



Mitteilungen

A publication of the

Sacramento Turn Verein

German-American Cultural Center

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January, February, March 2008

Missing: St. Valentine

If only we could attribute “Valentine’s Day” to a certain “St. Valentine.” Then we could send along, in his name, the greeting cards, flowers, and kisses to our “valentine”!

Unfortunately, there are at least three different stories purporting to be the basis of our “Valentine’s Day.” More confusing yet, there are at least a half dozen Saints Valentin in any of the current dictionaries of Catholic saints, and three of them are listed under the date of 14 February in church histories of the fourth century.

Germany had three Valentins: St. Valentin of Raetia (called “Valt!” in the dialect of southern Germany), St. Valentin of Trier, and St. Valentin of Krumbach; but none of them gave their name to Valentine’s Day.

Probably it was the priest, Valentin of Terni, martyred in the third century, who is behind the name. He was supposedly executed (clubbed to death, then beheaded) for defying an edict against conducting marriages for Roman soldiers, whom the emperor believed would fight better without family ties.

We should not assume, however, that St. Valentin’s feast day of February 14, set in 498, was celebrating lovers or tender words of love. Rather, the church was interested in replacing the existing holiday, a festival honoring Juno, the Roman goddess of love and marriage.

There was yet another pagan practice that the church was interested in squashing – the festival of Lupercalia, which began on February 15. What disturbed the church was the Roman custom, beginning on the night before Lupercalia, whereby boys drew names from a jar to find which girls would be their sexual partner for the rest of the year.

The goal of the church was not to foster idealized love-based courtship, but to condemn such Lupercalian practices. (A 12th century authority wrote that no one “disapproves” when “a gentle and honest sentiment” softens the bonds of marriage, but “it is not the role of marriage to inspire such a feeling.”)

In late medieval and pre-Reformation Germany, February 14 was called *Vielliebchentag*. In the belief of those times, a girl would marry the first man she saw that day.

After World War II, through the influence of American troops, the west-European and American version of Valentine’s Day took hold in Germany. In 1950, flower merchants declared February 14 the “*Tag der offenen Herzen*,” and the city of Nürnberg held its first “*Valentinsball*.”

In 1970, St. Valentin of Terni was stripped of his sainthood. In Germany, he is listed only in regional calendars for the dioceses of Fulda, Limburg, and Mainz.

But *Vielliebchentag* (*Valentinstag*) is thriving – without the “Saint” in front of his name.

German expressions of love

Terms of endearment: *Liebling* (love, sweetheart), *Schatz* (treasure), *Schätzchen* (little treasure), *Herzblatt* (heart leaf)

Pet names: *Mausi* (little mouse), *Schmetti/Schmetter* (little butterfly), *Froschi* (little frog), *Spatz/Spätzchen* (sparrow/little sparrow), *Baerli* (little bear)

Tales of love, preserved: *Liebesbrief* (love letter), *Liebeslied* (love song), *Liebesgedicht* (love poem)

Loving phrases: *Mein Herz gehört dir* (My hear belongs to you); *Mein Herz schlägt nur für dich!* (My heart beats only for you!); *Alte Liebe rostet nicht* (Old love

doesn’t rust); *Dein Liebespfeil hat mich getroffen!* (Your Cupid’s arrow has hit me!); *Ich liebe dich von ganzem Herzen, mein Schatz!* (I love you with all my heart, my darling)

Sources:

“Would the Real Sankt Valentin Please Stand Up?” by Robert A. Selig, *German Life*, Feb./March 2004
“Historically Incorrect Canoodling,” by Stephanie Coontz, *The New York Times*, Feb. 14, 2005
“Valentine’s Day,” by Greg Langley, *Munich Found*, Feb. 1996
“Romance Language: Exrpsions of the Heart,” by Kathleen Saal, *Munich Found*, Feb. 2000



The Sacramento Turn Verein’s German-American Cultural Center is dedicated to preserving the same proud German heritage that was instrumental in the founding of the Sacramento Turn Verein in 1854. The Sacramento Turn Verein is a member of the German-American Heritage Foundation. The German-American Cultural Center meets in the old “Turner Hall,” at 3349 J Street in Sacramento, where its German-American library is housed. Visitors are welcome.

