Characteristic of Bratranek’s life and intellectual orientation is the fact — conditioned by his origin and development — that he personified the social contradictions of his age rather than overcoming them. His lack of balance was evident in regard not only to the national question but also in his views on religion and social matters.

A full picture of Bratranek’s philosophical universe will only be possible when all his works are accessible and have been assessed. The purpose of the present study is merely to deal with two of his works. The approach to philosophy of art in his first publication, „On the Development of the Concept of Beauty“, clearly places him in the world of German speculative philosophy, particularly its romantic phase, even though he was already approaching here Hegel’s spiritual metaphysics.

As Bratranek saw it, Goethe’s most mature poetic creations represented a major step beyond all the partial trends of the artistic development which had preceded it. This is why he undertook a philosophical analysis and interpretation of Goethe’s Faust as well as his poem cycle „Urworte. Orphisch“. In the guise of an interpretation of Goethe’s „Urworte“, Bratranek composed a little phenomenology of the modern spirit.

FRANTIŠEK PALACKÝ, ANTONÍN BOČEK AND MORAVIAN SEPARATISM

Emil Schieche

The main object of this study is to show that the Moravian separatism of the 1830’s was engendered by Moravian patriots, and not notably furthered by the Austrian statesman and Moravian patriot Count Anton Friedrich Mittrowsky. The correspondence between the Bohemian Czech František Palacký and the Moravian historian Antonín Boček forms the starting point and essential substance of the study, in which Boček’s new documentation of early Moravian history is shown to be linked causally to Moravian separatist tendencies.

GRILLPARZER AND THE BOHEMIAN LANDS

Herbert Cysarz

His often fierce criticism notwithstanding, Franz Grillparzer always deeply loved the Danube monarchy. Indeed, it was a central existential question for Grillparzer to come to terms with Austria’s destiny and mission.

The Bohemian lands were at the core of Grillparzer’s preoccupation with Austria. He knew the land and the people and had some knowledge of the
Czech language. He studied the history of Bohemia, and repeatedly turned to this history for themes, figures, places of action and dramatic constellations. He viewed the Czechs as fellow Austrian citizens entitled to equal rights and bearing the common political task. This did not, to be sure, keep him from regarding them as a "tribe" speaking a mere dialect. He ascribed the rise of Czech national awareness chiefly to an imitation of German nationalism, which he likewise deplored. But in many passages of his diaries and reflective writings, he used Czech examples for the discussion of Austrian nationality problems. He drew, as it were, an individual physiognomy of the Czechs and sought the subconscious well-springs of their national temper and cultural behavior. And he elevated all of this to the plane of the cosmopolitan diction of his classic art, the horizons of his patriotic-monarchist political creed, and his ecumenical humanity. These currents are examined in detail with reference to Grillparzer’s dramas "Die Ahnfrau", "König Ottokars Glück und Ende", "Ein Bruderzwist im Hause Habsburg", "Libussa" and the Drahomira fragment.

THE FOUR SO-CALLED BOHEMIAN VILLAGES IN THE EASTERN BANAT

Manfred Klaube

The three villages of Wolfsberg (Garana), Weidenthal (Brebul Nou) and Lindenfeld (Lindenfeld) are located in the uppermost reaches of the mountainous area of the Banat. Together with Alt-Sadova (Sadova-Veche), situated in the Timis valley, they are the only purely German settlements in this region. The ancestors of the present inhabitants came here between 1828 and 1834 from western Bohemia, mainly from the then district of Klattau. These four villages are the only German settlements in Rumania with a population from German Bohemia.

The secluded situation in the mountains (at an elevation of 900 meters), the remoteness from any transportation network, and the self-imposed isolation from the neighboring Rumanian communities all shaped the character of these four villages, whose economy has heretofore been based on a modest agriculture (principally potatoes and rye).

In recent times the economic and social structure of the four German Bohemian communities in the Banat has been changing. The number of farmers has sharply declined as more and more have joined the ranks of the wage-earners, especially in Resita (Reschitz) and Caransebes (Karansebesch). Tourism, with the optimal preconditions it enjoys in this area, offers bright prospects for the future, but at present it is of importance only in Wolfsberg.