

Mitteilungen

Information and news from the
German-American Cultural Center – Library

A Section of the
Sacramento Turn Verein

Volume VI, No. 4

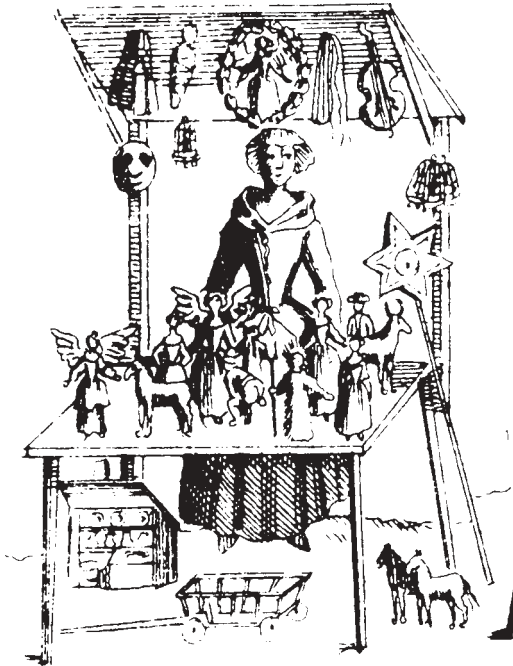
October, November, December 2007

Christkindlmarkt Magic

Before the 16th century, the traditional gift-giving days were St. Nikolaus Day (December 6) and Three Kings' Day (Epiphany). When saints' days were abolished in the course of Martin Luther's clerical reforms, it became the "Christ Child" who would bring gifts.

The Nürnberg Christmas market therefore became known as the Christ Child Market, or *Christkindlmarkt*. The tradition became popular even in non-Protestant areas. For example, in Munich there were the *Weihnachtsmarkt* (Christmas market) and the *Nikolausmarkt* as long ago as 1310.

On December 6 at the Nürnberg Christkindlmarkt, St. Nikolaus appears, handing out sweets to children. He is,



A 19th century toy stall at a Christkindlmarkt

**Savor a German Christmas.
Visit the Christkindlmarkt
at the Sacramento Turn Verein**

**Saturday, December 1: 10 a.m. to 6 p.m.
Sunday, December 2: 11 a.m. to 5 p.m.**

- Original, creative gifts, live German music, German imports, toys and books, children's novelties, tree ornaments, cookies and cakes, Nürnberg sausage dinner, Glühwein (hot spiced wine), roasted almonds, and much more
- Adults: \$2.00. Children under 12 free
- Admission for the entire family is free with the donation of a child's coat or sweater

however, accompanied by the demonical Krampus, who carries a switch and accompanies St. Nikolaus to frighten the little ones into behaving themselves.

Today there is a Christkindlmarkt in many cities and small towns in Germany. It is common for Germans to remember fondly the magic they experienced during their childhood visits to their local Christkindlmarkt – the bright lights, the holiday music, the ginger cookies, the carollers, the trumpeters, and the aroma of *Glühwein* (mulled wine).

The Christkindlmarkt, often beginning at Advent, is opened by the delivery of a prologue by "the Christ Child," a beautiful young woman dressed in white and gold.

Visitors stroll among the stalls, where hand-made toys, confections, gifts and other works of artisans are displayed. Children are told that this is where the Christ Child finds their Christmas gifts.

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.

**A crucial border:
the Oder-Neisse**

The Oder-Neisse line was a frontier established in 1945 between Germany and Poland, following the Oder and West Neisse rivers from the Baltic Sea to the Czechoslovak border. The boundary, desired by most Poles at the expense of Germany, came about as a result of 1945 agreements among the Soviet Union, Great Britain and the United States at Yalta and Potsdam.

After disputed territories, including the former free city of Danzig (now Gdansk), had been in effect incorporated into Poland and their population largely expelled, the Potsdam Conference of August 1945 recognized the line as Poland’s western frontier pending a peace treaty with Germany. In the absence of such a treaty, an agreement between the German Democratic Republic (East Germany) and Poland recognized the line as the permanent frontier in 1950. The West German government recognized it in 1971. In 1990, during negotiations for German reunification, the East and West German legislatures agreed to recognize the inviolability of the Polish-German border, much to the relief of neighboring states.

