica" and others). Here, he dealt with legends and offered a description of these figures, in which he once again compared them with similar Slavic mythological figures, the most similar of which he considered the image of the "polednice", which had spread through the Czech and Slovak areas. His contributions in "Koleda" from the area of Sorbian mythology culminated in a short discussion of the błudnik in 1881.[8]

At the beginning of the 1880s, Máchal published his works on the Sorbs in the regional South Bohemian journals "Tábor," "Otavan" a "Český jih." Sorbian issues were close to his heart at this time and in addition to mythology, he read new historical and geographical publications on Lusatia and the Sorbs. Máchal discussed the life of the Sorbs very extensively in the article "Listy o Lužici."[9] Right at the beginning he indicated the aim of the article: "If I arouse in the reader an interest in the happy nation of the Sorbs, who through their life, customs and especially the old-fashioned nature of their myths stand out remarkably from the other Slavs, an interest similar to that which I have developed while writing these pages, then I will have achieved more than my original aim."[10] In addition to other sources, he based the compilation of this work on the publication "Wendische Wanderstudien" (Stuttgart 1874), written by the German geographer and ethnographer Richard Andree. In his article, Máchal pointed to the linguistic and cultural closeness between the Czechs and the Sorbs, indicated Sorbian contacts with the other Slavs, without forgetting the significant influence of German culture. In addition, he also offered examples from some superstitions and customs related to important Sorbian holidays (e.g. St. John, kermuša, přaza and others). Máchal continued to write about the customs of the Sorbs in a subsequent article, which was published under the name "Způsoby a obyčeje při oddavkách v Lužici."[11] In another series of articles from the beginning of the eighties, he devoted his attention to Sorbian fairytales and legends. These were the works "Z národních pověstí lužických Srbův,"[12] "Zlaté jablko. Lužická národní pohádka"[13] and "Pověsti lužických Srbův o srbském králi."[14] A specific area is also covered in Máchal's short discussion "O mluvě ptačí u lužických Srbův,"[15] in which he highlighted the Sorbian folk imitation of the song of various birds.

In 1882, J. Máchal published articles on Sorbian mythology in the popular-educational journal "Světozor." Here Máchal pointed to the similarities between strange peo-

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7 On "lutki" as understood by the Slovaks and Poles, Máchal then compiled the article: "Ludky v bájích slovenských a polských." Koleda, no. 4, 1. 2. 1881, p. 63.
8 Koleda, no. 28, 1. 10. 1881, p. 142–143.
9 Tábor, no. 34, 21. 7. 1880, p. 1–2; no. 35, 28. 8. 1880, p. 1−2; no. 42, 16. 10. 1880, p. 1–3.
10 Ibid., no. 34, p. 1., translated by P. K.
11 Ibid., no. 46, 13. 11.1880, p. 2–4.
12 Ibid., no. 40, 2. 10. 1880, p. 1–3.
13 Ibid., no. 34, 21. 8. 1880, p. 3–5.
14 Český jih, no. 21, 18. 2. 1881, p. 4–6.
15 Otavan, no. 35, 27. 8. 1881, p. 312–313.

ple and Sorbian "lutki" in his article "O divých ženách. Příspěvek k českému bájesoví."[16] He compares "lutki" with wild women and also defines their common characteristics; a common language with the local inhabitants was considered to be the primary one. At the end of this comparison, Máchal then came to the following conclusions: "From this concise comparison it is quite evident that wild people and Ludki (sic.) are beings of the same type under varying names. Regarding the Ludki, it has been irrevocably proven that they are the deified ancestors of the Sorbs or household gods […] The main difference between Ludki and wild people can be established in that the legend of the Ludki combines the cult of the ancestors with the cult of the dwarves […], while wild people were again closely associated with so-called forest maidens or žinky, which are, of course, the personification of forest nature."[17]

