THE CATHOLIC BOHEMIAN GERMAN DIALECT

OF ELLIS, KANSAS

by

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ABSTRACT
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Beginning in the 1880s, many German speaking immigrants left the Austrian settlements in Bukovina for the United States. The Bukovina immigrants to the Ellis area in west central Kansas formed two distinct groups in Ellis. The Lutheran "Swabian" Germans, who speak a Palatine type of dialect, came from southwest Germany. The Catholic Bohemian Germans, which represent the focus of my research, found their way to America and Kansas via Bukovina from the Bohemian Forest, today situated in the Czech Republic.

The Catholic Bohemian Germans retained the native dialect for the first two generations following their arrival in Kansas. The pressure of assimilation into the American mainstream society and the subsequent decline of the German dialect grew with increasing anti-German animosity between the two World Wars.

This dissertation provides a written documentation of what is left of the Catholic Bohemian German dialect of Ellis, Kansas, which, like other remaining German dialects in Kansas, faces its linguistic demise. The linguistic data for this study were gathered by tape recorded interviews with eleven informants. The main source for the recorded interview sessions were a series of forty *Wenker sentences* and a number of isolated vocabulary items used for the compilation of the *Deutscher Wortatlas* (the German word atlas). Recordings of free conversations and picture descriptions of rural scenes in the dialect also provided data for this project. In addition, anecdotes and jokes were obtained from some informants. The interview materials were presented in English with the informants answering in the native dialect.

The language of the Catholic Bohemian Germans has dialect features which are mainly associated with Central Bavarian, but it also shows characteristics of the Central-North Bavarian dialect transition zone.

In addition to the historical background of the Bukovina Germans, the phonology, morphology, and syntactic structure of the Ellis Catholic Bohemian German dialect are described in detail. Other linguistic issues dealt with are lexical forms, borrowing, the linguistic history and dialect geographical origin. Finally, implications on language death and the revival of heritage awareness of Bukovina Germans are discussed.

Dedication

First and foremost this dissertation is dedicated to those speakers of the Catholic Bohemian German dialect of Ellis, Kansas, who participated in this dialect study and patiently endured the recording of the dialect interviews. Thanks to them, their dialect could be recorded and documented for generations to come. Descendants of the Catholic Bohemian German settlers who came to Ellis will be able to listen to recorded cassette tapes of this unique dialect of their ancestors. These are not only archived for them, but they are also preserved as a part of the rich German-American heritage.

Diese Dissertation ist ebenfalls meinen verstorbenen Eltern Matthias und Maria Lunte gewidmet, die mir die Schönheit und den Reichtum ihres Dialekts, des Plattdeutschen, vermittelt haben.

Außerdem möchte ich diese Dissertation meinem verstorbenen Bruder Clemens widmen, der in mir das Interesse an Fremdsprachen erweckt hat.

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I would like to thank Dr. Kurt Rein of the University of Munich for making me aware of this opportunity to study this German dialect in Ellis, Kansas.

I would also give thanks to my advisor Dr. William Keel of the Department of Germanic Languages and Literatures at the University of Kansas for introducing me to the field of German dialectology and mentoring me in this dissertation.

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Foreword

People may change their residence from their land of origin to seek a home elsewhere. Rather than succumb to insurmountable difficulties such as economic hardship, political insecurity or religious persecution people may leave their homeland for new territory. In addition, scarcity of land caused by overpopulation and the customary rule of primogeniture may force family descendants to emigrate. In a new location these immigrants often settle together and form communities closely connected through language and customs. They create linguistic enclaves being removed from the cohesive speech habits in their original homeland.

Being isolated from the land of origin and no longer influenced by linguistic processes in its language, the language of the linguistic island may retain dialect features obsolete in the speech of the speakers in the homeland. Various groups of speakers originating in different dialect regions of the homeland many times settle together in a linguistic island, hence often leading to a mixing in the speech of the settlers. Their speech may be subject to interference by the dominant language in the newly settled location. By assimilating into the socio-economic and cultural system of the dominant speech community, people making up the speech island may not be able to resist the intrusion of the language of the surrounding speech community. They may lose their language loyalty and give way to the pressure of assimilation. Thus they do not retain the native dialect which faces its rapid demise and consequently suffers language death.

Linguistic research on language contact, language maintenance, and language death has received increasing interest in recent years as immigrant languages and dialects are in their last stages of decline. In the case of German dialects during the

period between the First and Second World Wars research of German settlements and German dialects in Kansas came to a stop due to extreme anti-German sentiments. J. Neale Carman's *Foreign Language Units of Kansas* , partially published in 1962, built the groundwork for the current projects of the Max Kade Center for German-American Studies under the supervision of Dr. William Keel to document, analyze, and preserve the remaining German dialects in Kansas.

Isolated from the linguistic developments in Germany, the Catholic Bohemian German settlers from German-speaking areas of Bohemia immigrated to Bukovina, then an Austrian province, at the end of the eighteenth and in the first half of the nineteenth century. These settlers were mainly working in glass and timber industries. After only a few decades and enduring severe economic hardship they chose to emigrate to the Americas beginning in the 1880s. Destinations included the United States, Canada, and Brazil. In time the descendants of these immigrants to the New World assimilated into the mainstream culture of each of these countries, gradually giving way to the dominant English-speaking or Portuguese-speaking culture respectively.

This dissertation provides a written documentation of the Catholic Bohemian German dialect spoken in Ellis, Kansas, before it is dies out. Based on interviews with dialect speakers, a local grammar is established for the dialect. Thus it can be preserved as a part of the rich German-American heritage, as well as an important aspect of the Catholic Bohemian German culture in Kansas for future generations.

Chapter 1

The Bukovina German Dialects of Ellis, Kansas: An Overview

Beginning in the 1880s a number of German-speaking immigrants from the Austrian settlements in Bukovina, on the eastern slopes of the Carpathian mountains, began settling in west central Kansas. There they found a refuge from the population growth and resulting economic hardships facing them in Bukovina. They settled in the counties of Ellis, Trego, and Rooks, with the town of Ellis as the center. The immigrants to west central Kansas have traditionally called themselves "Swabian" or Bohemian Germans, although they were commonly referred to as Austrians. They came from Bukovina, but did not originate there. The Lutheran "Swabians" came from southwest Germany, whereas the Catholic Bohemian Germans came from western Bohemia. The Lutheran "Swabians" settled north of the city of Ellis, whereas the Catholic Bohemian Germans built their homesteads south of Ellis.

Linguistically we have to differentiate two groups of Bukovina Germans: the Lutheran "Swabians," who speak a Palatine type of dialect from southwest Germany, and the Catholic Bohemian Germans, whose dialect derives from the area of the Bohemian Forest in the western part of the former Austro-Hungarian Empire. This dialect mainly shows features of Central Bavarian with some North Bavarian characteristics.

Although numerous works deal with the political and ethnic history of both peoples there has never been any research on the Catholic Bohemian German dialect in Ellis County, Kansas. Prior linguistic research in general, involving the Lutheran "Swabians," as well as the Catholic Bohemian Germans appears limited to a 1933

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study by Franz Lang, a linguist who studied Bukovina dialects, in his article "Bukowina: IV. Werden und Wesen des deutschen Volkstums." This article published by O. Petersen et al. in the *Handwörterbuch des Grenz- und Auslandsdeutschtums* discusses both dialects generally, as well as the Zipser German dialect, whereby the distinctive linguistic elements of all three dialects are based to a large degree on his own findings.

Map 1

German settlements in Bukovina prior to 1940.

Reprinted from Franz Lang (1963-64, 49).
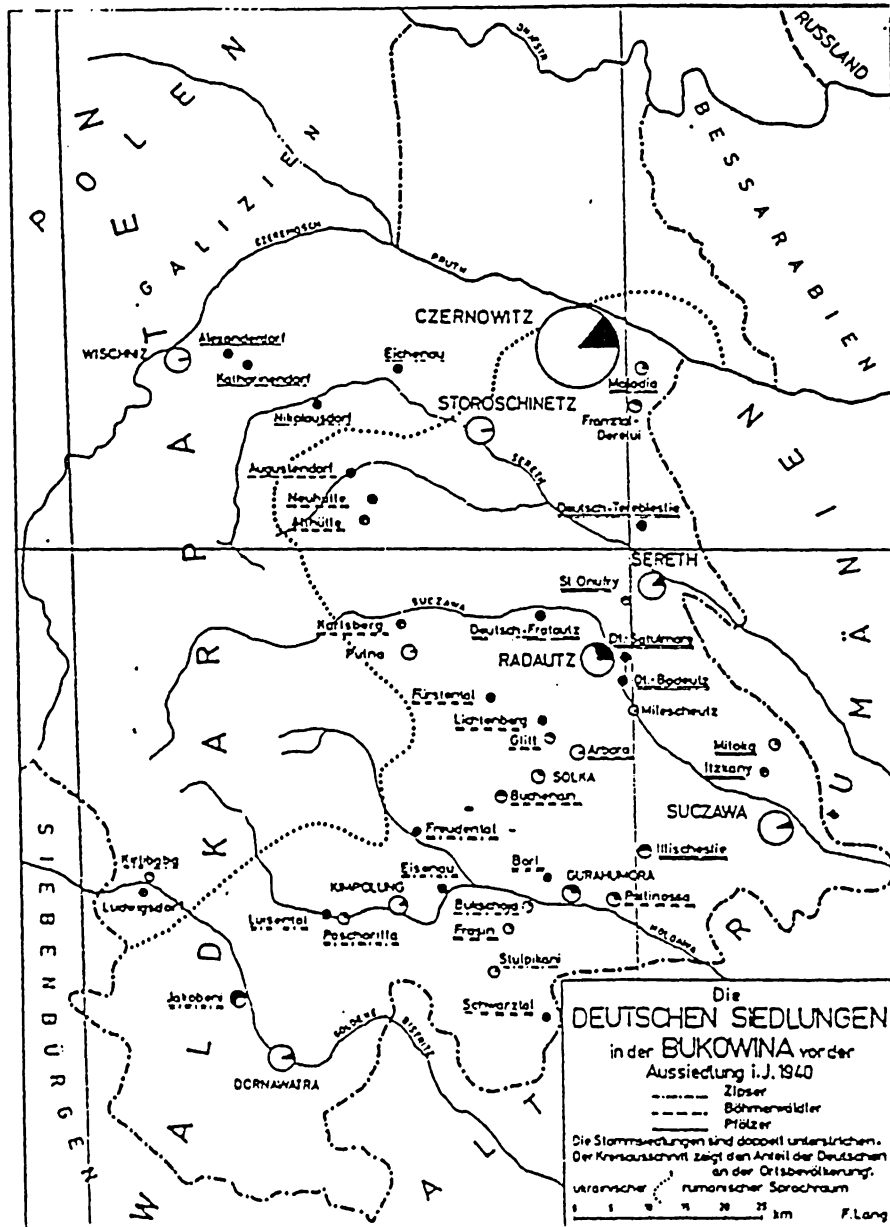
In 1876, the German dialectologist Georg Wenker developed forty test sentences that remain a valuable research tool for German dialect research. These sentences consist of words that have the most useful phonological and morphological features for the differentiation of German dialects. They were a part of an interview questionnnaire that was sent to schoolteachers throughout Germany, asking them to render the written sentences into the dialect spoken in the area where they taught. Wenker used the information as the basis for his "Deutscher Sprachatlas," which is a collection of data on the German dialects at the University of Marburg, Germany. The *Deutscher Sprachatlas (DSA)* served as a basis for a series of published and unpublished dialect area maps of German dialect usage.

Wenker's test sentences were used as a part of Bronislaus Irion's interview technique for his dialect research on the "Swabian" colonies in Bukovina. Irion's dissertation, prompted by Franz Lang and written in 1938, is entitled "Die Mundart der deutschen Sprachinsel Illischestie und Umgebung: Ein Beitrag zur Erforschung der westmitteldeutschen Mundarten in der Bukowina." It provides a linguistic description of the dialect, as spoken in Illischestie and in its surrounding area. A related article about the dialect in the "Swabian" colonies in Bukovina concentrates only on the phonological description of the eight different "Swabian" colonies there. Published by Irion in 1940, it is entitled *Die Mundart der sogenannten Schwabensiedlungen in der Bukowina. Erster Teil: Lautlehre*, and includes all of the forty Wenker sentences and their renditions.

Rudolf Schwartz's dialect research concentrated on Illischestie, the same "Swabian" colony studied by Irion, and resulted in a book in 1939 under the title *Die pfälzische Mundart der Deutschen in Illischestie: Ein Beitrag zur deutschen Sprachinsel-*

forschung. He analyzes the phonology of this Palatine dialect in its historical development from Middle High German (MHG) and its morphology as well.

However, there is apparently no linguistic work dealing with the analysis of the Catholic Bohemian German dialect in the various colonies in Bukovina. As stated above, since the Catholic Bohemian German dialect shows mainly Central Bavarian features, it deems necessary to mention the important contribution to the study of Bavarian dialects by the Bavarian Andreas Schmeller. His work *Bayerisches Wörterbuch*, published in 1827, is viewed as the first scientific lexicographic work on German dialects and serves as an important reference in this dissertation. [1]

Some one hundred years later, the affiliation of the Catholic Bohemian German dialects with Bavarian dialects was noted by Rudolf Kubitschek in his book on *Die Mundarten des Böhmerwaldes* (1927). This author was the first one to establish that the dialects of the Bohemian Forest are Bavarian dialects. He states: "Die Mundarten des Böhmerwaldes, ..., gehören dem bairischen Dialekte an" (Kubitschek, 1927, 5). He gives a very detailed phonological description of these dialects. Kubitschek's work appears to be the only publication that provides reference to the linguistic settlement history of the Catholic Bohemian Germans. [2] The significance of this work can be seen by the fact that Franz Lang draws from Kubitschek's research on the Catholic German dialect in his article mentioned above. The resettlement of all Bukovina Germans to Nazi Germany in 1940 during the Second World War brought not only an end to the Lutheran "Swabian" speech islands, but to the Catholic Bohemian German

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[1] See Bach (1969, 16-18) for a detailed analysis of Schmeller's contribution to German dialect research.
[2] Kubitschek (1927) studies the individual dialects of that region of the Bohemian Forest from a linguistic perspective and differentiates three major geo-political dialect areas, the lower, central, and upper Bohemian Forest. The author bases his dialect distinctions by comparing the different vowels to Middle High German vowels, and the consonants to those of Germanic. He also enumerates frequently used words that differ in various parts of the Bohemian Forest. He adds a detailed map showing the various lines and isoglosses that divide each area from the other. The border area between the upper and the central Bohemian Forest also separates northern Bavarian from central Bavarian. This area is most likely the region from which the Catholic German Bohemians originated.

speech islands as well (see Map 1). Nowadays the descendants are spread throughout

Germany and Austria, with only a few architectural markers remaining of their nearly

160 years in Bukovina.

After World War II there have only been a handful of articles written on the

Bukovina Germans in Germany or in Bukovina after the resettlement. Most of the

publications about the Bukovina Germans deal to a large degree with their culture and

history. [3]   In the 1980s three works were published focussing on different aspects of

the Bukovina Germans.

In 1984, Manfred Klaube contributed to the historical appraisal of the Catholic

Bohemian Germans in his book on *Deutschböhmische Siedlungen im Karpartenraum.*

He painstakingly treats the socioeconomic development of the new settlements in

Bukovina and in other locations in the Carpathian region from the beginning to the

present. He cites reasons for emigration from the Bohemian Forest to Bukovina and

attempts to provide a detailed map of the main locations in western Bohemia and eastern

Bavaria where the Catholic Bohemian Germans originated (see Map 2).

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[3] In 1949, the Bukovina Germans who were resettled in Germany founded a society in Munich,
Germany, called *Landsmannschaft der Buchenlanddeutschen e.V.*, to preserve their interests and their
genealogy. Furthermore, the *Raimund Friedrich Kaindl Gesellschaft e.V.*, based in Stuttgart, Germany,
and the *Bukowina Institut* in Augsburg, Germany, publish documentaries, as well as historical,
cultural, and literary articles on Bukovina Germans in Germany and abroad.

Map 2

Main locations in western Bohemia and eastern Bavaria where

Catholic Bohemian Germans originated.

Reprinted from Klaube (1984, 8).
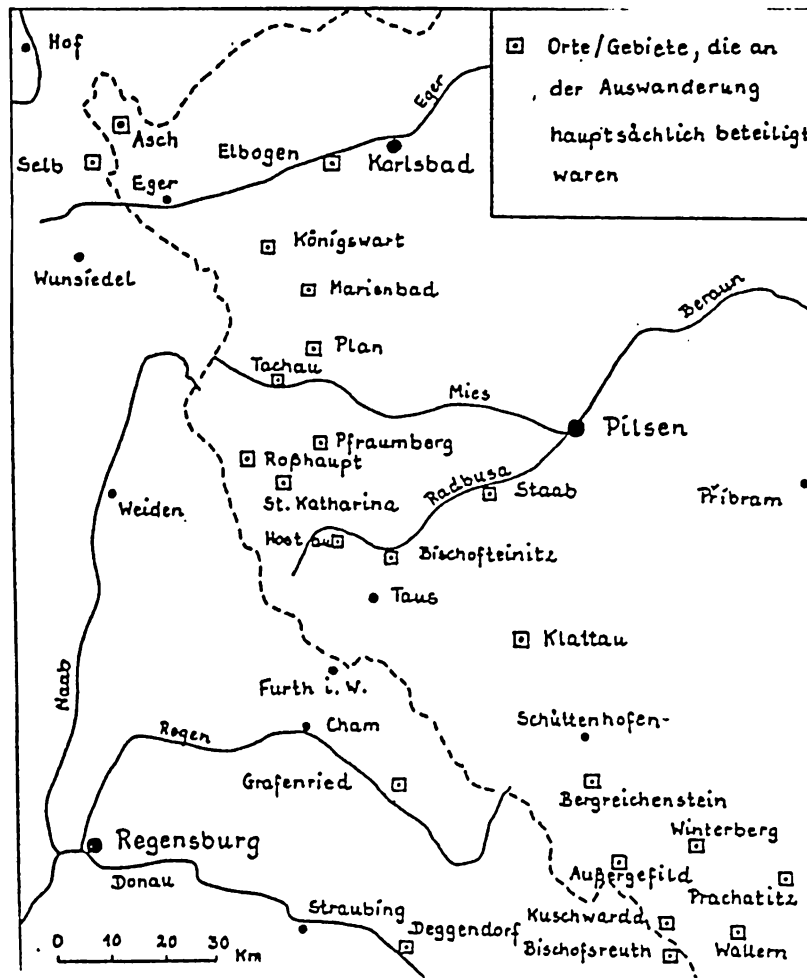
Irma Bornemann in her work *Die Buchenlanddeutschen*, which appeared in 1986, gives a concise overview on topics concerning German settlements in Bukovina after 1775 and their development. This ranges from the geographical location of Bukovina, national politics and education, literary figures and fine arts, to the resettlement of Bukovina Germans during World War II to Nazi Germany, and their founding of heritage societies in Germany after 1945.

In 1989, Siegfried Mirwald published a book entitled *Das Brauchtum von bayrischen, deutsch-böhmischen Buchenländern* . Inspired by his family's genealogy he gives a very detailed cultural account of customs observed by Catholic Bohemian Germans throughout the decades and centuries after their migration from Bavaria and the Bohemian Forest, via Bukovina and back to Bavaria where most of them resettled during the 1940s.

The best known linguistic work is probably the article, "Fratautzerisches," written in 1957 by Kurt Rein and published in *Fratautz und die Fratautzer: Vom Werden und Vergehen einer deutschen Dorfgemeinschaft in der Bukowina* by Kurt Rein, Erwin Massier, and Johann Bessai. Besides focusing on sociocultural aspects, Rein's article provides a concise summary of the main linguistic features of his own Lutheran "Swabian" dialect. He uses the forty Wenker sentences as a linguistic tool and locates his dialect geographically among the German dialects in Central Europe.

Thirty years after the publication of his concise summary on both Bukovina German dialects, the Lutheran "Swabian" dialect inspired Franz Lang again to write a more detailed description of the Lutheran "Swabian" dialect. In his 1963 article, "Mundart und Herkunft der 1787 in der Bukowina angesiedelten sogenannten Schwaben," he attempts to determine the area of origin of the settlers from the dialect spoken in their eight colonies. He also uses the forty sentences proposed by Wenker as the basis for his conclusions.

Two decades later, an article by Sophie A. Welisch finally drew attention to the Catholic Bohemian German dialect. It is entitled "Das deutschböhmische Dorf Karlsberg," and was published in a book by Rudolf Wagner *Bori, Karlsberg und andere deutschböhmische Siedlungen in der Bukowina* (1982). Even though Welisch mainly explores the historical and cultural background of the people of Karlsberg, the author also includes a section comparing the Karlsberg dialect with the one spoken in their area of origin in the Bohemian Forest. She uses a selection of lexical items from the *Deutscher Wortatlas* collected by W. Mitzka and L. E. Schmitt. [4]

The dialect from another Catholic Bohemian German settlement, Augustendorf, in northern Bukovina became the subject of a book by Siegfried Mirwald in 1988 entitled *Die Sprache von bayrischen, deutsch-böhmischen Buchenländern.* Mirwald gives an excellent insight into a Catholic Bohemian German dialect, that was spoken by his parents. His book concentrates on sayings and proverbs that refer to customs typical for these people, and it includes an extensive glossary of words. [5]

The Bukovina Germans who emigrated to the United States about one hundred years after settling in Bukovina did not immediately catch attention of scholars in Kansas. In fact, they are the least investigated group of immigrants from the German settlements in eastern Europe to the United States according to Kurt Rein. [6] Although the first immigration period of Bukovina Germans to west central Kansas had already

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[4] Welisch bases her conclusion on the Karlsberg dialect on Kubitschek's phonological distinctions for the lower, central, and upper Bohemian Forest (1927). See footnote 2. Welisch also includes an article on the German Bohemian pioneers in American cities, which appears to be the first monograph studying the Bukovina Germans in the United States. See Welisch (1982). The *Deutscher Wortatlas* was created in addition to Wenker's sentences to conduct word geography studies in German dialects.
[5] Mirwald's work on the language of the Catholic Bohemian German settlement in Bukovina, Augustendorf, is followed by a book on customs in Augustendorf published in 1989, under the title *Das Brauchtum von bayrischen, deutsch-böhmischen Buchenländern.* His third book *Die Geschichte von bayrischen, deutsch-böhmischen Buchenländern*, 1992, chronicles the Catholic Bohemian Germans from Bukovina and also illustrates bibliographies of different individuals from Augustendorf.
[6] See the unpublished paper by Kurt Rein, entitled "A Project (of the Bukovina Institute, Augsburg, Germany) on the German Emigration from Bukovina to America," presented at the SGAS Symposium 1991 in Washington D.C.

begun, William H. Carruth in his article on foreign immigrants to Kansas in 1893 entitled "Foreign Settlements in Kansas" does not mention the Bukovina German communities. He only talks about Russian-German "Mennonites" located in Ellis County, Kansas, and other counties in the state. In his revised summary of foreign settlements in Kansas, published under the same title as his earlier essay in 1895, there is also no reference to the Bukovina Germans in the counties of Ellis, Trego, and Rooks. Carruth only mentions small settlements of Germans in Trego and Rooks Counties, Kansas, with church services conducted in German only in the latter.

Prior to World War I only one work was written that confirms the existence of the Bukovina German dialects in that part of Kansas. This study, written by Jacob C. Ruppenthal and entitled "The German Element in Central Kansas," was published in 1913-14. Even though his article focusses on the Russian German settlements in central Kansas, he still gives detailed information on other German settlements and also includes German language newspapers. He notes: "Germans from Austria are not very numerous." He mentions Bukovina as the place of emigration and also lists the names of the villages most settlers came from (Ruppenthal 1913-14, 529).

During the period between World Wars I and II all attention to settlements and German dialects in Kansas came to a stop. Furthermore, because of the extreme anti-German sentiments and even persecution of people of German descent, parents stopped conveying their dialect to the younger generation. Consequently an active command of the dialect declined heavily among their children and their language loyalty began to vanish. It was not until 1961 that the first account of the decline of the use of the German language in Kansas was given by J. Neale Carman in his article on "Germans in Kansas." Carman describes the location of the main German settlements in Kansas noting a correlation betweeen their faith and their use of German dialects. With reference to the Roman Catholic Volgans and the Mennonites he states that these groups

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have remained faithful to the use of German dialects, whereas the internal religious disunity caused the Protestant Volgans to linguistically assimilate into the dominant English-speaking culture, "and while there are among them some ferocious advocates of the German language, very few of these are young" (Carman 1961,7). Carman had already detected the decline of the German language in and around the city of Ellis, Kansas, when he took field notes on a trip to that area in summer of 1953. He quotes one interviewee who says that none of his grandchildren speak well. He cites someone else who claimed that "none of the grandchildren can speak. They understand, but don't answer." [7] In 1962, Carman published the first volume of a three-volume study on the *Foreign Language Units of Kansas* in which he documents the extent of use and decline of all foreign languages in the various counties of the state. [8] He assigns a "critical year" to an approximate point in time in which parents ceased to use their native language "habitually in the majority of homes where there were growing children" (Carman 1962, 2). Carman highlights the impending death of the non-English speech islands in Kansas and identifies areas of great potential for foreign language research. From other field notes that Carman took on another field trip to the Ellis area in the summer of 1964, one gathers that the use of the German language had obviously diminished. He quotes someone who said that at Ellis more and more people did not use German in the home anymore, [but] "some classmates have a brogue which shows they come from a German speaking family", while another person added "those in their 20's speak a little [German], [but] know the words they shouldn't." [9] Although Carman's work has led linguists to study Volga German dialects in Kansas, there has

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[7] See Carman's field notes on the Ellis Bukovinian Germans of Ellis, Kansas, in the J. Neale Carman papers at the University of Kansas Archives, Helen F. Spencer Research Library.
[8] See Carman's three-volume study on the *Foreign Language Units of Kansas* , Kansas Collection, Helen F. Spencer Research Library.
[9] See Carman's field notes on the Ellis Bukovinian Germans.

been no linguistically significant study of either of the two Bukovina German dialects in Ellis County, Kansas, prior to this dissertation. [10]

However, an important account of cultural renewal of the Bukovina Germans in Kansas was published by Irmgard Hein Ellingson. In her role as a Lutheran pastor's wife, Hein Ellingson developed an interest in the ethnic and cultural background of the Lutheran "Swabian" parishioners from Bukovina in Ellis County, Kansas. It inspired Hein Ellingson to write a book on *The Bukovina Germans in Kansas: A 200 Year History of the Lutheran Swabians*, published in 1987. In her book she chronicles two hundred years of history of the Lutheran "Swabians" from Bukovina to Kansas, based largely on the compilation of her own data and interviews. Furthermore, she investigates the development of the Lutheran churches in the Ellis County area and describes the events of the twentieth century, such as the two world wars, the Bukovina region and Bukovina-Germans had to face.

The renewed interest in their history led some Bukovina Germans to form the *Bukovina Society of the Americas* in Ellis, Kansas, in 1988, "to promote recognition of the Bukovina German people and encourage historical research of their heritage." [11] One of their former presidents and himself of Catholic Bohemian German descent on his mother's side, Oren Windholz, published in 1991 a chronology of his mother's family entitled *The Erberts*. In his detailed work, Windholz traces his maternal ancestors' journey from Bukovina to Kansas and conveys a specific and easy to follow family history illustrated by many pictures. [12] In another book that followed

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[10] Since the early 1980s William Keel at the University of Kansas has been systematically gathering linguistic data on the Volga German dialects in Kansas and has written extensively about them. See Keel, (1981, 1982, 1988, 1989). Chris Johnson wrote a dissertation in 1994 on the Volga German dialect of Schoenchen, Kansas, in which he provides an "Ortsgrammatik" and determines a possible German homeland. See Johnson (1994).

[11] See official brochure of the *Bukovina Society of the Americas*, Ellis, Kansas.

[12] Windholz's work is the counterpart to Hein-Ellingson's historic overview on the Lutheran Swabians. See Hein Ellingson (1987).

soon after in 1993 called *Bohemian Germans in Kansas: A Catholic Community From Bukovina*, Windholz provides an all encompassing historical overview on the Catholic Bohemian Germans, underscoring it with many helpful pictures and illustrations of documents. He speaks about the homeland of the Catholic Bohemian Germans, the region they originated from in the Bohemian Forest , but mainly dwells on their life in Kansas, their culture, tradition and customs, basing his account largely on interviews with people from the community.

In 1990, the *Bukovina Society of the Americas* had already published a book by Sophie A. Welisch called *Bukovina Villages/Towns/Cities and their Germans*. Welisch gives a concise history of the settlements of Bukovina's Germans and even adds a list of names of pioneering families to the various villages. [13]

Another very valuable and helpful book about the history and genealogy of the Catholic Bohemian Germans in Kansas is *Pioneer Profiles. A Profile of the Catholic Bukowina "Austrians" who settled in Ellis, Ransom and WaKeeney Kansas*, published by Edward Lang, no date. The author profiles the family names of those Catholic Bohemian Germans, who migrated from Bukovina to Kansas, in genealogical succession in order to trace their family origins.

The Bukovina Germans in Colorado also received some attention in the 1987 article by Paul Polansky-Schneller. His essay "Zur Geschichte der Einwanderung von Bukowinadeutschen in die Vereinigten Staaten von Amerika," examines how a group of settlers from different villages in Bukovina found their way to America with their descendants still remaining a tight-knit group in Yuma, Colorado.

In 1996 William Keel and Kurt Rein edited a book called *German Emigration from Bukovina to the Americas*. This is the most recent and comprehensive work on

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[13] Welisch (1990, 9), like Klaube (1984, 8) shows a map of the origin of Bukovina's Bohemian Germans.

German emigration from Bukovina to the Americas. Apart from contributions of various scholars and authors on the immigration and settlement in certain regions of the New World, on traditions and customs of Bukovina Germans, and on Bukovinian genealogical research, maps and copies of personal documents illustrate the experience of immigration. In addition samples of the Lutheran "Swabian" German dialect and the Catholic Bohemian German dialect spoken by the German immigrants from Bukovina are also included.

Chapter 2

A Brief Historical Account of the Bukovina Germans in Ellis, Kansas, from the

Beginnings to the Present

Ellis, Kansas, is located on I-70 near the western boundary of Ellis County and

twelve miles west of the county seat of Hays (see Map 1). With the Cedar Bluff

Reservoir nearby and rolling hills north of Ellis in the Saline River valley its location is

on flat terrain, which is distinctive for the high plains, about twelve miles north of the

Smoky Hill River, which stretches across central Kansas. Big Creek runs through the

town of Ellis, eventually feeding into the Smoky Hill River. Ellis is surrounded by

farms with agriculture as the source of income, producing wheat, milo, winter barley,

and other crops. Cattle ranching and oil drilling also provide additional income for

some farmers.

Landmark buildings in Ellis, especially churches, are made from limestone,

and the "post rock" fence posts in the area are remnants of the type of rock inherent to

the area. [1]

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[1] A citizen of Ellis relates that, because of the lack of lumber, in earlier times people quarried a lot of
limestone for the foundation of their houses or for the storefronts in downtown Ellis, e.g., from around
Munjor, Kansas.

The city's logo combines the three symbols for which the town is known; agriculture, oil production, and the railroad.

Figure 1

Logo of the city of Ellis, Kansas. Reprinted from the Ellis city map, city clerk Ellis, Kansas (1996).

The town of Ellis lies on the Union Pacific Railway and it once served as a stop where locomotives were repaired. [2] Because of its lower elevation, Ellis was selected by the railroad in the mid 1860s to serve as a division point between Kansas City and Denver (see Map 2). The railroad needed water for the locomotives, and access to water in Ellis was easy, this was the best location the surveyors could find for the railroad. In the late 1860s and early 1870s, the railroad put wells in and a wooden dam to recruit and lure settlers into coming and building a town in the area surrounding the railroad tracks. [3] The reason for Ellis as a major railroad stop can be seen in a

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[2] Formerly Kansas Pacific Railroad. In the *Emigrants' Guide to the Kansas Pacific Railway Lands* the Land Department of the Kansas Pacific Railway Co. (1871, 21) mentions Ellis as a town that "is the end of the third division of the railroad."

[3] See Shortridge (1995), chapter 4, for a comprehensive overview on the expansion of the railroad, as well as the settling of Kansas and the Great Plains by immigrants from Europe and the continental United States.

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depiction by John H. Freese in his *Souvenir of Hays City and Ellis County*, some thirty years later, in 1908, when he writes that "beautifully situated in the valley of Big Creek, which is dammed here, making a lake one hundred yards wide and almost a mile long with fine forest trees covering both banks, Ellis, ... is an ideal residence spot" (Freese 1908, n.p.). In an effort to attract foreign immigrants to settle the land, land agents from the United States distributed flyers overseas promoting the opportunities for those who would come to America. The possibility of employment by the Union Pacific Railroad, as well as word from friends and relatives who had emigrated many years before, contributed heavily to the decision of Bukovina Germans to seek a new life on the Great Plains and in Ellis County. Most people who came initially engaged in farming. Single people, who did not have land, worked for the Union Pacific Railroad to get money to buy crops and/or land via the Homestead Act of 1862. [4] The Homestead Act enabled them to get 160 acres of land for free until shortly after 1900. For most people this was the sole chance to get a headstart in farming, for "complexities of land availability and cost were greatest in the central belt" (Shortridge 1995, 74). The so-called timber claim had to be met by people, in order to keep their homesteads. This meant that they had to plant a certain number of trees on their property. They also had to maintain and harvest many different crops over a period of time to be given the title of the land. Intermarriages between neighbors' children took place to join the acres of land, or inherited grounds were sold off to the oldest brother for purposes of enlarging one's property. The development of wheat as an agricultural commodity helped the railroad to thrive even more. In Ellis wheat and cattle were loaded on trains for shipping to bigger cities in the East.

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[4] The Homestead Act of 1862 entitled any person who was twenty-one years old, a citizen of the United States or who had filed to become such "to enter one quarter section, or a less quantity, of unappropriated public land" (Land Department, Kansas Pacific Railway Co. 1871, 13).

The immigrants to Ellis, Kansas, originated from Bukovina (see Maps 5-6). Bukovina, which in English means the land of the beech trees, is located on the eastern rim of the Carpathians and owes its name to the extensive forests of beech trees in the hilly country of northeast Bukovina. This region has been a part of several different countries. Today the northern part of Bukovina belongs to the Ukraine, whereas the southern section is a part of Romania. In 1775 Bukovina became an Austrian province and was a sparsely-settled region. The Austrian administration, eager to colonize the region, subsidized the immigration of colonists to Bukovina. In addition to many different ethnic groups, German settlers took part in that immigration and came from three distinct areas in Germany. The Lutheran "Swabians" from southwest Germany, from what is now Baden-Württemberg and Rheinland-Pfalz, the Catholic Bohemian Germans, from the Bohemian Forest, now in the Czech Republic, and the Zipsers, from the Zips mountains, now in Slovakia. The Lutheran "Swabians" immigrated to Bukovina mostly between 1782-87, and the Zipsers between 1784-1809. The Catholic Bohemian Germans colonized that region in two waves, the first time between 1793-1817, working in the glass and timber industry, and then the second time as late as 1835-50 as farmers (Weczerka 1961, 31). [5] Otto Boelitz maintained in 1926 that there were the "Donauschwaben, die ... sich in den achtziger Jahren des 18. Jahrhunderts dort niederließen. Ferner wurden ... zahlreiche Deutschböhmen als Handwerker und Ackerbauer angesiedelt, und auch Zipser Bergleute fanden sich in dem Gebirge der südlichen Bukowina ein" (Boelitz 1926, 87). Norbert Zimmer listed all German settlements in his 1930 dissertation on "die deutschen Siedlungen im Buchenland (Bukowina)." The farming settlements of the Catholic Bohemian Germans were Schwarzthal, Bori, Glitt, Lichtenberg, and Buchenhain (Poiana Micului), while the

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[5] See Weczerka (1961, 23-43) for an overview on the settlement of Germans in Bukovina.

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settlements of the timber workers and glass blowers with a Bohemian German majority were Karlsberg, Althütte, Neuhütte, and Fürstenthal (Zimmer 1930, 9). As a result Bukovina's population grew rapidly in the next few decades. [6] In the 1870s this region had become one of the most densely populated areas in that part of Europe. [7] The opportunities that had first attracted the original German colonists from different areas in Germany had vastly changed. They were faced with similar conditions again that had been the reasons for emigration to Bukovina from their home country. There were a number of economic hardships, such as the closing down of the glass and timber industries. In addition after a few generations there was a scarcity of land again caused by overpopulation and the rule of primogeniture, by which the first-born son inherited the property. [8] This combination of factors forced many Germans in Bukovina to consider emigrating.