The newly established border placed almost all of Silesia, more than half of Pomerania (including Stettin), the eastern portion of Brandenburg and a small area of Saxony within Poland. Besides including Danzig/Gdansk, Polish territory included the southern two-thirds of East Prussia, Masuria and Warmia.

The territorial changes were followed by large-scale population transfers, including the expulsion of nearly all the ethnic Germans from the Polish territory and the return to Poland of the Polish displaced persons then inside Allied occupied Germany.

Sources:

- *The Columbia Electronic Encyclopedia*, 6th ed., Columbia University Press
- “Oder Neisse Line,” *Wikipedia*; en.wikipedia.org

Mitteilungen

Quarterly newsletter of the Sacramento Turn Verein’s German-American Cultural Center, 3349 J Street, Sacramento, CA 95816

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Would a *Sonnentau* by any other name smell so sweet?

Note the whimsy and creativity evident in the names Germans have given to some of their flowers. The flower names listed below are translated *literally*, and are not the equivalent English translations for them.

For example, the *Stiefmütterchen* translates *literally* as “little step-mother.” In English, however, we call it a “pansy.” Here are some other German names for flowers, with their literal translations:

- Vergißmeinnicht* forget-me-not
- Wohlverleih* give out wellness
- Augentrost* balm for the eyes
- Jelängerjelierer* the longer the better
- Bluttröpferl* drop of blood
- Brennende Liebe* blazing love
- Erdrauch* scent of the earth
- Gretel im Busch* Gretel in the bush
- Engelsüß* sweet angel
- Rühmichnichtan* touch me not
- Teufelsabbiß* devil’s bite
- Rittersporn* spurs of the knight
- Stiefmütterchen* little step-mother
- Ehrenpreis* trophy
- Königskerze* the king’s candle
- Klappertopf* rattle pot
- Liebstöckel* lover’s plant
- Wegwarte* road sign
- Hirtentäschel* shepherd’s purse
- Männertreu* loyal to men
- Tausendguldenkraut* thousand-dollar weed
- Sonnentau* sun dew

**40th Annual
OKTOBERFEST
at the Turn Verein
October 5 and 6, 2007**

FRIDAY: Doors open 6 p.m.
Edelweiss Band. Upstairs: Leather Souls

SATURDAY: Doors open 5 p.m.
Karl Leberherz Band. Upstairs: The Famous Trio

BOTH NIGHTS:
Camtia Schuhplattlers
Oktoberfest Beer from Germany
Biergarten with specialty foods
Songs by the Turner Harmonie
Dancing until 11 p.m.
Vienna Kaffeehaus

Admission at the door \$10
Children 6-12: \$5; 5 and under free

A side-by-side story The Wolf and the Lamb

Ein Wolf und ein Lämmlein kamen von ungefähr beide an einen Bach, um zu trinken. Der Wolf trank oben am Bach, das Lämmlein aber fern unten. Da der Wolf des Lämmleins gewar ward, lief er zu ihm und sprach: „Warum trübst du mir das Wasser, daß ich nicht trinken kann?“ Das Lämmlein antwortete: „Wie kann ich dir das Wasser trüben; trinkst du doch über mir und möchtest es mir wohl trüben!“ Der Wolf sprach: „Wie, fluchst du mir noch dazu?“ Das Lämmlein antwortete: „Ich fluche dir nicht“. Der Wolf sprach: „So tat es dein Vater vor sechs Monaten, und du bist ebenso wie dein Vater“. Das Lämmlein antwortete: „Bin ich doch dazumal noch nicht geboren gewesen, wie soll ich meines Vaters entgelten?“ Der Wolf sprach: „So hast du mir aber meine Wiesen und Äcker abgenagt und verdorben“. Das Lämmlein antwortete: „Wie ist das möglich, habe ich doch noch keine Zähne!“ „Ei“, sprach der Wolf, „und wenn du gleich noch so viele Ausreden hast, so will ich dich heute doch fressen“ - und würgte also das unschuldige Lämmlein und fraß es.