In his work "O shodě nár. lužických pověstí se starožitnostmi a historií,"[18] as the name reveals, he attempted to explain the historical "roots" of some Sorbian legends and myths. He pointed to the insufficient interest of the local (Sorbian) authors in Sorbian legends and the fact that most of them were written in German. This study can be counted among Máchal's works in which, on the basis of the broad study of local and foreign specialized literature, he made a comparison of some elements of Sorbian legends with other regions of the world, both Slavic and non-Slavic (Lithuania). Here he devoted himself to various interpretations of the popular figure of the Sorbian king. He was interested in, for example, the legend of how the king, who, following a lost battle, settled down in the Spreewald, and had a thaumaturgic bridge across the swamp to his castle. He noted that this bridge is recalled by so-called fascines, bridges made of woven sheaves, that the name "hatě" (fascines) is common in the Czech lands and in Slovakia and that there had already been mention of similar bridges in ancient medieval chronicles. At the same time, Máchal analyzed the Sorbian tradition concerning "lutki" or so-called weeping women, which extended throughout various parts of the Slavic world. In this context, he recalled the archeological finds of small dishes full of a liquid considered to be the tears of these women.

Máchal published further Sorbian studies articles in a journal which specialized in Slavic issues, Slovanský sborník, in the middle of the 1880s. In addition, authors such as Michał Hórnik and Adolf Černý published works in the area of Sorbian studies here. Máchal's introductory article in this journal was, like his previous works, from the area of Sorbian mythology and he published it with the title "O lužické modle 'Flins'."[19] Using his knowledge of the chronicles of the times and the latest specialized literature, here he characterized the pagan images of the Sorbs, above all the images of the idol Flins. Here he noted that the Sorbs, like, for example, the Czechs, did not create such expressive idolatry as the Baltic Slavs and that they did not have individual deities, because they worshipped nature and natural phenomena. In connection with the siting of the idol Flins he noted that it generally stood on a hillock by the village Wownjow (Öhna) not far from Bautzen.

In 1884, Máchal set out for Lusatia with the aim of becoming familiar with the culture and the ethnographic particularities of the Sorbs. In addition to Bautzen, he visited the village Radwor (Radibor) together with the Sorbian writer Mikławš Bjedrich-Rad-

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16 Světozor, no. 18, 28. 4. 1882, p. 207; no. 19, 5. 5. 1882, p. 2.
16 Světozor, no. 43, 20. 10. 1882, p. 507–508; no. 44, 27. 10. 1882, p. 19, 222–223.
17 Ibid., p. 222, translated by P. K.
18 Světozor, no. 43, 20. 10. 1882, p. 507–508; no. 44, 27. 10. 1882, p. 518–519.
19 Slovanský sborník, no. 6, 1884, p. 285–290.

lubin in order to get to know the particularities of the wedding ritual there. In Radwor, he also met with Handrij Dučman and Jakub Bart-Ćišinski. He summarized his experiences at a baptism and a wedding in Radwor in the predominantly descriptive article "Na lužické svatbě."[20] As an ethnographer, he noticed above all the specific character of the Sorbian wedding attire, indicated the course of the wedding as well as some character traits of the Sorbian country dwellers. At the center of his attention was the Sorbian cuisine and the local songs interested him very much as well, about which he noted: "I was exceedingly pleasantly surprised when, in the village, I got to know such a tremendous national enthusiasm, which appears in these patriotic songs. Country folk, who on every celebratory occasion sing the Sorbian national anthem […]"[21] In the article, he presented several samples of Sorbian songs and also dealt with dances.

During his trip to Lusatia, Máchal also visited the Sorbian mountains Bělobóh and Čornobóh, which provided him with the inspiration to write another article, which became the work "Vrchy Bělobóh a Černobóh,"[22] in which, in addition to a description of the mountains and a factual documentation, following a thorough study of specialized literature and sources, he pointed to their significance in the pagan dualist images of the Sorbs. He located parallels to the mountains opposite in the Czech context as well. He also provided information about this issue in the travel article "Na Černobohu," which was published in "Národní listy."[23]

The fact that Máchal followed the political and cultural happenings in Lusatia closely is attested by his article "Srbská národnost v Dolní Lužici,"[24] in which, using Muka's works as a basis, he familiarized the Czech reading public with the gradual Germanization in this area. It is an informative article which familiarizes the reader with statistical data in Lower Lusatia, with the specifics of the local costumes, with national poetry, with myths and legends and with everyday life and some holidays. In the mid-eighties, he published an article in the Brno journal "Vesna," in which he dealt with the role of the rainbow in Slavic mythology.[25] For the Sorbs, as Máchal noted, they called the rainbow "tučel" (tuča), there was the widespread belief, as with the Poles, that the rainbow dipped its end in the lakes or the sea and drank water, which it then delivered to the clouds.