'THE AUSTRIAN WINTERFEST'

New at the Turn Verein: Saturday, February 16

It's winter! So it's time for the traditional celebration of Austrian culture in Sacramento, the highly-acclaimed "Winterfest," which will be presented for the ninth year in Sacramento, but for the first time at the Turn Verein.

Mark the date – Saturday, February 16. The entire Turner Hall will be engaged in this traditional event, known far and wide for the colorful costumes of performers, the striking winter-time ambience, the authentic Austrian cuisine and the outstanding exhibition dances. Food and drinks (with emphasis on Austrian cuisine) will be for sale. The event



runs from 5 until 11 p.m.

For their dancing pleasure, guests may choose among three dance bands, each of them based in a different area of the Turn Verein.

There's one caution, however: Ticket sales will be halted as soon as 600 tickets are sold. To purchase your ticket(s), send your check for \$20.00 (per person), payable to "Austrian Winterfest," to: Austrian Winterfest, P.O. Box 2883, Fair Oaks, CA 95628.

To be safe regarding the cut-off of tickets at 600, send your ticket order to this address as soon as possible.

FEUERZANGENBOWLE: Friday, January 18

For the past two years the *Feuerzangenbowle* (translating, literally, as "fire-tongs-punch") has tickled the funny-bones (through the movie) and pleased the palates (through the wine "punch") of those who attended, to the point that they keep coming back.

This year, although the film (with English sub-titles) and the "punch" will be the same as in past years, the sponsor, the German-American Cultural Center, is sneaking into the mix another angle at the January 18 event. You can ask what it is, but we won't tell.

But here's one hint: This German movie from the 1940s, "*Die Feuerzangenbowle*," starring the famous Heinz Rühmann, has become a cult film in Germany. When it's



shown, its audience responds with enthusiasm. Sorry, but that's the end of the hint.

Admission is \$8.00. The presentation will be given in the Banquet Hall, starting at 7:30 p.m.

No person under age 21 will be served the wine punch. Non-alcoholic beverages will be available for anyone desiring them, however.

Come watch the flaming sugar cones as they "dress" the wine concoction that becomes the "fire-tongs-punch." The six or seven burning bowls make a striking picture!

ANNUAL KARNEVAL DANCE: Saturday, February 2

This annual event at the Turn Verein attracts many free spirits who are not in the least bashful about dressing up in all sorts of weird, colorful, clever, or crazy costumes.

The doors open at 6 p.m., and the admission is \$10.00. But you will receive \$2.00 worth of food/drink tickets if you come in full costume.

Hot and cold German specialty foods, as well as cakes and coffee, will be available. Beer and wine too, of course. Doors open at 6 p.m. Dance to Al Gruber's band.

Go ahead. Try for one of the cash prizes that will be given for the best costumes!

ANNUAL BOCKBIERFEST: Saturday, April 5

Come celebrate at the Turn Verein the arrival of the Bock beers from the German brewery cellars (well, in the old days, that was traditionally the purpose of this event).

Choose from a number of beers on tap and in bottles. Doors open at 6 p.m., with dancing from 7-11 p.m. Enjoy the Bavarian folk dancers, and order up all the hot and cold German food, coffee and cake you desire. Admission is \$10.

**Open hours of the
Sacramento Turn Verein Library**
Tuesdays: 10 a.m. -2 p.m.
Saturdays 12 noon -2 p.m.

Mitteilungen

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A short history of the German flag – the 'black-red-gold'

Black-red-gold

The black-red-gold of the German national flag appeared at the founding of the original “*Burschenschaft*” (a fraternal organization) at the University of Jena in 1815, whose flag was red-black-red, with a golden oak branch in the center.

These students consisted principally of those who had volunteered to participate in the wars of liberation, fighting for a united Germany. They returned home desiring to take an active role in the reshaping of their country.