Both a wolf and a lamb met by chance at the brook to drink. The wolf drank upstream in the brook, and the lamb drank lower downstream. The wolf caught sight of the lamb and walked over to him and said, “Why are clouding up the water, so that I can’t drink?” The lamb answered: “How can I cloud up your water; you are drinking above me and you are clouding my water.” The wolf said, “Look here, are you being impudent to me?” The lamb answered, “I’m not being impudent to you.” The wolf said, “Your father did the same thing six months ago, and you are just like your father.” The lamb answered: “I wasn’t even born then, so how can I take the blame for my father?” The wolf said, “You have even chewed up my meadows and fields, and ruined them.” The lamb answered: “How can that be possible, as I have no teeth?” “Well,” said the wolf, “since you have so many excuses, I’ll have to eat you” - and so he strangled the lamb and ate it.

Martin Luther (1483-1546)

How can you tell that Christmas is coming in Germany?

- Around mid-September, the first *Lebkuchen* (gingerbread) appears in the shops.
- Once Oktoberfest is over, you can buy the first chocolate Santas.
- Around November, the Christmas decorations appear in the shopping areas.
- On the four Sundays before Christmas (the *Adventssonntage*, or Advent Sundays) the *Adventskranz*, a pine-bough wreath with seasonal decorations and four candles) is set out, with the four candles lit successively.
- On the first weekend of Advent, the *Christkindlmarkt* (or *Weihnachtsmarkt*) opens.
- The children ask each day, “*Mama, ist nicht bald Weihnachten?*” (Mama, is it Christmas yet?)
- The children are counting down the days on their *Adventskalender*, with a little door to open every day from the 1st to 24th of December.
- Children are messing around in the kitchen with batches of special Christmas cookies (*Weihnachtspätzchen*, or as Bavarians say, *Plätzl backen*), concocting special effects with the dough and the icing. The cookies are then hidden, to ensure they last until Christmas Eve.
- In some homes, the tinkling of a little bell announces the coming of the *Christkind*, and some children even hear a loud hoopla from the *Weihnachtsmann*.
- The candles on the *Weihnachtsbaum* (Christmas tree) are lit, and the tree glitters with gold, silver, and glass ornaments.
- Rich meals are served on the 24th and 25th, mostly featuring the traditional roast goose (*Weihnachtsgans*).
- The cookies, once out of hiding, are enjoyed, as they go famously with *Glühwein* (hot, spiced wine).

Then, to wind down the holiday season –

On Epiphany (*Dreikönigstag*, or Three Kings’ Day, January 6) children dressed as the three Magi, or Holy Kings, walk from house to house singing hymns and collecting money for charity. They leave a chalk mark on each door, with the year and the letters C - M - B, which stands for the Latin “*Christus mansionem benedicat*” (may Christ bless this house), but most find it easier to remember the abbreviations as “Caspar, Melchior and Balthasar,” names of the three kings. These *Sternsinger* finish their rounds, and the holiday season is officially over.



Another view of those 'Dutch' in Pennsylvania

Pennsylvania Dutch” is just another term to describe the Germans who came to Pennsylvania in the late 1600s and in the 1700s, mostly from the Rhineland, Württemberg, Baden, and Alsace.

Also among these emigrants, but in smaller numbers, were French Huguenots and the Swiss.

Why 'Dutch'?

The “Dutch” part of this name for these Pennsylvania Germans may have come from English-speaking settlers’ mispronunciation of “Deutsch,” saying “Dutch” instead.

Some linguists, however, have made the case that the term Pennsylvania Dutch goes back to the original English use of the word “Dutch.” In the English of the 18th and 19th centuries, the word “Dutch” referred to anyone from a wide range of Germanic regions, places we now know as the Netherlands, Belgium, Germany, Austria and Switzerland. At that time “Dutch” was a broader term that meant what we today call Flemish, Dutch or German. The terms “High Dutch (German) and “Low Dutch” (Dutch, “nether” means “low”) were used to make a clearer distinction between what we now call German (from Latin) or Dutch (from Old High German).

The Pietists

Many Pennsylvania Germans, besides representing the Lutherans and German Reformed churches, belonged to several sects – like the Amish, Brethern, Mennonites, French Huguenots, Moravians, and Schwenkfelders – growing out of the religious movement in Europe called pietism. These separatist sects generally opposed formal religious practices. In fact even today, many Pennsylvania Germans, most of whom settled in southeastern Pennsylvania, are referred to as “plain people.”