Ports of embarkation were, for example, Bremen or Hamburg, Germany. Destinations included the United States, Canada, and Brazil (see Map 7). The first substantial wave of Bukovina German emigration to the American Great Plains (Colorado, Kansas) occurred in the 1880s, followed by a second emigration period some twenty years later in the years preceding World War I. [9] Edward Lang mentions in the foreword to his compilation on names of Bukovina Germans that settled in the Ellis area that approximately 32 families made it to Kansas, with the majority of these migrations occurring between 1892 and 1901 (Lang n.d.).

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[6] See also Welisch (1986) for details about the Bukovina Germans during the Hapsburg period.

[7] According to Carman's field notes on Ellis Bukovina Germans, "villages furnishing population to Kansas were founded as late as 1841" (Carman, 1962, 1).

[8] For a comprehensive account of reasons for emigration to Bukovina by Bohemian Germans see Klaube, chapter 3 (1984).

[9] According to one of the informants, since some families that came to Ellis, Kansas, with their children, had seen World War I coming , this was also a contributing factor to their decision to emigrate. Also, in 1921, the United States instituted a quota system for immigrants of all eastern European countries. By then Bukovina had also been absorbed by Romania. This limited the emigration of Bukovina Germans quite extensively. See also Windholz (1993, 16) for details on how the quota system affected immigration of Bukovina Germans to the United States.

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The immigrants to west central Kansas were commonly referred to as Austrians in their new country, as well as in their old country, Bukovina, because they had settled in Bukovina under the Austrian Empire. The Lutheran "Swabian" Germans came mostly from villages such as Illischestie, Tereblestie, and Alt-Fratautz in Bukovina, while the Catholic Bohemian Germans mainly came from Karlsberg, Fürstenthal, and Buchenhain (Poiana Micului) to Kansas. [10]

Since the Volga Germans had come to Ellis County about ten years earlier and had relocated in eastern Ellis County thereby settling all the land up to about Ellis, the Bukovina Germans started settling from Ellis on west so as to occupy land in adjoining Trego County. The "Swabians" from Bukovina, who were Lutherans, who settled north of the city of Ellis, usually stayed on their land with the church being the only center for socializing with others. The Catholic Bohemian Germans, on the other hand, who settled south of Ellis, although staying in their ethnic community, integrated fast into the ethnically diverse Catholic community in Ellis.

There is some controversy as to when Ellis was officially founded. The Union Pacific Railroad says the town of Ellis was born in 1867 when the then called Kansas Pacific had built a watering station there when it laid track lines west across the state. There are other accounts that it was officially established in 1870. According to an article in the *Hays Daily News* entitled "Founders of Ellis made own History," "on July 1, 1870, the brand-new town of Ellis arrived on the train from Ellsworth" because "railroad workmen, section men, equipment and small buildings were deposited on the new townsite" (*Hays Daily News*, 1976). This article explores the early history of Ellis to the present while touching on famous people who helped to shape the image of

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[10] See map of the German settlements in Bukovina prior to 1940, reprinted from Franz Lang (1963-64, 49) in chapter 1, Map 1. See Bornemann (1986) and Klaube (1984) for a thorough history of various Bohemian German settlements in Bukovina, as well as Welisch (1982) and Rein (1957) for detailed settlement histories of individual settlements in Bukovina. In addition, see Hein Ellingson (1987), chapters 1 and 2 for a thorough insight into the history of Bukovina and its German settlers.

this town. What is certain is that the city was named for a Union soldier by the name of George Ellis. [11]

The official slogan for the city of Ellis is "a city with a rich past and a promising future" (see the city logo). It encompasses everything that the town has been and stands for today. It was a "hustling railroad town" in the early 1900s and "all lines of business are represented and the stock in all stores is especially fine" (Freese, 1908). And even in 1976 the *Ellis County Star* described Ellis to be "a thriving modern little city situated on the Union Pacific Railroad" and "the second largest city in Ellis County" (*Ellis County Star*, 1976). When the diesel locomotive replaced the steam locomotive the railroad kept on phasing down. Service people who worked inside railroad cars, as well as workers in the roundhouse, that had been built in 1871, lost their jobs. The roundhouse was finally closed in 1962, and passenger trains stopped serving Ellis in 1964-65. Nowadays only freight trains make their stop in Ellis. In fact, Ellis has paid tribute to its rich history of the railroad by opening a railroad museum in 1993.

But agriculture has also always played a significant role in the history of Ellis, which is reflected by the fact that the local Co-Op is one of the two major employers in town. [12] When Ellis was laid out by the railroad there were less than one hundred people in town, some of those coming in with the buffalo hunters, and other people just

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[11] Windholz (1993) and Fesler (1962) state that Ellis was founded in 1867. The article by Mary E. Pearson on Ellis and its history from the book entitled *At Home in Ellis County, Kansas, 1867-1992, Vol.1*, published by the Historic Book Committee, Ellis County Historical Society, makes mention of it, but states that the historical consensus places the founding of the town in 1870. The most credible date seems to be 1870, which put the town on the map in 1870. This was reported by the first postmaster, Henry H. Metcalf (Pearson, 1991, 49).

[12] According to the *Community Profile of Ellis, Kansas*, published by the Kansas Department of Economic Development (1991), the Golden Belt Co-Op is the city's major employer, besides the city of Ellis.

starting up a private business there. [13] People had to live in railroad cars, when they

first came, according to the personal account of the early days of Ellis, Kansas, by the

first woman ever settling in that town (Smith Martin 1903). The first people who came

lived in dugouts and lots of stores were crude paper tar shacks. The first house was

not built until around 1870. If neighbors had a building they would share it with other

people. [14] The town grew slowly in addition to the railroad crews by some people of

Scots-Irish background and a large group of people from Montgomery County, New

York, out of the Mohawk Valley. The greatest influx in population came with the

European immigration in the 1880s. A lot of the first-generation homesteaders from

Bukovina were already among them. With the growth of the railroad and the

availability of land via the Homestead Act, the population in the surrounding areas of

town soon increased.

The new community started out with 150 inhabitants in 1870. [15] The

population was very small then in comparison to the figure that was given two decades

later in 1890 with 1,107 residents. These population figures show that a great increase

in population must have come in those two decades between 1870 and 1890. This

underscores the fact that the greatest influx in population took place in the 1880s when

the European immigration began. The first immigration wave of the Bukovina

Germans also fell in this time period, when the population of Ellis rose by more than

seven times. [16] At the turn of the century, in 1900, however, the census reported 932

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[13] See Smith Martin (1903) on a brief personal account of the early days of Ellis, Kansas. She was
the first woman to come to Ellis. She describes how she and her parents along with her siblings came
to the United States and settled in Ellis, Kansas.

[14] One informant said that his grandparents shared a house with another family. They would simply
turn their stove around to let the other family cook their meal.

[15] This was reported by the first postmaster of Ellis, Kansas, Henry H. Metcalf (Pearson, 1991, 49).

[16] Carman, in his printed field notes on Ellis Bukovinian Germans, notes that "in 1895 there were in
the town of Ellis 10 persons born in Russia as compared with the 24 born in Austria; in 1915 Russia
70, Austria 28" (Carman, 1962, 2). This underscores, he said, that the Catholic Bohemian Germans
moved westward into the countryside.

inhabitants for Ellis, showing a decline in population of almost 175 people. [17] This might have been an indication that some settlers moved away into the surrounding countryside (most of the Catholic Bohemian Germans farmed), or into other counties or states. The figure for the 1910 census, 1,404, when the population figure had gone up by more than 500, provides the first evidence for an upswing in population again. [18] The actual population figure in 1910 reflects the influx of another relocation of immigrants to Ellis. One major factor here is most certainly the second wave of German immigrants from Bukovina, that was mostly completed by the middle of the first decade.

Because of the profound territorial changes in the former Austrian Empire, the multicultural nationalities who together constituted this domain were called Austrians. Consequently all Bukovina Germans called themselves Austrians and were referred to as such by others, when they came to Ellis. [19] This made it harder for the census to determine the country of birth. Everyone simply listed Austria as birthplace. In some cases a variety of countries of origin were put down, like Bohemia, Romania, or Hungary. Most of the time only the last name of the male immigrants would give away their heritage. In a 1905 population count, [20] for example, quite a few of the Catholic Bohemian German last names appear in the Ellis census, with everyone listing Austria as their country of origin. Whereas the census records show a steady increase in

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[17] The population of Ellis Township, that area including and immediately surrounding Ellis, displays the same trend of population decline. While there were 501 residents officially recorded in 1890, the census in 1900 showed the population to be 363 in Ellis Township.

[18] In 1908 Freese mentioned that the population of Ellis already counted about 1500 (Freese 1908, n. page). The population of Ellis Township, 721, almost doubled at the same time.

[19] Various informants, Lutheran "Swabians" and Catholic Bohemians, told the author that they were always referred to as Austrians.

[20] This was before governmental regulations on privacy in Kansas thereby restricting the release of names of individual citizens in the census. From then on that information was only released to blood relatives. The so-called decennial censuses in Kansas were initiated in 1865. These surveys were issued by the Kansas State Board of agriculture through 1925 (Shortridge, 1995, 231). See also the microfiche collection on Ellis County at the Government Documents & Maps Library at the University of Kansas.

population in the city of Ellis from 1910 to 1950, 2,649, the figure for the 1960 census, 2,218, provides the first evidence for a decline in population that has continued into the 1990s. [21]

The 1990 census lists the population of Ellis as 1,814, whereas the 1980 census still showed 2,062 residents. The median age for the town of Ellis is 37. [22] The age breakdown in larger categories for Ellis is as follows, according to the 1990 census:

Age	Number of Residents
5 and under	116
5 to 14 years	279
15 to 74 years	1,193
75 years and older	160
85 years and older	66

The number of people from age 65 and over is 415. [23] It is primarily from the last two groups that speakers of Catholic Bohemian German can be found. However, there are sporadically speakers, children or nieces and nephews of those belonging to the last two groups listed above, born in the late 1920s or early to mid 1930s, who are competent in Catholic Bohemian German as well. [24]

A look through the phone directory for Ellis and its surrounding area from April 1994 reveals that the number of mostly male descendants of the original Catholic

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[21] The population of Ellis Township does not display the same trend towards an increase in population. There was a steady drop from 1910, 721, to 1950, 536, that continued on until the 1970 census, 352. By 1990 the population increased again slightly and the 1990 census listed the number as 384 residents.

[22] The same median age, 37, was recorded for Ellis Township.

[23] In Ellis Township the population of those 65 and over numbers 67.

[24] With the first generation slowly dying out it became more and more difficult for the second generation of German immigrants to Kansas to resist pressures of abandoning German, according to Carman (Carman, 1962, 314).

Bohemian German immigrants to Ellis, who still live in the town, [25] is 121, with the names of Catholic Bohemian Germans living in WaKeeney in nearby Trego County, 47, only counting up to a third of it. [26] This seems to show that the majority of the first generation Catholic Bohemian German settlers to Ellis stayed there or in the nearby countryside.

While the descendants of Lutheran "Swabian" Germans and Catholic Bohemian Germans settlers still continue to form a large percentage of the town's population, linguistically, the pressure of abandoning their settlement dialects has led to a lack in language loyalty and a loss for understanding of their cultural heritage. Thus, in 1988 the Bukovina Society of the Americas was formed to promote recognition of the Bukovina German people and to preserve their heritage. In memory of the Bukovina people that came to Kansas, the society created a memorial to the Bukovina settlers in the city park of Ellis. The memorial shows the slopes of the Carpathian Mountains and its inscription includes a tribute to the settlers. The memorial was dedicted in 1993 at the Fifth Bukovinafest, held annually in the summer.

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[25] This figure includes Ellis Township.
[26] See Sprint telephone directory with listings for Bogue, Dighton, Ellis, Hill City, Ness City, Ogallah, Quinter, and WaKeeney from April 1994.

Map 3

City Map of Ellis, Kansas

Reprinted from Ellis city map, city clerk Ellis, Kansas (1996).
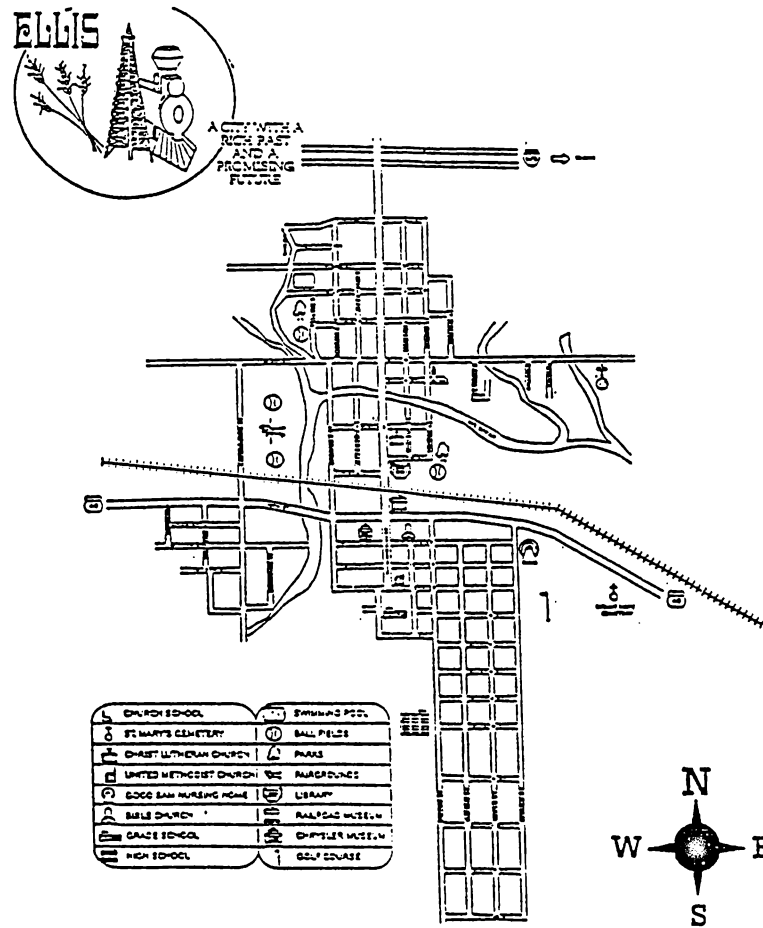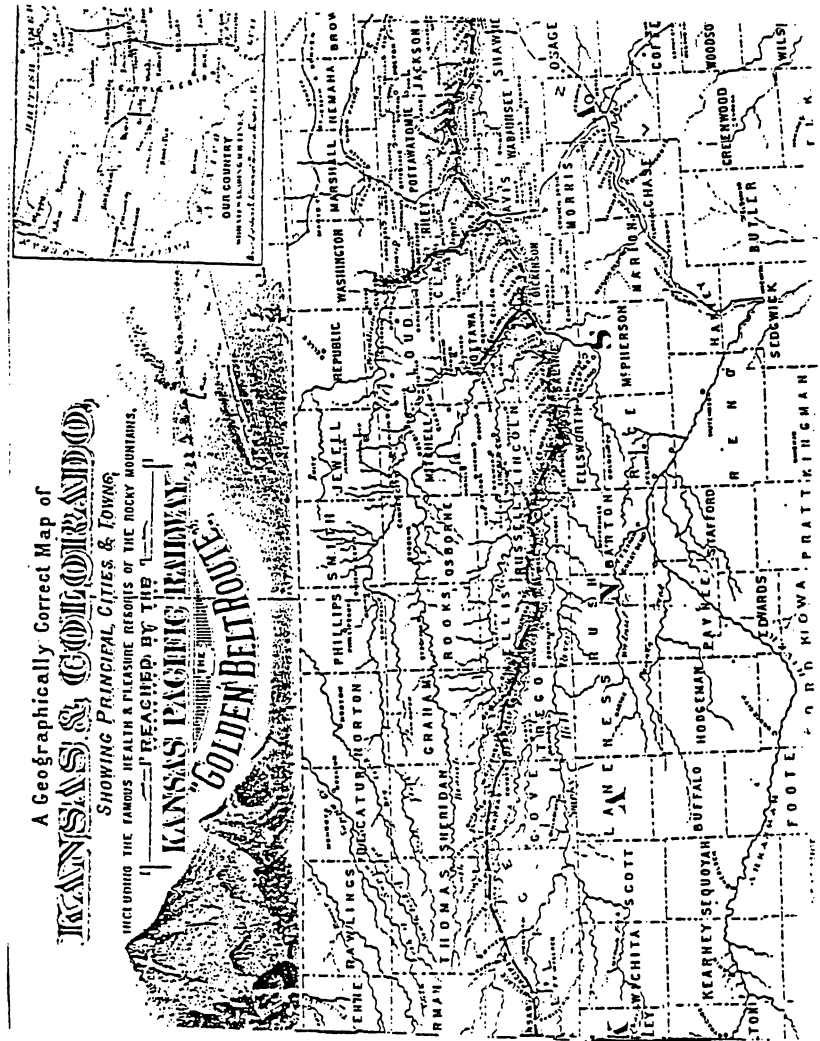
Map 4

Geographical map of Kansas showing the Kansas Pacific Railway

Reprinted from Kansas Pacific Railway Company (1879).

Map 5

Bukovina in the Austro-Hungarian Empire.

Reprinted from Keel and Rein (1996, 26).

Bukovina in the Austro-Hungarian Empire (1775-1918)

Baltic Sea

Wilna

Minsk

Hamburg

Elbe River

Berlin

Vistula River

G e r m a n   E m p i r e
D e u t s c h e s   R e i c h

Warschau

R u s s i a n   E m p i r e
R u s s i s c h e s   R e i c h

Leipzig

Dresden

Prag

Krakau

C A R P A T H

Dniester River

Tschernowitz

München

Danube River

Wien

Bessarabia

Salzburg

Bukovina

A L P S

Budapest

Austro-Hungarian Empire
Österreich-Ungarn

N

S

TRANSYLVANIAN ALPS

Rumania
Rumänien

Bosnien-Herzegowina
Bosnia-Herzegovina

Belgrad

Bukarest

Adriatic

Sarajevo

Serbien
Serbia

Danube River

0   100   200 Km

28

Map 6

Bukovina

The Bukovina Germans who settled Ellis,
Trego and Rooks counties earlier had
migrated from Germany to Bukovina,
in the Austrian Empire. Shaded
according to its 1910 borders,
Bukovina now straddles
Romania and the Soviet Union.
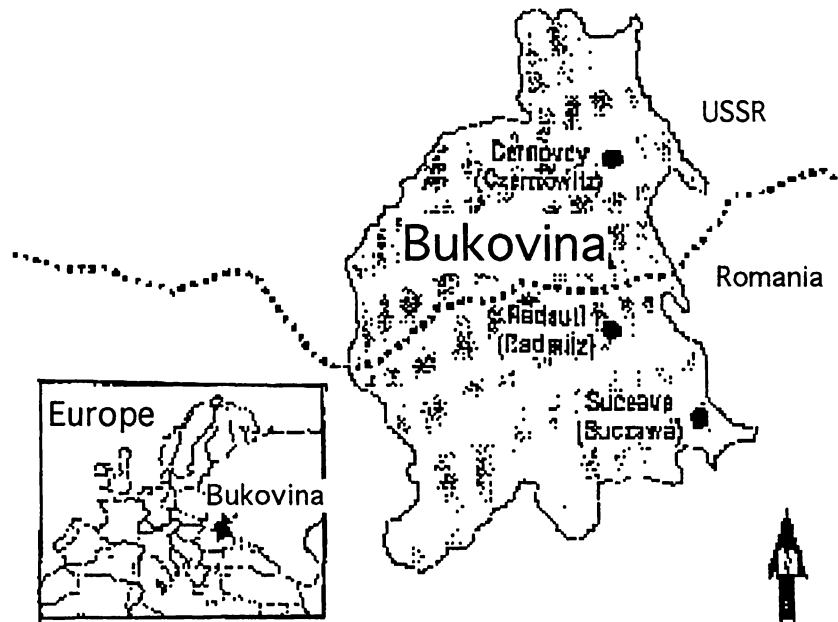
Charles Riegel and Doug Weller /Hays Daily News
Reprinted from the Hays Daily News, July 16, 1989.

Since the map predates the break-up of the USSR the area north of
the dotted broken line belongs to the Ukraine.

Map 7

Areas of Settlement in the New World

Reprinted from Keel and Rein (1996, 18).

Areas of Settlement in the New World

Areas of Settlement

New York: New York City, Congers
Illinois: Chicago, Counties of Du Page, Kane, De Kalb,
    Winnebago
Texas: Counties of McLennan, Coryell
Kansas: Counties of Ellis, Trego, Rooks
Colorado: Yuma County
Washington: Lewis County
Saskatchewan: Regina, Edenwold, Southey, Serath, Cupar
Brazil: Rio Negro, Mafra
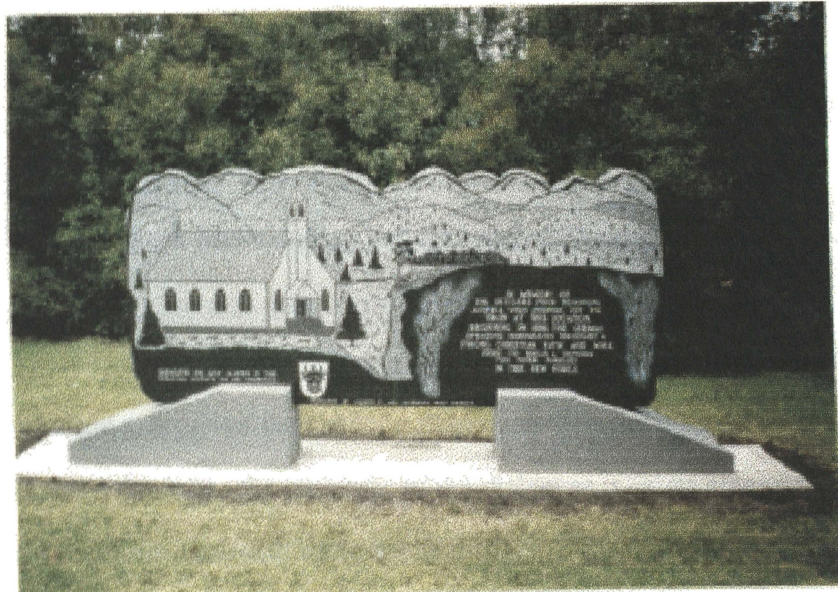
Figure 2   Memorial honoring Bukovina German settlers in Ellis, Kansas.

It was dedicated on July 16, 1993 by *the Bukovina Society of the Americas*.

The inscription says:

> In memory of the settlers from Bukovina Austria who stepped off the train at this location.
> Beginning in 1886 the German speaking immigrants brought a strong Christian faith and work ethic to build a future for their families in the new world.

Figure 3   The Ellis Railroad Museum

The Field Work Methodology and Protocol of Dialect Interviews

The linguistic analysis of the Catholic Bohemian German dialect of Ellis,

Kansas, in Chapter 4 describes the grammar of the dialect as it exists among the

remaining speakers of this dialect at this particular place. Therefore, it can be referred

to what Johnson calls an "Ortsgrammatik" (1994, 21). This linguistic description

serves the purpose of documenting the main phonological, morphological, and

syntactical features of the Catholic Bohemian German dialect of Ellis. By recording

this dialect, valuable data will be provided for linguists interested in German language

history and German dialectology , especially in isolated foreign speech islands, as well

as the development of German dialects in the United States. There has never been any

research on the Catholic Bohemian German dialect, but several linguists have

conducted prior research on German dialects in the United States. [1] The field work

methodology also involved interviews that employed the 40 Wenker sentences. [2]

Fluency could not be used as a criterion for the interviews, due to the language

decay of the Catholic Bohemian German dialect. Only a handful of people still have the

ability to converse fluently on a variety of topics. Some informants, though they like to

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[1] In the United States linguists such as Lester W. J. Seifert and William Keel, among others, have made valuable contributions to the research of German dialects for Wisconsin German and Volga German in Kansas, respectively.

[2] The forty original Wenker sentences were a part of an interview questionnaire developed by Georg Wenker for the determination of dialect isoglosses in Germany in 1876. The 40 Wenker sentences used for this study are from Mitzka (1952, 13-14). In addition, other dialect questionnaires used as references for the design of the interviews are the 200 items word list of the *Deutscher Wortatlas (DWA)*, which appeared in 1973, and the unpublished Seifert Questionnaire (1946). Other questionnaires consulted include Kurath (1939, 149-58) and Haugen (1953, 645-53).

converse in their dialect, hardly ever use their language, because the number of speakers has dwindled immensely. None of them ever continually speaks it, unless being addressed in the dialect. This often leads to a smaller range and frequency of uses. Thus, the majority of informants just speak from memory, often vividly recollecting childhood memories such as Christmas customs. With gradual social, as well as linguistic acculturation to the English-speaking environment English has become the primary language for everyday communication. With regard to language demise and language death Dorian states it seems realistic "that the reduced use of a language will lead also to a reduced form of that language" and uses the term "semi-speakers" to classify such speakers (1977, 24).

Nevertheless, several informants included in this study did not show, in Dorian's term, the reduced use of their language, either when involved in free speech alone or in dialogue with other speakers. They were able to engage in long conversations in the Catholic Bohemian German dialect on a wide scope of subjects. They easily and enthusiastically carried on for a considerable amount of time when asked about childhood memories. For instance, growing up on a farm in the country was a favorite topic. Also when asked about something habitual that has long been engrained in them since their childhood like cooking certain dishes, or farming, the informants never hesitated responding in the German dialect. When interrupted in their stories for explanations or clarifications, however, they switched to English. The easy flow of speech proved mostly true with informants of the second generation of immigrants from Bukovina. Informants belonging to the third generation of immigrants from that area felt more comfortable with English. [3] Their use of the

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[3] However, in a conversation between Informant 1 (the main dialect informant), an informant of the second generation of immigrants from Bukovina, and Informant 5, who belongs to the third generation of immigrants from that area, the latter was very comfortable speaking the Catholic Bohemian German dialect.

Catholic Bohemian German dialect was more hesitant and they showed longer pauses. These informants were capable, notwithstanding, of providing necessary data for this study.

The bilingual factor was very crucial in conducting the interviews. None of the dialect informants had any problem with switching the language codes, because all of them had practiced it most of their lives. All sentences and grammatical exercises were given to them in English which they rendered into the equivalents of their dialect. Conversations with the informants were also bilingual. Each exercise was introduced in English. Questions were usually asked in English, and the informants provided answers in their German dialect. [4] When a question was, however, occasionally posed in Standard German there was no hesitancy in responding in German dialect. [5] Few had any concern about the correctness of their use of German. [6]

The basic interview was made up of four different exercises and was designed to last approximately two hours. [7] The interview started out with the forty Wenker sentences translated into English (Appendix 1), which were rendered by most informants into the dialect equivalents. [8] They were then asked to give the dialect version of as many words and terms as possible from the two-hundred-item list from

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[4] Questions were posed in English in order to avoid possible "echoing" of Standard German and avoid causing any discomfort to the informants as to their ability to speak "correct" German.

[5] Few informants understood the author's Standard German. Most of the informants immediately reverted back to English or looked puzzled. One dialect informant conceded to the author that, when she attended church services in German as a little child, she could not understand the type of German spoken. However, all informants were aware of it because of the non-dialectal "High German" used earlier in church and school.

[6] Informant 1, although being the most fluent, nonetheless frequently tagged on "recht so" (right) after a response awaiting an affirmative nod. This person knew Standard German because of time served in Germany during World War II. The author is certain that this informant added this tag out of habit, not because of insecurity in the dialect.

[7] The design of the basic interview was used in 1993-95. Because of time constraints, one of the exercises had to be shortened or left out. This usually meant that the question and answer session was not employed.

[8] The appendix shows the original German sentences with their English equivalent given to the informants. They never saw or heard the German originals.

the *Deutscher Wortatlas (DWA)*, also translated into English (Appendix 1). [9] The third exercise consisted of the description of five pictures with many details depicting familiar rural life scenes. Finally, a free speech sample was obtained by asking the informant to relate an anecdote in the Catholic Bohemian German dialect or asking specific questions in English about significant events in their lives replying in the dialect. Topics of interest comprised things such as growing up on the farm, family life, cooking recipes of ethnic dishes, the wedding day, or the dust bowl era of the 1930s in the central United States. The dust bowl was a period of hardship which impacted the lives of many people in Ellis County. Topics had to be chosen for free speech involving events that could be recalled up to the 1950s. By then, in the majority of Bukovina German families, English had taken over as the primary language in the home, due not only to the anti-German sentiments that developed because of the two world wars, but also to the development of the English language mass media in the United States. Also English as the language of education was a big switch for most of the informants because they had all grown up speaking Ellis Catholic Bohemian German at home.

The Wenker sentences were employed as an essential exercise for the interview because they have been traditionally used as a parameter for the collection of data on German dialects by dialectologists since their formulation in the last quarter of the nineteenth century. In utilizing these forty sentences, it is possible to solicit data for determining the approximate location in the Bohemian Forest where the dialect of these Catholic Bohemian Germans originated. Even though Wenker's sentences could certainly sound somewhat old-fashioned and outdated to a speaker of modern German and therefore they may be inappropriate for the study of modern German dialects, the

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[9] The most common terms are listed and mapped out in the *dtv-Atlas zur deutschen Sprache (dtvA)* (König, 1992), which is based on *DSA* and *DWA*.

results of the author's own field work led her to thoroughly agree with Johnson who maintains that these sentences are "very practical for translation exercises involving informants born into a rural environment" (Johnson 1994, 23). Every informant, whether literally translating or paraphrasing these sentences, was always capable of expressing them in their dialect. Because all sentences deal with life in the country, the informants could easily relate them to their experience. Several of the dialect informants were also amused by some of the expressions, especially the tag "du Affe" (you monkey) (see Wenker sentence no. 11, Appendix 1).

Johnson (1994, 24) points out his concern of using the forty Wenker sentences for syntactic analysis of each model sentence. The author shares his concern, for in her experience the informants' rendering of each sentence may have been constructed according to the English word order in some of the test sentences. This may have altered the natural dialectal realization of the sentence structure, as well as the fact that some informants asked to have some of the sentences read aloud to them. This was done by reading the model sentence in phrases. The results were partial translations in concordance with the sentence structure of the English model given. This problem will be addressed in Chapter 4 with the discussion of syntactic structures in the dialect utilizing free speech samples. However, the Wenker sentences will only be minimally taken into account with reference to syntax.

The *Deutscher Wortatlas (DWA)*, utilized since 1939, is important for the word geography of German dialects. Using the two-hundred-word list as another part of the interview increased the chance of narrowing down the possible place of origin of the Catholic Bohemian German dialect in the Bohemian Forest. Although most terms could be collected from the informants, they were unable to provide all the word items. Partly because of topographical and climatic differences between the Bohemian Forest, the mountainous landscape of Bukovina, and the Great Plains of Kansas, many

vegetation terms asked for were not known, such as "stinging nettle" or "chamomile." Specific insects or birds were also lost from the dialect or could not be recalled such as "dragon fly" or "lark," or an obscure word such as "cockchafer larva." Terms not native to the mountainous region of Bukovina were usually rendered in English, such as "tomato" or "strawberry." [10] However, the informants remembered most of the terms.

The third and fourth exercise served the purpose of gathering data in a natural language setting. First, informants were shown five pictures depicting rural life. They were asked to describe them in as much detail as possible, talking about such things as the farm, farm tools, animals, the landscape, the seasons. None of the pictures caused the informants any difficulty and they were very at ease describing the scenes. In fact, for some it was very entertaining at times, for example when they did not immediately identify a detail pictured.

For the last part of the initial interview some informants agreed to participate in a conversation with the author. A couple of simple questions were posed to collect a conversational sample. Other informants, however, did not only readily respond, but also recited anecdotes and told jokes in the Catholic Bohemian German dialect. The anecdotes and jokes were a part of their memorized repertoire. They were useful for the comparison between the conversational (spontaneous) and "fossilized" forms of speech with respect to verb forms, and the vocabulary. The main informant in particular had a whole repertoire of anecdotes, of which he narrated one or two with a slightly different choice of vocabulary every time he was recorded. [11] Two versions of a recipe for an ethnic dish were taped from Informant 2, with the first one being

[10] Informant 1 also frequently paraphrased terms that either he could not recollect, or that were lost from the Catholic Bohemian German dialect of Ellis.

[11] The same informant paraphrased terms asked from the *DWA*. It reflects his flexibility and ability to improvise in the language. All anecdotes were conveyed to him by his mother.

recalled from memory and the second one being explained while making the dish. The latter version is an excellent example of a free conversational environment and shows the informant's ease with the dialect. This example can be utilized very well for the syntactic analysis of the Ellis Catholic Bohemian German dialect.

The author deemed it necessary to choose a main informant for the development of a detailed description of the grammar. The decision for determining which one of these two informants would serve as the principal informant was difficult. Both informants had the fluency, flexibility, and a wide range of vocabulary. They would be capable of reciting isolated verb paradigms and noun phrases, and also produce them within the context of a sentence. Finally, the decisive criteria were the ability to improvise in the dialect, as well as the full completion of the grammar charts and the Wisconsin German Questionnaire. Informant 1 proved to be more comfortable with the grammar, remembered more of the paradigms, and translated the whole Wisconsin German Questionnaire. Informant 2, along with the other informants provided the corroborating data.

The main informant (Informant 1) selected for this study was born in 1918, in Ellis, Kansas. He has worked as a farmer his whole life. He was educated through the eighth grade, but never received formal German language training. He can speak "High German" because he was stationed in Germany during World War II. He is very well known among residents in Ellis and its surrounding area because he stems from a large family whose last name is common in Ellis County. The Bukovina Germans of Ellis highly regard him as the most fluent speaker of the Catholic Bohemian German dialect. He was also recommended to the author by Kurt Rein

(University of Munich), a well known expert on Bukovina and the Lutheran "Swabian" Germans in Ellis and abroad. [12]

Informant 1 was first recorded by the author in 1993 and again in 1995. [13] In these interviews he provided a set of Wenker sentence translations, and an almost complete list of the two- hundred-items of the *DWA* . He also gave a full descriptions of the pictures, recited anecdotes and participated in question and answer sessions. In subsequent interviews, he rendered different grammar questionnaires into the German dialect, as well as cited verb and noun phrase paradigms in isolation. Furthermore, he provided a complete translation of the Wisconsin German Questionnaire. He was chosen as the principal informant for this dialect study because his interviews were of the best quality and quantity.

Informant 2 was born in 1916, in Ellis, Kansas. She, like Informant 1, did not receive schooling in "High German." She lived and worked on a farm all her life. Informant 2 was also interviewed in 1993 and subsequently in 1995. She translated the Wenker sentences, as well as the majority of words from the *DWA* two-hundred-items list, was able to isolate most of the verb paradigms and noun phrases, provided picture descriptions, and responded to questions. In a later interview she described a cooking recipe and translated two-thirds of the Wisconsin German Questionnaire.

A third 1993 informant, Informant 3, is male, and was born in 1907. He is the oldest of all informants in this study. He was able to give the equivalents of the Wenker sentences, as well as some items from the *DWA* in his German dialect. Additionally, he was able to respond in a question and answer sequence.

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[12] Rein, aside from dozen of other publications, has published many articles on the history and cultural heritage of the Lutheran "Swabian" Germans.

[13] Tape copies of the interviews conducted between 1993 and 1995 by the author are kept at the Max Kade Center for German-American Studies at the University of Kansas.

The majority of informants for this study were interviewed in 1995. Information on the 1995 informants:

Informant	Sex	Year of Birth
4	F	1915
5	F	1926
6	F	1913
7	F	1923
8	F	1928
9	M	1935
10	F	1922

All informants in these 1995 interviews recorded Wenker sentences, whereby Informants 6 and 7 translated one set of Wenker sentences alternately. They did not render any of the two-hundred items from the *DWA*, whereas Informants 4, 5, 8, 9, and 10 translated most of them. The 1995 informants participated in the picture description exercises, with some giving details on all five of them.

Informants 4, 5, and 9 delivered data on a very extensive list of verb paradigms and noun phrases in isolation and within the context of the sentence, while Informant 8 provided a few grammar exercises. Informants 4, 5, 6, 7, and 10 agreed to free conversation as well. Informant 4 related some expressions in the dialect.

One other informant, informant 11, was also interviewed in 1996. She was born in 1920. Informant 11 provided a complete translation of Wenker sentences as well as selected items from the *DWA* . In addition, she gave a description of three pictures and was able to relate an anecdote in the dialect. All the informants have a school education through the eigth grade.