In the 1880s, Máchal also published in the Czech journal "Zlatá Praha." In the first of these articles, with the name "O křížích rázu Cyrillomethodějského v Čechách a v Lužici"[26] he provided a concise interpretation of the supposed remains of the Cyril and Methodius crosses, above all in Moravia, but also in Bohemia and Lusatia. He mentioned Sorbian Cyril and Methodius crosses for the first time in his article "Wo křižach cyrillomethodijskeho wašnja we Łužicy."[27] In another, rather short article, he dealt with one of the Sorbian mythical beings, the "boža łosć," which appears most often in the form of a fair maiden dressed in a white robe with long loose hair. In agreement with Wilhelm Mannhardt, Máchal included the "boža łosć" among the "vegetative demons", which includes fairies, nymphs, ghosts and others.[28] His most extensive article from

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[20] Ibid., 1885, p. 39–42, 96–99.
[21] Ibid., p. 96, translated by P. K.
[22] Ibid., 1885, no. 8, p. 392–397.
[23] Národní listy, no. 174, 26. 6. 1885, p. 1.
[24] Osvěta, no. 9, 1885, p. 765–773.
[25] "Duha v bájích slovanských." In: Vesna, no. 3, 1. 2. 1885, p. 39–41.
[26] Zlatá Praha, no. 13, 27. 3. 1885, p. 163−164; no. 14, 3. 4. 1885, p. 175.
[27] Łužica, no. 2, februar 1885, p. 17.
[28] "Z pověstí lužických. Bóža łošć." In: Zlatá Praha, no. 25, 19. 6. 1885, p. 343.

"Zlata Praha" pertaining to Sorbian issues was "O domácích bůžcích u Slovanův."[29] Here, Máchal once again described the most popular Sorbian mythical figures, the "lutki," but also devoted his attention to the "plon," in which demonic qualities predominate to a greater degree. The "plon" was, in the imagination of the Sorbs, a light ball with a long tail, which flew through the air. Máchal incorporated the "lutki" and the "plon" into the context of all Slavic mythology and compared them with similar mythological figures from other Slavic areas. In an article about Christmas,[30] he noted in the context of Slavic custom that according to Wilibald von Schulenburg, even the Sorbs shake the trees at midnight so that they will bear a plentiful amount of fruit. In 1887, in a sentence from the article "O bohyních sudby u Slovanův"[31] Máchal mentioned that according to Aleksandr Nikolaevič Afanasjev, the "sudzicke" were also known to the Sorbs. In 1890, he published the detailed study "Rusalky a rusalné slavnosti,"[32] in which he analyzed the issue of fairies in the Slavic areas in detail. In the part on the queen games, he noted that similar games took place on St. John (June 24) in Lusatia.[33]

In the mid-1880s Máchal was a well-known specialist on the Sorbian issue, on its mythology in particular, but he also tapped into the linguistic particularities of the Sorbian language. At the time when Ludvík Kuba was preparing the fifth book of his life's work "Slovanstvo ve svých zpěvech," devoted to Sorbian songs, Máchal was asked to translate them into Czech. In the book "Písně lužické" (Pardubice 1885–1887) we can thus find eighty-five Sorbian songs in Máchal's translations into Czech. There is also a brief mention of Sorbian songs in Máchal's work "O bohatýrském epose slovanském" (Praha 1894, p. 231).