In 1790, the Pennsylvania Germans made up a third of the state’s population. Although that was more than 200 years ago, it is nevertheless remarkable that their dialect

has only recently been dying out.

Master farmers

The first Pennsylvania Germans found a firm foundation on which to build their homes and barns. Instead of starting along the creeks and low lands as some of the other settlers did, they stayed with forests and the limestone, knowing that the soil in the wooded places was more fertile. While the task of clearing the woods was more difficult, the end result, the much needed fertile soil, was worth the trouble. These people came to stay, built good barns and constructed permanent stone homes for themselves and their children.

The Pennsylvania Germans were regarded as the most honest, the most industrious and most economical of the settlers. While at times they were slow to adapt to new ways, they were first to use irrigation, the first to rotate crops, and the first to use new kinds of fertilizer.

Say it in 'Deitsch' Examples of "Pennsylvania Dutch"

- *Er schloeft guut.* (He sleeps well.)
- *Die wayge sin schlipperich.* (The highways are slippery.)
- *Er hut en maan doedt gmacht.* (He killed a man.)
- *Sie hut ollie waat geglawbt.* (She believed every word.)
- *Ich bedonnk mich widder.* (Thank you again.)
- *Mier huffe olles iss ollrecht.* (We hope everything is all right.)
- *Er hut gwincht fa die altie dawge* (He longed for the old days.)
- *Da Paara Schmidt* (Reverend Smith)
- *Die schtaane zwitzere so schay.* (The stars twinkle beautifully.)

Daisy soup and Stalin butter

The year is 1946, the city is Berlin, and you are about to settle down for a three-course meal. What’s on the menu? Daisy soup, for starters. If you’re lucky, you might get rutabaga steak for a main course, and for dessert, a delicate broth – the water left over from blanched peas.

It may not sound like much, but Berlin housewives had to be resourceful to get meals like this one on the table in the bleak years just after World War II. Some wrote down their favorite recipes and passed them on to friends, and the best got published in newspapers.

In such inventive ways, Berliners made do from the cheerless winter of 1946-1947 to the end of the Soviet blockade in the spring of 1949. With transport routes destroyed and too few freight trains and trucks to meet the

demand for food shipments, much of the produce raised during the immediate postwar years ever made it to the city, so Berliners had to devise other ways to get by.

One of the most popular was an ersatz liverwurst, also known as “Stalin butter,” made from a flour paste flavored with yeast, onions, salt and an excess of herbs.

In place of cocoa, Berlin mothers used red beets, grated, oven-roasted and ground to a fine powder in a coffee mill. Even on the leanest days, a postwar gourmet might well start the day with a hot cup of acorn coffee and end it with a cold glass of dandelion wine.

The book: *Brennesselsuppe & Rosinenbomber: Das Berliner Notkochbuch* (Nettle Soup & Candy Bombers: The Berlin Contingency Cook Book) by Rosemarie Koehler; Eichborn Verlag

Timeline of German emigration to the United States

In which block of time can you locate your German roots?

1683: Thirteen German Mennonite and Quaker families from Krefeld arrive in Pennsylvania on board the Concorde, also called the “German Mayflower.” They found the first German village, “Germantown,” north of Philadelphia.

1790: By this time, as many as 100,000 Germans have immigrated to America; they and their descendants make up an estimated 8.6% of the U.S. population.

1848/49: The failure of the revolutions of 1848 to establish democracy in Germany causes thousands to leave and settle in America.

1860: An estimated 1.3 million German-born immigrants reside in the United States; 200 German-language magazines and newspapers are published in the country.

1880s: Nearly 1.5 million Germans leave their country to settle in the United States; it is the decade of heaviest German immigration. In the year 1883 alone, a record 250,000, the greatest number ever, arrive.

1890: An estimated 2.8 million German-born immigrants live in the United States. A majority of them are located in the “German triangle” – the three points made up of the cities of Cincinnati, Milwaukee, and St. Louis.

1933: The coming to power of Adolf Hitler in Germany causes a major emigration of leading German intellectuals and artists – many of them Jewish – to the United States. Even more significant is the wave of German Jews fleeing Germany to avoid persecution and to save their lives.

1950-1970: Largest great wave of German immigration to the United States. Between 1951 and 1970, 790,000 Germans immigrated to the United States.