For the purpose of ascertaining the extent of dialect mixing among the informants' ancestors, the author sought some information on the family history of the 11 informants. It is important to know the parental place of birth in order to assess dialect mixing. Each dialect speaker has different phonological realizations for certain dialect words. Ellis Catholic Bohemian German speakers whose ancestors came from the villages of Buchenhain (Poiana Micului) in Bukovina realize falling diphthongs in their speech, while those dialect informants with ancestors from Fürstenthal, Bukovina, pronounce reversed diphthongs. The following chart shows the parental place of birth reflecting the information as provided by the informants themselves:

Informant	Mother	Father
1	Poiana Micului	Poiana Micului
2	Poiana Micului	Poiana Micului
3	Poiana Micului	Poiana Micului
4	Ellis	Fürstenthal
5	Ellis	Ellis
6	Poiana Micului	Poiana Micului
7	Poiana Micului	Poiana Micului
8	Fürstenthal	Poiana Micului
9	Fürstenthal	Ellis
10	Poiana Micului	Poiana Micului
11	Fürstenthal	Poiana Micului

Informants 1, 2, 3, 6, 7, and 10 fit in one category, in that both parents were born in Poiana Micului (Buchenhain), Bukovina, while Informants 8 and 11 have only one parent born in Poiana Micului. [14]   Informants 4 and 9 have at least one parent born in Ellis, Kansas, except for Informant 5, whose parents were both born in Ellis. All

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[14] Poiana Micului (Buchenhain) and Fürstenthal, north of Poiana Micului, were both German settlements in Bukovina. See map 1 in chapter 1 showing German settlements in Bukovina.

the informants' grandparents are from Bukovina. All informants were born in Ellis County, with the exception of Informant 10, who was born in Poiana Micului , Bukovina, and came to Ellis in 1954.

The transcription system used in this study is consistent with symbols chosen by the International Phonetic Association. The author decided to modify one particular phonetic symbol. [15] There is a tense/lax distinction with vowels. Vowel length is predictable and is not indicated. [16]

The recording of the informants participating in the interviews between 1993-96 was done on cassette tape using a Realistic CTR-73 AC, a battery cassette recorder. A small lapel microphone was used during the recording sessions. The interviews were all held in informants' homes.

The location of the interviews presented an interesting problem for recording of the informants. Although it is the author's belief that interviewees are the most relaxed in their natural surrounding, i.e., at home, situations can arise that cause pitfalls to the quality of taping. The artificial speech setting of a meeting room, for example, would have guaranteed optimal conditions under those circumstances. Consequently, speech samples had to be transcribed that were interrupted by a toddler's interjections or people talking in the background (for example other family members). Other interviews were impeded by the noise of a lawnmower in the background. Thus, the taping and transcribing of some informants' speech caused the author a certain amount of distress. Nevertheless, the recording sessions were all conducted in a setting that was comfortable for the informants.

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[15] The author consulted Pullum and Ladusaw (1986) to clarify the use of a particular symbol, such as the arbitrary decision to use [a] for the lax lower front unrounded vowel and [ɑ] for the tense lower back unrounded vowel.

[16] Vowel length is not indicated because tense vowels in stressed syllables are by nature longer than in unstressed syllables. Moulton also states, in Standard German, in relation to spelling a tense vowel is followed by a single consonant and a lax vowel by a double consonant or a consonant cluster. See Moulton (1966, 62-4).

Chapter 4

The Grammatical Analysis of the Catholic Bohemian German Dialect of Ellis, Kansas

This chapter outlines the grammar or linguistic structure of the *Ortsmundart*, i.e. the local dialect of the Catholic Bohemian Germans of Ellis, Kansas. The phonological, morphological, and syntactical features of the Catholic Bohemian German dialect are shown as completely and thoroughly as possible given the present state of the dialect.

	Bilabial	Labio-Dental	Alveolar	Post-Alveolar	Palatal	Velar	Glottal
Stops:							
- Voiceless	p		t			k	
- Voiced	b		d			g	
Fricatives:							
- Voiceless		f	s	ʃ	ç	x	h
- Voiced		v					
Affricates:		pf	ts	tʃ			
Nasals:	m		n			ŋ	
Liquids:			l				
Trill:			r				
Approximant:					j		

The Consonant System of the Catholic Bohemian German Dialect of Ellis, Kansas [1]

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[1] Forms in tables are phonemic symbols.

Phonology: Consonants

<u>Stops</u>

/p/   [p] - The voiceless bilabial stop occurs in word-initial, word-final and syllable-final position before a following consonant and in consonant clusters. It occurs rarely in intervocalic syllable-final position. [2]

      word-initial position: - /paɪtʃn/ 'whip'; /pʊtsn/ 'to clean (infinitve); /polɪtsaɪ/

                  police'; /pɛntɪɪ/ 'pantry'; /past/ '(it) fits', /pʊlvɒ/

                  'powder'

      intervocalic position: - /papɪrsɔk/ 'paper sack'; /ʃɪpərɪ/ 'slippery'; /kɔpə/

                  'bucket'

      word-final position: - /blaɪp/ 'stay!'; /gɪp/ 'give!'; /liɒp/ 'love'; /ʊrlaʊp/

                  'vacation'

      clusters: - /ɛps/ 'something'; /gɪpst/ '(you) give'; /kamplt/ '(she) combs';

            /lampl/ '(little) lamb'; /haɪpl/ 'a head (of lettuce,kale)';

/b/   [b] - The voiced bilabial stop occurs mainly in word-initial position. It occasionally occurs in intervocalic position and never word-finally. Clusters containing /b/ and a following liquid or resonant occur only word-initially or in syllable-initial position.

      word-initial position: - /bɑm// 'tree'; /bɛt/ 'bed'; /bes/ 'angry'; /bɑsl/ 'aunt';

                  /bigln/ 'to iron (inf.); /bɪtmɒ/ 'faucet'; /bɛrnɒ/ 'boar';

                  /baɪgəln/ 'cookies

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[2] The voiceless bilabial stop /p/ is slightly aspirated in foreign words such as /pesta/ 'pasture' or /pentɪ/ 'pantry'. There is, however, in word-initial position a tendency for /p/ to be lenited to the voiced bilabial stop /b/, but the voiceless nature of the sound is still preserved. As a general remark the three voiceless stops /p/, /t/, and /k/ are normally not aspirated in word-initial position and are pronounced more softly. Yet the sound quality is still voiceless word-initially. There is, however phonemic variation in word-initial /p/ and /b/ in some instances. The word for "bald", for example was collected from two-informants using the Wisconsin Questionnaire, section 43. It was realized respectively as /plɔtɒt/ and /blɔtɒt/ . This represents individual variation on the pronunciation of the individual.

intervocalic position: - /saʊbɒmɔxɒ/ 'to clean (inf.)'; /grɔʊbɒ/ 'mean' [3]

clusters: - /blɑdln/ 'leaves'; /blosn/ 'to blow (inf.)'; /blɪtsn/ 'lightning';

/blumɒ/ 'flowers'; /brʊk/ 'bridge'; /brɛnt/ 'burnt (past participle);

/brɔʃkə/ 'toad'

/t/   [t] - The voiceless alveolar stop occurs in word-initial position , where it is not aspirated. [4] It most often occurs word-finally and in consonant clusters. With regard to clusters, the voiceless alveolar stop occurs mostly as the second element, but it sometimes word-initially followed by a resonant. /t/ occurs intervocalically, but often the voiced alveolar stop /d/ is used in this position instead.

word-initial position: - /tɑftet/ 'godfather; /tɑftɒt/ 'godmother'; [5] /tatɒ/

'father'; /taʊbərɒ/ 'male dove'; /tʊɒt/ 'does'; /tɔk/

'day'

intervocalic position: - /gʊɒtə/ 'good (decl. adj.)'; / rɔʊtə/ 'red' (decl. adj.)';

/kɔtɒ/ 'tomcat"; /aɪtɒ/ 'udder'; /ʃmɛtn/ 'cream'

but: - /muɒtɒ/, /muɒdɒ/ 'mother'; /fetɒ/, /fedɒ/

'uncle'

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[3] /b/ rarely occurs in intervocalic position because often the syllable *-ben* is in many words progressively assimilated from *-bn* to *-bm* and finally to -m. The voiced bilabial stop /b/ is hardly pronounced in most words and lost in the verb /ham/ 'to have'. Assimilation is a common feature in Bavarian dialects and it is always mentioned in Bavarian grammars. See Merkle (1984, 34-37) for a detailed overview. Furthermore, see the section on vowels in this chapter for a description on the vowels /ɒ/ and /ə/.

[4] /t/ is sometimes lenited to /d/ word-initially. This seems to be dependent on the individual speaker. For example, the word /tʊxtɒ/ "daughter" was collected in the context of the Wenker sentence 8. The voiceless alveolar stop was used by most informants, but the phonemic variation /d/ occurred with one informant. The same informant used /d/ in word-initial position with the word /tɔʊt/ "dead" in Wenker sentence 14. The phonemic variation in word-initial /t/ and /d/ again appears in Wenker sentence 32 with the word /tiʃ/ "table", but this time the voiced alveolar stop occurs with a different informant. And again in Wenker sentence 35, the phonemic variation of /t/ and /d/ occurs by more than one informant with the past participle /to/ "done".

[5] In these two words collected using the *DWA* two-hundred word list, two informants clearly used the voiced alveolar stop /d/ in word-initial position and syllable-initial position. The words are /dɑfdet/ "godfather", and /dɑfdodn/ "godmother".

word-final position: - /haɪt/ 'today'; /guɒt/ 'good'; /bʊlt/ 'soon'; /mɪt/ 'with';

/vɪrt/ 'becomes'; /bɛt/ 'bed'; /hʊnt/ 'dog'; /ʃtɑt/ 'quiet'

clusters: - /trʊkɒ/ 'dry'; /trɛɒt/ 'soil'; /trɪŋɒ/ 'to drink'; /blɪtst/ '(it is)

lightning'; /kɔxt/ 'cooks'; /tsaɪtn/ 'times'; /nɔxt/ 'night'; /draʊst/

'outside'

/d/   [d] - The voiced alveolar stop occurs most often in word-initial and syllable- initial position. It occasionally occurs in word-medial position intervocalically, but never word-finally. It occurs in clusters often accompanied by a liquid and preceded by a nasal or initially followed by /r/. [6]

word-initial position: - /dʊrx/ 'through'; /dɛŋ/ '(I) think; /du/ 'you (2nd person

Singular)'; /dʊm/ 'stupid'; /dɪŋ/ 'thing'; /dɛkn/ 'quilt';

/dɔ/ 'there'

intervocalic position: - /dudərɒ/ 'yolk'; /vedɒ/ 'weather'; /fledɒmaʊs/ 'bat';

/fedɒn/ 'feathers'; /dɔnidɒ/ 'down'

clusters: - /nɑdl/ 'grandmother'; /nedl/ 'grandfather'; /tsaɪdln/ 'to milk (inf.)';

/kandl/ 'can'; /draʊst/ 'outside'; /draɪ/ 'three'

/k/   [k] - The voiceless velar stop occurs slightly aspirated word-initially and syllable-initially, but not word-finally. [7]   Some words could also be collected with /k/ in intervocalic position. It can occur as the first element of a cluster accompanied by a voiceless fricative and in one case preceded by /ʃ/ at a syllable boundary. It also appear initially in a cluster often followed by a nasal, liquid, or resonant.

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[6] The voiced alveolar stop is often omitted in the pronunciation of words such as /reɒ/ "to talk (inf.)", in all forms of the verb /vɛrn/ "to be (inf.)" and in the words /gfʊnɒ/ "found (past part.)", and /aɪlɔnɒ/ "to invite (inf.)".

[7] The voiceless velar stop is also slightly aspirated in loanwords such as /keɪk/ "cake", and /kapɪntə/ "carpenter".

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word-initial position: - /kɪnt/ 'child'; /kɔxɒ/ 'to cook (inf.)'; /kuxɒ/ 'cake';
/kɔpf/ 'head'; /kefɒ/ 'beetle'; /kampln/ 'to comb';
/kʊkʊrʊts/ 'corn';

intervocalic position: - /trʊkɒ/ 'dry'; /tsvɪkɒ/ 'to pinch (inf.)'; /iɒdrʊkɒ/ 'to
chew cud (inf.)'; /bɔkɒ/ 'to bake (inf.)'

word-final position: - /sɔk!/ 'say!'; /gnak/ 'neck'; /ɛk/ 'corner'; /bɔk/ 'buck';
/ruk/ 'coat'; /tok/ 'day'; /tɔvak / 'tobacco'; /tsurʊk/
'back (adverb)'

clusters: - /klɒɒn/ 'little'; /vɔksn/ 'to grow'; /knedl/ 'dumplings'; /brɔʃkə/
'toad'; /kraɪts/ 'back'; /kre/ 'horseradish'; /kneçl/ 'ankle' [8]

/g/ [g] - The voiced velar stop occurs word-initially preceding a vowel or in a
cluster often followed by a resonant, a liquid, or a nasal. It also appears in intervocalic
position, sometimes being the first element of the second part of a compound or a
multi-syllabic word. It does not occur in word-final position.

word-initial position: - /guɒt/ 'good'; /gɒɒtn/ 'garden'; /gɛstɒn/ 'yesterday';
/gɛns/ 'geese'; /gɛsn/ 'eaten (past part.)'; /gœlsn/
'mosquito'

intervocalic position: - /ʃvigɒmuɒtɒ/ 'mother-in-law'; /ligɒ/ 'to lie';
/hɛnɒgaɪɒ/ 'hawk'; /naɪgiɪ/ 'curious'; /aɪgənə/ 'own'

clusters: - /flʊɪŋ/ 'fly'; /gsɔkt/ 'said (past part.)'; /gven/ 'been (past part.)';
/gnuɒ/ 'enough'; /bigln/ 'to iron'; /fogl/ 'bird'; /gros/ 'grass'

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[8] If word-initial /k/ is followed by the nasal /n/ it is lenited to such an extent that it is hardly
pronounced.

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<u>Fricatives</u>

/f/   [f] - The voiceless labio-dental fricative occurs mainly in word-initial position. It occasionally occurs in intervocalic position. Its usage word-finally is rare. It also appears in two-consonant clusters word-initially and word-finally where it is often the first element before a nasal or a resonant.

   word-initial position: - /fuɒs/ 'foot'; /fasl/ 'barrel'; /fœlt/ 'field'; /faɪər/ 'fire';

                /fɛtsn/ 'rag'; /fɒkɑft/ 'sold (past part.)'; /fɒbrɛnt/

                'burnt (past part.)'

   intervocalic position: - /kɑfɒ/ 'to buy (inf.)'; /lɑfɒ/ 'to run'; /ofɒ/ 'oven';

                /sɔɪfə/ 'soap'; /kefɒ/ 'beetle'; /ɑfɪ/ 'up'; /befɔr/

                'before'

   word-final position: - /ɔf/ 'monkey'; /ɑf/ 'on'; /fɪnf/ 'five'; /brɪɒf/ 'letter';

                /ʃvoɒf/ 'tail'; /ʃof/ 'sheep'

   clusters: - /aft/ 'later (adverb); /hɛrʃɔft/ 'dominance'; /hœlfɒ/ 'to help (inf.)';

                /lefl/ 'spoon'; /flaɪʃ/ 'meat'; /ʃaʊfl/ 'shovel'; /frɛmdɒ/ 'stranger'

/v/   [v] - The voiced labio-dental fricative occurs most often word-initially. It also appears intervocalically, but does not occur word-finally. In consonant clusters it can occur at a syllable boundary preceded by words describing pain at different parts of the body. And furthermore it also appears word-initially following the affricate /ts/ or post alveolar fricative /ʃ/.

   word-initial position: - /vɪntɒ/ 'winter'; /vɪnt/ 'wind'; /vedɒ/ 'weather'; /vɛnt/

                'wall'; /veʃ/ 'clothes'; /vɔɪtsn/ 'wheat'; /vis/ 'meadow'

   intervocalic position: - /ovəl/ 'always'; /ivɒ/ 'over '; /tɔvɑk/ 'tobacco';

                /hivəln/ 'mountains'; /ɔvɒ/ 'but'; /hovɒn/ 'oats'

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clusters: - /gven/ 'been (past part.)', /ʃvoɒts/ 'black'; /sœlvɒ/ 'self';

/ʃvestɒ/ 'sister'; /tsvoɒ/ 'two'; /oɒvatn/ 'to work (inf.)'; /mɔŋve/

'stomach ache'

/s/   [s] - The voiceless alveolar fricative occurs in all environments . It can often be found in two-consonant clusters with /s/ being the first element followed by a nasal, a liqiud or the voiceless alveolar stop /t/. [9] In three-consonant clusters it can be found at syllable boundaries.

word-initial position: - /sɛks/ 'six'; /sɔɪfə/ 'soap'; /sʊlts/ 'salt'; /si/ 'she,

they'; /siɒs/ 'sweet (adj.)'; /sʊmɒ/ 'sunday'; /sɔmstɒ/

'saturday'; /sʊ/ 'son'

intervocalic position: - /bɛsɒ/ 'better'; /vʊsɒ/ 'water'; /vaɪsə/ 'white'; /haɪsɒ/

'houses'; /mɪsɒ/ 'knife'; /kʊsɪn/ 'cousin'; /kloɒs/ 'little

(adj.)'

word-final position: - /ɪs/ 'is'; /ros/ 'horse'; /hos/ 'rabbit'; /aɪs/ 'ice'; /ʊns/

'us'; /grɔʊs/ big'; /gros/ 'grass'; /haʊs/ 'house';

/goɒs/ 'goat'

clusters: - /blost/ 'blows'; /ɪst/ 'eats'; /baɪsnt/ 'they bite'; /haɪrɪsl/

'grasshopper'; /rosflʊɪŋ/ 'horsefly'; /fɔsttsaɪt/ 'lent'; /mosn/ 'scar'

/ʃ/   [ʃ] - The voiceless post-alveolar fricative occurs primarily in word-initial position, both as a single element or in a two-consonant cluster with a voiceless stop. A two-consonant cluster can be found in word-final position. A three-consonant cluster also appears word-initially and word-finally. In the latter position it is noticable

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[9] There is no data collected on the voiced alveolar fricative /z/ in all environments. Merkle (1984, 25) points out that in Bavarian there is no voiced fricative whether it is word-initially, intervocalically, or word-finally.

that here the voiceless alveolar fricative /s/ becomes /ʃ/ after /r/ and before /t/. [10]   It is

rarely used in intervocalic position.

word-initial position: - /ʃen/ 'nice'; /ʃo/ 'already (adv.)'; /ʃof/ 'sheep'; /ʃedl/ 'head';

/ʃu/ 'shoe'; /ʃoŋ/ 'cabinet'; /ʃentn/ 'to scold (inf.)'; /ʃaʊfl/

'shovel'

intervocalic position: - /dreʃmoʃɪn/ 'threshing machine'

word-final position: - /froʃ/ 'frog'; /tiʃ/ 'table'; /flaɪʃ/ 'meat'; /dɑmɪʃ/ 'dizzy'; /vɛʃ/

'clothes'; /haɪpɔltərɪʃ/ 'stubborn'

clusters: - /ʃvestɒ/ 'sister'; /ʃtoɒ/ 'stone'; /ʃtrak/ 'straight'; /ʃtɑt/ 'quiet'; /gʃtoɒm/

'died (past part.)'; /dreʃn/ 'to thresh (inf.)'; /gʃpoɒsɪ/ 'silly'; /vɪrʃt/

'sausage'; /ɛrʃt/ 'first'; /fɪrʃtəndɔl/ 'Fürstenthal'

/ç/   [ç] - The voiceless palatal fricative never appears in word-initial position. It

appears intervocalically, word-finally or in a cluster. It is often the first element of a

two-consonant cluster followed by /t/. By definition it is always preceded by a front

vowel intervocalically or word-finally.

intervocalic position: - /heçɒ/ 'higher (comparative)'; /sɪçəl/ 'scythe'; /drekɪçə/

'dirty'; /reçɒ/ 'rake'; /tsaɪtɪçə/ 'ripe'; /glaɪçɒ/ 'to like (inf.)';

/ledɪçə/ 'single'

word-final position: - /bebərɪç/ 'baby'; /bɛttsaɪç/ 'bed sheet'; /glaɪç/ '(I) like'; /bɪlɪç/

'cheap' clusters: - /ʃleçt/ 'bad'; /laɪçt/ 'funeral'; /gʃɪçt/ 'story';

/ʊnreçt/ 'wrong'; /reçtə/ 'right thing'; /laɪçtn/ 'light (adj.)';

/frɪçtn/ 'fruits'

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[10] Two words were collected that keep the voiceless alveolar fricative after the alveolar trill. These words are /vɪrst/ "you become, will (2nd pers. Sg. pres. tense)"; and /bɪst/ "you are (2nd pers. Sg. imp.)".

50

/x/   [x] - The voiceless velar fricative does not occur in word-initial position. It appears in intervocalic position and in word-final position. Like its corresponding consonant, in clusters it is often found with a following /t/. This consonant always follows a back vowel. [11]

intervocalic position: - /kɔxɒ/ 'to cook (inf.)'; /brɔxɒ/ 'broken (past part.)'; /kuxɒ/
'cake'; /laɪdiɒxɒ/ 'bed sheets'; /valaxən/ 'geldings'; /vɔxə/
'week'

word-final position: - /hɔʊx/ 'high'; /laɪtuɒx/ 'bed sheet'; /mɔx!/ 'make! (2nd pers.
Sg. imp.)'; /ɑx/ 'also'; /lox/ 'hole'; /liɒx/ 'light'; /pfluɒx/
'plow'

clusters: - /kɔxt/ 'cooks'; /dʊrx/ 'through'; /nɔxt/ 'night'; /frʊxt/ 'fruit'; /iɒrxtɒ/
'Tuesday'; /raʊxt/ 'smokes'; /jɔxn/ 'to hunt (inf.)'; /biɒxl/ 'book'

/h/   [h] - The voiceless glottal fricative occurs mainly word-initially. No word was collected for /h/ in intervocalic position. It is sometimes found in consonant clusters where it is pronounced after a juncture pause at compound-word boundaries. [12]

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[11] In the word /ɔxtobɒ/ "october" one speaker pronounces the voiceless velar fricative whereas other speakers realize it as the voiceless velar stop /k/. The same variation occurs in /hɪɒxst/ and /hɪɒrkst/ "autumn". The reason for this variation in pronunciation is perhaps the Old High German (OHG) /x/. König (1992, 63) shows the change from /k/ to the affricate /kx/ or /x/ in OHG that took place in the 7th and 8th century in Upper German. On this note another variation in pronunciation of the voiceless velar stop should be mentioned. Many speakers realize the voiceless velar stop /k/ word-finally alone or in a cluster, but some exceptions collected are for example /ʃtoɒx/ "strong", or the past participle /gsɔxt/ "said". Another obvious occurrence is the pronunciation of the voiced velar stop /g/ as a voiceless velar or uvular fricative intervocalically, as well as word-finally. Some examples collected are /drɛkɪçə/ "dirty" or /ledɪçə/ "grass widow", or /trʊxə/ "coffin", and /viɒx/ "cradle".

[12] One word was collected respectively where /h/ becomes /x/ or /k/ word-finally; these are the words /gfiɒx/ "cattle", in the Wisconsin Questionnaire, section 17, and the imperative /fɒtsaɪk mɒ!/ "I am sorry", in the same questionnaire, section 57. In intervocalic position the voiceless glottal fricative is replaced by /k/ in two verbforms collected of the verb "to see", one in the Wisconsin Questionnaire, section 48 /sekst/ "you see (2nd. person Sg.)", and the other one /sekt/ "sees" in a verb questionnaire on strong verbs. However, the usage of a consonant replacing /h/ intervocalically can vary between /g/ and /ç/ for the same word. Examples are words such as /heçɒ/ and /hegɒ/ "higher (comparative)" collected in Wenker sentence 17, as well /negənçɒ/ and /negəngɒ/ "closer (comparative)" collected in the Wisconsin Questionnaire, sections 65 and 66.

word-initial position: - /haʊs/ 'house'; /hoɒm/ 'home'; /hʊnt/ 'dog'; /hɪntɒ/ 'behind';

/hɔn/ '(I) have'; /hosn/ 'pants'; /hɛmət/ 'shirt'; /haɪ/ 'hay';

/haksn/ 'legs'

clusters: - /ofɒhɛɒn/ 'oven'; /vɛʃhɛŋɒ/ 'clotheshook'; /boɒhapədɪ/ 'bare-headed'

Affricates [13]

/pf/   [pf] - The voiceless labio-dental affricate occurs most often in word-initial

position and in two-consonant clusters. Here the affricate /pf/ appears as the first

element with a following liquid /l/ or at a compound-word boundary. Two words were

collected in intervocalic position and one word was documented in word-final position.

word-initial position: - /pfɛfɒ/ 'pepper'; /pfʊnt/ 'pound'; /pfɪnstɒ/ 'Thursday';

/pfaɪfn/ 'to whistle'; /pfaɪfə/ 'pipe'

intervocalic position: - /kɛpfə/ 'heads'; /ɛmpfɔŋ/ 'reception'

word-final position: - /kopf/ 'head'

clusters: - /pflɑmə/ 'plum'; /pfluɒx/ 'plow'; /pfliɒx/ 'plows' /pflɔntsn/ 'plant';

/kopfvɛ/ 'headache'; /tɾɛapfl/ 'potato'; /ɛpfl/ 'apple'

/ts/   [ts] - The voiceless alveolar affricate occurs in all environments. It frequently

occurs in two-consonant clusters, where it often appears before /v/, but can also be an

element in a three-consonant cluster.

word-initial position: - /tsegɒ/ 'basket'; /tsʊkɒ/ 'sugar'; /tsaɪç/ 'things'; /tsaɪtʊŋ/

'newspaper'; /tsɔnt/ 'tooth'; /tsɑrn/ 'tears'; /tsaɪdln/ 'to milk';

/tsʊɪŋ/ 'to show'

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[13] Linguistic scholars treat affricates either as single units or as a consonant clusters. Moulton (1966, 44-48) treats each affricate as a single phoneme, while Fox (1990, 37-38) prefers to see them either as phonologically distinct units or as two elements. In this study each affricate is included in the phonemic inventory as a single unit.

intervocalic position: - /fɒtsœlt/ 'told (past part.)'; /sɪtsənt/ 'they sit'; /katsələ/

'kittens'

word-final position: - /hɒlts/ 'wood'; /vɔɪts/ 'wheat'; /kɔts/ 'cat'; /kraɪts/ 'back';

/ʃpɔts/ 'sparrow'

clusters: - /pflɔntsn̩/ 'plant'; /tsvɪkɒ/ 'to pinch (inf.)'; /krɔntsbɪrlə/ 'cranberry';

/kraɪtsblɪts/ ' cross lightning'; /pʊtst/ 'cleans'; /fɔsttsaɪt/ 'lent'; /tsvɪr/

'string'; /lɛtstə/ 'last'

/tʃ/   [tʃ] - The voiceless post-alveolar affricate occurs rarely, but in all positions.

One word was found word-initially, three words were collected both intervocalically

and in two-consonant clusters with a following /n/, while four words were counted

word-finally. With the exception of four words all others are loan words.

word-initial position: - /tʃu/ 'chewing tobacco'

intervocalic position: - /matʃɪ/ 'muddy'; /bʊtʃərʃʌp/ 'butcher shop'; /mætʃəs/

'matches';

word-final position: - /mʌtʃ/ 'much'; /lʌntʃ/ 'lunch'; /vɪlɪtʃ/ 'village'; /daɪtʃ/

'German'

clusters: - /paɪtʃn̩/ 'whip'; /daɪtʃn̩/ 'German (adj.)'; /dotʃn̩/ 'turnip'

Nasals

/m/   [m] - The bilabial nasal occurs in all environments. It is found in two or three-

consonant clusters and it is often preceded by /ʃ/ or followed by /p/. [14]

word-initial position: - /mɪr/ 'we (1st pers. pl.)'; /mʊɒtɒ/ 'mother'; /mɪl/ 'milk';

/mœl/ 'flour'; /mint/ 'tired'; /mɑl/ 'mouth'; /mɔɪdl/ 'girl';

/montɒ/ 'monday'

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[14] The bilabial nasal /m/ always occurs at syllable junctures of the first person plural forms, where a
pause occurs between the verb form and the tag that starts with the nasal.

intervocalic position: - /ɪmɒ/ 'always'; /baɪmə/ 'trees'; /maɪɒ/ 'wall'; /dɑmɪʃ/ 'dizzy'; /umɔɪsn̩/ 'ant'; /umʊrkn̩/ 'cucumber'; /tʊməl dɪ!/ 'hurry up! (2nd pers. sg.)'

word-final position: - /bɑm/ 'tree'; /ʃnaɪm/ 'to snow (inf.)'; /buɒm/ 'boys'; /vɛm?/ 'whom'; /blɪm/ 'stayed (past part.)'; /ʃlɪm/ 'bad'; /graʊpm̩/ 'hail'

clusters: - /mɪr sʊlmɒ/ 'we should'; /mɪr mɪsmɒ/ 'we must'; /vuɒrm/ 'worm'; /ʃmɛtn̩/ 'cream'; /lampl̩/ 'lamb'; /kampln̩/ 'to comb'; /ʃɪmpl̩/ 'mole'; /tsvɛʃm̩/ 'plum'

/n/   [n] - The alveolar nasal occurs in all positions. It appears in clusters preceding /t/ or another alveolar consonant, as a second element of a cluster following /ʃ/, and in word-final position in combination with other consonants.

word-initial position: - /nɪt/ 'not'; /nʊr/ 'only'; /nɪmɒ/ 'never'; /nɔxt/ 'night'; /naɪjoɒ/ 'New Year's Day'; /nebl̩/ 'fog'; /nɔrt/ 'north'

intervocalic position: - /ʃtenənt/ '(they)are standing'; /bənɔmɒ/ 'behaved (past part.)'; /mamə/ 'my (poss. pronoun'; /junɪ/ 'june'; /hɔnə/ 'rooster'; /flɛnɒ/ 'to cry (inf.)'

word-final position: - /ɪn/ 'in'; /kɔn/ '(I) can'; /nɑn/ 'to sew (inf.)'; /mɑn/ 'to mow' (inf.)'

clusters: - /vɪntɒ/ 'winter'; /ʊnkraʊt/ 'weed'; /flʊŋt/ '(they) are flying"; /haɪnt/ 'today'; /hɪntɪr/ 'back there'; /nosn̩/ 'nose'; /ʃnaɪm/ 'to snow (inf.); /vartsn̩/ 'wart';

/ŋ/   [ŋ] - The velar nasal does not occur word-initially. It often occurs in clusters followed by the velar consonant /k/ but it also appears in combination with other consonants.

intervocalic position: - /trɪŋɒ/ 'to drink (inf.)'; /gɔŋɒ/ 'gone (past part.)'; /brʊŋɒ/

        'brought (past part.)'; /ŏfɔŋɒ/ 'to start (inf.)';

word-final position: - /dɛŋ/ '(I) think'; /glɛŋ/ 'lain (past part.)'; /reŋ/ 'rain';

        /ɛmpfɔŋ/ 'reception'; /raʊxfɔŋ/ 'chimney'; /ɛŋ/ 'you (2nd

        pers. pl.)'; /lɔŋ/ 'long'

clusters: - /fɔŋt/ 'catches'; /dɛŋkt/ 'thought (past part.)'; /ʃoŋmɔxɒ/ 'cabinetmaker';

        /ɛŋkl̩/ 'ankle'; /ʃtrɪŋkɔts/ 'skunk'; /brɪŋl̩/ 'bundle; bump'[15];

Liquid

/l/   [l] - The alveolar liquid occurs in all positions. It occurrs in many two and

three-consonant clusters in combination with many consonants. If the cluster appears

word-finally with /l/ as the final element, the alveolar liquid is then always syllabic.

word-initial position: - /lʊft/ 'air'; /laɪçt/ 'funeral'; /lʊŋə/ 'lung'; /levɒ/ 'liver';

        /lampl̩/ 'lamb'; /kampl̩/ 'comb'; /letstə/ 'last'; /liɒps/ 'dear';

        /laɪçtə/ 'light (adj.)'

intervocalic position: - /ʊlə/ 'all'; /fɒlaɪnt/ 'melted (past part.)'; /hœlɒ/ 'louder

        (comp.)'; /haɪlɪgɒ/ 'holy'; /ʃofələ/ 'little sheep'/ mɑlɒ/ 'miles';

        /bɪlɪç/ 'cheap'

word-final position: - /mɪl/ 'milk'; /ʃul/ 'school'; /ʃvaɪl/ 'piglet'; /fœl/ 'much'; /hœl/

        'loud'; /mœl/ 'flour'; /hivəl/ 'hill'; /tʊməl dɪ!/ 'hurry up! (2nd

        pers. sg.)'

clusters: - /bɑsl̩/ 'aunt'; /gansl̩/ 'gosling'; /fasl̩/ 'barrel'; /mɔɪdl̩/ 'girl'; /gœlt/

        'money'; /epfl̩/ 'apples'; /ʃlɪm/ 'bad'; /nɑdl̩/ 'grandmother'

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[15] In this particular word, many speakers pronounce the word with /ŋ/ and a following velar consonant /k/.

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/r/   [r] - The alveolar trill occurs in all environments. It appears in many two or three-consonant clusters, and often occurs as the the second element in two-consonant clusters. The trill is stronger in a stressed syllable and is pronounced with little constriction in unstressed syllable, where it tends to weaken and become approximate in nature. [16] The /r/ can become syllabic and is vocalized in postvocalic position word-medially and word-finally. In some words the alveolar trill loses some of its friction, but does not become approximate, especially when /r/ precedes /ʃ/ in a combination of consonants . The consonant is however pronounced word-finally when immediately followed by a word beginning with a vowel. [17]

word-initial position: - /rɔʊtə/ 'red'; /reçt/ 'rather, right (adv.)'; /ren/ 'to talk'; /ros/
                       'horse' /raʊdɔx/ 'chimney'; /ruɒm/ 'turnip/'; /raɪst ɑf/
                       'opens up'

intervocalic position: - /herɪnt/ 'inside'; /friɒrɒ/ 'earlier (comp.)'; /marɔdɪ/ 'tired';
                       /taʊbərɒ/ 'male dove'; /kʊkʊrʊts/ 'corn'; /pfɔrɒ/ 'priest';
                       /ʃtɔrɪ/ 'story'

word-final position: - /fɪr/ 'for'; /mɪr/ 'we (1st pers. pl.)'; /dʊtɪ/ 'egg yolk'; /bəfɔr/
                       'before'; /ver/ '(I) will, become'; /dɛr / 'the (definite article)'

clusters: - /brɛnt/ 'burnt (past part.)'; /grʊnɒ/ 'run (past part.)'; /ʃvɒɒts/ 'black';
         /bɪrʃtn/ 'brush'; /gret/ 'straight (adv.)'; /brɔʊt/ 'bread'; /ɛɒdl/ 'ear';
         /oɒvatn/ 'to work (inf.)'

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[16] A good example for this phenomenon is the word /ɔndɒn/ "other", collected for example in Wenker sentence 15.

[17] Most words ending in the vowel phoneme /ɒ/, such as /faɪɒ/ "fire" are also realized with the affix /ər/, such as /faɪər/ when followed by a vowel. Another noticeable feature is the occurrence of /r/ between vowels and simply its epenthetic nature in a word. Examples collected were the phrases such as /dɛs tuɒ -r -i nɪmɒ/ "I don't ever want to do it again", or /i voɛls nɪmɒ mɛɒrtɒɒ -rə so/ "I don't ever want to do it again" in Wenker sentence 10, or the word /kʊɒraʊtɒ/ "udder". Schmeller (1821, 142-43) calls this occurrence simply an additional /r/ and lists examples in his book on the grammatical overview on Bavarian dialects, while Kranzmayer (1956, 127) claims that this consonant is a "Hiatustilger", a hiatus blocker, that is especially used in Central Bavarian.

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<u>Approximant</u>

/j/   [j] -- The palatal approximant (semivowel) mainly occurs word-initially and

sometimes intervocalically. In the latter position the palatal approximant sometimes

occurs at a compound boundary as the first element of the second compound after a

juncture pause It never appears in the word-final position.

word-initial position: - /jʊŋ/ 'young'; /jɪŋɒ/ 'younger (comp.)'; /joɒ/ 'year'; /jusn/ 'to

use (inf.)'; /junɪ/ 'june'; /julɪ/ 'july'; /jɔxn/ 'to hunt (inf)'

intervocalic-position: - /frijoɒ/ 'spring'; /ejə/ 'marriage'; /famœljə/ 'family'; /ɔɪjɒ/

'eggs' [18]

clusters: - /aməgjokt/ 'chased (past part.)'; /gjust/ 'used (past part.)'; /fjunərəl/

'funeral'

The phonemic distribution of the consonant phonemes in word-initial,

intervocalic, and word-final position is shown is the following chart. It is not easy to

find exact minimal pair contrasts because not all consonants occur in each environment.