Thus it was members of the Lützow volunteer corps who founded in Jena the “*Allgemeine Deutsche Burschenschaft*” or Pan-German Student Fraternity, with its insignia of black, red, and gold.

These colors, which thenceforth stood for a democratic Germany, were taken from the uniforms of the volunteer corps: black civilian coats with red velvet trimming and gold buttons.

The black-red-gold was displayed publicly for the first time in 1817 at the Wartburg Festival, staged by Protestant students from a number of German universities.

The rally took place at the Wartburg Castle in Erfurt. This festival demonstrated for a free, united Germany and marked the 300th anniversary of the Reformation and the fourth anniversary of the victory over Napoleon in the Battle of the Nations at Leipzig.

Then in 1832, more than 30,000 Germans from several German lands gathered at the castle of Hambach in the Palatinate, demonstrating for “*Einigkeit und Recht und Freiheit*” (unity, justice, and freedom), a display that infuriated the authorities.

The tricolor they so proudly displayed at Hambach was banned as a symbol of subversion by many German princes.

Black-white-red

In November 1848 the Frankfurt National Assembly

(*Frankfurter Nationalversammlung*) established the black-white-red tricolor of the North German Federation (*Norddeutscher Bund*) as the flag of the empire.

Black-red-gold

It was only with the formation of the Weimar Republic in November 1918 that the colors were returned to the black-red-gold. Even then, reactionary elements fought it vehemently.

To appease the conservatives, the black-white-red flag was retained for the merchant marine and the military forces. To the reactionaries, the colors of black-red-gold were too much identified with liberalism and democracy.

Ultra-right wing groups continued to ridicule the country’s flag with slogans such as “down with the black-red-mustard Republic.”

Black-white-red (and then the swastika)

After 1933, the National Socialists (Nazis) announced that black-white-red would be the colors of the national flag, and that after 1935 only the flag containing the swastika would be shown.

From 1933 to 1945, the use of the black-red-gold became a criminal offense and the flag had to go underground once again, for it stood for all the positive aspects of a democratic and liberal Germany to which Hitler’s regime was opposed.

The black-red-gold’s rejection under the Nazis and its liberal tradition gave the emblem credibility when Germany rose from the ashes after World War II.

Black-red-gold

With the adoption of the Basic Law in 1949, the national flag returned to black-red-gold. In the DDR the national symbol of the hammer and sickle that had been used since 1959 was dropped once the reunification of Germany took place.



A German child’s greeting for a newly christened infant

Dem kleinen Täufling

Heut sind wir mit dir in die Kirche gegangen,
dort hast du die heilige Taufe empfangen.
Das hab ich gesehen. Und ein
Wassertröpfchen
lag noch eine Weile auf deinem
Köpfchen.

Du ruhst nun wieder so weich und warm
als winziger Täufling in Muttis Arm.
Schon weiß es die Sonne, der Mond und
der Wind:
Von heute an bist du ein Gotteskind!



To the little christened child

We went with you to the church today
where you received your christening.
As I watched, there was a little drop of
water that lay for a while on your little
head.

Now you rest so soft and warm
as a little christened child in your
mother’s arm.
Already, the sun, the moon and the wind
know that today you are God’s child.

So who needs supermarkets?

Folks from the village of Naulin, south of Pyritz, in Pommern, have, fortunately, related stories about life in their village in the days before World War II, when peddlers supplied their everyday needs.

About once a week a trader, always carrying on his back a large basket filled with wood shavings, went from house to house buying eggs. Then one day he appeared with a horse and wagon, and not long after that with two horses pulling the wagon, filled with cages so that he could then buy live chickens.

Even though butchering was done at every farmstead, once a week there arrived a horse-drawn wagon taking orders for *wurst*, the orders for which were delivered on Saturday, all neatly packaged, of course.

Just once a year a wagon appeared in the village carrying pots and pans. The wagon would be stuffed and hung with all sorts of kitchen items.