Máchal also published work on Sorbian mythology in the largest Czech general "Otto's Encyclopedia" ("Ottův Slovník naučný"). There were three separate entries: "boža łosć,"[34] "bože sedleško"[35] and "Flins,"[36] which he had already published in his articles. As part of the entry for Slavic mythology[37] he mentioned the Sorbian "lutki" and once again, the "boža łosć" ("přezpołdnica," "serpownica," etc.). Máchal also mentioned the mythological figures of the Sorbs in his synthetic study "Nákres slovanského bájesloví" (Praha 1891). These were, again, "boža łosć" and "bože sedleško" (s. 73–74), "lutki" (s. 99–101), but also "kobud" (s. 103–104), "přezpołdnica" and her relatives the field gods (134–139), "plon" (s. 153–155), "błudnik" (160–161) and "mórava" (s. 175–179). Figures from Sorbian mythology are also a part of his further work "Bájesloví slovanské" (Praha 1907).

During a later period, Máchal devoted himself primarily to the history of Slavic literature. He provided a brief outline of Sorbian literature of the 19th century in his anthology "Slovanstvo. Obraz jeho minulosti a přítomnosti" (Praha 1912).[38] Máchal wrote

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29 Zlatá Praha, no. 41, 24. 9. 1886, p. 643–644; no. 42, 1. 10. 1886, p. 663; no. 43, 8. 10. 1886, p. 679; no. 44, 15. 10. 1886, p. 694–695; no. 45, 22. 10. 1886, p. 711–712.

30 "Vánoční stromek." In: Zlatá Praha, no. 4, 27. 12. 1886, p. 52, 54.

31 Květy, 1887 (druhé pololetí), p. 706–712.

32 Zlatá Praha, no. 16, 7. 3. 1890, p. 183, 186; no. 17, 14. 3. 1890, p. 198–199; no. 18, 21. 3. 1890, p. 207, 210; no. 19, 28. 3. 1890, p. 223–224.

33 Ibid., p. 223.

34 Ottův Slovník naučný, IV. Praha 1891, p. 520.

35 Ibid., IV. Praha 1891, p. 522.

36 Ibid., IX. Praha 1895, p. 304.

37 Ibid., XXIII. Praha 1903, p. 435–438.

38 Literatura lužicko-srbská. In: Slovanstvo. Obraz jeho minulosti a přítomnosti. Praha 1912, p. 496–497.

most comprehensively on the development of Sorbian literature in the three parts of his "Slovanské literatury" (I–III. Praha 1922–1929),[39] where he also presented the most important contemporary work on Sorbian literature.

Jan Máchal was not by any means the first Czech author to be interested in the life of the nearby nation, the Sorbs of Lusatia. From the turn of the 18th and 19th centuries, contacts between Czechs and Sorbs developed considerably, on the Czech side from Josef Dobrovský, Pavel Josef Šafařík, František Doucha, Adolf Patera and many other authors. Jan Máchal was, however, the first researcher to contribute to the founding and development of Czech Sorbian studies. This came, in particular, from the educational and popular-educational articles on Sorbian mythology, customs, and cultural history works, of which he published more than twenty. Using the comparative method, he indicated the similarities and differences between Sorbian mythology and that of other Slavic areas. He knew the most important sources and specialized works from the area of mythology very well, but did not conduct planned systematic scholastic research. His publications in the area of the Sorbs should also include the comprehensive monographs in which Sorabica appear, entries from "Ottův Slovník naučný," translations of Sorbian songs in "Slovanstvo ve svých zpěvech" and passages in works on the history of Slavic literatures. In his extensive literary work, he did not write a synthetic monograph on Sorbian mythology, but it can certainly be said that he significantly popularized this issue in the Czech world and created an important base for the development of Czech-Sorbian studies, especially for the later research on mythology by Adolf Černý.[40]



[39] Počátky písemnictví Lužických Srbů. In: Slovanské literatury, I. Praha 1922, p. 192–196; Buditelské písemnictví Lužických Srbů. In: Slovanské literatury, II. Praha 1925, p. 367–381; Písemnictví lužickosrbské. In: Slovanské literatury, III. Praha 1929, p. 599–611.

[40] Research on this project was supported by Czech Grant Agency grant no. 409/04/0354 (Czech-Sorbian Relations in the 19th and 20th Centuries).