October 6, 1983: U.S. President Ronald Reagan proclaims the first German-American Day to commemorate the 300th anniversary of the first group of German settlers.

2000: In the latest Census, 42.8 million Americans claim to be of German descent – 15.2% of the total population (in California: 3.3 million or 9.8%).

The beautiful long Danube

Don your arithmetic hat, and consider:

The Danube (*Donau*) River is 2860 kilometers long.

It flows 687 km through Germany, 351 km through Austria, 172 km through Slovakia, 417 km through Hungary, 138 km through Croatia, 587 km through Serbia, 1075 km through Romania, 472 km through Bulgaria, 0.6 km through Moldavia, and 54 km through Ukraine.

If your arithmetic brain is up to speed, you’ve discovered that those figures add up to more than the 2860 km length of the river!

Remember, however, that a river has two banks!



Germans vs. Tom Cruise

Younger readers of *Mitteilungen* may not fully relate to the antagonisms expressed by Germans these days concerning Tom Cruise’s plan to star in the film “Valkyrie,” an \$80 million American film being produced in Berlin.

The film, for which Cruise is also the producer, depicts the story of Claus Schenk Graf von Stauffenberg, to be played by Cruise. Stauffenberg’s act of resistance to the Hitler regime near the end of World War II was a nearly successful attempt on Hitler’s life.

The plot was put into motion at a briefing hut in Rastenburg, East Prussia (now Poland) on July 20, 1944. Stauffenberg carried a bomb in his briefcase into a meeting with Hitler. He placed it under the conference table, as close as possible to Hitler. Shortly after Stauffenberg left the room, the bomb exploded. Although four in the briefing room were killed and most of the others were injured, Hitler received only minor injuries.

Within hours, Stauffenberg and his fellow officers were quickly located, arrested, and shot by a makeshift firing squad. Hundreds (some say thousands) of others were shot in retaliation as well.

The German Federal Film Fund donated \$6.6 million to United Artists to assist in the production of this film, which, it is hoped, will spread awareness of Stauffenberg’s plot to kill Hitler.

Stauffenberg’s son has called the Cruise film “rubbish” and has sent Cruise a message to “keep his hands off my father.” The actor’s involvement with Scientology has raised the question of whether the film should be shot in Germany at all. A lawsuit may threaten the production.



Stauffenberg

'Gesundheit!'

What should you do when you sneeze in Germany?

One problem with sneezing is that, in the way that Hindus and Muslims regard usage of the right hand inappropriate for certain bodily activities, since it is used for eating, some finicky Germans will be put off to see you sneezing into your right hand; it isn't that they care what you put in your mouth, but they are enthusiastic hand-shakers.



But when should you say "Gesundheit!?" Not at all, if you ask Inge Wolff, author of "Style and Etiquette." This advice may come as a disappointment to foreigners who arrive in Germany thinking that they know at least one word of German.

Unfortunately for the foreigner, the German word with probably the widest international usage is becoming distinctly unfashionable in its country of origin.

Today, wishing somebody Gesundheit! can cause embarrassment, because according to some traditional but lingering ideas of politeness, everyone must follow and the sneezer must then thank them all individually. A growing consensus that people generally find it embarrassing to have a sneeze acknowledged is also pushing the word into disuse.

This does not, however, mean that you should suppress a sneeze. According to traditional German wisdom, that can cause a stroke.

Source: "Gesundheit!" by Emma Burrows, *Frankfurter Allgemeine Zeitung*, Oct. 18, 2002.

Das Wortschatzeckchen

(Etymology Corner)

by Ingeborg Carpenter

Playing with the English 'th' sound

It never ceases to amaze me how similar German and English are. Did you know that when the English diphthong *th* is replaced with a *d*, the German word can often appear? Try it with these English words: **thick, thing, thistle, thorn, thank.** (The answers are below, in List 1.)

Now try it with words having the *th* at the end: **bath, north, hearth.** (The answers are below in List 2.)

Try it with the *th* in middle, too, as with **feather, and leather.** If **father, mother, and brother** come to mind, you'll find the principle works as well, but you will now have the "Plattdeutsch," or low German. (See the answers in List 3 below.)

Isn't German fun? All this happens because of the "sound shift," which took place many centuries ago. Perhaps you can think of some other examples.