When the ragman came to the village, excited children would gather up everything they could find – rusty nails, bicycle spokes, and old rags. The ragman would take *anything*. In return, he offered all sorts of wonders – like licorice, colored pictures, rings with red or green settings, blow-ticklers (blow into them, and a sort of paper balloon rolled out). Best of all was the *Johannesbrot*, a kind of dried fruit that mothers considered unhygienic, but it tasted good.

A glazier would arrive bearing plates of glass on his back, ready to replace broken windows.

A Jewish merchant would come to the village to buy rabbit pelts, but no one knew what he did with them.

There was a man on a bicycle who brought blueberries or mushrooms, depending on the season.

In summer a wagon with a large tank would come by. In

Das Wortschatzeckchen

(Etymology Corner)

by Ingeborg Carpenter

Silvester

“Prost, Neujahr!” or “Cheers to the New Year!” was heard everywhere in Germany at midnight, December 31, 2007. But whereas Americans celebrate New Year’s Eve, the Germans are more likely to celebrate **Silvester**. Huh?

Yes, because December 31 is the feast day of Saint Silvester in the old church calendar. Back in the medieval days in old Germany, many important dates were remembered not by a numerical date, but by the name of the saint that was assigned to that day.

For instance a certain type of *in-kind* tax back then, a *greens tax*, was due on June 24, which was Saint John’s feast day. Another tax, a fattened goose, was due on November 11, or Michaelmas, because that is Saint Michael’s feast day. See how it works?

So who was Saint Silvester? He was a pope (*Papst*) from 314 until he died in Rome on December 31, 335.

According to legend he cured Roman emperor Constantine I of leprosy (he had to become a Christian first, of course.)

So therefore December 31, New Year’s Eve, is called *Silvester* or *Silvesterabend* in German.

the tank there would be live fish.

And last of all, there was a woman who would bring needles, thread, and other sewing necessities.

Source: “The Business of Buying and Selling in Naulin, Kreis Pyritz,” by Wulf Wagner, *Die Pommerschen Leute*, Vol. 27, Issue 2, Summer 2004.

Profile of the immigrant German woman, as offered in 1873

“The man works, the children work, and the women work, and work as hard as if not harder than the men; for the German, although not destitute of romance, is far from believing that woman was made to be only ornamental.

“Mere accomplishments go a very little way in deciding a German’s choice of a wife. He inquires how well she will wear and how hard she can work, whether she can sew and cook.

“He has never been guilty of the folly of seeking in his wife an intellectual companion. If he is a philosopher, he does not want his wife to be one. The less she knows of syllogisms the better. Among the opponents, accordingly, of woman-suffrage, the Germans are the staunchest.

“Even the best-to-do Germans, men of education, professional men, expect their wives to superintend the cooking, and in many cases to do it themselves.



“The wife helps her husband in all small businesses. She stands behind the counter and retails beer for him, not ceasing, however, to take care of her baby, usually a fat and rosy one, and so rugged, indeed, that a couple of hours’ neglect daily could not possibly harm it; or she helps you to fit on a pair of boots or shoes which her husband has made or mended for you, perhaps sold you.

“The industry of the women is sometimes marvellous.

“The writer has known German women to walk six or seven miles to market before seven o’clock in the morning, with no burden but a dozen of eggs or a pound or two of butter, and to wait there a half day before they had disposed of it.”

Excerpted from “The Germans in the West,” by J.J. Lalor., *The Atlantic Monthly*, Vol. 32, Issue 192, October 1873

How do you say that?

During the 2007 *Oktoberfest*, a number of newcomers to the Turn Verein were heard asking one particular question about our building. Surprisingly, this same question came up not once, not twice, but – incredibly – three times during *Oktoberfest*! The question, which this editor had not heard before, was this: “How do you pronounce ‘Turn Verein’?”

Some readers of *Mitteilungen* may also not be sure about the pronunciation. So we’ll repeat here the answer to that question.

First, however, it should be noted that the German word is “*Turnverein*” (one word, as spelled in Germany, not two words), which sometime after the 1850s in America, began occasionally to show up as two words: “*Turn Verein*.”