This table, however illustrates enough contrasting phonemes by listing all consonants

described above in the phonemic inventory of the Ellis Catholic Bohemian German

dialect. [19]

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[18] This word was collected in Wenker sentence 7 and in free speech as well as a another realization of it by one of the speaker with the mid back tense rounded vowel /o/, /ojɒ/ "eggs". Perhaps it is the informant's individual emphasis on that word in a free speech passage, because the speaker pronounces the word with a diphthong in the questionnaire. Schatz (1907, 101-02) in his discussion on sonorants in his *Altbairische Grammatik* points out the non-approximation of /j/ after long vowels and diphthongs and he adds that the palatal approximant is originally pronounced in the plural form of "eggs".

[19] This chart is designed after the one used by Moulton (1966, 21).

	Word-Initial		Intervocalic		Word-Final	
/p/	/paɪtʃn̩/	'whip'	/kɔpə/	'bucket'	gɪp!/"	'give!'
/pf/	/pfaɪfn̩/	'to whistle'	/kɛpfə/	'heads'	kopf/"	'head'
/b/	/baɪsn̩/	'to bite'	/saʊbɒ/	'clean'		
/v/	/vœln̩/	'to want'	/hovɒn/	'oats'	/ʃof	'sheep'
/f/	/fœln̩/	'colt'	/ofɒ/	'oven'		
/t/	/tʊɒt/	'does'	/fetɒ/	'uncle'	/haɪt/	'today'
/d/	/dʊɒrʃtɪ/	'thirsty'	/fedɒn/	'feathers'		
/s/	/sʊ/	'son'	/mesɒ/	'knife'	/dɛs/	'the '
/ʃ/	/ʃu/	'shoe'	/mɔʃin/	'machine'	/vɛʃ/	'clothes'
/ç/			/reçɒ/	'rake'	/raɪç/	'rich'
/k/	/kuɒ/	'cow'	/ɔkɒn/	'to plow'	/ruk/	'coat'
/g/	/gʊɒt/	'good'	/gɔgɔtsn̩/	'to cackle'	/ɑx/	'also'
/x/			/vɔxɒ/	'weeks'	/braʊx/	'(I) need'
/h/	/hʊɒstn̩/	'cough'				
/m/	/mɑn/	'to mow'	/amə/	'inside'	ɔm/	'on'
/n/	/nɑn/	'to sew'	/baɪmə/	'trees'	/kɔn/	'(I) can'
/ŋ/			/gɔŋɒ/	'went'	/ʃɔŋ/	'cabinet'
/l/	/lɑɪçt/	'funeral'	/haɪlɪgɒ/	'holy'	/mɪl/	'milk'
/r/	/raɪç/	'rich'	/haɪrɔtn̩/	'to marry'	/mɪr/	'we'
/j/	/jɑt/	'yard'	/ɔɪjɒ/	'eggs'		
/ts/	/tsʊ/	'to'	/katsələ/	'kittens'	/vɔɪts/	'wheat'
/tʃ/	/tʃu/	'chew'	/matʃɪ/	'muddy'	/daɪtʃ/	'German'

In the Catholic Bohemian German dialect of Ellis the voiceless consonants display differences in comparison with historical linguistic changes of German and its modern day usage. The tendency towards lenition is not consistent in all environments. Voiceless stops are mostly lenited in initial positions, especially in sentence translations and free conversation. In words collected individually voiceless stops tend to be much more enunciated. Voiced stops occasionally show lenition in medial environments.

The Catholic Bohemian German dialect of Ellis shows that Old High German (OHG) /p/ is most often fully pronounced in word-initial position, but lenition is also documented as in /plɔtɒt/ and /blɔtɒt/ *platt, glatzköpfig* 'bald'. [20] There is always full pronunciation of /p/ in word-final position. However, the Catholic Bohemian German dialect displays the reflex of the second sound shift from West Germanic /p/ to the Old High German (OHG) affricate /pf/ in all environments: /pfʊnt/ *Pfund* 'pound'; /ɛmpfɔŋ/ 'reception'; /kopf/ *Kopf* 'head'. [21] In word-medial position WG gemination /pp/ shifts to OHG /pf/: /tɾɛapfl/ *Erdapfel* 'potato'. WG /p/ also shifts to OHG /f(f)/ medially: /pfɛfɒ/ *Pfeffer* 'pepper'. Medial OHG /b/ is usually weakened to the voiced labio-dental fricative /v/ between vowels, after /r/, and after /l/: /vaɪvɒ/ *Weiber* , *Frauen* 'women' /ɒɒvatn/ *arbeiten* 'to work (inf.)'; /hʊlvɒt/ *halb* 'half (adv.)'. There is also a shift from /b/ to the voiceless labio-dental fricative /f/ when followed by the liquid /l/ in the following two words: /tsvifəl/ *Zwiebel* 'onion'; /knoflət/ *Knoblauch* 'garlic'. The voiced bilabial stop, however, changes to the voiceless bilabial stop /p/ between /m/ and /l/: /lampl/ *Lamm* 'lamb';

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[20] New High German (NHG) forms are given in italics.

[21] There is one word collected in the picture description that is inconsistent with the reflex of the sound shift usually shown by the speakers. The word /postn/ "post" was pronounced that way by all speakers, but one. This speaker realized the affricate /pf/. However, the word might be a borrowing from English that was incorporated into the dialect when the Catholic Bohemian Germans had already settled in Ellis, Kansas.

/kampl/ *Kamm* 'comb'. It is sometimes not actualized at all word-finally or after the alveolar trill /r/: /buɒ/ *Bube* 'boy'; /hiɒrkst/ *Herbst* 'fall'.

The dialect reflects the sound shift WG /t/ → OHG /ts/ in word-initial position and → OHG /s(s)/ word-medially: /tsaɪtʊŋ/ *Zeitung* 'newspaper'; /vɔsɒ/ *Wasser* 'water'. There is also evidence of the shift of WG /t/ → OHG /s/ in word-final position: /hoɒs/ *heiß* 'hot'. Word-initial WG /d/ → OHG /t/ is inconsistently lenited, even in the same words such as : /dɔʊt/ *tot* 'dead'; /daɪç/ *Teich* 'pond'; but also /tɔʊt/ and /taɪç/. Medial WG /ð/ shifts to OHG /d/: /bruɒdɒ/ *Bruder* 'brother'. Medial OHG /t/ is unshifted or lenited: /bʊtɒ/ *Butter* 'butter' ; but: /bladln/ *Blättlein* 'leaves'. Two words show evidence with medial OHG /t/ lenited to its voiced corresponding consonant whereby OHG /v/ is omitted: /vidɪn/ *Witwe* 'widow'; /vidmɒ/ *Witwer* 'widower'.

There is no lenition of word-initial OHG /k/ in the dialect: /kloɒnə/ *kleine* 'little'; /kʊln/ *Kohlen* 'coals'. WG /k/ → OHG /hh/ is inconsistently reflected word-medially following a vowel: /kɔxɒ/ *kochen* 'to boil'; /broxɒ/ *gebrochen* 'broken'; but: /bɔkɒ/ *backen* 'to bake'. [22] The voiceless velar stop WG /k/ → OHG /h/ is either pronounced or lost word-finally: /raʊx/ *Rauch* 'smoke, but: /mɪl/ *Milch* 'milk'; /i/ *ich* 'I'. OHG /g/ is reflected word-initially and word-medially: /glʊk/ *Glucke* 'sitting hen'; /gnak/ *Genick* 'neck'; /aɪgənə/ *eigene* 'own'; /ligɒ/ *liegen* 'to lie (inf.)'. Word-final OHG /g/ however is deleted in unstressed syllables such as in names for weekdays: /montɒ/ *Montag* 'monday'.

Besides lenition and apocope, the dialect displays other interesting linguistic aspects. The voiceless alveolar fricative is mostly palatalized when it is preceded by /r/ and followed by /t / which is mostly attributed to assimilation processes: /gerʃtn/

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[22] The NHG verb *backen* is based on the OHG forms *bahhan, backan* and the MHG *bachen*. See *Duden, Das Herkunftswörterbuch,* 1989) for a more detailed description on the etymology of this verb.

Gerste 'barley'; /ɛrʃt/ *erst* 'first'. In intervocalic position the consonants /f/ and /g/ are sometimes lenited to /v/: /fɪnvə/ *fünf* 'five'; /kevɒ/ *Käfer* 'eleven'; /hivəl/ *Hügel* 'hill'; /ʃpiɒvəl/ *Spiegel* 'mirror'. The consonant /b/ almost always shifts to /v/ between vowels, after /r/ and after /l/. [23] A change of consonants takes place in some words. In the first person plural which in Standard German is realized as *wir* the /v/ shifts to /m/ : /mɪr/ *wir* 'we', and the consonant cluster /tv/ is reflected by /p/ in the word /ɛps / *etwas* 'something. The plural verb forms of the verb /sɑ/ *sein* 'to be' are replaced with the plural verb forms of the verb /ham/ *haben* 'to have' through levelling: /han/ *(wir) haben* '(we) have'. It is common in Bavarian dialects for the plural forms of the verb /sɑ/ to be replaced with plural forms of the verb /ham/. [24] Furthermore, an apocope of the alveolar nasal /n/ documented word-finally often causes the preceding vowel to nasalize slightly. The nasalization of vowels and diphthongs, however, is not marked in the transcription of the dialect. This inherent feature to Bavarian dialects is, however, added in a few cases where the nasal diacritic shows a difference in the meaning of a word or a prefix: /vaĩ/ *Wein* 'wine'; /vaɪ/ *Weib, Frau* 'woman'; /ɒ̃/ *an* 'on (prefix)'; /o/ *ab* 'off (prefix)'. [25] In addition, when individual words were translated three informants vocalized the alveolar liquid /l/ in the NHG word *Kälbchen* 'calf' as /kaɪvəl/, all informants vocalized the liquid in the NHG word *Schwalbe* 'swallow' as /ʃvaɪvəl/, and the same feature is reflected in the word /pɔɪstl/ *Polsterlein, Kissenbezug* 'pillowslip' by the main

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[23] The literature on Bavarian grammars always mentions especially the lenition of /b/ to /v/. Schmeller (1821, 82) mentioned the lenition of /b/ to /v/ before unstressed vowels or before /r/, and Weinhold (1867, 129) traces back word-medial /b/ to Gothic-Saxon /bh/. Ringseis in his *Neues Bayerisches Wörterbuch* points out that the voiced bilabial stop is lenited to the voiced labio-dental fricative in Bavarian dialects (Ringseis 1994, 22).

[24] Merkle (1984, 65) calls this "bäuerliche Form", that is rural form. There is still evidence of this today in mainly rural areas of Bavaria.

[25] Schwind (1968, 178) maintains that Bavarian vowels and diphthongs are only slightly nasalized. Merkle (1984, 18) points out that the gradation of nasalizing a word depends on the speech habits of the individual speaker.

informant. His ideolect also reflects a word-final backing after the alveolar trill /r/ to the voiceless velar fricative /x/ in numerous words. For example, the following collected words such as: /lɑrx/ *leer* 'empty'; /tiɒrx/ *Tür* 'door'; /februarx/ *Februar* 'february'. Thus it seems that in postvocalic position the alveolar trill is realized as a uvular type of /r/ that has a tendency to devoice and becomes the uvular fricative /x/. [26]

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[26] There is also an epenthetic uvular fricative between /r/ and /t/ in the NHG word *Garten* , realized by the informant as /gɒɒxtn/. Kranzmayer (1956, 124) provides examples of medial /r/ often being replaced by /x/ or the uvular fricative appearing before /t/ in certain regions. One example he cites is /ʃtɒɒxk/ "strong". Kohler (1995, 166) also argues that in some regional accents the uvular fricative /x/ appears before voiceless plosives and fricatives. For example the NHG word *hart* is thus realized as /haxt/ "hard". The pronunciation of this word by the main informant reflects this phonetic feature: /heɒxt/.

	Front	Front	Central	Back	Back
	Unrounded	Rounded	Unrounded	Unrounded	Rounded
High Tense:	i				u
Lax:	ɪ				ʊ
Mid Tense:	e				o
Lax:	ɛ	œ	ə		ɔ
Low Tense:				ɑ	
Lax:	a		ɒ		

Diphthongs

Falling Diphthongs   Rising Diphthongs

Falling Diphthongs	Rising Diphthongs
uɒ	ɔʊ
iɒ	ɛɪ
oɒ	ɔɪ
ɛɒ	aɪ
	ʊɪ
	aʊ

The vowel system of the Catholic Bohemian German Dialect of Ellis, Kansas

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Phonology - Vowels

Front Vowels

/i/   [i] - The high front tense unrounded vowel mostly occurs in interconsonantal

position and is rare word-initially and word-finally. It occurs in stressed syllables in

all positions. [27]

> word-initial position: - /i/ 'I'; /ivɒ/ 'over'; /irə/ 'her (fem. poss. pronoun)'
>
> interconsonantal position: - /bigln/ 'to iron (inf.)'; /vidɒ/ 'again (adverb';
>
> > /dis/ 'this'; /disl/ 'thistle'; /bleçʃmit/ 'tinsmith'
>
> word-final position: - /di/ 'the (fem. sg.nom.); /si/ 'she (3rd pers. nom. sg.
>
> > pronoun), 'they (3rd pers. nom. pl.)'

/ɪ/   [ɪ] - The high front lax unrounded vowel mainly occurs in interconsonantal

position, but also appears word-initially and word-finally. It occurs in both stressed

and unstressed syllables.

> word-initial position: - /ɪn/ 'in'; /ɪmɒ/ 'always'; /ɪntɒ/ 'under'; /ɪs/ 'is'
>
> interconsonantal position: - /tɪʃ/ 'table'; /kɪnt/ 'child'; /mɪt/ 'with'; /vɪnt/
>
> > 'wind'; /nɪt/ 'not'; /mɪl/ 'milk'; /lɪnks/ 'left'; /ʃlɪm/
> >
> > 'bad'
>
> word-final position: - /ɑfɪ/ 'up'; /aʊsɪ/ 'outside'; /rɪçtɪ/ 'right'; /junɪ/ 'june'

/e/   [e] - The mid front tense unrounded vowel. It mostly occurs in

interconsonantal position in a stressed syllable. It rarely appears word- initially and

word-finally in a stressed syllable.

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[27] NHG stress rules apply for this dialect as well. The prominent stressed syllables in many loan words can differ from Standard German pronunciation. The stress is usually on the last syllable for example in words such as /tɔvɑk/ "tobacco"; /kafe/ "coffee". Ebner (1980, 219-20) underscores that borrowed words are usually stressed on the last syllable. However, vowel length is not indicated as mentioned in chapter 3. For tense vowels in stressed syllables are noticeably longer than tense or lax vowels occurring in unstressed positions. See Moulton (1966, 62-64).

word-initial position: - /esəl/ 'donkey'; /epfl/ 'apple'; /ejərɳ/ 'wedding

ring'

interconsonantal position: - /tsegɒ/ 'basket'; /nedl/ 'grandfather'; /kefɒ/

'bug'; /veç/ 'path'; /ʃenə/ 'pretty'; /nebl/ 'fog'

word-final position: - /ge/ 'to go (inf.)'; /ʃte!/ 'stand!'; /kre/ 'horseradish';

/ve/ 'ache'

/ɛ/   [ɛ] - The mid front lax unrounded vowel occurs in word-initial and

interconsonantal position in stressed syllables. It does not occur in word-final position.

word-initial position: - /ɛsn/ 'to eat (inf.)'; /ɛŋ/ 'you (2nd pers. nom. pl.

pronoun); /ɛps/ 'something"; /ɛk/ 'corner'

interconsonantal position: - /ʃleçt/ 'bad'; /gɛns/ 'geese'; /ʃvɛstɒ/ 'sister';

/fɛtn/ 'lard' /pfɛfɒ/ 'pepper'; /rɛk/ 'coats'

/a/   [a] - The low front lax unrounded vowel occurs most often in interconsonantal

position in stressed syllables. It sometimes appears in a stressed syllable word-

initially.

word-initial position: - /antərɒ/ 'drake'; /antn/ duck, ducks'; /aft / 'later'

interconsonantal position: - /hamɒ/ '(we) have'; /gansl/ 'gosling'; /katsl/

'kitten'; /gnak/ 'neck'; /tatɒ/ 'dad'.

/œ/   [œ] - The mid front lax rounded vowel occurs in stressed syllables in

interconsonantal position, but rarely in word-initial position in a stressed syllable. It is

always followed by the liquid /l/.

word-initial position: - /œlstɒ/ 'oldest'; /œltɒn/ 'parents'

interconsonantal position: - /vœln/ 'to want to (inf.)'; /fœlt/ 'field'; /gœlt/

'money'; /gœlbə/ 'yellow'; /gœlsn/ 'mosquito'

<u>Central Vowels</u>

/ə/   [ə] - The mid central lax unrounded vowel merely occurs interconsonantally and word-finally in unstressed syllables. It does not occur word-initially.

interconsonantal position: - /trʊkənə/ 'dry'; /ʃtenənt/ '(they) are standing ';

/bənɔmɒ/ 'behaved (past part.)'; /hɛmət/ 'shirt'

word-final position: - /gɔntsə/ 'whole'; /bɪrlə/ 'berry'; /sɔɪfə/ 'soap';

/kɔpə/ 'bucket'

/ɒ/   [ɒ] - The low central lax unrounded vowel only occurs in unstressed syllables. It does not appear in word-initial position. It occurs when /r/ is vocalized in postvocalic position or with the vocalization of /ən/. The affix /ən/ is vocalized in nouns, infinitives, and past participles. Here it depends on the stem -final position, usually after the labial fricative /f/, the uvular fricative /x/, the velar stop /k/ and after all nasals; otherwise /n/ is retained in stem-final position. [28]

interconsonantal position: - /fɒbrɛnt/ 'burnt (past part.); /ligɒblim/ 'stayed

(past part.); /hʊndɒt/ 'hundred'; /ɔkɒn/ 'to plow'

word-final position: - /kɔxɒ/ 'to cook (inf.)'; /brʊɒdɒ/ 'brother'; /sʊmɒ/

'summer'; /kɑfɒ/ 'to buy (inf.)'; /trɪŋɒ/ 'to drink

(inf.)'; /ʃtrɪkɒ/ 'to knit (inf.)'

<u>Back Vowels</u>

/u/   [u] - The high back tense rounded vowel occurs in stressed syllables in all environments. It mostly appears in interconsonantal position.

word-initial position: - /umɔɪsn/ ' ant'; /umʊrkn/ 'cucumber'

interconsonantal position: - /kuxən/ 'cake'; /jusn/ 'to use (inf.)'; /ʃuə/

'shoes'; /ʃvugɒ/ brother-in-law'; /lutɛrn/ 'lantern'

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[28] Some examples for the retention of /n/ are: /kampln/ "to comb (inf.)" and /kriɒŋ/ "to get (inf.)".

word-final position: - /tsʊ/ 'to'; /dʊ/ 'you (2nd pers. nom. sg. pronoun)';

/ʃʊ/ 'shoe'

/ʊ/   [ʊ] - The high back lax rounded vowel occurs mainly interconsonantally in stressed and unstressed syllables. It occasionally appears word-initially, and never word-finally.

word-initial position: - /ʊnkraʊt/ 'weed'; /ʊnsɒ/ 'our (poss. adj.)'; /ʊfɒ/

'open'

interconsonantal position: - /sʊntɒ/ 'sunday'; /sʊmɒ/ 'summer'; /dʊndɒ/

'thunder'; /umʊrkn̩/ 'cucumber'; /kʊkʊrʊts/ 'corn'

/o/   [o] - The mid back tense rounded vowel occurs mainly in interconsonantal position in a stressed syllable. It can also appear word-initially and word-finally where the stress also falls on this vowel.

word-initial position: - /ofɒ/ 'oven'; /ovɒ/ 'or'; /opst/ 'fruit'; /oklaʊpt/

'picked (past part.)'; /okʊlt/ 'killed (past part.)'

interconsonantal position: - /ros/ 'horse'; /brot/ 'brought (past part.)'; /fogl̩/

'bird'; /nogl̩/ 'nail'; /hosn̩/ 'pants'

word-final position: - /vo?/ 'where?'; /ʃo/ 'already'; /to/ 'done (past part.)';

/so/ 'so'

/ɔ/   [ɔ] - The mid back lax rounded vowel occurs frequently in interconsonantal position and word-final position in stressed and unstressed syllables. It can be followed by a single consonant or multiple consonants.

word-initial position: - /ɔptrɪt/ 'privy'; /ɔf/ 'monkey'; /ɔmɒt/ 'above';

/ɔprœl/ 'april'; /ɔndɒn/ 'other'; /ɔktobɒ/ 'oktober'

interconsonantal position: - /kɔxɒ/ 'to cook (inf.)'; /hɔt/ 'has'; /ʃvɔmɒ/ 'mushroom'; /nɔxt/ 'night'; /hɔs/ 'rabbit'; /gɔgɔtsn/ 'to cackle (inf.)'

/ɑ/   [ɑ] - The low back tense unrounded vowel occurs in stressed syllables interconsonantally and word-finally. It rarely appears word-initially in a stressed syllable.

word-initial position: - /ɑ/ 'also'; /ɑfɪ/ 'up'; /ɑfhɛɒn/ 'to stop (inf.)'

interconsonantal position: - /blɑdln/ 'leaves'; /nɑdl/ 'grandmother'; /bɑm/ 'tree'; /glɑsl/ 'glass'; /lɑr/ 'empty'

word-final position: - /nɑ/ 'no'; /tsvɑ/ 'two'; /ʃtɑ/ 'they are standing"; /sɑ!/ 'be!'

Diphthongs

/uɒ/   [uɒ] - The diphthong /uɒ/ occurs in interconsonantal and word-final position in stressed syllables.

interconsonantal position: - /guɒt/ 'good'; /duɒrʃtɪ/ 'thirsty'; /fuɒs/ 'foot'; /bluɒt/ 'blood'; /pfluɒx/ 'plow'; /ʃtuɒtn/ 'mare'

word-final position: - /buɒ/ 'boy'; /kuɒ/ 'cow'; /gnuɒ/ 'enough'; /tuɒ/ 'to do (inf.)'

/iɒ/   [iɒ] - The diphthong /iɒ/ occurs in stressed syllables word-initially and interconsonantally.

word-initial position: - /iɒrtɒ/ 'tuesday'; /iɒdrʊkɒ/ 'to chew cud (inf.)'

interconsonantal position: - /fiɒs/ 'feet'; /pfliɒx/ 'plows'; /briɒf/ 'letter'; /liɒps/ 'dear'

/ɒʊ/ [ɒʊ] - The diphthong /ɒʊ/ appears in word-initial position, interconsonantal position, and word-final position in a stressed syllable.

word-initial position: -/ɒʊ/ 'egg'; /ɒʊvas/ 'pea'; /ɒʊbat/ 'work'; /ɒʊm/

'arm'

interconsonantal position: - /hɒʊs/ 'hot'; /gɒʊs/ 'goat'; /vɒʊx/ 'soft';

/vɒʊm/ 'warm'; /ʃvɒʊts/ 'black'

word-final position: - /fɒʊ/ 'color'; /ʃtɒʊ/ 'stone'; /bɒʊ/ 'bone'

/ɛʊ/ [ɛʊ] - The diphthong /ɛʊ/ appears in a stressed syllable word-initially, inter-consonantally, and word-finally, but is unstressed in conjunction with a verbal prefix in infinitives and past participles.

word-initial position: - /ɛʊdl/ 'ear'; /ɛʊnst/ 'serious'; /ɛʊgɒn/ 'to offend

(inf.)'

interconsonantal position: - /hɛʊts/ 'heart'; /trɛʊt/ 'soil'; /hɛʊn/ 'to hear

(inf.)'; /nɛʊmɒt/ 'no one'; /aʊskɛʊn/ 'to sweep

(inf.)'

word-final position: - /mɛʊ/ 'more'

/ɔʊ/ [ɔʊ] - The diphthong /ɔʊ/ only occurs in stressed syllables in all environments.

word-initial position: - /ɔʊstɒn/ 'Easter'

interconsonantal position: - /grɔʊs/ 'big'; /brɔʊt/ 'bread'; /rɔʊt/

'red'; /fɔʊs/ 'foot'; /hɔʊx/ 'high'; /tɔʊt/ 'dead';

word-final position: - /kɔʊ/ 'cow'; /frɔʊ/ 'happy'; /sɔʊ/ 'sow'

/ɛɪ/ [ɛɪ] - The diphthong /ɛɪ/ occurs in interconsonantal position and word-final position in a stressed syllable.

interconsonantal position: - /brɛɪf/ 'letter'; /vɛɪfœl?/ ' how much?'; /fɛɪs/

'feet'; /frɛɪɒ/ 'earlier (comp.)'; /mɛɪplbɑm/ 'maple

tree'

word-final position: - /kɛɪ/ 'cows'; /frɛɪ/ 'morning'; /ʃnɛɪ/ 'snow'; /vɛɪ/

'ache'

/ɔɪ/   [ɔɪ] - The diphthong /ɔɪ/ occurs in stressed and unstressed syllables in word-

initial, interconsonantal, and word-final position.

word-initial position: - /ɔɪɒ/ 'eggs'; /ɔmə/ 'one'; /ɔɪçkats̪lə/ 'squirrel';

/ɔɪfɔln/ 'dropped (past part.)'; /ɔɪgɔŋɒ/ 'walked off

(past part.)'

interconsonantal position: - /mɔɪdl/ 'girl'; /vɔɪtsn/ 'wheat'; /umɔɪsn/ 'ant';

/sɔɪfə/ 'soap'; /frɔɪɒnɒ/ 'earlier (comp.)'; /nɔxtɔɪln/

'owl'

word-final position: - /frɔɪ/ 'morning'; /dɔɪ/ 'down'

/ʊɪ/   [ʊɪ] - The diphthong /ʊɪ/ occurs in all environments in stressed syllables.

There is only one word documented in word-initial position.

word-initial position: - /ʊɪ/ 'some'

interconsonantal position: - /flʊɪŋ/ 'fly'; /flʊɪkt/ '(it) flies'; /tʊɪf/ 'deep';

/tsʊɪŋ/ 'to pull (inf.)'; /krʊɪçt/ '(it) crawls';

word-final position: - /kʊɪ/ 'none'; /ʃtʊɪ/ 'stones'

/aɪ/   [aɪ] - The diphthong /aɪ/ appears in all environments in stressed syllables.

word-initial position: - /aɪtɒ/ 'udder'; /aɪgʃtœlt/ 'hired (past part.)';

/aɪtsoŋ/ 'tightwad (past part. adj.)'; /aɪlonɒ/

'to invite (inf.)'

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interconsonantal position: - /tsaɪdln/ 'to milk (inf.)'; /haɪpl/ 'head (of a

vegetable)'; /glaɪçən/ 'to like (inf.); /haɪsɒ/ 'houses';

/kraɪts/ 'back'

word-final position: - /vaɪ̃/ 'wine'; /vaɪ/ 'woman'; /draɪ/ 'three'; /haɪ/ 'hay';

/maɪ/ 'my (poss. pronoun)'; /ʃnaɪ/ 'to cut (inf.)'

/aʊ/   [aʊ] - The diphthong /aʊ/ occurs in word-initial, interconsonantal, and word-final position. It mainly appears in stressed syllables, but sometimes in an unstressed syllable.

word-initial position: - /aʊsɪ/ 'outside'; /aʊŋvedl/ 'eye lid'; /aʊtɒ/ 'udder';

/aʊstseruŋ/ 'consumption'; /aʊgʊst/ 'august'

interconsonantal position: - /mɪtaʊs/ 'without'; /haʊs/ 'house'; /maʊs/

'mouse'; /kraʊt/ 'cabbage'; /ʊnkraʊt/ 'weed';

/naʊʃn/ 'to chew (inf.)'

word-final position: - /fraʊ/ 'woman'; /haʊ/ '(I) hit'; /ʃaʊ!/ 'look!

(2nd sg. imperative)'

The following vowel chart contrasts the vowel phonemes in stressed position word-initially, interconsonantally, and word-finally, but also includes the vowels /ə/ and /ɒ/ that only occur in unstressed position. Although the majority of vowels occur in pairs of similar quality, it is rather difficult to pair up all of them to show a perfect complementary distribution.

Word-Initial			Interconsonantal		Word-Final	
/i/	/i/	'I'	/nidɒ/	'down'	si/	'she, they'
/ɪ/	/ɪn/	'in'	/nɪt/	'no'	/mɪ/	'me'
/e/	/esəl/	'donkey'	/nedl/	'grandfather'	/ge/	'to go'
/ɛ/	/ɛs/	'it'	/nɛdls/	'nettles'		
/u/	/umɔɪsn/	'ant'	/kuxən/	'cake'	/ʃu/	'shoe'
/ʊ/	/ʊns/	'us'	/kʊxl/	'kitchen'		
/o/	/ofɒ/	'oven'	/hof/	'yard'	/so/	'so'
/ɔ/	/ɔf!/	'monkey!'	/hɔt/	'has'	/dɔ/	'there'
/ɑ/	/ɑf/	'on'	/glɑsl/	'glass'	/nɑ/	'no'
/a/	/aft/	'later'	/gansl/	'gosling'		
/œ/	/œltɒn/	'parents'	/mœl/	'flour'		
/ə/			/hɛmət/	'shirt'	/simə/	'seven'
/ɒ/			/hʊndɒt/	'hundred'	/sʊmɒ/	'summer'
/uɒ/			/fʊɒs/	'foot'	/kuɒ/	'cow'
/iɒ/	/iɒrtɒ/	'tuesday'	/fiɒs/	'feet'	/kiɒ/	'cows'
/ɔʊ/	/ɔʊstɒn/	'Easter'	/fɔʊs/	'foot'	/kɔʊ/	'cow'
/ɛɪ/			/fɛɪs/	'feet'	/kɛɪ/	'cows'
/oɒ/	/oɒ/	'egg'	/noɒx/	'fool'	/koɒ/	'no'
/ɛɒ/	/ɛɒntn/	'harvest'	/nɛɒx/	'afterwards'	/mɛɒ/	'more'
/ɔɪ/	/ɔɪɒ/	'eggs'	/tsɔɪŋ/	'to show'	/dɔɪ/	'down'
/ʊɪ/	/ʊɪ/	'some'	/tsʊɪŋ/	'to pull'	/kʊɪ/	'none'
/aɪ/	/aɪtɒ/	'udder'	/haɪsɒ/	'houses'	/haɪ/	'hay'
/aʊ/	/aʊtɒ/	'udder'	/haʊs/	'house'	/haʊ/	'(I) hit'

1)

MHG	NHG	CBG	
<ê>, <ë>	/ɛ/, /œ/, /ø/	/e/, /ɛ/	/ʃeːn/, /veː/
<ü>	/y/, /ʏ/	/i/, /ɪ/	/fimf/
<â>, <a>	/ɑ/, /a/	/o/, /ɔ/	/nosn/
<u>	/ɔ/	/ʊ/	/sʊmɐ/
<ou>	/aʊ/	/ɑ/	/bɑm/
<æ>	/æ/, /e/	/ɑ/	/nɑn/
<i>, <ê>, <ë>, <üe>	/i/, /ɪ/, /ɛ/, /y/	/œ/	/gœlt/

2)

MHG	NHG	CBG	
<uo>	/u/	/ʊɐ/, /ɔʊ/	/kʊɐ/, /kɔʊ/
<ie>, <üe>	/i/, /y/	/iɐ/, /ɛɪ/	/kiɐ/, /kɛɪ/
<ei>	/aɪ/	/oʊ/	/ʃtoʊ/
<ô>, <â>, <a>	/ɔ/, /ɑ/, /a/	/oʊ/	/joʊ/
<ei>	/aɪ/	/ɔɪ/	/sɔɪfə/
<ei>	/aɪ/	/ʊɪ/	/ʃtʊɪ/
<iu>	/i/	/ʊɪ/	/tʊɪf/
<ou>, <iu>	/ɔɪ/	/aɪ/	/laɪt/, /faɪn/
<î>	/aɪ/	/aɪ/	/ʃnaɪ/
<ô>	/o/	/ɔʊ/	/rɔʊt/
<ie>, <üe>, <e>	/i/, /ɛ/	/ɛʊ/	/ɛʊn/, /mɛʊ/
<û>	/aʊ/	/aʊ/	/haʊs/

The chart shows an overview of the major vowel correspondences between Middle High German (MHG), New High German (NHG), and the Catholic Bohemian German Dialect (CBG) of Ellis, Kansas. There is no connection between NHG and CBG. The chart only serves as a comparison between MHG, NHG, and CBG. There are phonemic symbols as well as graphemic symbols. The vowels of the dialect are under 1), while the diphthongs are under 2).

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The Catholic Bohemian German dialect of Ellis does not show the New High German (NHG) front rounded vowels /y/, /ʏ/, /ø/, or /œ/. [29]   They are unrounded and are realized respectively as /i/, /iɒ/, /ɪ/, /e/, and /ɛ/: /frijoɒ/ *Frühjahr* 'spring'; /miɒt/ *müde* 'tired'; /frɪçtn̩/ *Früchte* 'fruit'; /knedl̩/ *Knödel* 'dumpling'; /kɛpf/ *Köpfe* 'heads'. The plural formation and some suffixes, such as several plural allomorphs often do create a fronting of the vowels in the dialect: /fuɒs/ *Fuß* 'foot' versus /fiɒs/ *Füße* 'feet'; /fogl̩/ *Vogel* 'bird' versus /fegl̩/ *Vögel* 'birds'; /laɪtuɒx/ *Bettuch* 'bedsheet' versus /laɪdiɒxɒ/ *Bettücher* 'bedsheets'; /frʊxt/ 'fruit (sg.)'; /frɪçtn̩/ 'fruit (pl.)'.

The diphthongs /uɒ/, /iɒ/, /oɒ/, /ɛɒ/, and /ʊɪ/ are pronounced as two distinct vowel phonemes with the second component /ɒ/ realized almost like a mumbling sound which leads to a stretching of the vowels, while the diphthongs /ɔʊ/, /ɛɪ/, /ɔɪ/, /aɪ/, and /aʊ/ have a compound vowel character. The so called falling diphthongs /uɒ/ and /iɒ/ are a significant feature in the vowel system of the dialect. Middle High German (MHG) <uo> → New High German (NHG) tense /u/ via monophthongization is realized as /uɒ/: /fuɒs/ *Fuß* 'foot'; /kuɒ/ *Kuh* 'cow'. And the MHG diphthong <ie> → NHG tense /i/ occurs as /iɒ/: /liɒp/ *lieb* 'lovely'; /tsiɒgl̩/ *Ziegel* 'brick'. MHG <üe> → NHG tense /y/ is also realized as /iɒ/: /kiɒ/ *Kühe* 'cows'; /miɒt/ *müde* 'tired'. The diphthongs /uɒ/ and /iɒ/ can also occur as secondary diphthongs through the vocalization of /r/ with the following /r/ slightly pronounced or totally unpronounced: /miɒ/ *mir* 'me'; /fuɒt/ *fort* 'away' /biɒrʃtn̩/ *Bürste* 'brush'. [30]   In addition, the MHG monophthong <e> is realized as the

[29] The author chose to use the symbol of the NHG front rounded vowel /œ/ to show the realization of the NHG vowels /i/, /ɪ/, /e/ and /y/ < Middle High German (MHG) <i>, <ê>, <ë>, and <üe> influenced by the liquid /l/ which has given rise to rounded vowels: /fœlt/ *Feld* 'field'.
[30] Kubitschek (1927, 15) calls them "unechte Zwielaute" in his discussion on the vowel system of the dialects of the Bohemian Forest. The author translated this term as 'secondary diphthong'.

diphthong /iɒ/ in words such as : /hiɒrkst/ *Herbst* 'fall'; /kiɒrtsn/ *Kerze* 'candle';
/iɒrtɒ/ *Dienstag* 'tuesday'. The falling diphthongs can also be realized as reversed
diphthongs, /uɒ/ as /ɔʊ/: /fɔʊs/ *Fuß* 'foot'; /kɔʊ/ *Kuh* 'cow'; while /iɒ/ becomes
/ɛɪ/: /fɛɪs/ *Füße* 'feet'; /kɛɪ/ *Kühe* 'cows'. The latter is characteristic of North
Bavarian and is known as *gestürzte Diphthonge* , that is reversed diphthongs.