- List 1: *dick, Ding, Distel, Dorn, Dank*
 List 2: *bad, nord, Herd; Feder, Leder*
 List 3: *Plattdeutsch – fader (Vater), moder (Mutter), and broder (Bruder)*

Welcome to America!

We like to don our nostalgic hats and assume that immigrants entering New York harbor after 1886 were "welcomed" by the Statue of Liberty. In fact, not all to them knew what the statue was (or even saw it).

In 1913, one immigrant was overheard telling another that it was Columbus' tomb!

How long is 'eternal'?

If "eternal rest" for the dead is seen as really "eternal," one might be surprised to learn how short an eternity can be.

For centuries in Germany, cemeteries usually surrounded the church that operated them, which in turn was located in the center of the town or village which it served. So space in cemeteries was limited, and graves were used over and over again.

Bones dug up when a new corpse was entered were carefully removed to a *Beinhaus* or *Karner* (house for bones) where they were sorted and stored. Although this practice was discontinued in the 19th century, and most of the *Beinhäuser* have been dismantled, some of them can still be seen in remote alpine areas. Also, in Vienna and Paris, huge underground vaults full of bones are accessible as macabre museums.



Depending on the chemistry of the soil and local laws, gravesites in Germany may be reused after about 7 to 20 years. The gravesites themselves are usually

leased for as long as someone pays for it. When the lease for a gravesite expires, it is leveled and may be made available to somebody else.

Some older cemeteries in urban areas have been given up entirely, with only old maps to show where they were located. Others have become parks, with restrictions on their use.

Unless the deceased person was considered enough of a celebrity to preserve his or her tombstone for historical reasons, the only traces of most graves used in the 19th century may be found today in a *Grabbuch* (burial record), which usually no longer exists. In short, "eternal" hardly ever meant more than about 100 years.

What's Cooking?

Notes on measuring, stirring, and more

M*an nehme...*” (first, take ...) is the typical phrase with which German recipes begin. If you want to rattle those pots and pans – or wield a wooden spoon (*den Kochlöffel schwingen*) – take heed of the following phrases. *Kochen* means “to cook” as well as “to boil.” It also applies to making coffee (*Kaffee kochen*).

Köcheln, the diminutive form, denotes simmering.

“*Eigener Herd ist Goldes wert*” (one’s own hearth is worth pure gold). This saying hails from a time when one’s abode was built around the fireplace. Today, *Herd* means stove. *Backoven*, or *Backrohr*, refers to the oven. The *Herdplatten* are the burners; *auf kleiner Flamme kochen* (cook over a low flame) originated with the gas ring, but is today used for low heat on the electric range as well. Don’t confuse any of these with *Stövchen*, which means not “little stove,” but a stand heated with a candle used to keep your tea warm.

As well as standard Continental measurements like grams and kilograms, you are likely to encounter the *Teelöffel* and *Eßlöffel* (teaspoon and table-spoon). A *Messerspitze* (knife’s point) is the amount you can balance on the point of a kitchen knife, a measurement used for spices; in terms of volume, it’s about equal to a *Prise* (pinch) of salt.

There is no measuring unit such as “cup” over there. If you are told to use a *Tasse* (usually of some liquid), you’re supposed to use a regular coffee cup.

Let’s hope you keep all your cups in the cupboard, because the expression “*nicht alle Tassen im Schrank haben*” means to be not quite all there; that is, a little dotty.

Since there are many different ways to cook your food, there are equally many terms to describe them. *Rösten* means to roast, dry or with little fat, and is used for such things as nuts and croutons. If you want to roast meat so as to produce a gravy, that’s *braten*.

Schmoren is to stew, so that “*jemanden im eigenen Saft schmoren lassen*” is to let someone stew in his own juices. *Grillen* is to broil on a barbecue grill or in the oven, while deep frying is known as *fritieren*.

Backen, of course, is “to bake.” There is no distinction

kochen: to boil, to cook	grillen: to broil
köcheln: to simmer	kneten: to knead
rösten: to roast	backen: to bake
braten: to fry	umrühren: to stir occasionally
schmoren: to stew	fritieren: to deep fry
rühren: to stir	verrühren: to blend together

between batter and dough: both are called *Teig*. *Teig* is either stirred (*gerührt*) or kneaded (*geknetet*). Yeast dough has to rise (*Hefeteig muß aufgehen*), and if someone in Bavaria says that someone else rises like a steamed yeast dumpling (*einer geht auf wie eine Dampfnudel*), he’s talking about a very irascible person with a quick temper.