Here in America, some of the old *Turnvereine* (that’s the plural of *Turnverein*) placed the original German word “*Turnverein*” in the names of their organizations – more than 700 of them – spread all across the United States, but some others used instead the anglicized form, “Turn Verein” – as in “Sacramento Turn Verein.”

Now to the question about the pronunciation:

First, “*Turn*” rhymes with “born.” (“*Turn*” is pronounced like the English word “torn.” It does *not* rhyme with “learn” or “earn.”)

Second, “The beginning sound of the word “*Verein*” is the “f,” *not the “v” sound* that English speakers are inclined to use. The second syllable of “*Verein*” (-ein)

rhymes with “line.”

Therefore, “Turn Verein” sounds, phonetically, like this: TORN FAIR-EYN (not TURN VER-EYN).



‘Vater Jahn’

What is a “Turnverein”?

The word “*Turn*” is based on the German word “*Turnen*” which means “gymnastics,” and the word “*Verein*,” means “club” or “society.” Therefore, “*Turnverein*” means “gymnastics club.”

The German immigrants who founded the Sacramento Turn Verein in 1854 were interested in gymnastics – in a very big way.

Physical fitness was a primary goal of the Turner movement, the “father” of which was Friedrich Ludwig Jahn, who preached that unification of German lands and democratic reforms could come about only through young Germans trained in vigorous physical exercise, patriotic ideals, and love of liberty. (In the Sacramento Turn Verein Library there may be seen a large bust of Jahn, known in both Germany and the United States as “*Vater Jahn*.”)

The early Turner halls served as gymnasiums, but they also became cultural and political centers for local German communities, to satisfy immigrants’ interests – like singing, dramatic presentations, festivals, shooting competitions, colorful parades, and group outings.

Alsace (Elsaß) and Lorraine (Lothringen) – French or German?

Before 1648: Alsace is part of the Holy Roman Empire

1648: Through the Peace of Westphalia, which ended the Thirty Years War, most of Alsace becomes part of France.

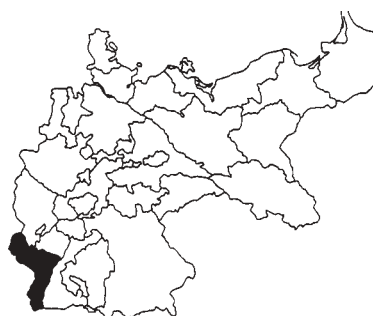
1766: Lorraine becomes part of France.

1871: Following the Franco-Prussian War, Alsace and part of Lorraine (“German Lorraine”) are annexed by Germany under the name *Elsaß-Lothringen*. Bismarck takes from Napoleon III the French départements of Bas-Rhin, Haut-Rhin, and Moselle. The western part of Haut-Rhin becomes the territory of Belfort.

1919: Alsace becomes part of France following World War I. The old Alsatian départements of Bas-Rhin and Haut-Rhin are restored. The Lorraine (*Lothringen*) section becomes the département of Moselle.

1939-1945: Alsace becomes part of Germany during World War II.

1946 to present: Alsace is part of France. (Alsace takes in the *départements* of Bas-Rhin, Haut-Rhin and, since 1871 the Territory of Belfort; Lorraine corresponds to the *départements* of Moselle, Meurthe-et-Moselle, and parts of the *départements* of Meuse and of Vosges.)



Elsaß-Lothringen, as part of the German Empire, 1871-1918

Palatine proverbs

- **Wenn der’s Maul uffmacht, kriegen die Ohre B’such.** (When he opens his mouth, his ears have visitors.)
- **Immer de Kopp hoch, wann de hals ach dreckig isch.** (Always keep your head up, even if your neck is dirty.)
- **Die Amis und die Russe sin stur. Die glaawen, was se selvert glaawen, mer a glaawe sollen.** (The Americans and the Russians are stubborn. They believe what they believe themselves we should also believe.)
- **In de letscht Dutt find sich alles.** (You find everything in the last bag.)