The MHG diphthong <ei> → NHG /aɪ/ appears as a rounded diphthong /oɒ/
in monosyllabic words: /oɒ/ *Ei* 'egg'; /goɒs/ *Geiß* 'goat'; /ʃtoɒ/ *Stein* 'stone';
but changes to the rising diphthong /ɔɪ/ if historically two syllables are used: /ɔɪɒ/
Eier 'eggs'; /gɔɪs/ *Ziegen* 'goats'; /sɔɪfə/ *Seife* 'soap'. It can, however also occur
as /ʊɪ/ with the following nasal /n/ lost: /ʃtʊɪ/ *Steine* 'stones'; /ʊɪ/ *einige* 'some';
/kʊɪ/ *kein (e)* 'no (negative pronoun)'. The rounded diphthong /oɒ/ also appears
from the MHG vowels <ô>, <â>, and <a> through /r/ vocalization or when
followed by the fricative /s/: /doɒf/ *Dorf* 'village'; /joɒ/ *Jahr* 'year'; /voɒm/
warm 'warm'; /oɒvas/ *Erbse* 'pea'. The diphthong /ɛɒ/ occurs when the /r/ is
vocalized and disappears completely following the lax /ɛ/: /mɛɒ/ *mehr* 'more';
/ɛɒntn/ *Ernte* 'harvest'; /gɛɒn/ *gern* 'to like to do something'; or when MHG <ie>
and <üe> → NHG tense /i/ precede the nasals /m/ or /n/: /ɛɒn/ *ihn* 'him';
/nɛɒmɒt/ *niemand* 'no one'; NHG tense /i/ ← via MHG <iu> is often realized as
the reversed diphthong /ʊɪ/: /tʊɪf/ *tief* 'deep'; /flʊɪŋ/ *Fliege* 'fly'. [31] The NHG
monophthongs /i/, /ɪ/, /ɛ/, and tense /y/ ← MHG vowels <i>, <ê>, < ë>, and <üe>
appear often as the front rounded vowel /œ/ when influenced by the liquid /l/ as
mentioned above: /besnʃtœl/ *Besenstiel* 'broom handle'; /gœlsn/ *Mücke*

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[31] OHG <iu> became the MHG long vowel <iu> collapsing with the vowel <iu> from Germanic
<û>. The OHG form apparently reflects the Bavarian development of Germanic<eu> to <iu> in the
OHG period. For a detailed discussion see Braune/Eggers (1975, 48).

'mosquito'; /gœlt/ *Geld* 'money'; /hœlfɒ/ *helfen* 'to help'; /fɒkœln/ *sich verkühlen* 'to catch a cold'. There are two exceptions: /balt/ *(er) bellt* '(it) barks', /tɑlɒ/ *Teller* 'plate'. The NHG diphthong /aɪ/ ← MHG tense long vowel <î> does reflect NHG diphthongization in the dialect: /daɪnə/ *dein* 'your'; /ʃnaɪ/ *schneiden* 'to cut'; /tsaɪdln/ *melken* 'to milk'. And MHG <ou> and <iu> realized as the NHG diphthong /ɔɪ/ are unrounded to the rising diphthong /aɪ/: /laɪt/ *Leute* 'people'; /faɪɒ/ *Feuer* 'fire'; /haɪ/ *Heu* 'hay'. NHG /aʊ/ ← MHG <û> consistently reflects the diphthongization /aʊ/: /ʃaʊfl/ *Schaufel* 'shovel'; /haʊs/ *Haus* 'house'; /braʊt/ *Braut* 'bride'. There is one exception before the liquid /l/: /mɑl/ *Maul* 'mouth'. [32] The NHG /aʊ/ ← MHG <ou> sometimes appears as the diphthong /aʊ/: /raʊxɒ/ *rauchen* 'to smoke'; /haʊpt/ *Haupt* 'head'; it occurs as the back tense vowel /ɑ/ before the nasal /m/: /bɑm/ *Baum* 'tree'; /trɑmɒ/ *träumen* 'to dream'. The back tense vowel /ɑ/ is also realized in words with the NHG vowels /æ/ and /e/ ← OHG long <â> via MHG <æ> : /nɑn/ *nähen* 'to sew'; /lɑr/ *leer* 'empty; /ʃvɑr/ *schwer* 'heavy'. MHG <e> and tense long <ê> are retained in the dialect as /e/: /nebl/ *Nebel* 'fog'; /fedɒm/ *Federn* 'feathers'; /ve/ *weh* '(it) hurts'. The NHG word *Schnee* , however, does not show the realization of /e/, but of the diphthong /ɛɪ/ word-finally: /ʃnɛɪ/ 'snow'. There is also a retention of /e/ or /ɛ/ in the dialect when MHG <ê> and <ë> are reflected in NHG as either /ɛ/, /ø/ or /œ/: /kefɒ/ *Käfer* 'bug'; /ʃen/ *schön* 'beautiful'; /lefl/ *Löffel* 'spoon'; /pfɛfɒ/ *Pfeffer* 'pepper'; /fɛtsn/ *Fetzen* 'rag'. NHG /y/ and /ʏ/ corresponding to MHG <ü> is unrounded in the dialect to /i/ and /ɪ/ respectively: /hivəln/ *Hügel* 'hills'; /fɪnf/ *fünf* 'five'. MHG <i> and <u> are largely preserved in the dialect: /i/ *ich* 'I'; /junɪ/ *Juni* 'June'. A noticeable exception is: /ɪntɒ/ *unter* 'under' where MHG

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[32] This word was realized as /mɔl/ by some speakers or with the diphthong as /maʊl/.

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<u> → NHG /ʊ/ is also realized as /ɪ/. NHG tense /ɑ/ and lax /a/ ← MHG <â>
and <a> is often rounded to /o/ or /ɔ/ in the dialect: /mosn/ *Narbe* 'scar'; /ɔkɒn/
ackern, pflügen 'to plow'. A significant change in the realization of the vowels /o/
and /ɔ/ to /u/ and /ʊ/ primarily takes place in some words of the dialect with a
following liquid /l/ or the nasal /m/ with NHG /ɑ/, /a/, and /o/ ← MHG <â> ,
<a>, and <o> respectively: /umɔɪsn/ *Ameise* 'ant'; /ʃmʊltsrɪŋl/ *Schmaltzriegel*
'doughnut'; /kʊlt/ *kalt* 'cold'; /kʊln/ *Kohlen*
'coals'; . [33]   NHG /o/ ← MHG <ô> is reflected as the secondary diphthong /ɔʊ/:
/rɔʊt/ *rot* 'red'; /tɔʊt/ *tot* 'dead'; /brɔʊt/ *Brot* 'bread'. But the dialect retains the
vowel /ʊ/ from MHG <u> → NHG lax /ɔ/: /sʊmɒ/ *Sommer* 'summer'; /sʊntɒ/
Sonntag 'sunday'.

Ellis Catholic Bohemian German speakers have a tendency to reduce vowels in
unstressed syllables such as in the past participle prefix /g/ with the apocope of the
unstressed vowel /ə/. Tense long vowels in single-syllable words in Ellis Catholic
Bohemian German differ from Standard German pronunciation, e.g., the word /ros/
Roß, Pferd 'horse'. Other scholars have noticed this lengthening of vowels in
Bavarian dialects. One scholar noted: "Dehnung und Schärfung der Vokale und der
damit zusammenhängende Wechsel einfacher und verdoppelter Consonanten folgen in
der altbayerischen Mundart nicht den Gesetzen der Schriftsprache" (Mutzl 1860,
343). [34] Furthermore, Ellis Catholic Bohemian German has two words that are
distinct in the dialect. In the words /nedl/ *Großvater, Ahn(e)* 'grandfather', and
/nɑdl/ *Großmutter, Ahnin* 'grandmother' they insert an epenthetic consonant /d/

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[33] The NHG word *kalt* 'cold' was also realized as /kɔlt/ by some speakers.

[34] Mutzl (1860, 343) gives a detailed description on pronunciation differences in Bavarian dialects as
opposed to Standard German. Ebner (1980, 219-20) in his discussion on German in Austria also lists
numerous examples for the phenomenon of vowel quantity and intonation in Austrian German based on
Bavarian dialects that differ from the literary language.

between the vowel and the syllabic /l/ and metathesize the nasal /n/ and the vowel. [35]

The words are derived from MHG /an/ and /ane/ respectively. Metathesis also

occurs in the word /treɒt/ *Erde* 'ground, soil'; and the word for NHG *Kartoffel*,

Erdapfel /treapfl/ 'potato' between the vowel /ɛ/ and the alveolar trill /r/. The initial

alveolar stop /t/ is perhaps added from a preceding article with assimilation of the

unstressed vowel. [36]

Pronominal Morphology [37]

	Nom.	Acc.	Dat.	Possessive
1st person singular	i	mɪ	mɪr	maɪ(n)
2nd person singular	du	dɪ	dɪr	daɪ(n)
3rd singular masculine	ɛr, dɛr	ɛɒn, ɛɒm	ɛɒm	saɪ(n)
feminine	si, di	si, di	ir	ir, saɪ(n)
neuter	ɛs, dɛs	ɛs, dɛs	dɛs	saɪ(n)
1st person plural	mɪr	ʊns	ʊns	ʊnsənə(rə)
2nd person plural	dɛs (tsvoɒ)	ɛŋ	ɛŋ, ɛs	ɛŋənə
3rd person plural	si, di	si, di	dɛnə [38]	ɛɒrə(nə), dɛrənə

The chart on the pronominal system of the Catholic Bohemian German dialect

displays three cases, the nominative, accusative, and dative cases. Some personal

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[35] The syllabic /l/ is the diminutive suffix.

[36] Weinhold (1867, 169-70) mentions the frequent transposition of /r/ and /e/ in the prefix *-er*, for example *da restarb (da erstarb)* 'then died'.

[37] The grammatical tables were completed either by asking the informants directly for specific forms or by translation exercises.

[38] Apart from the demonstrative pronoun form for the 3rd person plural dative case, no specific pronoun form could be collected.

pronouns occur in a reduced form when unstressed, such as: /ɛr/ > /ɒ/ *er* 'he'; /si/ > /sə/ *sie (sg. and pl.)* 'she, they', and /ɛs/ > /s/ *es* 'it'. There is , however a tendency for the dative and acccusative case to merge into a common objective case, especially in the 3rd person singular masculine. The collapse of these cases can also be observed in the 1st and 2nd person plural forms, whereas the 3rd person dative plural shows a distinctive dative form. There is a clear distinction of the dative and accusative forms in the 1st and 2nd person singular forms, as well as the 3rd person singular feminine form.

In the following examples the accusative and dative case distinction is retained:

/tʊməl dɪ!/ *Beeile dich!* 'Hurry up!'

/aft genmɒ mɪt dɪr/ *Dann gehen wir mit dir zusammen.* 'Then we will go with you.'

The breakdown of the accusative/dative distinction is, however evident in the inconsistent use of the 1st person singular pronoun as an indirect dative object as is illustrated by the following sentence:

/dɛr ivɒruk past mɪr nɪt/ *Dieser Mantel paßt mir nicht.* 'This coat does not fit me.'

/dɛr ivɒruk past mɪ nɪt/ *Dieser Mantel paßt mir nicht.* 'This coat does not fit me.'

The shift to a common objective case is also apparent in the use of the 3rd person singular masculine dative pronoun for a direct accusative object, contrary to the historically used masculine accusative form with /n/, as the following examples represent:

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/i hɔn eɒm gsɔkt, jɔ, i se eɒm/ *Ich habe ihm gesagt, ja, ich sehe ihn.*
'So I told him yes, I see him.'

/i vɪl eɒm ɔm kʊpf haʊ.../ *Ich will ihn schlagen....* 'I want to hit him...'

The 2nd person plural forms are unique in this table in that they show the old dual form *ös/enk* (MHG ir/iuch) > /eŋ/ *euch* 'you (2nd pers. pl.)' in the accusative and dative case. The dual form stems from the Indo-European dual pronoun form *es*. [39] The nominative case expresses the dual by using the demonstrative pronoun /dɛs/ *diese* 'these', and the number 'two' /tsvoɒ/ *zwei*. The following sentence illustrates the use:

/dɛs tsvoɒ hats a ʃes haʊs kɔt/ *Ihr habt ein schönes Haus gehabt* 'You two had a nice house'

The possessive pronouns tend to have weakened endings. The singular forms sometimes occur with the final nasal being lost. In addition, the 3rd person singular masculine/neuter possessive pronoun is sometimes used instead of its feminine counterpart:

/irə mo hɔt ir a naɪə rʊk kɑft/ *Ihr Mann hat ihr einen neuen Rock gekauft.* 'Her husband bought her a new coat.'

/saɪ enkəlkɪnt blaɪpt mɪt ir/ *Ihr Enkelkind bleibt bei ihr.* 'Her grandchild stays with her.'

The 1st person plural possessive pronoun varies between two forms that do not seem to be specific for an individual speaker. The same informant might use both forms, such as in the following examples of Informant 1:

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[39] See *(Etymologisches Wörterbuch des Deutschen*, 1997) for a discussion of the etymology of the NHG pronoun *euch* .

/mɪr hamɒ kaɪsɒt mɪt ʊnsənə fraɪtʃɔft/ *Wir haben unsere Verwandten besucht.* 'We visited our relatives.'

/mɪr gepmɒ ʊnsərə henɒ kʊkʊrʊts/ *Wir geben unseren Hühnern Mais.* We give our chickens corn.'

Since the genitive case has been lost in the Catholic Bohemian German dialect, apart from the use of set phrases with a genitive noun inflection, such as : /mʊtər gɔtəs/ *Mutter Gottes* 'mother of God'; /den aplas dɛs flaɪʃəs/ *den Ablaß des Fleisches* 'the indulgence of the flesh', we find no example of the historical genitive. Possession is expressed periphrastically, using the dative case and possessive pronouns: [40]

/dɛs hant maɪnə laɪt ɛɒrə haʊs/ *Dies ist das Haus meiner Eltern* 'This is my parents' house.'

/maɪ fatɒn saɪ ʃvestɒn irə bʊɒ/ *Der Sohn der Schwester meines Vaters (mein Cousin)* ' my father's sister's son (my cousin).'

/des mɔɪdl ɪs den leo vebɒ saɪ vaɪ gven/ *Das Mädchen ist Leo Webers Frau gewesen* 'The girl was Leo Weber's wife'

The demonstrative pronouns predominate in the nominative case of all genders, where they often replace the personal pronoun: /di ʃamənt sɪ/ *Sie schämen sich.* 'They are embarrassed.' Demonstrative forms in the singular always precede first names of people: /der vɪlɪ/ *Willi* 'William'; /di rosɪ basl/ *Tante Rosi* 'aunt Rosi.' Furthermore, the demonstratives in the nominative case appear fairly frequently in a main sentence between the subject and the verb, emphasizing the subject: /di ʃlɪmɒ gɛns, di baɪsənt mɪ tsu tɔʊt/ [41] *Die bösen Gänse beißen dich tot.* 'Those mean geese will bite you to death.' The third person singular feminine and neuter

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[40] The loss of the genitive case is a common occurrence throughout the German dialects. See Merkle (1984, 96).

[41] This informant used the first person accusative pronoun instead of the second person accusative form.

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demonstrative forms, as well as the third person plural also occur quite often in the accusative environment. The third person plural is also used in the dative demonstrative: /ʊnt dɔ ɪs ɛr mɪt maɪ framtʃɔft ɑ tsɔm kɛmɒ gven mɪt dɛnɒ ʉlə/ *Und da ist er mit allen in meiner Verwandtschaft zusammengekommen* 'And there he also got together with all my relatives'; and sometimes substitutes the possessive pronoun: /si gem dɛrənə hɛnɒ gɛrʃtn/ *Sie geben ihren Hühnern Gerste* 'They give their chickens barley.'

Formal Usage:

/ɛŋ/ *Ihr* 'you (2nd pers.pl.)', the old dual form, is used for formal address in the dialect:

/... dɔs si ʉməkɛmɒ mɪsn tsʊn ɛŋ/ ... *daß sie bei euch/Ihnen vorbeikommen müssen* 'that they have to stop by at your place'; /... ɛŋ tsʊn ɑfhem/ ... *um euch/Sie abzuholen* '... in order to pick you up.' [42]

Impersonal Pronoun:

The 3rd person singular neuter /ɛs/ functions as the subject with verbs used impersonally: /ɛs get ʉləs ɛŋlɪʃ/ *Alles ist auf Englisch.* 'Everything is in English.' The neuter pronoun is often reduced to /s/ if unstressed in the beginning of the sentence and frequently postenclitic to a finite verb, to pronouns, or conjunctions:

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[42] Informant 1 was making a phone call to Informant 5, his niece. He is her uncle and older than she, so she addresses him formally. Mirwald (1988, 23) points out that this pronoun was used to formally address people , as well as your parents and relatives. The formal address, however is mostly unfamiliar to speakers of the dialect when they address people. When directly questioned or in translation exercises with the second person plural pronoun in it the main informant used the 2nd person singular form /du/ *du* 'you': /vɛr bɪst du?/ *Wie geht es Ihnen?* 'How are you?' While Informant 5 was on the phone with her uncle she addressed a question to the author and immediately switched to the second person singular familiar form: /vɪrst hɪfmɒ tsu dɒ rosɪ? *Wirst du zur der Rosi hinfinden?* 'Will you find the way to Rosi's place?' When directly questioned about a formal usage she, however, formed questions such as: /vi hapts dɛn?/ *Wie geht es Ihnen?* 'How are you'; /hapts gsʊnt? *Sind Sie gesund?* 'Are you healthy?'

/s ʃe draʊst/ *Es ist draußen schön* 'It is nice outside'; /aft vɪrts vidɒ bɪsɒ vern/

Danach wird es wieder besser 'Then it will get better again.'

Relative Pronouns:

There are no distinct relative pronouns in the Catholic Bohemian German

dialect. The relative clauses functioning as attributes are constructed by the indefinite

relative pronoun /vɔs/ *was* 'what' for all genders and the plural:

> /ɛr ɪs maɪ fetɒ, vɔs krɔŋ ɪs/ *Das ist mein Onkel, der krank ist*
> 'This is the best honey I have ever had'

> /a vaɪ, vɔs s kɪnt ɑf də vœlt brɪŋɒ kɔn/
> *Das Weib (Die Frau), das (die) ein Kind auf die Welt bringen kann*
> 'A woman who can bring a child into this world'

> /i tuɒ tsaɪtʊŋ lesən, vɔs ɔm tɪʃ gleŋ ɪs/
> *Ich tue die Zeitung lesen, die auf dem Tisch gelegen hat*
> 'I am reading the paper that was on the table'

> /a kuɒ, vɔs kaɪ karvəl kriɒkt/ *Eine Kuh, die kein Kälbchen kriegt*
> 'A cow that get have a calf'

> /di hant mɛɒ vi di distln, vɔs ɪn fœlt draʊst/
> *Die sind mehr wie die Disteln, die im Feld draußen (sind)*
> 'These are more like the thistles back in the field'

Two examples were collected with the demonstrative pronoun preceding

/vɔs/: [43]

> /i hɔn maɪ bɑsl gsen, di vɔs ɪn hɛɪs vɔʊnt/
> *Ich habe meine Tante gesehen, die in Hays wohnt*
> 'I saw my aunt who lives in Hays.'

> /nɪt der mo, dɛn vɔs du gœlt gem hɔst/
> *Nicht der Mann, dem du Geld gegeben hast*
> 'Not the man whom you gave money.'

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[43] Wiesinger (1989, 455) points out that relative clauses in Bavarian dialects are introduced by the relative pronoun *was* and they can be strengthened by the demonstrative, *der, die, das was*.

Reflexive Pronouns:

Numerous sentences containing reflexives have been collected. Most of them show the use of the accusative forms. The reflexive pronouns sometimes occur with the loss of the final palatal fricative. The first two examples show verbs with an accompanying accusative case reflexive pronoun, while the last two sentences have the dative reflexive forms:

/ʊnt hɔst di gʊɒt kɔltn̩/ ...*und hast dich gut benommen* 'and you have behaved yourself.'

/ɛr hɔt sɪ nidɒglekt/ *Er hat sich niedergelegt* 'He lay down.'

/di fiɒs tuɒnt mɒ so ve/ *Die Füße tun mir so weh.* 'My feet hurt so much.'

/maɪ bruɒdɒ vœl sɪ afʃtœln tsvaɪ ʃenə haɪsɒ.../ *Mein Bruder will sich zwei schöne neue Häuser bauen* 'My brother wants to build himself two beautiful new houses.'

Most informants used the 3rd person singular masculine personal pronoun

/ɛɒm/ *ihm* 'him' in the latter sentence, Wenker sentence 33, to express the reflexive

form: [44]

/saɪ bruɒdɒ vœl ɛɒm baʊ tsvɒɒ ʃenə naɪə haɪsɒ ɪn daɪnɒ jɑt/ *Sein Bruder will sich zwei schöne neue Häuser in eurem Garten bauen* 'His brother wants to build himself two beautiful new houses in your yard'

Interrogative Pronouns:

The NHG interrogative pronouns *wer* 'who?', *wem* 'whom ...to ?', *wie* 'how?', *wieviel* 'how many?', *wo* 'where?', *woher* 'where... (from)?', *was*

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[44] The *dtv-Atlas zur deutschen Sprache* (1992, 155) provides the information that in OHG the dative case of a reflexive was formed by using the 3rd person singular personal pronoun *imu, iru* . This distinction is still made in some Upper German dialect areas. One sentence was collected showing the accusative reflexive pronoun /sɪ/ being used with a verb that does not have a reflexive in the corresponding New High German (NHG): /oɒnɒ hɔt sɪ gʃtɔlpɒt.../ *Einer ist gestolpert...* 'One [person] stumbled...'

'what?', *was für* 'what kind of?' and *warum* 'why?' have been collected for the

Catholic Bohemian German dialect. They are realized in the dialect respectively as

/vɛr/, /vɛm/, /vi/, /vifœl,vɛɪfœl/, /vo/, /vo...hɛr/, /vɔs/, /vɔs fɪr/ and

/vɛrn,ve/.[45]   The realization of the words for the NHG interrogative pronouns

wieviel and *warum* depends on the speaker.

The translation of the dative interrogative pronoun *wem* 'whom ... to?', in

Wenker sentence 21 underscores the tendency of this dialect to a common objective

case. While in some translations the dative interrogative pronoun prevails, the

nominative form *wer* 'who?' functions as a dative object in a couple of sentences and

another example uses the accusative form of *wer* :

/tsu vɛr hamant di dɒ ʃtɔri fɒtsœlt?/*Wem hat er die neue Geschichte
erzählt?* 'Whom did he tell the new story to?' [46]

/vɛn hɔt ɛr di ʃtɔri fɒtsœlt?/ *Wem hat er die neue Geschichte erzählt?*
'Whom did he tell the new story to?'

Nominal Morphology

There are three genders in the Catholic Bohemian German dialect: masculine,

feminine and neuter. Nouns, adjectives and articles are declined for those three

genders. Nouns are declined in the singular and plural. [47]   Articles and adjectives can

be inflected in the nominative, accusative and dative cases. As with the pronominal

system there is no inflection in the genitive case.

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[45] The interrogative pronoun for the NHG *warum* 'why' has been collected from Informant 1 and
Informant 2, both of whom realized the interrogative pronoun with /vɛrn/ and /ve/, respectively.
[46] This informant uses the third person plural instead of the third person singular masculine.
[47] The gender of nouns in this dialect are essentially parallel to the genders assigned to nouns in
NHG. There is evidence of a few words, however, that have a different gender, for example: /dɛr butɘr/
die Butter 'the butter'; /dɛr rats/ *die Ratte* 'the rat'.

The Definite Article: [48]

	Nominative	Accusative	Dative
Masculine	dɛr	dɛn	dɛn
Feminine	di	di	dɛr, dɛrɒ
Neuter	dɛs	dɛs	dɛs, dɛn
Plural	di	di	di, dɛn

  The chart above shows the definite articles of the Ellis Catholic Bohemian German dialect. As has been mentioned before with the pronominal system, there sometimes is the tendency toward a collapse of the accusative and dative cases to one oblique case. The evidence is particularly strong with regards to the masculine forms, where the accusative form of the definite article very often also functions as the definite article of the dative indirect object. On the other hand, there is a consistent accusative and dative distinction with the feminine forms. Occasionally this distinction is also made in the neuter article. The following examples will show the use of the dative article with the dative indirect object, respectively, for the feminine and neuter:

/si hant fɪnf sɛsəl ɪn dɛr kʊxl/ *Sie haben fünf Sessel in der Küche*
'There are five chairs in the kitchen.'

/i hɔns dɛm vaɪ gsɔkt/ *Ich habe es der Frau gesagt* 'I told it to the woman.'

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[48] As with the pronominal system, some forms of the definite articles are simplified, especially in free conversation. The feminine singular nominative and accusative and all plural forms are sometimes realized as /də/ and the neuter singular nominative and accusative articles as /s/, while the masculine singular accusative form is reduced to /n/. Furthermore, some informants occasionally omit the article altogether, for example: /mɪl fɔŋts kɔxɒ ð/ *Die Milch fängt an zu kochen* 'the milk is starting to boil.'

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The masculine accusative form of the article often precedes a noun functioning as the direct object, but it also appears with a noun acting as the indirect object of the sentence. The following examples show the use of the masculine accusative form of the article in accusative and dative environments:

/ɛr hot dɛn ʃtɔl aʊsgmɪst/ *Er hat den Stall ausgemistet* 'He cleaned the stable.'

/ɪç glaʊbə dɛn fɑtər/ *Ich glaube dem Vater* 'I believe the father.'

The tendency of the accusative and dative masculine towards a common objective case is particularly evident in conjunction with prepositions that are contracted with the definite article . The accusative masculine ending /n/ is predominant in a historically dative (of location) environment:

/du sɪtst ʃo hɪntɒn tɪʃ/ *Du sitzt schon hinterm Tisch* 'You are already sitting behind the table.'

/baɪn kɔɒl saɪnə œltɒn/ *bei Karls Eltern* 'at Karl's parents.'

The collapse of the accusative and dative case to a common case is perhaps also evident in the inconsistent usage of the dative plural definite article . In Wenker sentence 40 the dative distinction is made by one speaker, whereas others use the accusative plural article with the NHG dative preposition *mit* 'with'. The first example shows the use of the dative plural article, while the second statement has the accusative plural article:

/i bɪn mit dɛn laɪt mɪtgfoɒn/ *Ich bin mit den Leuten mitgefahren* 'I drove with the people.'

/i bɪn gfoɒn mɪt di laɪt/ *Ich bin mit den Leuten gefahren* 'I drove with the people'

The retention of the historically dative masculine ending /m/ is rare . Two examples collected are with the preposition /ɔn/ *auf* 'on', whereby the preposition and the definite article are contracted to /ɔm/:

/hɔst dɛs vʊsɒ ɔm ofɒ?/ *Steht das Wasser am (auf dem) Ofen?* 'Is the water on the stove?'

/ɛr ɪs ɔm hivəl ɒm gʃtɔnɒ/ *Er stand oben am (auf dem) Berg* 'He stood on the hill.'

The Indefinite Article:

	Nominative	Accusative	Dative
Masculine	a (oɒ, oɒn)	a (oɒn)	a (oɒn)
Feminine	a (oɒ)	a (oɒnə)	a (oɒnɒ)
Neuter	a (oɒ)	a (oɒ)	a

The indefinite article *ein* 'a' is realized as /oɒn/ with masculine nouns in all cases, but it was mostly used in the reduced form /a/. All other forms of the indefinite article were realized with the reduction to /a/. [49]   The form /oɒ/ which is also used for the ordinal number *eins* 'one' occasionally occurs as well in the nominative case of all genders and in the neuter accusative: /si hɔt oɒ oɒ brɔxɒ/ *Sie hat ein Ei zerbrochen* 'She broke an egg.' With the exceptions of the feminine acusative and dative endings of the ordinal number the mere use of the reduced form of the masculine

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[49] The reduced form occurred with high frequency in the nominative case in the picture descriptions. Further simplification sometimes occurs with masculine and neuter in accusative and dative cases realized as /-ən/.

and neuter indefinite articles perhaps underline the tendency towards a merger of both cases to one common objective case. A variation of the masculine nominative with the vocalized ending /ɒ/ is used by the main Informant. The NHG indefinite pronoun *jemand* /oɒnɒ/ 'someone' reflects this, when used as a noun: /ɪs oɒnɒ gven/ *Da war einer /jemand* 'There was someone'. It is further inflected when preceded by a definite article: /dɛr oɒnə ɪs a lerɒ, ... ʊnt dɛr oɒnə ɪs a bedlɒ/ *Der eine ist Lehrer, ... und der andere ist ein Bettler* 'One is a teacher,... and the other one a beggar.'

Negation:

The negative indefinite pronoun *kein* 'no' is mostly realized as /koɒ/ in the singular: /i fɪnt koɒ nodl/ *Ich kann keine Nadel finden* 'I cannot find a needle'; and /kʊɪ/ in the plural: /mɪr hamɒ kʊɪ gɛns/ *Wir haben keine Gänse* 'We do not have any geese'. The negative pronoun does not normally occur with an ending. Also the indefinite pronoun *manche, einige* 'some' which was collected for the nominative plural does not have an ending: /ʊɪ hɔn i ʃten lɔsn kɔt/ *Manche habe ich stehen lassen* 'I left some'.

Noticeable is the double negation that occasionally occurs in the Ellis Catholic Bohemian German dialect, such as: /nɛɒmɔls nɪt/ *niemals [nie]* 'never [ever]'; /i glaɪç koɒ ʃofflaɪʃ ovɒ karvəlsflaɪʃ nɪt/ *Ich mag weder Schaffleisch noch Kalbsfleisch* 'I do not like mutton or veal'.

Noun plural formations:

Plural formations in the Catholic Bohemian German dialect are largely congruent with NHG plural suffixes. There are, however, some derivational features for the plural of the dialect that are unparalleled to the standard usage in NHG.

Numerous plurals of nouns of all three genders are marked by a fronting of the stem vowel. In nouns marking their plural with the inflectional suffix /ər/, the /r/ is usually vocalized accompanied by a change in vowel quality. In various other nouns an additional nasal suffix /n/ is added to the noun singular as a plural marker, and the plural marker /ɒ/ is affixed to some singular forms ending in a nasal. Some plural nouns do not have an inflectional suffix at all. A selection of noun plurals of all three genders with different plural markers follows:

	Singular			Plural
masculine:				
	deɾ fuɒs, foʊs	*der Fuß*	'foot'	di fiɒs, feɪs
	deɾ kɾuɒ	*der Krug*	'jar'	di kɾiɒ
	deɾ ʃu,ʃoʊ	*der Schuh*	'shoe'	di ʃuə
	deɾ bɑm	*der Baum*	'tree'	di bɑɪmə
	deɾ tsegɒ	*der Korb*	'basket'	di tsegɒn
	deɾ hivəl	*der Hügel*	'hill'	di hivəln
	deɾ mo, mɔn	*der Mann*	'man'	di mɑnɒ
	deɾ lefl	*der Löffel*	'spoon'	di lefl
feminine:				
	di kuɒ, koʊ	*die Kuh*	'cow'	di kiɒ, keɪ
	di gɔns	*di Gans*	'goose'	di gɛns
	di hɛn	*die Henne*	'hen'	di hɛnɒ
	di frʊxt	*die Frucht*	'fruit'	di frɪçtn
	di ɾaɪn	*die Pfanne*	'pan'	di ɾaɪnɒ
	di bɪɾʃtn	*die Bürste*	'brush'	di bɪɾʃtnɒ
	di antn	*die Ente*	'duck'	di antn
neuter:				
	dɛs doɒf	*das Dorf*	'village'	di dɛɒfɒ
	dɛs kɪnt	*das Kind*	'child'	di kɪndɒ
	dɛs oɒ	*das Ei*	'egg'	di ɔɪɒ
	dɛs ros	*das Pferd*	'horse'	di ros
	dɛs haʊs	*das Haus*	'house'	di haɪsɒ
	dɛs glɑsl	*das Glas*	'glass'	di glɑsln

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N- Class Nouns:

Most feminine nouns collected, based on the Middle High German (MHG) N-noun declension are marked with a word-final nasal /n/ in the singular and plural: /mosn/ *die Mase, Narbe* 'scar'; /fɪsoln/ *die Fisole, Bohne* 'bean'; /kiɒrtsn/ *die Kerze* 'candle'. One masculine noun of this class is marked with the final /ə/ inflection retained in the nominative singular: /dɛr hɔnə/ *der Hahn* 'rooster', another one has the final nasal in the dative and accusative cases: /buɒm/ *dem/ den Buben* 'boy(s)', while a third N- noun was collected in the accusative singular case: /ən atvokatn/ *einen Advokaten* 'a lawyer'. The neuter noun *Herz* that is still reflected in NHG dative singular does not have an ending in the dialect: /fɔn saɪn hɛɒts/ *von seinem Herzen* 'from his heart'.

Diminutive Suffix:

The NHG diminutives *-chen* and *-lein* are to a large extent reflected in the Catholic Bohemian German dialect as syllabic /l/: /gansl/ *Entlein* 'duckling'; /lampl/ *Lamm* 'lamb'; /biɒxl/ *Büchlein* 'little book"; /ʃtɪkl/ *Stückchen* 'little piece'. An epenthetic vowel is inserted in words ending in a final labio-dental fricative: /ʃvaɪvəl/ *Schwälbchen* 'little swallow'; /kʊlvəl/ *Kalb* 'calf'. A few words have been collected with the suffixes /ələ/ and /lə/ such as: /frɛʃlə/ *Fröschlein* 'little frog'; /ʃofələ/ *Schäfchen* 'little sheep'. Some words only appear with diminutive marker: /mɔɪdl/ *Mädchen* 'girl'; /bladl/ *Blatt* 'leaf'.

Adjectives:

Predicate adjectives are preceded by a predicate verb and do not have any endings: /di tsaɪtn hant hoɒt/ *Es sind harte Zeiten* 'Times are hard'.

Attributive adjectives which always come before the noun and frequently follow an article, primarily show a systematic pattern in the system of weak endings , but strong and mixed adjective endings are arranged orderly as well to a large extent. The attributive adjectives show endings in all three systems, with a few exceptions and some endings unaccounted for in the case of strong and mixed adjective endings.

Weak Adjective Endings:

	Masculine	Feminine	Neuter	Plural
Nominative	-ə	-ə (ø)	-ə	-ən (-ə)
Accusative	-ən	-ə	-ə	-ən
Dative	-ən	-ən	-ən (-ə)	-ən

Weak adjective endings appear after definite articles. The graphical display illustrates a rather predictable pattern. The predominant adjective ending in the nominative and accusative singular is /-ə/, whereas the accusative masculine forms are marked /-ən/. The dative endings, as well as all the plural forms show an /ən/. The one nominative feminine variation with no ending was collected in Wenker sentence 21: /di naɪ gʃɪçt/ *die neue Geschichte* 'the new story'. The one neuter dative variation shows the loss of the final nasal: /mɪt dɛn vaɪsə ros/ *mit dem weißen Pferd* 'with the white horse'. The two nominative plural endings with the omission of the final nasal are examples that occurred in translation sentences in the Wenker and the Wisconsin Questionnaires: /di ʃlɪmə gɛns/ *die schlimmen Gänse* ' the mean geese'; /di jʊŋə krɔʊən/ *die jungen Krähen* 'the young crows'.

Strong Adjective Endings:

	Masculine	Feminine	Neuter	Plural
Nominative	-ər	-ə	-əs (-s)	-ə
Accusative	-ən	-ə	-∅	-ə
Dative	-ən	-ə	-ən	-ə

Strong adjective endings occur frequently in the plural , while some singular forms could be accounted for as well. Some past participles verb forms functioning as adjectives occurred as well. The plural forms are consistently marked with /-ə/ in all cases, as the following examples show: /rɔʊtə epfl/ *rote Äpfel* 'red apples'; /gflʊxtənə hoʊ/ *geflochtene Haare* 'braided hair'; /kloʊnə fegl/ *little birds* 'kleine Vögel'. The one nominative masculine strong adjective ending was collected in Wenker sentence 11 as an imperative: /dʊmər esəl!/ *dummer Esel* 'stupid donkey!', and the following examples show the accusative and dative masculine strong adjective endings: /gʊotən vaɪ/ *guten Wein* 'good wine', /fɔn siʊsn vaɪ/ *von süßem Wein* 'from sweet wine'. The dative feminine shows a weak adjective ending: /mɪt gʊotə hoʊmmɔxtə flaɪʃvɪrʃt/ *mit guter hausgemachter Wurst* 'with good homemade sausage'. The neuter nominative and accusative forms are inconsistent, but the one example of neuter accusative adjectives ending in an alveolar fricative does not have an ending at all, perhaps due to apocope and assimilation of the second alveolar fricative: /ɪn hoʊs vʊsʊ/ *in heißes Wasser* 'in hot water'. The neuter nominative mostly shows the strong adjective ending /-əs/, while two variation occurs with apocope of the vowel: /gmolns flaɪʃ/ *gemahlenes Fleisch* 'ground meat', /gʊots rɪntflaɪʃ/ *gutes Rindfleisch* 'good beef'.