To return to more stirring matters, since *rühren* means to stir, *verrühren* means to blend together, whereas *umrühren* is to stir occasionally, as with soup.

The unkind wish to spoil someone else’s plans is expressed with “*dem werde ich die Suppe versalzen*” (I’m going to oversalt his soup). *Versalzen* is a negative version of *salzen* (to salt). *Pfeffern* means “to pepper.” There is no “*verpfeffern*,” but *gepfeffert* means “peppered” in the manner of unkind remarks and exorbitant bills.

“*Die Suppe auslöffeln, die man sich selbst eingebrockt hat*” (to eat up the soup that have crumbled bread into) means something like “you’ve made your own bed, now you have to lie in it.”

But if you’re in the soup in Germany, you’re actually sitting in the ink (*in der Tinte sitzen*).

To return to those rattling pots and pans (*Töpfe und Pfannen*): a *Topfgucker* is someone who looks into every pot, that is to say, a busybody. *Alles in einen Topf werfen* (to toss everything into one pot) means to treat different things without distinction, to compare apples and oranges.

Jedes Töpfchen findet sein Deckelchen (every little pot finds its little lid) expresses the optimistic

sentiment that there’s someone out there for everyone.

In die Pfanne hauen (dump into the frying pan) may be said of eggs if you want to fry them; the term also applies to tearing someone apart with harsh words or deeds.

Don’t panic: even when confronted with pressing (or boiling) issues, always remember that nothing is eaten as hot as it was cooked (*nichts wird so heiß gegessen wie es gekocht wird*).

The corollary to this is that *aufgewärmte Sachen* (reheated things) aren’t supposed to taste as good as fresh-cooked dishes – people also use the term to apply to yesterday’s news and last year’s love affair. But don’t start to seethe with anger (*vor Wut kochen*), even if too many cooks spoil the broth – or rather, the gruel (*viele Köche verderben den Brei*).

And we sure hope that you won’t have to turn in your wooden spoon anytime soon because *den Löffel abgeben* means . . . to go to that great kitchen in the sky!

Source: “What’s Cooking? Spice up your language with the right phrases,” by Doris Faden, *Munich Found*, November 1996

German Language Classes

Beginning January 2008

Adult Classes

MONDAYS: January 7 through March 24

Advanced: 10:00 to 12:00

Beginning II: 19:30 to 21:30

No class February 18 (Presidents' Day)

TUESDAYS: January 8 through March 18

Advanced: 19:30 to 21:30

THURSDAYS: January 10 to March 20

Beginning I: 19:30 to 21:30 pm

Children and Teenagers (ages 4 to 15)

SATURDAYS: January 12 to March 15

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

Oct. 5-6: 40th annual Oktoberfest. Open 6 p.m. Friday, 5 p.m. Saturday. \$10 at door; children 6-12, \$5; under 6, free. Dancing until 11 p.m. both nights. See page 2 for details.

Oct. 27: Soccer Club Halloween party (sponsored by the women's teams), 7 p.m. Banquet Hall. Live band, small cover fee, costume contest.

Nov. 10: Harmonie annual Concert, 4 p.m.

Nov. 30: Lantern Parade, German Language School; gathering at 6:30 p.m., STV Tavern

Dec. 1-2: Christkindlmarkt. Open 10-6 Saturday; 11-5 Sunday. See page 1 for details.

Dec. 9: Three Christmas parties at the Turn Verein: Soccer Club, Harmonie, and German Language School

Dec. 20: Actives' Christmas Party, 7 p.m., Tavern

Dec. 31: STV New Year's Eve Party. (Watch for details to become available in November and December)

Jan. 18: Feuerzangenbowle, German-American Cultural Center, in Banquet Hall

March 16: Spring Tea, German Language School, scholarship fundraiser, 3 p.m. in the Main Hall. Performance: "Schneewittchen" (Snow White)

March 30: 3 p.m. in the Main Hall. Post Easter Classical Piano Concert (German School scholarship fundraiser)

See you at the Turn Verein's
NEW YEAR'S EVE PARTY

It's not too soon to plan
for a smashing good time!

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