How did that pair of jeans you're wearing come into style?

It all started with the immigrant Löb Strauss, from Buttenheim, Germany who, upon his arrival in New York in 1847 soon changed his name to Levi.

Son of a peddler and with brothers who were peddlers, Levi jumped at the chance to travel overland to California during the Gold Rush. Taking bolts of cloth along with him, hoping to sell them for tenting, he learned upon arrival that sturdy pants that would stand up to the rigors of the diggings for gold were almost impossible to find.

Levi was soon measuring men's girth and inseams, and for six dollars in gold dust, he was tailoring pairs of stiff but rugged pants from his canvas.

Soon word got around about "those pants of Levi's" and Strauss was soon in business in San Francisco.

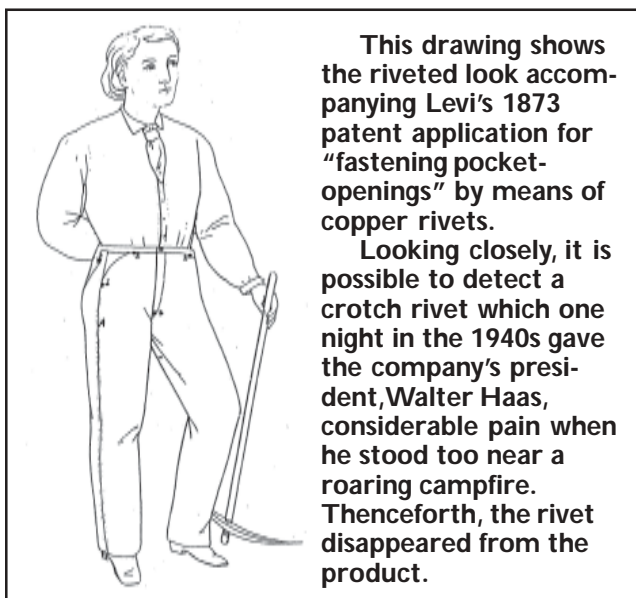
When he ran out of canvas, he asked his brothers to send more, but instead he received a brown, tough cotton called "serge," which was produced in Nîmes, France and therefore called "serge de Nîmes." That term being too complicated, it was shortened to "denim."

The term "jeans" is an adaptation from Génes, the old French word for Genoa, Italy, where sailors wore similar pants.

When Levi decided to have his cloth dyed the distinct indigo color, they became known as "blue jeans."

The life history of the 501® Jeans

• In 1872, Jacob Davis invents a way to rivet the pocket corners and other heavily stressed parts of working trousers. He and Strauss finance a joint patent.



This drawing shows the riveted look accompanying Levi's 1873 patent application for "fastening pocket-openings" by means of copper rivets.

Looking closely, it is possible to detect a crotch rivet which one night in the 1940s gave the company's president, Walter Haas, considerable pain when he stood too near a roaring campfire. Thenceforth, the rivet disappeared from the product.

- Two factories for the production of the riveted "waist-overalls" are founded in San Francisco in 1873.
- The first jeans have these characteristics:
 - they are sewn with orange or yellow thread
 - they show the "Arcuate design" trademark on the back pockets
 - they have a watch pocket
 - there is a cinch to adjust the waist
 - the trousers have suspender buttons
 - they have a buttonfly
- For the first time, in 1886, the Leather Patch showing two horses trying in vain to tear a Levi's®-Jeans apart (Two Horse Brand) is used.
- In 1890 the patent for the production of artificial indigo is granted, and the Levi Strauss company introduces production numbers. The copper-riveted overalls are marked "501."
- Around 1900, a second back pocket is sewn on the trousers
- Levi Strauss dies at the age of 72, in 1902.
- An earthquake and fire destroy the company and buildings of Levi Strauss & Co.
- In 1922 belt loops are added to the trousers, but the buttons for braces (suspenders) nevertheless remain.
- In 1928, Levi's® is registered as a trade mark.
- The Red Tab is first fixed to the right back pocket of the trousers in 1936.
- Because clients are complaining about scratched saddles and seats, the rivets on the back pockets are covered, starting in 1937. Buttons for braces disappear. Clients who don't want to do without braces get snap-on buttons.
- Under World War II rules of the War Production Board, unnecessary details like belt loops and the Arcuate design have to go. But workers nevertheless paint it on every single pair of trousers.
- In 1955, a version with a zipper is produced.
- The cut of the trousers, making the legs tighter, is changed in the 1950s.
- In 1960, the word "overalls" is replaced by "jeans."
- The rivets disappear from the back pockets and are replaced by bar-tags around 1967.
- The first faked Levi's 501®-Jeans appear on the market.
- The 501® for women are first produced in 1981.
- A new jeans boom starts with a "back to the basics" campaign and the 501®-spots in 1986.