Mixed Adjective Endings:

	Masculine	Feminine	Neuter	Plural
Nominative	-ɒ	-ə	-s, -əs	-ə, -ən
Accusative	-ɒ, -ən	-ə	-s, -əs	-ə, -ən
Dative	-ən	-ə	-∅, -ən	-ən

Mixed adjective endings occur after the indefinite article, the negative pronoun, or the possessive pronouns. They are systematic in the nominative and accusative cases in all genders and the plural. The feminine dative shows /ə/: /fɔn a guɒtə fluʃn vaɪ̆/ *von einer guten Flasche Wein* 'from a good bottle of wine'. One neuter dative that was collected did not show an ending, perhaps again because of apocope and assimilation after the fricative /s/: /fɔn a grous blɑdl/ *von einem großen Blatt.* 'of a big leaf', while another form shows a final /-ən/: /tsu ən ʊltən vaɪ̆/ *zu einem alten Weib* 'to an old woman'. Most mixed adjective endings occurred in the masculine and neuter nominative case. The neuter nominative and accusative cases show the strong ending form /-əs/, but mostly appears with apocope of /-ə/. The masculine accusative case mostly ends in /ɒ/ and occasionally shows the form /-ən/: Nom. Sg. Masc. /a tsomɒ hos/ *ein zahmer Hase* 'a tame rabbit'; Acc.Sg.Masc. /ən lɔŋɒ ɪntɒkedl/ *einen langen Unterkittel* 'a long undershirt'; /oɒn guɒtən teɪst/ *einen guten Geschmack* 'a good taste'; Nom. Sg. Neut. /a ʃes lampl/ *ein schönes Lamm* 'a nice lamb'; Acc. Sg. Neut. /a blauəs tiɒxl/ *ein blaues [Taschen] Tuch* 'a blue handkerchief'. The feminine forms were all realized as /-ə/: Nom. Sg. Fem. /a gœlbə ruɒm/ *eine Karotte* 'a carrot'. Two plural forms that were collected in the nominative and accusative cases respectively show two different endings: Nom. Pl. /maɪ kloɒnə kɪndɒ/ *meine kleinen Kinder* 'my little children'; /ʊnsərə rauxtən vɪrʃt/ *unsere geräucherten Würste* 'our smoked sausage'; Acc. Pl. /mamə

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aɪgən hɛnɒ/ *meine eigenen Hühner* 'my own chickens'; /kʊɪ leŗpənə bantln/

keine längeren Bänder 'no longer strings'. The dative plural form is /ən/: /mɪt iɾən

ʃvɒɒtsən hʊnt/ *mit ihren schwarzen Hunden* 'with her black dogs'.

Comparative and Superlative Adjectives:

The Catholic Bohemian German dialect forms the comparative and superlative

adjectives with the same endings as NHG. The comparative ending is *-er* and the

superlative is marked with the ending *-est*. In most adjectives this suffix creates a

fronting and raising of a back stem vowel: /ʃlɪm/ 'bad'; /ʃlɪmɒ/ 'worse'; /ʃlɪmstə/

'worst'; /jʊŋ/ 'young'; /jɪŋɒ/ 'younger'; /jɪŋstə/ 'youngest'. The dialect adds the

same endings to the irregular adjective: /gʊɒt/ 'good'; /bɛsɒ/ 'better'; /bɛstə/ 'best';

and adds the superlative suffix to the comparative /mɛɒ/ 'more' for the superlative

adjective: /maɪstə/ 'most'. The NHG *wie* 'than' is used for comparisons: /tsve

kɛpf hant bɛsɒ vi ɒɒnɒ/ *Zwei Köpfe sind besser als einer* 'Two heads are better

than one'.

Numerals

The first three cardinal numbers in the Ellis Catholic Bohemian German dialect

do not have the appearance of the final unstressed vowel /ə/: /ɒɒns/ *eins* 'one';

/tsvɒɒ/ *zwei* 'two'; /draɪ/ *drei* 'three'. The numerals four through ninety-nine

add a final /ə/: /fiɒrə/ *vier* 'four'; /fɪnfə/ *fünf* 'five'; /simtsɛnə/ *siebzehn*

'seventeen'; /ɔxtsɪgə/ *achtzig* 'eighty'. This final /ə/ is deleted when the number is

modifying a noun: /mɪr hamɒ fiɒr kɔtsn/ *Wir haben vier Katzen* 'We have four

cats', but: /gɪp ɪr fiɒrə nɪt fɪnfə!/ *Gib ihr vier, keine fünf!* 'Give her four not

five!'. The numeral /tsvɒɒ/ *zwei* 'two' is inflected thereby distinguishing between

the genders. The form /tsve/ is used for masculine nouns, /tsvo/ is feminine, and

/tsvoɒ/ modifies neuter nouns: /tsve kɛpf/ *zwei Köpfe* 'two heads'; /tsvo dɛknɒ/ *zwei Decken* 'two blankets'; /tsvoɒ lampln/ *zwei Lämmchen* 'two little lambs'. [50]

Verbal Morphology

The verbal conjugation of the Catholic Bohemian German dialect has a first, second and third person singular and plural. Verbs are conjugated in the indicative, subjunctive and imperative moods. Specific indicative verbs are conjugated in the present, present perfect, past perfect , and future tense. There is no distinct simple past tense. There appears to be a passive voice, though rarely used.

Present Tense:

The personal suffixes for most present tense indicative verbs deviate from NHG endings. The 1st person singular ending -*e* is always lost: /i dɛŋ/ *Ich denke* 'I think'; /i raʊx/ *Ich rauche* 'I smoke'; /i ʃtœl ɛs nidɒ/ *Ich stelle es nieder* 'I put it down'. The 2nd person singular -*st* is retained: /du gɪpst / *du gibst* 'you give'; /du sɛkst/ *du siehst*' 'you see', as is the 3rd person singular ending -*t* : /si kɪmt/ *si kommt* 'she comes'; /ɛr mɑt / *er mäht* 'he is mowing'. The 1st person plural form is -(ə̆ n This ending, however, is most of the time lost through apocope and assimilation to the following labial /m/ of the suffix /mɒ/ tagged on the 1st person plural , with the suffix being a reduplication of the first person pronoun /mɪr/ *wir* 'we': /mɪr gemɒ/ *wir gehen* 'we are leaving/walking'; /mɪr tsaɪtmɒ/ '*wir melken* 'we are milking'. The 2nd person plural ends in the postenclitic form -*ts* , with the

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[50] See Merkle (1984, 159-65) for a detailed discussion on numerals in Bavarian dialects.

final -*s* resulting from the additional suffixation of the pronoun *es* , a reflex of the old

dual *ös/enk.* : /dɛs tsvɑ brɑʊxts nɪt/ *ihr braucht nicht* 'you (all) do not have to';

/dɛs vɪsts/ *ihr wißt* 'you (all) know'. The 3rd person plural maintains the MHG

distinction with -(ə)*nt*, but sometimes drops the final -*t* : /si ʃtenənt/ *sie stehen*

'they are standing'; /si mɑnt/ *sie mähen* 'they are mowing'; /si gogotsn̩/ *sie*

gackern 'they are cackling'. The following graph displays the conjugation of the three

main verbs /ʃte/ *stehen* 'to stand'; /blaɪm/ *bleiben* 'to stay'; /glaɪçən/ *mögen* to

like (to)':

	ʃte	**blaɪm**	**glaɪçən**
i	ʃte	blaɪp	glaɪç
du	ʃtest	blaɪpst	glaɪçst
ɛr			
si }	ʃtet	blaɪpt	glaɪçt
ɛs			
mɪr	ʃtemɒ	blaɪmɒ	glaɪçmɒ
dɛs (tsvoɒ)	ʃtets	blaɪpts	glaɪçts
si	ʃtenənt	blaɪmənt	glaɪçənt
past part.	gʃtonɒ	blim	glɪçɒ

The verb /glaɪçən/ occurs mostly for the MHG modal auxiliary *mügen*

(mögen) 'to like to' in the Catholic Bohemian German dialect. It is perhaps a

broadening of the semantic meaning of the MHG strong verb *g(e)lîchen (gleichen)* 'to

like someone, to equal, to resemble someone', as the strong verb past participle /glɪçɒ/

gemocht 'liked ' might suggest, or a rendition of the English verb 'to like' that entered the dialect as a loan-translation. [51] The following examples show its usage: /i glaɪç a hefəl kafe/ *Ich möchte eine Tasse Kaffee* 'I would like a cup of coffee'; /des glaɪçmɒ ɛsn/ *Wir essen das gern* 'We like to eat that', /letst joɒ hon is glɪçɒ, ɔvɒ dis joɒr i glaɪçs nɪmɒ/ *Letztes Jahr habe ich es gemocht, aber dieses Jahr mag ich es nicht mehr* 'I liked it last year, but this year I do not like it anymore'. Some speakers, however, occasionally use the NHG verbal phrase *(etwas) gern haben* instead: /ʊnt des hon i koɒ gɛɒn/ *Und das habe ich gar nicht gern* 'And I really do not like that'; /ɛr tɑt gɛɒn a hefəl kafe ham/ *Er hätte gern eine Tasse Kaffee* ' He would like to have a cup of coffee'.

The following table shows the conjugation of the three principal auxiliary verbs /sɑ/ *sein* 'to be', /ham/ *haben* 'to have', and /toɒ/ *tun* 'to do' for the present tense:

	s ɑ	**ham**	**toɒ**
i	bɪn	hɔn	tuɒ
du	bɪst	hɔst	tuɒst
er			
si }	ɪs	hɔt	tuɒt, tɔʊt
ɛs			
mɪr	han, hamɒ	hamɒ	tuɒmɒ
des (tsvoɒ)	hats	hats	tuɒts
si	hant	hamant	tuɒnt
past part.	gven	kɔt	to

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[51] This view is held by Bloomfield (1933, 462) who claims that the English verb 'to like' is the model from which the loan-translation in the dialect derives. Thus the German verb *gleichen* , meaning 'to equal, to resemble someone' receives a new meaning. Clausing (1986, 146) lists various references that discuss this semantic loan, which according to him occurs in a number of German dialects in the United States.

It is common in Bavarian dialects that the plural verb forms of the verb /sɑ/ *sein* 'to be' are replaced with the plural verb forms of /ham/ *haben* 'to have' through levelling.

The verb /toɒ/ *tun* 'to do' occurs always occurs as an auxiliary verb with a dependent infinitive. The use of it appears to be a matter of personal preference. While some occasionally constructed a sentence with this auxiliary verb, others used it quite frequently:

/si tuɒt vɛʃ bɪgəln/ *Sie bügelt die Wäsche* 'She is ironing the clothes'

/ve tuɒnt di krɔʊən so ʃraɪ?/ *Warum schreien die Krähen so?* "Why are the crows crowing like that?'

/i glaɪç, vɛn mɔn nɛɒm fɒgɛsn tuɒt/ *Ich mag Vergißmeinnicht* 'I like forget-me-nots'

The 2nd and 3rd person singular present tense indicative verbs suggest that there is no strong verb vowel mutation of verbs in the dialect, but not enough evidence was collected. The following examples do not show vowel mutation: /ɛr foɒt/ *er fährt* 'he is driving'; /si fɔŋkt ɔ/ *Sie fängt an* 'She starts'; /ɛr blost/ *er bläst* 'he blows'. However, vowel mutation occurs throughout the whole singular when the stem vowel of a strong verb is /e/: /i nɪm/ *ich nehme* 'I take'; /du nɪmst/ *du nimmst* 'you take'; /si nɪmt/ *sie nimmt* 'she takes'; /i gɪp/ *ich gebe* 'I give'; /du gɪpst/ *du gibst* 'you give'; /ɛr gɪpt/ *er gibt* 'he gives'. [52]

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[52] See also Keller (1961, 206) and Zehetner (1985, 96-97) on vowel mutation in strong verbs in the singular present tense.

Special note on verb endings:

Enclitic assimilation is prevalent in this dialect. All personal pronouns especially are often reduced and assimilated to a verb in casual speech, but are also occasionally tagged on to a pronoun or a conjunction. [53] The neuter personal pronoun /ɛs/ is simplified with high frequency: /aft vɪrts bɛsʊ/ *Danach wird es besser* ' It will get better later'; /fɒʃtest ɛs?/ *Verstehst du es?* 'Do you understand it?'; /vɛns ɑfhɛʊt/ *wenn es aufhört* 'when it stops'; /aft hants hoʊm/ *Später sind sie heimgegangen* 'Later they went home.'

The Present Tense Preterite-Present Verbs: [54]

The preterite-present vowel gradation is retained in the present tense of the MHG verb *wiʓʓẹn* 'to know' , as well as the MHG modal auxiliaries *künnen (können)* 'to be able to'; *dürfen* 'to be allowed to', *süln (sollen)* 'shall, to be supposed to', *wellen (wollen)* 'to want to', *müeʓẹn (müssen)* 'to have to'. The stem vowel of most modal auxiliaries is unrounded and lowered. The verb *brauchen* 'to need to' is added to this table. This verb serves as a modal auxiliary and along with a negation is often used instead of the modal auxiliary *müssen* 'to have to', for example: /i hɔn braʊxʊ nɪt ge/ *Ich brauchte nicht zu gehen* 'I did not have to go':

	vɪsn	**kɪnʊ**	**dɪrfn**	**sʊln**
i	vɒʊs, vɔɪs	kɔn	dɛʊf	sʊl
du	vɒʊst, vɔɪst	kɔnst	dɛʊfst	sʊlst
ɛr				
sɪ }	vɒʊs	kɔn	dɛʊf	sʊl
ɛs				

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[53] See Altmann (1984) for a more detailed analysis of these phenomena in a Central Bavarian dialect.
[54] The grammatical tables were sometimes completed by direct questioning for specific forms.

mɪr	vɪsmɒ	kɪnmɒ	dɛɒfmɒ	sʊlmɒ
des (tsvoɒ)	vɪsts	kɪnts, kɛnts	dɛɒfts	sʊlts
si	vɪsənt	kɪnənt, kɛnɒ	dɛɒfənt	sʊlnt

| past part. | gvɪst | kɪnt, kɛnt | ɛrlaʊpt [55] | sʊln |

	vœln	**mɪsn**	**braʊxɒ**
i	vœl	mʊs	braʊx
du	vœl	mʊst	braʊxst
ɛr			
si $\}$	vœl	mʊs	braʊxt
ɛs			

mir	vœlmɒ	mɪsmɒ	braʊxmɒ
des (tsvoɒ)	vœlts	mɪsts	braʊxts
si	vœlnt	mɪsənt	braʊxənt

| past part. | gvœlt | mɪsn | braʊxɒ |

Special note on modal auxiliaries:

Some sentences were collected with the NHG verb *lassen* 'to let' used as modal auxiliary accompanied by a main verb. Here are two examples:

/ɛr hɔt a bɪŋl ligən lɔsn/ *Er hat ein Bündel liegen lassen* 'He left a bundle'

/ɛr hɔt a gʃɪrfɛtsn ɔɪfɔln lɔsn/ *Er hat ein Handtuch fallen lassen* 'He dropped a dish towel'

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[55] For the past participle of the NHG modal *dürfen* 'to be allowed to' the informants always used the past participle of the NHG verb *erlauben* 'to allow ': /i bɪn nɪt ɛrlaʊpt gven tsʊn aʊsɪge/ *Mir war nicht erlaubt hinauszugehen* 'I was not allowed to go outside'. This may be a loan-translation from English.

Future Tense:

The future tense is occurs occasionally and is constructed as in NHG, with the present tense of the auxiliary verb /vɛrn/ and a dependent infinitive. As with the preterite-present verbs the future auxiliary verb shows vowel gradation: /ɛr vɪrt niɒmɔls nɪt raɪç vɛrn / *Er wird niemals reich werden* 'He will never become rich'; /si vɛrnt bʊlt haɪrɔtn/ *Sie werden bald heiraten* 'They'll get married soon'.

vɛrn

i	vɛr, vɛrt
du	vɪrst
ɛr	
si }	vɪrt
ɛs	
mɪr	vɛrmɒ
des (tsvɒɒ)	vɛrts
si	vɛrnt
past part.	vɒɒn

Subjunctive:

Present time subjunctive forms mainly appear with the three major auxiliary verbs /sɑ/ *sein* 'to be', /ham/ *haben* 'to have' and /tɒɒ/ *tun* 'to do': /vɛn mɒ a kats hɛnt, vɑrnt maɪs nɪt so ʃlɪm/ *Wenn wir eine Katze, hätten wären die Mäuse nicht so schlimm* 'If we had a cat, the mice would not be so bad', /vɛn i du vɑr/

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Wenn ich du wäre,... 'If I were you,...'. Only some other present time subjunctive

modal auxiliary forms have also been collected. The subjunctive mood is expressed

periphrastically with the other verbs, using a form of the principal auxiliary /toɒ/ *tun*

'to do' and an infinitive where NHG uses *würde + infinitive* : /i tɑt si ɑ geɒn

seɒ/ *Ich sähe sie auch gern* 'I would also like to see her'.

	sɑ	**ham**	**toɒ**
i	vɑr, voɒ	hɛt	tɑt
du	vɑrst	hɛst	tɑst
er si } es	vɑr, voɒ	hɛt	tɑt
mɪr	vɑrn	hɛtmɒ, hɛnt	tɑmɒ
des (tsvoɒ)	vɑrts	hɛts	tɑts
si	vɑrnt	hɛnt	tɑnt

Some forms, however, have been collected for the 1st person singular and the

3rd person singular modal auxiliaries with the same suffffix ⟨ə⟩*t* : /i kantət/ *ich

könnte* 'I could'; /i mɪɒsət/ *ich müßte* 'I would have to'; /i vʊlt/ *ich wollte* 'I

wish'; /si braʊxət nɪt/ *sie brauchte nicht* 'she would not need to'; /si kantət/ *sie

könnte* 'she could', and one form for the 1st person plural: /sʊltmɒ/ *wir sollten*

'we should'.

Imperatives:

2nd person singular imperatives consist of the stem of the verb without ending: /blaɪp dɔ!/ *Bleib da!* 'Stay here!'; /tʊməl dɪ!/ *Beeil(e) dich!* 'Hurry up!'; /fɒtsaɪk mɒ/ *Verzeih mir!* 'I am sorry!'.

The 2nd person plural imperatives are created with the ending of the 2nd person plural verb conjugation: /kɛnts faɪər ö!/ *Macht das Feuer an!* 'Start the fire!'; /ʃaʊts af!/ *Paßt auf!* 'Look out!'; /fɒlɔʊsts di mʊɒtɒʃprɔx nɪt!/ *Verliert die Muttersprache nicht!* 'Do not lose your mother tongue'.

Past Tense:

As previously mentioned, no data have been collected which suggest the use of a simple past at all, except for an occasional simple past tense form of the auxiliary verb /sɑ/ 'to be': /s vɒɒn draɪtsen ʃtɪk / *Es waren dreizehn Stück* 'There were thirteen', /bɛfɔr i tsu ɛlɪs bm kɛmɒ, vɒɒr i a fɑm/ *Ich war Bauer, bevor ich nach Ellis gekommen bin* 'I was a farmer before I came to Ellis' [56] Past tense is expressed in the present perfect (auxiliaries *haben/sein* + past participle).

The auxiliary verb /sɑ/ 'to be' appears with intransitive verbs of motion or with statal intransitive verbs. It occasionally, however, occurs with transitive verbs :

/dɛr gʊɒtə mɒn ɪs dʊrxs aɪs dʊrxgfɔln/ *Der gute alte Mann ist durchs Eis gebrochen* 'The good old man broke through the ice'

/ɛr ɪs gʃtɒɒm/ *Er ist gestorben* 'He died'

/dɛr ʃneɪ ɪs ɔn grʊnt gʃtɒnɒ gɛstɒn af nɔxt/ *Der Schnee ist diese Nacht liegen geblieben* 'The snow stayed on the ground last night'

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[56] Schirmunski (1962, 490) points out that the simple past tense of verbs is lost in Bavarian-Austrian dialects.

The auxiliary verb /ham/ 'to have' is used with transitive verbs:

/unsɒ hɛrgɔt hɔt gsɔkt/ *Unser Herrgott hat gesagt*   'God said'

/i hɒn a ʃenə fɑrm kɔt/ *Ich hatte einen schönen Bauernhof* 'I had a nice farm'

Past Perfect Tense:

Both these principal auxiliaries occur occasionally as the second participle in a so called double past participle construction, primarily in casual speech. This compound tense expresses the past perfect tense in the dialect: [57]

/unsɒ tatɒ hɔt uns gsɔkt kɔt/ *Unser Vater hat uns gesagt [gehabt]*
'Our father had told us'

/hamɒ ɪn di ʃulə gɔŋ gven/ *Wir sind in die Schule gegangen [gewesen]*
'We went to school'

/i hɔn si mɔl guɒt kɛnt kɔt/ *Ich habe sie mal gut gekannt [gehabt]*
'I used to know her well'

/vɛns gʃtɒɒm gven hant/ *Wenn sie gestorben [gewesen] sind*
'When they had died'

The past tense subjunctive of statal and intransitive verbs consist of a periphrastic construction, using the subjunctive form of /sɑ/, while a subjunctive form of /ham/ is used with transitive verbs or modal auxiliaries. The following examples show a combination of both auxiliaries in one sentence:

/vɛns du hɛst dɛn kɛnt, tsaɪtn vɑrnt ɔndɒst gven/ *Hättest du ihn gekannt ! Dann wäre es anders gekommen !* 'If only you had known him! Things would have turned out differently'

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[57] Keller (1961, 227) mentions this past perfect tense formation in his book on *German dialects*, but adds that it is a rare construction. Zehetner (1985, 58) calls this compound tense the "gedoppelte Perfekt", that is the doubled perfect, to express an event completed in the past prior to another event.

/i voo frou gven, ven i het keno vo hi foon/ *Ich wäre froh gewesen, wenn ich Ferien gehabt hätte* 'I would have been happy, if I had had a vacation'

Passive voice:

The passive voice is constructed with a form of the auxiliary verb /vern/ and the past participle of the main verb being in final position in a main sentence. The passive voice occurs in the present and present perfect tense in the dialect. [58] The following examples were collected:

/der ʃtol virt auspotst/ *Der Stall wird gesäubert* 'The barn is being cleaned'

/hant di kio tsaidlt voon gestons noxt?/ *Sind die Kühe gestern abend gemolken worden?* 'Were the cows milked last night?'

/mai hootit is okultn voon drausn for do ʃtot/ *Meine Hochzeit ist draußen vor der Stadt abgehalten worden* 'My wedding took place outside of town'

Statal passive voice formations occasionally appear in the dialect. It employs the principal auxiliary verb /sa/ and the past participle of the main verb. One variation has been collected that uses the past participle of /gen/ 'to go' in addition to the past participle of the main verb in order to express the statal passive: [59]

/der keik is ʃvoots brent into se/ *Der Kuchen ist unten schwarz gebrannt* 'The cake is burnt black on the bottom'

/des larvəl is tsorisn/ *Die Weste ist zerrissen* 'The vest is torn'

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[58] The sentences were collected from casual speech and by having the speakers directly translate a passive voice construction.

[59] "Passivähnliche Konstruktionen", that is passive like constructions with past participles of /gen/ and /kemo/ 'to come' are "spezifisch dialektal bairisch", or specifically Bavarian, according to Hans Werner Eroms (1995, 62).

/trɛapfln hant ɑfkɑɪfəlt/ *Die Erdäpfel sind aufgehäufelt* '
The potatoes are hilled'

/ʊləs ɪs dɑɪtʃ gɔŋ gven/ *Alles ist auf deutsch gegangen [gewesen]*
'Everything was in German'

The Ellis Catholic Bohemian German dialect creates weak and strong past participles. Weak verb past participles have a *g* - prefix. If the verb stem begins with the glottal fricative /h/ the prefix is realized as /k/, otherwise the *g*- prefix is retained.[60] The prefix is, however, lost if the verb stem begins with a stop obstruent. The weak past participle form is marked by a *-t* suffix: /kɔt/ *gehabt* 'had'; /goʊbat/ *gearbeitet* 'worked'; /kɑft/ *gekauft* 'bought'. [61]

The strong verb past participles also has a *g*- prefix, which is constructed by the same grammatical variations as the weak verb past participles. The strong verb past participle ending, however, is an *-en* suffix, which frequently loses the suffix vowel and is reduced to /n/, or vocalized to /ʊ/. The suffix is sometimes lost altogether in casual speech: /gfʊnɒ/ *gefunden* 'found'; /gʃɔsn/ *geschossen* 'shot'; /gɛsn/ *gegessen* 'eaten'; /raʊsgɔŋ/ *herausgegangen* 'gone out'.

Even though there is no simple past tense in the Catholic Bohemian German dialect, NHG ablaut classes still exist from vowel gradation in strong verbs, as can be observed in the present tense singular and past participle forms: [62]

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[60] The voiced velar stop /g/ loses some of its voiced nature when it is followed by a voiceless fricative. The corresponding velar stop of word-initial /g/ is realized, however, in past participles beginning with /h/, such as /kɔt/ "had". Weinhold (1867, 30) claims that the hardening of the voiced velar stop to its corresponding voiceless stop is evident before the voiceless glottal fricative /h/.

[61] See Keel (1981a) on a detailed analysis on apocope and syncope in modern German dialects.

[62] The graphic chart was completed in part by directly asking for specific forms.

Ablaut Class	Infinitive	Present Tense	Present Perfect
1	*schreiben* to write'	si ʃraɪpt	si hɔt gʃriɒm
	schneiden 'to cut'	ɛr ʃnaɪt	ɛr hɔt gʃnɪtn
	reiten 'to ride'	si raɪt	si hɔt gɪɪtn
2	*lügen* 'to lie'	si luɪkt	dɛr hɔt gloŋ
	fliegen 'to fly'	si fluɪkt	si ɪs gfloŋ
3	*finden* 'to find'	si fɪnt	si hɔt gfʊnɒ
	trinken 'to drink'	ɛr trɪŋkt	ɛr hɔt trʊŋɒ
	schwimmen 'to swim'	si ʃvɪmt	si hɔt gʃvʊmɒ
4	*helfen* 'to help'	ɛr hœlft	ɛr hɔt kɔlfɒ
	sterben 'to die'	si ʃtɪrpt	si ɪs gʃtɔɒm
	nehmen 'to take'	ɛr nɪmt	ɛr hɔt gnɔmɒ
5	*essen* 'to eat'	si ɪst	si hɔt gɛsn
	lesen 'to read'	ɛr list	ɛr hɔt glɛsn
	sehen 'to see'	si sɛkt	si hɔt gsen
6	*fahren* ' to drive'	ɛr fɔɒt	ɛr ɪs gfɔɒn
	tragen 'to carry'	si trɔkt	si hɔt trɔŋ
7	*schlafen* 'to sleep'	si ʃlʊft	si hɔt gʃlɔfɒ
	fangen 'to catch'	ɛr fɔŋt	ɛr hɔt gfɔŋt [63]

There are some discrepancies in the construction of a few past participle forms of the same verb. While some speakers created a strong verb participle, others inflected weak:

/si hɔt gsʊŋɒ/ - /si hɔt ʃo gsɪŋt/ *Sie hat (schon) gesungen* 'She sang (already)'

/si hɔt mɪ aɪglon/ - /si hɔt mɪ aɪglodnt/ *Sie hat mich eingeladen* 'She invited me'

---

[63] The NHG strong verb past participle *gefangen* 'caught' has a weak verb past participle ending in the dialect. Zehetner (1985, 100-101) gives a whole list of historically strong past participles that are weak verb past participles in Bavarian dialects.

/...vɔs sə hant so kreɪn/ ... *was sie so gekriegt haben* '...what they got';
/ʊnt a biɒxl hɔn i kriɒkt/ *Und ich habe ein Büchlein gekriegt*
'And I got a little book'

/si hɔt dɛs kɪnt gʃɛnt/ - /si hɔt dɛs kɪnt gʃʊntn/ *Sie hot das Kind
gescholten* 'She scolded the child'

The irregular verbs that show a weak verb past participle ending, but the vowel

change of strong verbs in NHG do not create the *Rückumlaut* , or reversal of the vowel

mutation in the Catholic Bohemian German dialect: /fɒbrɛnt/ *verbrannt* 'burnt';

/kɛnt/ *gekannt* 'known'; /dɛŋkt/ *gedacht* 'thought'.

The irregular verb past participle of NHG *bringen* 'to bring' produced two past

participle forms, a strong and a weak past participle. The weak past participle seems to

be used more frequently (See also for example Wenker sentence 37, Appendix 2):

/si hɔt mɒ gestɒn di ʃtraɪsl brʊŋɒ/
/si hɔt ʃtraɪsln brot/
Sie hat die Blumen gebracht 'She brought the flowers' [64]

Syntax

Word order normally follows the same principles in the dialect as NHG.

Coordinate sentence constructions occur in high frequency . The speakers often tended

to translate a sentence word for word according to the English model given to them.

Since the questionnaires and translation exercises were in the English version it seems

likely that the syntax of the dialect sentences reflected that of the English sentence.

However, adverbs and prepositional phrases in both, translation and free conversation,

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[64] An interesting phenomenon is the fact that for NHG *bringen* in Wenker sentence 37, the use of the
past participle form also differed among siblings.

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tended to fall outside the construction of the NHG verb auxiliary /verb complement frame, generally referred to as *Ausklammerung* or *Ausrahmung* or in English leaking. [65] In addition, many sentences gathered from translation and free conversation occurred, placing the modal infinitive before the infinitive of the main verb. The following sample sentences representing different syntactic features are mainly taken from various anecdotes and free conversation. Some model sentences from the Wisconsin questionnaire were also included, as well as a selection of Wenker sentences, although it has been said that the Wenker sentences are generally not adequate for syntax analysis.

Main clause word order:

Main clauses comply with the principles of standard German main clause constructions. Statements generally had the finite verb in second position:

/si hant daɪtʃ gret/ *Sie haben Deutsch gesprochen* 'They spoke German'

/i vœls nɪmɒ mɛɒ toɒ/ *Ich will es auch nicht mehr wieder tun* 'I do not ever want to do it again'

/i bɪn miɒt ʊnt duɒrʃtɪ/ *Ich bin müde unt durstig* 'I am tired and thirsty'

/ɛr hɔt a tsiɒglhaʊs baʊt/ *Er hat ein Ziegelhaus gebaut* 'He built a brick house'

/ɔn vɛç ɪn di ʃtot ɪs di brʊk gven/ *Auf dem Weg in die Stadt ist die Brücke gewesen* 'The bridge was on the way to town'

/di hant nɪt lɔŋ kaɪrat gven/ *Sie waren nicht lange verheiratet [gewesen]* 'They had not been married for long'

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[65] See Fox (1990, 255) for a more detailed explanation on this type of syntactic construction. Also, Franz Lang (1933, 629) pointed out that Bukovina Germans commonly use *Ausklammerung* in their speech, a word order influenced by Slavic languages.

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The finite verb is also the second element in questions introduced by an

interrogative pronoun:

/vɔs vœlst du lɛrnɒ?/ *Was willst du lernen [werden]?* 'What do you want
to become?

/vo gest du hɪ?/ *Wo gehst du hin?* 'Where are you going?'

The finite verb is in initial position in yes/no questions and commands:

/hɔst du a nɑdl dɔhoɒm?/ *Hast du eine Großmutter zu Hause?* 'Do you
have a grandmother at home?'

/kɛnts faɪər ð!/ *Macht das Feuer an!* 'Light the fire!'

The next model sentences show leaking, with the prepositional phrase and an

adverb (of time) respectively coming after the past participle:

/dohoɒm hamɒ gret mɪt dɛn œltɒn/ *Wir haben mit den Eltern zu Hause
geredet* 'At home we talked with the parents'

/aft ɪs ɛr ʊfgʃtɔnɒ a vaɪl/ *Später ist er eine Weile aufgestanden* 'Later he
got up for a while

/a haɪrɪsl ɪs ɪn aɪnəkʊpft ɪn maɪ hɛmət/ *Eine Heuschrecke ist in mein
Hemd hineingehüpft* 'A grasshopper jumped into my shirt.'

Coordinate clause order:

The placement of the finite verb in second position was observed by all dialect

informants in carefully uttered sentences. The most frequently used conjunctions in a

longer discourse are the coordinating conjunction *und* 'and' and the connective adverb

/aft/ *dann, danach* 'afterwards':

/ʊnt aft nɔdɛm hamɒ gesn kɔt/ *Und danach haben wir gegessen*
'And afterwards we ate'

/i hɔns tsvo ʃtʊnt kɔxt ʊnt hɔns nɪt vooх kriɒkt/ *Ich habe es zwei Stunden gekocht und habe es nicht weich gekriegt* I boiled it for two hours, but could not get it soft.'

In longer discourse dialect speakers tended to reverse the finite auxiliary verb *haben* and the subject in a sentence or left out the subject altogether, often following the frequently used coordinating conjunction /ʊnt/ *und* 'and'. This syntactic feature was observed when dialect informants related a story or an anecdote. The anecdotes told by the principal informant showed this construction frequently, perhaps because all anecdotes are recalled from memory. However, there is no consistent reversal of subject and finite verb throughout one single discourse. Each extended discourse also exhibits the subject/verb word order. The following discourse model sentences illustrate this syntactical feature of those narratives:

/ʊnt so ɔɪnə nɔxt hamants kenɒ nɪt vootn bɪs krɪskɪndl kemɒ ɪs. hamant ʊmgɔŋɒ, ham gsɔkt, ɔp s krɪskɪndl ʃo kemɒ ɪs/

Und in solch einer Nacht haben sie nicht warten können, bis das Christkind gekommen ist. Sie sind umhergegangen und haben gefragt, ob das Christkind schon gekommen sei.

'And on such a night they could not wait for Santa Claus to come. They walked around asking when he would come.'

/si hɔt kɔxt. ʊnt hamant gesn. hɔt si gsɔktː ... ʊnt han a ʃtraɪt kemɒ, hamant gʃtrɪtn./

Sie hat gekocht. Und [sie] haben gegessen. Sie hat gesagt: Und [sie] haben einen Streit gehabt, sie haben sich gestritten.

'She cooked. And [they] ate. She said: And [they] had an argument.'

In extended discourse not narrated or memorized, but rather less carefully thought out, such as the slaughtering of a pig, Informant 1 varies the sentence structure

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avoiding repetition by merely listing the participles that are dependent on the finite

auxiliary *haben:*

/ʊnt aft hamɒs ɑfkɛŋt, ogvʊʃn, ʃe okrɔtst vidɒ mɪtn mesɒ/
Und danach haben wir es aufgehängt, abgewaschen [und] schön mit dem
Messer wieder abgekratzt.
 'Afterwards we hung it up, cleaned it [and] scraped it again with a knife.'

Repetition, however , was occasionally used by Informant 2 by repeating the

subject and its verbal complement, perhaps using it as an emphatic element:

/dɛs hamɒ nɪt kɔt ɪn dɛn friɒrən joɒn, dɛs hamɒ nɪt kɔt/
Das haben wir in den früheren Jahren nicht gehabt, das haben wir nicht gehabt
 'We did not have that in earlier years, we did not have that.'

In main clauses or in coordinate word order with a modal auxiliary in a present

perfect double infinitive construction the modal infinitive appears before the main

infinitive:

/ɛr hɔt vœln ɔkɒn/ *Er hat pflügen wollen*   'He wanted to plow (the field)'

/ɪn der friə hamɒ mɪsn ʃaʊfl nemɒ ʊnt hamɒ mɪsn ʃtaʊp
 ɑfhem/
Morgens haben wir die Schaufel nehmen müssen und haben den Staub
aufheben müssen
'We had to get the shovel early in the morning and had to pick up the dust.'

/hamɒ dɛs gəbet mɪsn ʊləs ɛŋlɪʃ lernɒ/
Wir haben das ganze Gebet auf Englisch lernen müssen
 'We had to learn the   whole prayer in English'

Subordinate clause word order:

In reference to word order in subordinate clauses it was observed that the

informants used the connective adverb *wie* 'when' to express simultaneity of two

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events in the past. The following constructions were collected while two informants each related a story:

/i hɔn nɪt ɛŋlɪʃ kɪnt, vi i bɪn ɪn ʃul gɔŋɒ/
Ich habe kein Englisch gekonnt, als ich in die Schule gegangen bin.
''I did not speak English when I came to school.'

/ʊnt vi mɒ hant aməkemɒ, hant sə ɔlə kʊpft/
Und als wir hineinkamen, sind alle gehüpft
'And when we came in, everyone jumped for joy.'

In a subordinate clause the finite auxiliary verb is placed in second position and before the past participle. This word order was also collected with Wenker sentence 24 which has been the principal sentence used in German dialect studies for the placement of the verbs in subordinate clauses. [66]

/vi mɒ hant hoɒmkemɒ gestɒn af nɔxt, hant ɔlə ɪn bɛt vidɒ, hamɒ ʃo gʃlɔfɒ. /
Als wir gestern abend zurückkamen, da lagen die anderen schon im Bett und waren fest am schlafen.
'When we came home last night, the others were already lying in bed and were fast asleep.'

This goes contrary to the next sentences where the the finite auxiliary is in final position in the subordinate clause:

/vi ʊnsɒ hɛrgɔt nɔ ɑf dɒ vœlt gɔŋɒ ɪs,.../ *Als unser Herrgott noch auf der Welt war,...* 'When God was still on earth,...'