The house in Buttenheim, Germany, (recently renovated) where Löb [Levi] Strauss was born

A side-by-side story

Der Löwe und der Frosch

Ein Frosch kommt mit seinen Kindern aus einem Teich. Ein Löwe trinkt aus dem Teich. Der Frosch sieht den Löwen und denkt: “Welch ein schönes Tier! Wie groß und schön es ist! Ich bin nur ein kleiner Frosch, aber ich will so groß und schön werden wie dieser Löwe. Wie kann ich das machen?” Dann bläst er sich auf, so stark wie er kann. “Bin ich nun so groß und schön wie der Löwe?” fragt er seine Kinder. “Nein, Vater, noch nicht,” antworten die Kinder. Der Frosch bläst sich noch stärker auf und fragt wieder: “Bin ich nun so groß und schön wie der Löwe?” – “Nein, Vater, noch nicht” antworten die Kinder wieder. Da bläst sich der dumme Frosch noch stärker auf, platzt¹ und ist tot.



The Lion and the Frog

A frog came with his children to a pond. A lion was drinking from the pond. The frog saw the lion and thought, “What a beautiful animal! How big and beautiful he is! I am only a little frog, but I would like to become as big and beautiful as this lion. How can I do that?” Then, by blowing as hard as he could, he inflated himself. “Now am I as big and beautiful as the lion?” he asked his children. “No, Father, not yet” answered the children. The frog blew still harder and asked again, “Now am I as big and beautiful as the lion?” – “No, Father, not yet,” the children answered again. Then the stupid frog blew still harder, exploded¹, and was dead.

¹See story below, “What a blow-up!”

What a blow-up!

In the “side-by-side” story above, we come across a word that is reminiscent of a rather remarkable anecdote told by a Berliner about an experience he had toward the end of World War II.

But before we relate this anecdote, this background may be helpful:

In the last sentence of the above story, the frog, after inflating himself three times, “*platzt*.” In English, that means that the frog “exploded,” or “burst.”

Now, there is another German word that looks similar to *platzt*, but has no relation to it, and that is the word “Platz,” meaning a square in a town or city, as, for example, “*Potsdamer Platz*,” or “Potsdam Square.”

What is important for the German language novice to recognize is that both “*platzt*” and “Platz” sound almost the same when spoken, but “*platzt*” ends with the “t,” and that “t” sound makes it a completely different word.

With that explanation in mind, let’s look at the Berliner’s anecdote as referred to above:

A Berliner recalls that toward the end of World War II, he was traveling by bus to *Adolf-Hitler-Platz* (the former *Reichspräsidentenplatz*, and now called *Theodor-Heuß-Platz*). As the bus swung into the square, the conductor shouted: “*Adolf Hitler platzt!*” (“Adolf Hitler is going up in smoke!”) At first he thought he had misheard. He took the same bus the next day, and the conductor’s words were exactly the same. “He could have been hauled before the People’s Court for far less,” he remarked.