/vi ɛr ɛɒn tsuɒgrɔbm krɪɒkt, ɪs si grɔt hɪkemɒ/ *Als er ihn zugegraben hatte, kam sie gerade hinzu.* 'When he was done burying him, she came.'

/drɑɪ hant gʃtoɒm, vi si klɒɒn gven hant/ *Drei sind gestorben, als sie klein waren* 'Three died, when they were little.'

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[66] See König (1992, 163) for a more detailed analysis of this specific sentence.

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In other subordinate clauses subordinating conjunctions, such as *wenn* 'when, if ' and *daß* 'that' appeared frequently as connective markers, and indirect questions were formed with the connective adverb *ob* 'whether'. The finite auxiliary verb usually follows the dependent infinitive in a subordinate clause with one of these conjunctions:

/ʊnt vɛn ɛts nɪt tsu tuɒn ɪs, ɪs ʊləs ɪn haʊs ɑfkoltn voɒn/
Und wenn nichts zu tun war, ist alles im Haus aufgeschoben worden
'And when there was nothing to do, everythng in the house is postponed.'

/ovɒ vɛn koɒ ɛsɪ dɪrn ɪs, hant sə ovɒ nɪt so guɒt/
Aber wenn kein Essig drin ist, sind sie nicht so gut
'But if no vinegar is added, they do not taste as good.'

/ʊnt der ʃmit hɔt nɪt gvɪst, dɔs unsɒ hɛrgɔt ɪs/
Und der Blechchmied hat nicht gewußt, daß es unser Herrgott ist
'And the tinsmith did not know that it was God.'

/si vœlnt vɪsn, ɔp dɛs tɑts tsu vakɪnɪ ʊməfoɒn/
Sie wollen wissen, ob du (Ihr) nach WaKeeney fährst [fahrt]
'And they want to know, whether you will drive over to WaKeeney.'

The following subordinate clauses in the past tense subjunctive, however, show inconsistencies with the placement of the auxiliary. While the auxiliary is placed after the past participle in one sentence, it comes before it in the other variant:

/i hɛt dis nɪt tu, vɛn i bɛsɒ gvɪst hɛt/
/i hɛt dɛs to, vɛn i hɛt bɛsɒ gvɪst/
Ich hätte das nicht getan, wenn ich es besser gewußt hätte
'I would not have done that, if I knew better.'

In a subordinate *weil* 'because' clause the placement of the finite verb occurs consistently after the subject: [67]

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[67] Zehetner (1985, 149-50) in his *Das bairische Dialektbuch* claims that *weil* 'because' is used as both, as a coordinating and as a subordinating conjunction in Bavarian dialects. Wiesinger (1989, 455) claims "in causal causes introduced by *weil* the finite verb occurs in second place" with respect to

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/vaɪls kɪiskɪndl ɪs ʃo kɛmɒ gven/
weil das Christkind schon gekommen ist
'because Santa Claus has already come'

/vaɪl i fɒlɔɪs nɪt/ *weil ich es nicht verliere* 'because I do not lose it'

Infinitive phrases:

In the Catholic Bohemian German dialect of Ellis dependent infinitve

constructions, which in NHG are modified by *zu* 'to' or *um ... zu* 'in order to',

with a contracted preposition and a nominalized verb:

/ɛr lɛrnt tsɒn ʃraɪm/ *Er lernt zu schreiben* 'He is learning how to write.'

/du bɪst nɪt grɔʊs gnuɒ tsɒn trŋɒ/
Du bist nicht groß genug , um zu trinken
'You are not big enough to drink.'

The Ortsgrammatik of the Catholic Bohemian German dialect of Ellis, Kansas,

presented in this chapter provides information that is based on translation exercises and

free conversation. Thus, the informants in this study translated carefully, but also

conversed casually. The model sentences used to show word order in the dialect

generally tended to deviate from NHG syntax when they occurred in a longer discourse

in casual speech. The morphological and syntactic structure of the dialect described in

this analysis reflects the current state of the dialect based on the remaining material that

is available. The fact that there are only a few speakers left who also mostly speak the

dialect from memory, plus the fact that only the informants in this study converse

actively in the dialect with each other, makes it difficult to determine the exact

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Central and Southern Bavarian dialects, and Rowley (1989, 435) shares this view for Northern
Bavarian. The word order in a subordinate *weil* 'because' clause has been discussed by linguistic
scholars in recent years. In NHG colloquial speech *weil* is realized as a coordinate conjunction, while
in written German this conjunction introduces a subordinate clause. For a detailed discussion see Glück
(1990, 44-50).

morphology and syntax of the dialect as it must likely have been when the first dialect speakers settled in Ellis. The grammatical analysis reflects the speech patterns of the few speakers left who identify themselves as Catholic Bohemian Germans. Their lexicon, on the other hand, as well as particular grammatical features still convey the uniqueness of the dialect. The discussion in chapter 5 will center around grammatical distinctions, lexical forms, borrowing and other unique factors in the dialect .

Chapter 5

Lexical Forms, Borrowing and Other Unique Characteristics in the Ellis Catholic

Bohemian German Dialect

After Austria annexed Bukovina under the Treaty of Constantinople and the
territory became a separate crownland of Austria, it was a sparsely settled region. The
Hapsburgs, eager to colonize the region, subsidized the immigration of colonists to
Bukovina by providing them with a piece of virgin land, among other things. In
addition to many other ethnic groups, e.g., Slovaks, Romanians, and Poles, many
German settlers took part in that immigration. The Catholic Bohemian Germans from
the Bohemian Forest came in two waves to Bukovina. The first wave immigrated to
Bukovina between the years 1793-1817, and the second wave as late as 1835-50. The
ruling emperor of the Austrian Empire quickly introduced social and economic reforms
when Bukovina came under Austrian rule. This progressiveness attracted other ethnic
groups, such as Ukrainians. Bukovina soon became a multinational province.[1]

Living conditions for the Catholic Bohemian Germans in the multiethnic
province of Bukovina differed initially from those in the Bohemian Forest. They had
either founded new settlements there or settled in villages that were colonized by other
nationalities earlier, but the social circumstances they were used to did not apply
anymore. They were now subjected to the social influences of their new environment.
They accepted the local architecture and were introduced to new food.[2]

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[1] See Kurt Rein (1996, 27-60) for a detailed overview on the reasons for migration of German settlers
to Bukovina.

[2] Mirwald (1992, 39) in reference to the social status of the German settlers in Bukovina writes that
"nach ihrer Ansiedlung im Urwald mußten sich die Deutschen völlig umstellen. Die Verhältnisse
bezüglich Gemeinschaft, Bauen, Landwirtschaft, Ernährung u.a. aus der alten Heimat galten hier nicht.
Anfangs wurden nicht nur die Bauweise, sondern auch Essensgewohnheiten übernommen."

German was the official language and the Catholic Bohemian Germans lived in close-knit communities. Their social life centered around the church, their family, and relatives. Furthermore, villagers of other ethnic origins spoke German and they "verwendeten den ortsüblichen Dialekt (bayrisch-böhmisch)," that is the locally spoken German dialect (Mirwald 1992, 41). Thus, these settlers were not only able to retain their ethnic and cultural identity, but also their linguistic identity. The Catholic Bohemian German settlers only borrowed the names of new types of food from their Slavic neighbors into their lexicon. They prepared *mamaliga*, a corn dish, which is a Romanian borrowing, and *halushki*, filled cabbage rolls, which is of Ukrainian/ Romanian origin. The Catholic Bohemian Germans brought these staple foods with them to Ellis, Kansas. These two loanwords were used in free conversation among the dialect informants. They are adapted into the phonological and morphological system of the dialect:

/i glaɪç des bɛstə, vɛn der haluʃkɪ kʊxt/
Ich mag es am besten, wenn der Haluschki kocht
'I like it best if the halushki is boiling'

/mɪl ʊnt mamliga dɔtsʊʊ/
Milch und Mamaliga dazu
'milk and mamaliga added'

In Ellis, the Catholic Bohemian Germans persisted in keeping their customs and speaking their dialect. Since the Lutheran "Swabians" who had also emigrated there from Bukovina and other German immigrants spoke German: /dɛs ɪs ʊləs daɪtʃ gven/ *Das ist alles auf deutsch gewesen* 'It was all in German'. The language was spoken not only in the home but also in town and in businesses. Grocery shopping, for example, could be conducted in German. These people commonly referred to

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themselves as /ʊnsənə laɪt/ *unsere Leute* 'our people'.[3] Both, the Catholic

Bohemian Germans and the Lutheran "Swabians," were commonly referred to as

Austrians in their new country, as well as in their old country, Bukovina, because they

had settled there under the Austro-Hungarian Empire. These groups called themselves

Austrians thereby distinguishing themselves from other German-speaking settlers:

/velçə hant daɪtʃ gven, ovo nɪt estraɪçɒ/ *Welche waren Deutsche, aber nicht*

Österreicher 'Some were Germans, but not Austrians'. Outside the realm of business

Catholic Bohemian Germans did not intermingle much at all with the other German-

speaking population of Ellis until sometime after World War II. This attitude was

reflected in the fundamental difference they placed between their dialect and German.

They referred to their dialect as being German Bohemian: /ets kɔm i ɪns daɪtʃ

plaʊdɒn ʃtat s daɪtʃbemɪʃ/ *Jetzt komme ich ins Deutsch plaudern statt des*

Deutschböhmischen 'I am starting to chat in German and not in German Bohemian'.

Everything at home on the farm was conducted in their Catholic Bohemian German

dialect. [4]

    With World War I the effort to retain their identity through their language began

to weaken. This trend worsened during and after World War II. Speaking German in

public was discouraged because of the anti-German sentiment in the United States.

Unlike the Volga Germans in Ellis County the *Austrians* were not discriminated against

as a group per se. [5] The German language was banned from schools, as one

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[3] This expression was related to the author by Informants 1 and 2.

[4] Informant 2 said that she and her siblings were not allowed to speak English in their father's presence.

[5] Johnson (1994, 83) writes that the Volga Germans were also persecuted because of their Russian heritage. None of the informants for this dissertation could recall having ever been discriminated against for speaking German nor for their ethnic heritage. However, most of the informants grew up in isolated areas in the country, went to rural schools and hardly ever came to town, where the anti-German sentiment was strong. However, already during World War I people were penalized if they were perceived to speak German. As a consequence many German speaking residents of Ellis made it known that they were patriotic.

informant puts it: /ɪn dɒ ʃul kɒɒ daɪtʃ/ *In der Schule [gab] es kein Deutsch* 'No German in school'. Kansas Law prohibiting the use of German in schools in 1919 was "forthright and unyielding" making use of the English language "exclusively as the medium of instruction" (Luebke 1980, 12).[6] Many Catholic Bohemian German children were unable to speak English at all when they had to start school: /i hɔn nɪt ɛŋlɪʃ kɪnt, vi i bɪn ɪn ʃul gɔŋɒ/ *Ich konnte kein Englisch, als ich in die Schule gegangen bin* 'I could not speak English when I started school'. It was hard for them to adjust to the fact that at home with their parents they spoke their dialect, because oftentimes a parent or both parents could not speak English and they had to use their dialect, while exclusively speaking English in school: /mɪr hamɒ fœl dʊrxgmɔxt/ *Wir haben viel durchgemacht* 'We had to endure a lot'. However, many stopped teaching their children their dialect and those who passed it on to their children often received replies in English: /di ʃamənt sɪ/ *Die schämen sich* 'They are ashamed'. The younger generation retains hardly any dialect knowledge, and those, who do acquire the dialect, find it hard to maintain it because of the surrounding English speech community.

The Catholic Bohemian Germans had not encountered this incursion into their language identity when they lived in Bukovina. Thus, in an effort to assimilate with the English speaking community the aforementioned facts made borrowing from English an inevitable factor for the Catholic Bohemian Germans in Ellis County. They did not merely adopt English terms for new items they encountered in the United States, such as different types of food. A look at the complete list of English words found in the data collected from the recorded speech samples suggests that English interference with the dialect goes beyond English loanwords for nouns. The categories are mostly

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[6] See 1919 State of Kansas Session Laws (352).

broken down into vocabulary on farm housing and technology, commerce, food (including vegetables, fruit, dishes uncommon to the emigrants from Bukovina), topography (plants and trees indigenous to Kansas), measurements and compass directions, and a variety of names for illnesses. Furthermore, it includes a list of verbs, discourse markers, phrases, and a small array of miscellaneous word types:

I. Nouns

a) Farm Housing and Technology:

farmer
sink
pantry
freezer
fan
radio
television
air condition
phone
electricity
bathroom
floor
porch
yard
buggy
car
truck
tractor
fence
corral
crop

shocks

granary

silo

tank

cultivator

mower

cutter

road

railroad

station

highway

b) Commerce:

counter

post office

depot

grocery store

butcher shop

undertaker

funeral home

real estate

insurance

c) Food:

raisins

raspberries

strawberries

grapefruit

cantaloupe

peaches

tomatoes

yeast
cake
pie
cookies
doughnuts
peanuts
candy
pancake
oatmeal
sausage
hamburger
fishloaf
meatloaf
bacon
garlic salt
onion powder

d) Topography:

country
county
pasture
creek
mountains
oak tree
maple tree

e) Measurements and Compass Directions:

bushel
gallon
mile
degree

north

south

west

east

f) Illness:

measles

scarlet fever

small pocks

pneumonia

diabetic

blood sugar

shot

II. Verbs

to clean

to hire

to act

to behave

to record

to plow

to phone

to call

to cut (with a header)

to cultivate

to move

to retire

to rent

to watch

to fix

to catch

to touch

to bother

to use

to spin

to ration

Discourse Markers and Phrases:

you know

you see

see

well

right

okay

alright

good bye

I don't know

pride and joy

Miscellaneous:

cousin

renter

tightwad

tramp

Thanksgiving

football

baseball

bull

chew (chewing tobacco)

flavor

about

a lot

finally

funny

disabled

running (as in running water)

Almost no English borrowing pertaining to family, religion, as well as to parts of the body, and clothing was found in the recorded samples. This suggests that the main lexical corpus of the dialect, the "core vocabulary" (Johnson 1994, 86) is still intact in those areas which sustain the dialect, because they play a large part in their life, such as church, family relations, and also parts of the body. [7] Clausing (1986, 142-43) writes about the areas in which German Americans and Icelandic Americans are influenced by English. He writes: "Lexical borrowing, in short, is largely a product of necessity and convenience," and points out that another theory postulates "native words are prone to replacement by shorter words from the donor language." A look at the above list seems to suggest that, to a large extent, it is true for the Catholic Bohemian Germans of Ellis, Kansas, that English loanwords were acquired into the dialect out of necessity and convenience or simply to borrow a new concept. For example loanwords such as *sink* or *granary* may exemplify this aspect of borrowing. Neither a *sink* nor a *granary* had probably been introduced prior to the departure of Catholic Bohemian Germans from Bukovina. Thus they borrowed these words because there was no equivalent in their dialect when they encountered them later in the United States. However, a borrowing like the word *cousin* , a kinship term, might exhibit a certain proneness by the dialect speakers to replace a word inherent to the dialect by a loanword from the primary language, for the simple reason that it is shorter. Although this dialect has a vocabulary term to express this kinship relation,

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[7] Haugen (1953, 93 -94) arrives at the conclusion that English loanwords are acquired much more slowly in the areas of church and family life.

/gʃvɪstɒ kɪnt/ *Geschwisterkind* 'a sibling's child', the English borrowing is used

much more frequently. A sentence collected from the main informant in free

conversation, underscores this view: /maɪ kasən, si, maɪn fotɒn saɪ ʃvestɒn

irə buɒ, gʃvɪstɒ kɪnt hamɒ ɑ gsɔkt/ *Mein Cousin , also der Sohn der Schwester*

meines Vaters, Geschwisterkind haben wir auch gesagt 'My cousin, see, my father's

sister's son, we also said Geschwisterkind'.

Most English words were used when the informants responded to English

questions that largely revolved around familiar topics, such as cooking, childhood,

weddings, and some English loanwords appeared in the picture descriptions. Other

English borrowings occurred when the dialect informants translated specific words or

phrases from English into their dialect, using the Wenker sentences, the Wisconsin

questionnaire or other grammar sentences. Except for discourse markers that naturally

were solely produced in free conversation, some vocabulary terms were developed in

both settings, in free conversation as well as in the translation exercises. Borrowings

occurring in the Wenker translations consisted of nouns, *cake, yard, farmer, pasture,*

and also of some verbs, *to act, to behave, to hire.*

Seventy-six of the 133 English words, or 57%, were produced in free

conversation, 33 words, or 25%, were composed translating English sentences and

vocabulary items into their dialect, while 24 words, or 18%, were created in both types

of dialect interviews. The fact that about one-fifth of these English words were

produced in both translation and free conversation, for example the words *farmer* and

yard, which in NHG would correspond to *Bauer* and *Garten* respectively, indicate

that the informants either do not recall the German word and substitute an actual

loanword from English for it, or use it so frequently that it comes easily to mind.

According to Clausing (1986, 144) "high frequency words in the *donor* language are

those most likely to replace native vocabulary." The main informant gives a fitting

explanation for the use of the word *farmer* : /mɪr hamɒ gsɔkt nʊr farmɒ, mɪr

hamɒ nɪt gsɔkt bauɒ/ *Wir haben nur gesagt Farmer, wir haben nicht geesagt Bauer*

'We only said farmer, we did not say Bauer'. Although the German language has the

words *Fluß* and *Bach* to describe a river or a creek respectively, the word *creek* is

adopted by the Ellis Catholic Bohemian Germans instead because of geographic and

other place names; in the case of Ellis, *Big Creek* runs right through the middle of

town.

Furthermore, the use of a borrowing by more than one speaker of the dialect

and its adaptation into the phonological and morphological system provides clues to the

acceptance of the loanword. [8] Most of the English words collected in Ellis Catholic

Bohemian German have been adapted to the sound system and the grammar of the

dialect. Some borrowed terms, however, are not adapted into the morphological

system. These are nouns that were only recently adopted from the primary language

and do not have a counterpart in the dialect, such as *diabetic, bloodsugar, real estate,

insurance* . Some loanblends in which "the borrower imports part of the foreign model

and replaces part of it with something already in his own language" (Fischer Arends

1989, 122) were collected for the Ellis Catholic Bohemian German dialect. Thus we

find nouns which combine German and English lexemes and mixed verbs: [9]

- /brɔutkrams/ *Brotkrümel* 'breadcrumbs'
- /hɔltsflɔr/ *Holzboden* 'wooden floor'
- /pɔrtʃtiɒr/ *Verandatür* 'porch door'

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[8] Fischer Arends (1989, 121) in her discussion on *The Central Dakota Germans* writes: "A language that is intact and strong takes in foreign words and assimilates them into its own sound system, and they then become 'loan words.' "

[9] Bender (1980, 82) in his account of a Low German dialect in Nebraska calls these noun compounds *hybrid compounds* and states that in hybrid formations the first or the second part of the compound can be English.

- /bæθɹumtiɒɹ/ *Badezimmertür* 'bathroom door'

-/ɹʌnɪŋ vʊsɒ/ *fließendes Wasser* 'running water'

- /fɛnsdɹot/ *Stacheldraht* 'barbed wire'

- /kantɹɪveç/ *Landweg* 'country road'

- /mɛɹplbɑm/ *Ahornbaum* 'Maple tree'

- /aɪnəpʊʃn/ *einschlagen* 'to push in'

- /vɛkəmuvɒ/ *wegziehen* 'to move away'

- /aʊsɪmuvɒ/ *ausziehen* 'to move out'

One loanblend occurred with a German suffix morpheme: /titʃəɹɪn/ *Lehrerin* 'female teacher'. One loan translation was created that was based on an English model: /vʊsɒʃtot/ 'Watertown'. Two loan translations of verbs have been collected of which the first one was based on an English sample sentence: /aʊstəɹnt/ *hat sich ergeben* 'turned out'; /ufɒrufɒ/ *anrufen* 'to call up'. Two loan tranlations of a different type with interference from English were also produced: [10]

> /mɪtaʊs/ *ohne* 'without': /ɛr ɪst ɪmɒɔɪɒ mɪtaʊs sʊlts ʊnt pfɛfɒ/
> *Er ißt die Eier immer ohne Salz und Pfeffer* 'He always eats eggs without salt and pepper'

> /dɛn veç / *auf diese Weise* 'that way': /ʊnt dɛs hɔt sɪ kɔltn fɪrn sʊmɒ dɛn veç / *Und das hat sich so den ganzen Sommer gehalten* 'And it kept that way the whole summer'

There are several ways of borrowing English loanwords. The first form of borrowings are vocabulary terms that essentially show no adaptation into the sound system of the dialect:

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[10] Bender (1980, 81) calls this loan translation an idiomatic loan that imitates a foreign expression with or without English morphemes.

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/mɪr hamɒ aft gmuvt trigɔʊ kaʊntɪ ɑf a fɑm/
Wir sind später ins Trego County gezogen auf eine Farm 'Later we moved to a farm in Trego County'

/ɪn dɛr ʊlt kantɪ bɪn i gven/
Ich bin in dem alten Land (in der alten Heimat) gewesen 'I was in the Old Country'

The words *county* and *country* are most likely old borrowed terms, because they are used consistently. The political idea of dividing land into counties did not have a counterpart in German in the eighteenth century when the Catholic Bohemian Germans left the Bohemian Forest for Bukovina. And the semantic concept of the phrase "Old Country" only refers to countries immigrants to the United States originated from.

Another loanword, *railroad*, the Catholic Bohemian Germans may have adopted very early into their dialect, because the Kansas Pacific Railroad was the main employer in Ellis, when the immigrants arrived. This borrowing, however, exhibits German phonemes when incorporated in the dialect, but in English conversation the informants apply the English phonemes to it:

/ɛr ɒɒrvat ɑf dɒ rɛlərot/
Er arbeitet bei der Bahn 'He works for the railroad'

However, one informant sometimes incorporated the English pronunciation to the word *road* when translating an English sentence into the dialect, as the following example shows:

/mɪr vɔʊntmɒ ɪn a klɒɒn fɑmrɔʊd/
Wir wohnen an einem kleinen Landweg 'We live on a small country road'

Other loanwords incorporate the English pronunciation. These words retain their English meaning, but they have been assimilated into the Catholic Bohemian German phonology. The following words are good examples: /bɔgɪ/ *Buggy, Einspänner* 'buggy'; /moʊ/ *(Rasen)mäher* 'mower'; /ʃtɔr/ *Laden* 'store' [11] ; /bʊtʃɒʃap/ *Fleischer* 'butcher shop'.

Some English loanwords may contain a different semantic meaning for an individual speaker of the dialect. The following example consisting of hybrid formations for the English word *countryroads* demonstrates the phenomenon, where one informant associates the vocabulary item with the surrounding farms, while the other informant does not :

/di fɑmrotn hant ʃlɪm ɔɪts/
/di kantɪʃveçən hant ɛts ʃleçt/
Die Landwege sind jetzt schlecht 'The countryroads are bad now'

The use of either the dialect word or the English counterpart for the same vocabulary item by an individual dialect speaker may suggest a correlation with high/low frequent usage of that word. The following sentences serve as good examples for the difference in usage by the individual informant:

/si hɔt ʃmʊltsrɱln gmɔxt/
/si hɔt doʊnats bɔkɒ/
Sie hat Krapfen gebacken 'She made doughnuts'

Many English loanwords are adopted into the phonological and morphological system of the Ellis Catholic Bohemian German dialect. Although most of these nouns show the English inflectional suffix /s/ as a plural marker in the plural formations,

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[11] English verbs and nouns starting with the English phoneme /st/ are assimilated into the Catholic Bohemian German sound system. However, the English phoneme is not accepted and becomes /ʃt/: /ʃtɔr/ *Laden* 'store'; /ʃpɪnɒ/ *drehen* 'to spin'.

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Informant 1 and Informant 2 added the nasal suffix /n/, one of the plural markers in the Catholic Bohemian German dialect, to borrowed nouns whose singular forms end either in the voiceless alveolar stop /t/, the voiceless alveolar fricative /s/, or in the uvular /r/. The following list displays the plural formations of those nouns produced by these dialect speakers:

Singular:	Plural:		
/kɑr/	/kɑrn/	*Autos*	'cars'
/ʃtɔr/	/ʃtɔrn/	*Läden*	'stores'
/fɛns/	/fɛnsn/	*Zäune*	'fences'
/ʃet/	/ʃetn/	*Schuppen*	'sheds'
/rot/	/rotn/	*Straßen*	'roads'

Several functional verbs form another category of English borrowings into the Ellis Catholic Bohemian German dialect . These verbs are thoroughly adapted to the morphological system of the dialect. The verbs are transformed by using a German prefix in a separable verb or by adding the prefix /g/ to the past participle. In addition the conjugation of borrowed verbs is fully morphologically adapted into the Ellis Catholic Bohemian German dialect.

The most frequently produced verb *to use* appears in the infinitive, in the first and third person singular, in the imperative, as well as in the past participle. The following examples illustrate the thorough incorporation of that verb into the dialect:

/i kant ən nogl jusn/
Ich könnte einen Nagel gebrauchen   'I could use a nail'

/i jus fɪr fœl tsaɪç dɛs garlɪk sɔlt/
Ich benutze Knoblauchsalz für viel Zeug   'I use garlic salt for a lot of things'

/ɛr just blauə ʃnaɪtstɪɒxn/
Er benutzt nur blaue Taschentücher   'He only uses blue handkerchiefs'

/jus dɛn kloɒnɒ raɪs!/
Nimm den kleinen (kurzen) Reis! 'Use the little (short) rice!'

/ʊksn hant nɪt mɛɒ gjust/
Ochsen werden nicht mehr gebraucht 'Oxen are not used anymore'

The borrowed verb *to move* occurred with two different German adverbial prefixes: /vɛkəmuvɒ/ *wegziehen* 'to move away'; /aʊsɪmuvɒ/ *ausziehen* 'to move out', and was also altered with a /g/ prefix to fit the present perfect tense:

/mɪr hamɒ ɪn ʃtot gmuvt/
Wir sind in die Stadt gezogen 'We moved to town'

The verb *to call* occurring conjugated in the first person singular may be a technological borrowing along with the verb *to phone* that was used in the infinitve:

/i kol dɪ ʃpɛtɒ/
Ich rufe dich später an 'I will call you later'

/vɛn nɪt, kon sə ɑf di rosɪ bɑsl fonɒ/
Wenn nicht, kann sie Tante Rosi anrufen 'If not she can call aunt Rosi'

Other English verbs appearing as past participles are commercial borrowings, such as *to hire* and *to rent*. The following samples show their incorporation into the dialect:

/si hamant ɛɒn kaɪərt tsʊn drɛʃn/
Sie haben ihn zum Dreschen eingestellt 'They hired him for the threshing'

/ɛr hɔt dɛs lɔnt fɒrɛnt dɔn ɔn jemɔnt/
Er hat das Land an jemanden vermietet 'He rented out the land to someone'

Other past participles in the verb list with a /g/ prefix were the following:

/gɛkt/ *benommen* 'acted'; /grɛʃənt/ *rationiert* 'rationed'.

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Most English verbs assimilated into the morphology of the dialect were produced as infinitives. In accordance with the verbal morphology of the Catholic Bohemian German dialect the infinitive suffix is produced either with the nasal /n̩/ or with /ɒ/ depending on the stem-final consonant:

/klinɒ/	*putzen*	'to clean'
/ʃpinɒ/	*drehen*	'to spin'
/plaʊn̩/	*pflügen*	'to plow'
/kɑtn̩/	*(Gras) mähen*	'to cut'
/kʊləveɪtɒn/	*anbauen*	'to cultivate'
/vatʃn̩/	*hüten, schauen*	'to watch'
/bɔθɒn/	*stören*	'to bother'
/fɪksn̩/	*bereiten*	'to fix'
/tatʃn̩/	*anfassen*	'to touch'
/rekɔrdn̩/	*aufnehmen*	'to record'

It is evident from the samples above that English verb loanwords tend to be completely morphologically acquired into the Ellis Catholic Bohemian German dialect. The informants do not hesitate at all when using a borrowed verb. This may indicate that an individual speaker is not aware of incorporating an English loan and is subconsciously integrating it into the word order of the dialect.

Discourse markers serve as a good indicator for determining to what degree the English language intruded into the mind of a dialect speaker subconsciously. As stated above, the high frequency of words from the primary language most likely leads to a replacement of a corresponding word in the native vocabulary. However, a speaker's character comes into play with reference to the frequency of use of such markers in conversation. Using the verbal discourse marker *you see* in final position, the speaker

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wants confirmation from the listener and introduces new information in initial position.

The following samples from Informant 2 illustrate this use:

/si hot ən amerıkɑnɒ karrat, ju si/

Sie hat einen Amerikaner geheiratet, siehst du
'She married an American, you see'

/ɔvɒ si, dɛs get ʊləs ɛts ɛŋlɪʃ/

Aber sieh, das geht jetzt alles auf Englisch
'But see, everything is in English now'

The interjection *well* is another discourse marker frequently produced by

Informant 2. This marker has different discourse functions. It primarily occurs

initially when Informant 2 responds to a question:

/wɛl, si, dɔ ɪs goɒr nɪks tsu tuɒn gven/

Also , sieh, da ist gar nichts zu tun gewesen
'Well, see, there was nothing to do'

/vœl, hant fiɒr gven sɪŋɒ/

Also es sind vier gewesen, die gesungen haben
'Well, there were four singing'

Another verbal discourse device produced by the dialect informants is *you*

know, which depending on its position in the sentence, seeks confirmation from the

listener, has an emphatic meaning, or is used as a floor-holding device when delaying a

thought:

/mamaliga ʊnt ʃtrɔberɪs, ju nɔʊ, mɪt ʃmɛtn amə/

Mamaliga mit Erdbeeren , weißt du, und Sahne drin
'Mamaliga with strawberries, you know, and whipping cream'

/i bɪn dɪseɪbəlt, ju nɔʊ/
Ich bin behindert , weißt du   'I am disabled you know'

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In contrast the German discourse marker *gell*, a tag question which signals confirmation from the listener and is commonly used in southern Germany, apppears frequently in the Catholic Bohemian German dialect. This interjection is only replaced by its English counterpart *right*, when the conversation is in English. This may suggest that this tag is so deeply engrained in the subconscious mind of the dialect speaker that it is triggered automatically, when the conversation is held in the Catholic Bohemian German dialect. The following examples show its usage:

/dɔ tuɒnt sis vusɒ tsuɪŋ fɔn ən brunɒ, gœl?/

Da tun sie das Wasser aus einem Brunnen (hoch)ziehen, gell (nicht wahr)?
'They pull up the water from a well there, right?'

/des hant bɪrlɒ, gœl?/
Das sind Beeren, gell? 'These are berries, right?'

The phrase *I don't know* was produced several times while informants described pictures or hesitated in making a response:

/dɛs ɪs, aɪ dɔunt nɔu, vɔs dɛs ɪs/
Das ist, ich weiß nicht, was das ist 'That is, I don't know what it is'

/i bɪn mɪt dɛn ɛsn, aɪ dɔunt nɔu, i bɪn rɛçt tsiɒrɪ/

Ich bin mit dem Essen, ich weiß nicht, ich bin recht zierig (penibel)'
'With food, I don't know, I am rather fussy'

The main informant had the least English interference of all the other informants in this study in free conversation. Unlike the other informants, he did not produce the phrase *I don't know*, but rather used the dialect equivalent /i vɒɒs nɪt/. He also used English discourse markers as fillers for speech pauses and would use the emotional interjection *shucks*, when he could not remember a particular word in

German he needed to describe a picture: /des ɪs a, ʃaks, i vɔɒs ɑ nɪt/ *Das ist ein, verflixt, ich weiß auch nicht* 'That is a, shucks, I don't know'.

There does not seem to be any logic determining when, how, and why which English loanword was adopted into the Ellis Catholic Bohemian German dialect. It is probable that more English interference takes place when a dialect informant talks about topics involving new concepts, such as technology and commerce. But in conversations that revolve around family, religion and also to a great extent around life on the farm, English borrowings are produced much less or not at all.

Even with the gradual cultural, as well as linguistic acculturation to the English-speaking environment, some Catholic Bohemian Germans still hold on to their identity by maintaining customs ranging from family functions to farming. However, the remembrance of other traditions, such as the baptism by Christian names, the old custom of having a wake in the family home, or the blessing of baskets full of eggs in church at Easter, has vanished, because they fell out of practice. But other vivid memories like those of Christmas customs and childhood still linger on. [12]

Although their recollection of these customs is often sketchy and details have faded, greetings and wishes, as well as anecdotes memorized in Catholic Bohemian German, that were an integral part of their culture and tradition, can still be recalled by some of the dialect informants. These sayings are recited from memory without hesitation and are linguistically unique in that they do not show any English interference. The main informant recalls a toast for drinking, which illustrates this well. One person toasts to the other by stating: /so ɪs s lebən/ *So ist das Leben* 'Such is life', and the other person who is being toasted says: /trɪŋ gsʊnt/ *Trink*

[12] Informant 1 and Informant 2 related these customs to the author. For a discussion on Catholic Bohemian German religious practices in Bukovina, see Welisch (1988, 21-28). And Mirwald (1989) devotes a book to describing the customs and traditions of the Catholic Bohemian Germans from Bukovina in great detail. Furthermore, Windholz (1996, 75-86) discusses Catholic Bohemian German culture and customs that they retained in Ellis County, Kansas.

gesund 'Drink healthily'. Their everyday salutations were tied in with their religious faith. [13] For example when they entered someone's house they would greet them by saying: /gelopt saɪ jesʊs krɪstʊs/ *Gelobt sei Jesus Christus* 'Praise be to Jesus Christ', and the person being greeted answered: /ɪn evɪçkaɪt ɑmən/ *In Ewigkeit, Amen* 'In eternity, amen'. [14] Another tradition were the New Year's wishes. Here their belief was also not far from their mind when they wished each other a happy New Year. The following examples are two versions rendered in Ellis Catholic Bohemian German by two different informants:

i vɪnʃ dɪr a glɪksœlɪks naɪəs joʊr, a gʊʊts lem, a lɔŋs lem ʊnt evɪgə glɪkselɪkaɪt/

Ich wünsche dir ein glückseliges neues Jahr, ein gutes Leben, ein langes Leben und ewige Glückseligkeit
'I wish you a happy New Year, a good life, a long life, and eternal happiness'

/i vɪnʃ a glɪkselɪgəs naɪəs joʊr, a lɔŋs lem, gsʊnthaɪt unt a hɪməlraɪç/

Ich wünsche dir ein glückseliges neues Jahr, ein langes Leben, Gesundheit und ein Himmelreich
'I wish you a happy New Year, a long life, health and a Kingdom of Heaven'

Children also learned New Year's wishes by heart often driven by the incentive of receiving a coin afterwards. The following saying was collected from the main informant:

/i vɪnʃ dɪr a glɪksœlɪks naɪəs joʊr, s krɪskɪndl mɪt di kraʊsənə hoʊr, a gʊʊts lem, a lɔŋs lem, a gʊldərən diʃ mɪt a glɑsl vaɪ̃, brotnə fiʃ. ʊnt sʊl der hɛr ʊnt fraʊ lʊstɪ saɪ/

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[13] The main informant also recalled some anecdotes that his mother had told him. See the appendix for a selection of anecdotes.
[14] Informant 5 related this greeting to the author.

Ich wünsche dir ein glückseliges neues Jahr, das Christkind mit dem krausen Haar, ein gutes Leben, ein langes Leben, einen goldenen Tisch mit einem Glas Wein. Der Herr und die Frau sollen lustig sein

'I wish you a happy New Year, the Christ Child with wavy hair, a good life, a long life, a golden table with a glass of wine. May the lord and the lady be jolly'

Sometimes they had short sayings that did not contain any words of their religious faith, but it was rather meant to wish for badness in a facetious manner, according to the main informant: /ɔft hamɒ aʊx gvinʃən fɪr ʃleçtɪçkaɪt/ *Oft haben wir auch Schlechtigkeit gewünscht* 'Often we also wished for badness'. The following two sayings were collected from the main informant and Informant 2 respectively:

/i vinʃ dɪr, i vɒɒs nɪt vos, hɪntɒn ofɒ sɪtst a hos. graɪf ɪn di toʃən, gɪp mɒ vos! nɪm ən besənʃtœl ʊnt haʊ eɒn mɪr aʊs!

Ich wünsche dir, ich weiß nicht was, hintern Ofen sitzt ein Has'. Greif in die Tasche, gib mir was! Nimm einen Besenstiel und hau ihn mir hinaus!

'I wish you, I don't know what, a hare is sitting behind the oven. Reach into your pocket, give me something! Take a broomstick and chase it out!'