Anecdote source: Giles MacDonogh, *Berlin: A Portrait of Its History, Politics, Architecture and Society*. St. Martin’s Griffin, New York (1997)



Metal street sign discovered in a museum in Germany

Was die Großmutter vom Essen sagt:

(What our grandmothers told us about eating)



**Wer mit will essen,
Muß auch mit dreschen.**
He who wants to eat with me must also labor with me.

Selber essen macht feist.
Eating by oneself makes one fat.

Geschenkter Essig ist besser als gekaufter Honig.
A gift of vinegar is better than purchased honey.

Glücklicher, der gern äße und hat’s nicht, als der’s hat und mag’s nicht.
The person who likes to eat and has no food is happier than the person who has food and doesn’t like it.

Je weniger man ißt, je länger ißt man.
The less one eats, the longer he will (live to) eat.

Viel Essen, viel Krankheit.
Much to eat, much sickness.

Täglich essen, täglich arbeiten.
If you want to eat every day, then work every day.

German Language Classes Beginning January 2008

Adult Classes

MONDAYS: January 7 through March 17

Advanced: 10:00 to 12:00

Beginning II: 19:30 to 21:30

No class February 18 (Presidents' Day)

TUESDAYS: January 8 through March 11

Advanced: 19:30 to 21:30

THURSDAYS: January 10 to March 13

Beginning I: 19:30 to 21:30 pm

Children and Teenagers (ages 4 to 15)

SATURDAYS: January 12 to March 22

No class February 16 (Presidents' Day weekend)

Ages 4-9: 10:15 a.m. to 12:00 p.m.

Ages 10-15: 9:15 to 12:00

Price information: All classes are \$80 for 10 sessions (A small supplies fee (\$5) may also be required.)

For further information

Irmgard Schlenker, Telephone (916) 488-7922; fax (916) 488-0688; e-mail <mail@IrmgardSchlenker.com>

Website/online registration information

www.IrmgardSchlenker.com

Payments

Mail checks (payable to "STV German Language School") to Irmgard H. Schlenker, Director
German Language School
3349 J Street, Sacramento, CA 95816

All classes are conducted at the
Sacramento Turn Verein, 3349 J Street, Sacramento

Upcoming events at the Turn Verein

Jan. 10 (Thursday): Business meeting, German-American Cultural Center – Library, 7:30 p.m., Library

Jan. 18 (Friday): "Die Feuerzangenbowle" (German movie with English subtitles), 7:30 p.m. in the Banquet Hall.

Includes the *Feuerzangenbowle* (a traditional winter wine punch). Admission: \$8.00. For further information, see page 2.

Feb. 2 (Saturday): Annual Karneval Dance at the Turn Verein; doors open at 6 p.m. Admission \$10; \$2.00 in food/drink tickets awarded for full costumes. Hot and cold German specialty foods/coffee and cake. Cash prizes for best costumes. See page 2.

Feb. 14 (Thursday): Business meetng, German-American Cultural Center – Library, 7:30 p.m., Library

Feb. 15 (Friday): Library program, "The History of Sacramento, and the German Connection." Presented by Frances Pendleton and Thomas Wittsche. 7:30 p.m. in the Library. Admission free.

Feb. 16 (Saturday): "Winterfest," a celebration of Austrian culture. 5-11 p.m. Tickets \$20 (limit of 600 tickets to be sold). See page 2.

Feb. 23 (Saturday): Soccer Club Annual Crab Feed, 6 p.m. to midnight. Tickets \$40. Turn Verein Grand Hall

Mar. 13 (Thursday): Business meeting, German-American Cultural Center – Library, 7:30 p.m., Library

Mar. 21 (Friday): Special Program, 7:30 p.m., Library. Topic to be announced. Admission free.

Apr. 5 (Saturday): Annual Bockbierfest, with Bock beer and other beers on tap and in bottles. Dancing 7-11 p.m. Bavarian folk dancers; hot and cold German food; coffee and cake; admission \$10. Doors open at 6 p.m. See page 2.

Apr. 10 (Thursday): Business meeting, German-American Cultural Center – Library, 7:30 p.m., Library

German-American Cultural Center – Library
Sacramento Turn Verein
3349 J Street
Sacramento, CA 95816