/vinʃə, vinʃə, vɒɒs nɪt vos, hɪntɒn ofɒ sɪtst a hos. ɑf dɒ beŋ rent a maʊs. mit dɛn besən haʊt sis aʊs/

Wünsche, wünsche, weiß nicht was, hintern Ofen sitzt ein Has'. Auf der Bank sitzt eine Maus. Mit dem Besen haut sies aus

'Wishing, wishing, I don't know what. A hare is sitting behind the oven. A mouse is sitting on the bench. She chases it out with a broom'

In Bukovina, as well as in Ellis County the Catholic Bohemian German community life centered around the church. Their faith had a great impact on how they conducted their everyday life, especially during periods of religious observations, such as the time of Advent, the period before Christmas. During this time the Catholic

Bohemian Germans were not allowed to go dancing, attend shows or parties, nor celebrate weddings. During Lent, the fasting period before Easter, they could not schedule or attend social events and had to cover all mirrors in the house with black fabric, which was lifted again on Easter. In addition they had to abide by a strict dietary schedule and were not supposed to eat meat on Wednesdays and Fridays, and only eat one full meal a day during Holy Week (*Karwoche*). Praying was an essential part of their faith, and sometimes involved a whole ritual process. Children were taught all prayers in German, usually by their mother. Informant 2 recalled that every night she and her younger siblings had to kneel down in front of their mother's bed and she would lead the prayer. When they attended instruction lessons in preparation for holy communion, they had to learn all prayers in English, as well as the church catechism.

Sermons at St. Mary's, the Catholic church in Ellis, were held in German until the 1950s. The prayer books were in German too. Informant 2 still keeps such a prayer book that belonged to her mother: /i hɔn a gǝbɛtbiɒxl ɪn daɪtʃ fɔn mama/ *Ich habe ein Gebetbuch auf deutsch von Mama* 'I have a prayer book from mom in German'. According to the informants in the 1930s the priest started alternating every Sunday, holding the sermon in English or German. Fewer and fewer people in the congregation retained an active knowledge of German so that in later years only a part of the homily was held in German, while the other part was in English. When the main informant came back to Ellis in 1945 after World War II had ended, a German sermon was only held one Sunday a month until it finally ceased in the 1950s. The third generation of Catholic Bohemian Germans never had a sermon in German.

A correlation can be drawn between the gradual decline in the use of German in St. Mary's church and the inscription of bible verses and commentary in German on

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gravestones or on memorial cards that were handed out at the wake in church. [15]

While commentary on tombstones and memorial cards was in German until the 1950s,

English was used in the later years. [16]

Bible verses and commentary are in Standard German, what the Ellis Catholic

Bohemian Germans call: /dɛs is nɔ dɒ ʃrɪft/ *Das ist nach der Schrift* 'That is

according to the written (language)'. The following German inscription on a tombstone

in rhyming verse reads:

> *42 Jahre lebten wir zusammen in Freuden und in Not. Jetzt haben wir das Verlangen zu bleiben beim lieben Gott.*
>
> 'For 42 years we lived together through joy and distress. Now we have the desire to stay with the beloved Lord' [17]

Carman (1974b, 3) in his account on the Ellis Bukovinian Germans writes

about the church usage of German in the Catholic and the Lutheran church. Referring

to the Catholic church of St. Mary's he notes: "The pastor who came in 1952 rarely

used German, but when the 'Hail Mary' was in German he received a vigorous

response." This underscores the fact that many Catholic Bohemian Germans, and most

likely other ethnic German groups worshipping in that church, first learned and

memorized their prayers in German. When attempting to elicit some German church

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[15] This information is based on copies of memorial cards that were given to the author by one of the informants. In addition, the author took pictures of gravestones with German inscriptions when visiting the Catholic and the Lutheran cemetery in Ellis.

[16] The same phenomenon can be observed at St. John's cemetery, the Lutheran cemetery north of Ellis. Carman (1962, 4) in his printed settlement notes on Ellis Bukovinian Germans notes that while 10% of the tombstone inscriptions at St. John's cemetery were in German between 1920-1929, the percentage rose to 52% in the 1930s, and became slightly higher, 55% between 1940-1949, it dropped to 0% in the early 1950s. Carman's settlement notes from the field and printed notes are archived as the J. Neale Carman collection at the University of Kansas Archives in the Helen F.Spencer Research Library.

[17] This inscription is on the gravestone of the grandparents of Informant 8.

prayers from the main informant, he recited the *Lord's Prayer, Hail Mary* , and the

Creed hardly with any hesitation at all. [18]   The prayers are as follows:

The Lord's Prayer

/fatər ʊnsər, dɛr du bɪst ɪn hɪməl. gəhaɪlɪkt vɛrdə daɪn nɑmə. tsu
ʊns kɔmə daɪn raɪç. daɪn vɪlə gəʃeə ɪm hɪməl als aʊx aʊf ɛrdən.
gɪp ʊns haɪt daɪn brot. fɛrgɪp ʊns ʊnsɛrən ʃʊldɪgərn, fir ʊns nɪçt
ɪn fɛrsʊçʊŋ, sɔndɒ ɛrlesə ʊns fɔn ibəl. ɑmən/

Vater unser, der du bist im Himmel. Geheiligt werde dein Name. Zu uns
komme dein Reich. Dein Wille geschehe im Himmel als auch auf Erden. Gip
uns heute dein Brot. Vergib uns unseren Schuldigern, führ uns nicht in
Versuchung, sondern erlöse uns vom Übel. Amen.

'Our Father who art in heaven, hallowed be thy name. Thy Kingdom come.
Thy will be done on earth as it is in heaven. Give us today your bread.
Forgive us our trespassers, lead us not into temptation, but deliver us
from evil. Amen.' [19]

Hail Mary

/gəgrisət saɪst du, mari. du bɪst fɔl der gnɑdən. der hɛr ɪst mɪt
dɪr. du bɪst gəvenedaɪt ʊntər den vaɪbərn ʊnt gəvenedaɪt ɪst di
frʊxt daɪnəs laɪbəs, jesʊs. haɪlɪgə maria, mʊtər gɔtəs, bɪt fɪr ʊns
armə sɪndər jɛtst ʊnt ɪn der ʃtʊnt ʊnsərəs todəs. ɑmən/

Gegrüßet seist du, Maria. Du bist voll der Gnaden. Der Herr ist mit dir. Du
bist gebenedeiet unter den Weibern unt gebenedeiet ist die Frucht deines
Leibes , Jesus. Heilige Maria, Mutter Gottes, bitte für uns Sünder jetzt und in
der Stunde unseres Todes. Amen.

'Hail to you, Mary. You are full of mercy. The Lord is with you. You are the
Blessed Virgin among women and blessed is the fruit of your womb, Jesus.
Holy Mary, mother of God, pray for us poor sinners now and when we die.
Amen.'

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[18] Informant 2 also recited the *Lord's Prayer*, but hesitated a lot.

[19] The informant combines two lines of the *Lord's Prayer*. The English translation reflects it.

Creed

/ɪç glaʊbə den fatər, den mɛtɪçən ʃepfər ʊnt amngəborən son, ʊnsərn hern, der empfaŋən ɪst fɔn haɪlɪgən gaɪst. ʊnt ɪst gəboren fɔn maria, di jʊŋfraʊ, gəlɪtən ʊntər pɔntɪʊs, kraɪtsɪkt, gəʃtɔrbən ʊnt bəgrabən. apgəʃtigən tsu der helə, ɔn drɪtən tagə aʊferʃtandən fɔn den totən, aʊfgəfarən ɪn den hɪməl tsu der reçtən tsu den mɛtɪçən fatər. dɔn komən vɪrt tsu rɪçtən ləbendɪçən ʊnt di totən. ɪç glaʊbə den haɪlɪçən gaɪst, amə gəmamə krɪstkatolɪʃə kɪrxən, den aplas des sɪnəs, flaɪʃəs ʊnt evɪgəs leben. amen/

Ich glaube an den Vater, den mächtigen Schöpfer und eingeborenen Sohn, unsern Herrn, der empfangen ist durch den heiligen Geist. Und ist geboren von Maria, der Jungfrau, hat gelitten unter Pontius , gekreuzigt, gestorben und begraben. (Er ist) abgestiegen zu der Hölle, am dritten Tage auferstanden von den Toten, aufgefahren in den Himmel zu der rechten des mächtigen Vaters. Dann wird er kommen, zu richten die Lebenden und die Toten. Ich glaube an den heiligen Geist, an eine christkatholische Kirche, an den Ablaß des Sinnes, des Fleisches und an das ewige Leben. Amen.

'I believe in the Father, the almighty creator and in his begotten Son, our Lord, who was conceived through the Holy Spirit. And he was born by the Virgin Mary, has suffered under Pontius, was crucified, died, and buried. He descended to Hell, has risen from the dead on the third day, ascended into Heaven to sit to the right of God Almighty. Then he will come to judge the living and the dead. I believe in the Holy Spirit, in one Catholic Church, in indulgence of the senses, the flesh and in eternal life. Amen.'

It is immediately obvious that these prayers were learned by heart in Standard German. Linguistic features that characterize NHG differ from the phonological and morphological system of the Ellis Catholic Bohemian German dialect can be observed.

Morphologically for example, the main informant does not only pronounce inflectional endings, such as the final /ə/ in the first person singular , which is omitted in the Catholic Bohemian German dialect: /ɪç glaʊbə/ *Ich glaube* 'I believe', or the

third person singular marker /t/ in the conjugated form of *to be* : /ɪst/ *ist* 'is', but also adds the final palatal voiceless fricative /ç/ to the first person singular personal pronoun, which is lost in the dialect: /ɪç/ *Ich* 'I'. Past participles have a *ge* - prefix and thus are not omitted if the verb stem begins with an obstruent, and also in a verb stem beginning with the glottal fricative /h/ the consonant is realized: /gəhaɪlɪkt/ *geheiligt* 'hallowed'; /gəborən/ *geboren* 'born'. The case distinction of the genitive is made in set phrases with a genitive noun and pronoun inflections: /mʊtər gotəs/ *Mutter Gottes* 'Mother of God'; /in dɛr ʃtʊnt ʊnsərəs todəs/ *In der Stunde unseres Todes* 'at the hour of our death'.

Phonologically there is no vocalization of /r/ word-medially and word-finally: /fɛrgɪp ʊns ʊnsərən ʃʊldɪgərn/ *Vergib uns unseren Schuldigern* 'Forgive those who trespass against us'. Falling diphthongs are not produced and monophthongs appear instead: /kiɒrxən/ *Kirche* 'church'. Furthermore, MHG <ei> does not change to /oɒ/ and /ɔɪ/ in words such as: /flaɪʃ/ *Fleisch* 'flesh', /gaɪst/ *Geist* 'spirit'; /haɪlɪgən/ *heiligen* 'holy'. There is also no phonological change in the Catholic Bohemian German dialect, probably because these words are clerical words that in conjunction with faith take on certain meanings. [20] The word for *meat* , referring to animal meat, is used in Wenker sentence 30 and translated by the informants as follows: /vifœl pfʊnt flaɪʃ vœlst?/ *Wieviel Pfund Fleisch willst du haben?* 'How many pounds of meat (sausage) do you want?'. However, the NHG word *Brot* 'bread', which if pronounced in church prayers retains the monophthong /o/ from MHG <ô>, but changes to the diphthong /ɔʊ/ in the Ellis Catholic Bohemian German dialect: /brɔʊt/.

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[20] Kubitschek (1927, 19) highlights that the NHG words *Fleisch* 'flesh', *Geist* 'spirit' and *Kaiser* 'caesar' did no change from MHG <ei> to /oɒ/ and /ɔɪ/ in Catholic Bohemian German because of their affiliation with church and office.

Although sermons in German at the Catholic church of St. Mary's in Ellis stopped some forty years ago, and German prayers that were memorized in childhood are not included in church functions anymore, speakers of second generation Catholic Bohemian German may still recall a prayer or two in German. They would likely pray it by themselves, isolated without the "echoing" support of the congregation. Thus, intercommunicational exchange does not take place anymore between speakers of German in church, nor is there other church-related linguistic development.

This is somewhat analogous to the state the Ellis Catholic Bohemian German dialect is in. The dialect speakers who remain speak to each other in their dialect or they must talk to themselves. [21] They are isolated from other speakers of the dialect in other areas of the world, for example in Germany, and consequently cannot share linguistic developments that take place in their dialect or in German for that matter.

The Catholic Bohemian German dialect did not develop linguistically after the original Catholic Bohemian German settlers left their homeland in the Bohemian Forest in the nineteenth century to colonize Bukovina, where they managed to keep their linguistic identity. When they later emigrated to the United States, Canada, and Brazil, their dialect was intact and the original speech was maintained. This is what Fischer Arends (1989, 120) calls a petrifaction of the language. She writes: "This can be attributed to a tendency of petrifaction that generally takes place in the language and in other cultural behavior, of isolated speech communities ...."

However, this preservation of dialect features includes a lexicon of words whose usage nowadays is often restricted to rural Austro-Bavarian dialects or is

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[21] Several dialect informants said that they talk to themselves in their dialect, for example, with relation to errands they have to do, such as going shopping.

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obsolete. The following list provides a selection of categories by semantic fields from

this rich repertoire that is unique to the Ellis Catholic Bohemian German dialect: [22]

/trɛɒt/ *Erde*   'soil, ground'
>   →   : Bohemian German , with a metathesis
>   occurring between the vowel /ɛ/ and /r/ [23]

lamɒ/ *schmelzen*   'to melt'
>   →   : Bavarian; Latin origin: lenis (*weich*   'soft')

/ɔptɪt/ *Abort* 'privy'
>   →   : Austrian; MHG: ab(e)trit

/hefəl/*Tasse* 'cup'
>   →   : Austrian; MHG: haven (*Topf*, 'pot')

/kɔpə/ *Eimer, Kübel*   'bucket'
>   →   : Bavarian: Kübe, Küwe; MHG: kübel,
>   Latin: cûpa

/tsegɒ/ *Korb* 'basket'
>   →   : Bohemian German, also Bavarian usage

/raɪn/ *irdener Kochtopf, Bratpfanne* 'earthenware pot, pan'
>   →   : Austro-Bavarian; MHG: rîne, rinne

/ʃpɛɒdl/ *Stecknadel*   'stick pin'
>   →   : Austro-Bavarian: Sperl

/hovɒn/ *Hafer*   'oats'
>   →   : Bavarian; MHG: habere

/kʊkʊrʊts/ *Mais*   'corn'
>   →   : Austrian, Bohemian German; Slavic loanword of
>   Turkish origin

/kre/ *Merrettich*   'horseradish'
>   →   : Austro-Bavarian, Bohemian German; Czech origin

/ʃmɛtn/ *Sahne*   'cream'
>   →   : Bohemian German; loanword of Czech origin

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[22] The term Austro-Bavarian refers to the vernacular in Bavaria and mostly in Upper Austria.
Bohemian German refers to the Austro-Bavarian dialects in the Bohemian Forest in near proximity to
the Czech border.

[23] See Kubitschek (1927, 23) for an explanation of this phenomenon. Kollmer (1985, 73) points out
that this form is Bohemian German.

/umʊrkn̩/ *Gurke* 'cucumber'

→ : Austrian, Bohemian German; loan based on Austro-Bavarian: Gummer (Latin: cucumis) and Czech: okurka

/fɪsoln̩/ *grüne Bohne* 'string bean'

→ : Austrian; Greek origin; MHG: fasôl

/oɒvas/ *Erbse* 'pea'

→ : Austrian, Bohemian German; MHG: areweiz̧

/oklaʊm/ *pflücken , auflesen* 'to pick'

→ : Austro-Bavarian, Bohemian German; MHG: klûben

/ʃɔɪtlə/ *in Fett gebackenes Gebäck,* 'deep fried pastries'

→ : Diminutive, Austrian, Bohemian German; also NHG: *(Holz)Scheit* 'log'; MHG: schît

/brɔʃkə/ *Kröte* 'toad'

→ : Austro-Bavarian: Broz/Proz, related to NHG: *Protz* 'swank'

/gœlsn̩/ *Stechmücke* 'mosquito

→ : Austrian; MHG: gelsen (*schreien* 'to shout')

/okʊln̩/ *umbringen, verderben* 'to kill'

→ : Bohemian German; MHG: keln, koln

/harrisl/ *Heuschrecke* 'grasshopper'

→ : Bohemian German; MHG: rîsen, rüez̧el

/tsʊxt/ *Sau , Zuchtschwein* 'sow'

→ : Austro-Bavarian; MHG: zuht

/bɛrɒ/ *Eber* 'boar'

→ : Austro-Bavarian; MHG: bêr

/tsaʊk/ *Hündin* 'female dog'

→ : Austro-Bavarian, Bohemian German

/tsʊmɒl/ *Schnuller* 'pacifier'

→ : Austro-Bavarian: Zuzl, zuzeln: to suck MHG: sûgen

/gɔgɔtsn̩/ *gackern* 'to cackle'

→ : onomatopoetic, Bavarian, Bohemian German; MHG: gâgern

/iɒdrʊkɒ/ *wiederkäuen* 'to chew cud'

→ : Austro-Bavarian; OHG: itarucken

/bɪç gnaʊʃn/ *Kaugummi kauen* 'to chew gum'

/bɪç/   →   : Bavarian: bicka (*kleben* 'to glue'); MHG: bech, pech (*Pech* 'tar')

/gnaʊʃn/   →   : onomatopoetic, North Bavarian: gnaunzn (*murren*) 'to grumble'

/nɑdl/, /nedl/ *Großmutter, Großvater* 'Grandmother, Grandfather'

              →   : Bohemian German, from Austro-Bavarian; with metathesis of /n/ and the vowel and the epenthetic consonant /d/, MHG: ane

/tɑftet/, /tɑfdodn, tɑftot/ *(Tauf)pate, (Tauf)patin* 'Godfather, Godmother'

              →   : Bohemian German, also North Bavarian; OHG: tôto (masc.), tôta (fem.)

/tatɒ/ *Papa* 'dad'

              →   : affectionate form for 'father'; Bohemian German; from Austro-Bavarian: Tatl, Datl (*Greis* 'old man') Indoeuropean origin; MHG: tateren

/gɔmɔtsn/ *gähnen* 'to yawn'

              →   : Austro-Bavarian, Bohemian German; MHG: ginen, genen

/kampln/ *kämmen* 'to comb'

              →   : Austro-Bavarian, Bohemian German; MHG: kemben

/sɪ tʊməln/ *sich tummeln, sich beeilen* 'to hurry up'

              →   : Austro-Bavarian; MHG: tumeln

/tsɑrn/ *Tränen* 'tears'

              →   : Austrian-Bavarian, MHG: zaher

/mosn/ *Narbe* 'scar'

              →   : Austro-Bavarian: Maser; MHG: mâse

/bɪŋl, bɪŋkl/ *Beule, Bündel* 'bump on the head, bundle'

              →   : Austro-Bavarian; MHG: biule

/laɪçt/ *Beerdigung* 'funeral'

              →   : Austro-Bavarian: Leich; see also NHG *Leiche* 'dead body'

/haɪsɒn/ *besuchen* 'to visit'

              →   : Bohemian German, literally: *in die Häuser gehen* 'to walk into someone's house'

/okɛntən/ *anzünden* 'to light'

              →   : Austro-Bavarian; MHG: zünden; Latin origin: incendere

/iɒrtɒ/ *Dienstag* 'Tuesday'

    →   : Bavarian; loan translation derived from the Greek God Ares: Áreos heméra, the day of Ares

/pfɪnstɒ/ *Donnerstag* 'Thursday'

    →   : Bavarian; loan translation based on the Greek number pémpte heméra, the fifth day of the week

/fɛrdn/ *voriges Jahr* 'last year'

    →   : Austro-Bavarian; MHG: vert, vernet (adverb); also MHG: virne *alt* 'old'; virn *Firn, Altschnee* 'firn'

/ɛndɒ/ *früher* 'earlier'

    →   : Austrian; MHG: (comparative of) balde (adverb)

/aft/ *dann, danach* 'afterwards'

    →   : Austro-Bavarian; MHG: after (adverb)

This selection of distinct dialect words reveals an Austro-Bavarian heritage and reflects a preservation of many words as well, whose usage has become obsolete nowadays or is restricted to rural dialects. Like their phonological features, these vocabulary items can be traced back historically to OHG and/or MHG. [24] In addition, this word chart also shows that when the Catholic Bohemian German settlers left their homeland in the Bohemian Forest for Bukovina they already spoke mixed Bavarian dialects which they kept when colonizing the former Austrian province. These dialects are mainly distinguished phonologically. In the struggle among the quite divergent linguistic forms in the new settlements of Bukovina, the Catholic Bohemian German dialect retained features that are mainly associated with Central Bavarian, but also show reflexes of the Central/North Bavarian interference zone. The linguistic history of the Ellis Catholic Bohemian German dialect and consequently its geographic determination of places in the Bohemian Forest where the original settlers in Bukovina came from will be the examined in chapter 6.

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[24] See chapter 4 for the phonology of the Ellis Catholic Bohemian German dialect

Chapter 6

Linguistic History and Dialect Geographical Origin of the Ellis Catholic Bohemian

German Dialect

The dialect speakers of the Catholic Bohemian German dialect of Ellis, Kansas,

call themselves Bohemian Germans and their dialect /daɪtʃbemɪʃ/ *Deutschböhmisch*

'German Bohemian'. [1] The name shows evidence of the fact that these immigrants to

west central Kansas, who emigrated there from Bukovina, originated in Bohemia. It is

known that they came from a region in western Bohemia called the Bohemian Forest,

which nowadays stretches across the border between Germany and the Czech

Republic. This region is adjacent to the Bavarian Forest in Southern Germany (see

map 10). [2]

The ancestors of the Ellis Catholic Bohemian Germans were mainly glass

blowers and timber workers, who were involved in farming as well when they settled

in Bukovina. The immigrants to Ellis, Kansas, came mostly from Karlsberg,

Fürstenthal, and Buchenhain (Poiana Micului) to Kansas. [3] The dialect informants in

this study are descendants of the emigrants from Fürstenthal and Buchenhain (Poiana

Micului). [4]

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[1] See also chapter 5.

[2] See chapter 2 on the historical account of the Bukovina Germans in Ellis. Furthermore, see Rein (1996, 27-36) on the general history and the immigration of German settlers to Bukovina.

[3] See map on the German settlements in Bukovina reprinted from Franz Lang (1963-64, 49) in chapter 2. Rein (1996, 40-41) also mentions these settlements from which the Catholic Bohemian Germans set out to emigrate to Kansas.

[4] This information was related to the author by her informants when asked directly where their parents, grandparents and great-grandparents were born.

In the late 1920s Kubitschek (1927, 5) noted that the dialects of the Bohemian

Forest are Bavarian dialects. [5]   Supporting this view, Franz Lang (1933, 629) in his

account on language and language use of the different settlements in Bukovina, stated

that the Catholic Bohemian German settlers came from villages in the central and upper

Bohemian Forest. Their main source of income was from glass blowing industries and

forest farming. He maintains that they speak "bair[ische] Mischmundarten," that is

mixed Bavarian dialects. Lang supports his view by pointing out that these German

settlers from Bohemia did not only speak mixed Bavarian dialects because they

originated in different places of the Bohemian Forest, but also because the inhabitants

of these villages for the most part had already spoken mixed dialects in Bohemia. The

reason why they had mixed dialects is found in the fact that these villages were settled

by Germans from different parts of Bavaria and Austria at different times.

If one nowadays surfs the internet for towns and regions in the Bohemian

Forest, the information retrieved supports this geographical view. Besides data on

Bavarian and Bohemian history, one finds facts on the history of glass blowing and

timber industries in the majority of towns and villages in the Bohemian Forest, on both

sides of the border, as well as in the Bavarian Forest. Places with glass production, for

example, were usually abandoned, once the wood was used up and people moved on to

other locations. Glass blowing, which in some areas dates back to the thirteenth

century and is older than the timber industries, was most likely introduced into the

Bavarian Forest from the Salzkammergut in Austria to Bohemia. [6]

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[5] See Kubitschek (1927, 6-7) for a differentiation of three major geographical dialect areas, the lower,
central, and upper Bohemian Forest. He also maintains that the border area between the upper and the
central Bohemian Forest separates Northern Bavarian from Central Bavarian.

[6] Throughout his book Kubitschek (1927) describes in detail the settlement history of the Bohemian
Forest. He mentions that the Bohemian Forest was first inhabited mostly by forest farmers
(*Freibauern*). Later on, as early as the 14th century, woodcutters, glassblowers, and other farmers from
Upper German (UG) dialect regions settled there and founded villages. Different areas of the Bohemian
Forest were colonized during various time periods. According to Kubitschek (1927, 54) most of the
upper Bohemian Forest, for example, was not cleared and populated by farmers, glassblowers and

In addition to this information there are linguistic features that give valuable clues as to the places in the Bohemian Forest where the families of the modern descendants of the Catholic Bohemian Germans originated. Based on phonological, morphological, and lexical evidence the attempt is made in this chapter to find a more exact determination of the area in the Bohemian Forest, where the speakers of the Ellis Catholic Bohemian German dialect originated. In addition to the determination of the dialect area, some conclusions will also be drawn on a dialect mixing in the speech of these settlers. The Catholic Bohemian German dialect shows features of Central Bavarian with an interference of North Bavarian characteristics. [7] The phonological, morphological, and lexical data gathered in the dialect interviews with the informants is compared to data found in such publications as Kubitschek (1927), Wiesinger (1989), the *dtv-Atlas zur deutschen Sprache (dtvA)*, the *Deutscher Sprachatlas (DSA)*, and the *Deutscher Wortatlas (DWA)* .

For the classification of the Catholic Bohemian German dialect within a major German dialect area, traditional dialect isoglosses are used. These geographical boundary lines determining dialect regions are based on consonantal phonology systematically researched by the *DSA* . [8]

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timber workers from Bavaria and the Upper Palatinate region until the time of the Thirty Years' War (1618-1648). See also Kleindorfer-Marx (1996) for an array of essays on how history, culture, and economy shaped the lives of people living on the banks of the river *Regen* in the southern part of the Upper Palatinate. The headwaters of the *Regen* are located in the Bohemian Forest around Markt Eisenstein (Železná Ruda). Wood cutting and glasswork were two of the main sources of income for people in the area near the border. Kleindorfer-Marx (1996, 7) mentions names of traditional glassblowing communities in that area such as Regenhütte, Ludwigsthal, and Theresienthal, along with the town of Zwiesel, which is known as *Glasstadt*, "the city of glass."

[7] See chapter 4 on the phonological system of the Catholic Bohemian German dialect. Furthermore, see Kubitschek (1927) on dialect distinctions from a phonological, morphological, and lexical perspective. The information provided in this chapter will support his conclusion, as well as Lang's view that the ancestors of the Ellis Catholic Bohemian Germans already spoke a mix of Bavarian dialects when they left the Bohemian Forest to settle in Bukovina.

[8] *DSA* also carried out a subclassification of German dialect areas based on vowel phonology. The German dialect divisions are represented on a map in the *dtvA*, 230-31, based on research carried out by the *DSA*. The labeling of German dialect boundaries referred to in this chapter are mostly based on these sources, as well as on the *DWA* maps that show regional lexical differences for certain New High German (NHG) words. In addition, regional dialect distinctions for Bavarian dialects in the

The dialect can be identified as Upper German (UG) because it does participate completely in the second sound shift, a pronunciation difference between the Germanic voiceless stops *p, t,* and *k* , and Old High German (OHG) voiceless fricatives and affricates *(p)f, (t)s,* and *(k)ch* . This phonological phenomenon separates the Low German dialects (LG) north of this boundary from the High German dialects south of the line. In between LG and UG are the Middle German dialects (MG) that partially participated in the second sound shift. [9] The northern isogloss delimiting MG and UG from LG is defined by the *maken/machen* 'to make' boundary. The Ellis Catholic Bohemian German dialect realizes the intervocalic /k/ as the corresponding fricative /x/: /mɔxɒ/ *machen* 'to make'. MG and UG are also south of the *ik/ich* 'I '(1st. Pers. Nom. Sg. Personal Pronoun)' isogloss. Ellis Catholic Bohemian German shifts word-final /k/ to /ç/: /raɪç/ *reich* 'rich'.

The two northern isoglosses that separate UG dialects from MG dialects are marked by the *Appel/Apfel* 'apple' isogloss and the *Pund/Pfund* 'pound' isogloss. Like all UG dialects Ellis Catholic Bohemian German has shifted the voiceless bilabial stop /p/ to the corresponding affricate /pf/ in intervocalic and word-initial position: /epfl/ *Äpfel* 'apples'; /pfʊnt/ *Pfund* 'pound'.

A further subclassification of the UG dialects can be made. The *euch/enk* 'you (old dual form, 2nd Person Plural Pronoun, Dative and Accusative)' isogloss, which runs roughly from south of Chemnitz to the east of Nürnberg and southwest of Innsbruck, Austria, divides the West Upper German dialects (WUG), namely Alemanic and East Franconian, from the East Upper German dialects (EUG), the Bavarian

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Bohemian Forest are mainly based on a detailed map by Kubitschek (1927, n.page) showing the various linguistic boundaries that divide each area from the other.

[9] See the *dtvA,* 62-63 for a detailed description of these phenomena. Wolff (1990, 59-61) also explains the second or High German sound shift.

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dialects. [10] The Catholic Bohemian German dialect of Ellis falls in the EUG dialect group with the use of /ɛŋ/ *euch* 'you'.

Within the EUG dialect region, Bavarian dialects are divided into three subgroups ranging from north to south, North, Central, and South Bavarian. These subgroups are distinguished by the *gnecht/kchnecht* 'servant' isogloss which separates South Bavarian from Central Bavarian and North Bavarian to the north. South Bavarian is considered to have thoroughly completed the second sound shift, because it shifted Germanic /k/ → OHG /kch/. Ellis Catholic Bohemian German falls north of this linguistic boundary, for example: /knedl/ *Knödel* 'dumplings'.

A further subclassification that distinguishes South Bavarian from Central and North Bavarian is the *Binnenhochdeutsche Konsonantenschwächung* or the Central High German consonant lenition. [11] North and Central Bavarian as opposed to South Bavarian, for example, do not show a pronunciation difference between the voiceless stops *p, t, k* and their voiced counterparts *b, d,* and *g*. The consonant lenition is mostly consistent in Central Bavarian. [12] The consonant lenition is not consistently realized in Ellis Catholic Bohemian German. For example, word initial *t-* in words

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[10] See *dtvA*, 92 for the *euch/enk* isogloss. Wiesinger (1989, 439) defining the geographical dialect area of Bavarian dialects mentions the fact that up to the end of WW II the linguistic border of Bavarian dialects ran through the middle of west and south Bohemia. He gives a list of places included in that region that are nowadays Czech. Zehetner (1985, 54-75) gives a complete analysis of the geographical dialect areas of Bavarian. He divides Bavarian into three subgroups. South Bavarian, which he refers to as "Alpenbairisch," that is Alpine Bavarian, is primarily concentrated in the Austrian Alpine regions of Tyrol, Carinthia, Styria, and the southern edge of Burgenland. Central Bavarian is called the "Donau-Isar-Bairisch" or the Danube-Isar-Bavarian, because it defines the dialects in that river region, along the Munich-Vienna axis. The third subgroup, North Bavarian, is commonly referred to as "Oberpfälzisch," Upper Palatine, because it is located in that region north of the Danube, as well as in the northern Bavarian Forest. Surrounding Central Bavarian are transition or interference zones where linguistic features of neighboring dialects are intermixed. Harnisch (1983, 2) outlines the dialect boundary of the northern Central Bavarian transitional zone "etwa vom Dreieck Ingolstadt - Furth im Wald - Eisenstein," that is around the triangle of Ingolstadt, Furth im Wald, and Eisenstein. In addition, Wiesinger (1989, 438-519) and Rowley (1989, 417-37) summarize the Central and South Bavarian dialect areas and the North Bavarian dialects respectively.
[11] See *dtvA*, 148-49 for a detailed explanation of the Central German consonant lenition and a map showing the extent of this lenition within Central Germany.
[12] The consonant lenition is a part of what Kranzmayer (1956, 97) calls "mittelbairische Lautverschiebung," that is the Central Bavarian sound shift.

such as *getan* 'done', *tot* 'dead', is inconsistently lenited and both forms are used: /to/ , /do/; /tɔʊt/, /dɔʊt/. Medial *t-* is unshifted or lenited, such as : /bʊtɒ/ *Butter* 'butter'; /blɑdl/ *Blatt* 'leaf'. While there is no lenition of word-initial *k-* , intervocalic or word-final *k-* is often lenited after a nasal: /krɔŋ/ *krank* 'sick'; /trɪŋɒ/ *trinken* 'to drink'. [13]

Another type of lenition, the vocalization of /l/ to /i/ is a distinguishing characteristic of Central Bavarian in relation to North Bavarian as well as South Bavarian and other German dialects where the liquid is retained after vowels. [14] Ellis Catholic Bohemian German shows retention of /l/: /bœltl/ *Bildlein* 'little picture'; /ʃul/ *Schule* 'school'; /sʊlts/ *Salz* 'salt'.

Furthermore, the vocalization of /r/ after vowels , which leads to a diphthongization of the preceding vowel is also a typical characteristic of Central Bavarian. [15] This characteristic is also realized in Ellis Catholic Bohemian German: /miɒ/ *wir* 'we'; /fʊɒt/ *fort* 'away'; /ʃtoɒk/ *stark* 'strong'; /mɛɒ/ *mehr* 'more'. [16]

By examining the vowel isoglosses, the potential place of origin of Ellis Catholic Bohemian German can be determined more precisely. The traditional *DSA* vowel isogloss *brouder/bruader* 'brother' is the northern dialect boundary of Central Bavarian distinguishing it from North Bavarian. [17] It runs roughly from west to east, from south of Nürnberg and north of Regensburg to the Czech border north of

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[13] See also the consonantal phonology in chapter 2.

[14] Zehetner (1985, 56) displays a map showing the extent of *l-* vocalization in Central Bavarian.

[15] Wiesinger (1989, 459) and Rein (1991, 16) define the *r-* vocalization as a dialect feature for Central Bavarian.

[16] There is a strong tendency to vocalize /r/ after vowels in Ellis Catholic Bohemian German, but there is still a little *r-* coloring present.

[17] See *dtvA*, 146 for a map of this isogloss.

Waldmünchen. [18] This isogloss marks the major distinction between the falling

diphthongs (*fallende Diphthonge*) typical of Central Bavarian and the reversed

diphthongs (*gestürzte Diphthonge*) identifying North Bavarian dialects. The Middle

High German (MHG) falling diphthongs <uo>, <ie>, and <üe> [19] remain falling

diphthongs in Central Bavarian and South Bavarian and are realized as /uɒ/ and /iɒ/

respectively. In North Bavarian , however, these falling diphthongs are reflected as the

reversed diphthongs /ɔʊ/ and /ɛɪ/. [20]   Ellis Catholic Bohemian German exhibits

both, falling diphthongs, as well as reversed diphthongs for certain words. [21]   The

following examples illustrate this: /fuɒs/, /fɔʊs/ *Fuß* 'foot'; /briɒf/, /brɛɪf/ *Brief*

'letter'; /kiɒ/, /kɛɪ/ *Kühe*   'cows'.

The MHG diphthong <ei> appears as /oɒ/ in all Bavarian dialects in words

such as /tsvoɒ/ *zwei*   'two' and /oɒ/ *Ei*   'egg'. In North Bavarian it is, however,

raised to /ɔɪ/ in polysyllabic words. [22]   The raising of this diphthong is a chief

characteristic of Ellis Catholic Bohemian German. Thus the NHG words *Seife*

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[18] See *DSA* (1926, vol. 1). Furthermore, see Zehetner (1985, 64) for a good overview on the extent of this isogloss, as well as other traditional vowel isogloss criteria for the upper and central Bavarian Forest.

[19] The Middle High German (MHG) vowels are given in a phonemic transcription followed by a grapheme as seen in normalized transcription.

[20] See the vowel phonology in chapter 4. The reversed diphthongs, sometimes also called toppled diphthongs (*gestürzte Diphthonge*), are apparently opposite to the falling diphthongs, because they were "umgekippt," that is toppled (Zehetner 1985, 65). See Schirmunski (1962, 231-32) for a discussion of reversed diphthongs in North Bavarian and in other German dialects. In addition, Lang (1933, 629) attributes the occurrence of both, falling diphthongs and reversed diphthongs, as being the primary evidence for the mixture of the dialects spoken by those settlers in Bukovina who originated in the upper and central Bohemian Forest.

[21] Each dialect speaker realizes either falling diphthongs or reversed diphthongs for the same word. Ellis Catholic Bohemian German speakers whose ancestors came from the village of Buchenhain (Poiana Micului) in Bukovina realize the falling diphthongs in their speech, while those dialect informants with ancestors from Fürstenthal, Bukovina, pronounce the reversed diphthongs:

Buchenhain	Fürstenthal		
/kuɒ/	/kɔʊ/	*Kuh*	'cow'
/kiɒ/	/kɛɪ/	*Kühe*	'cows'
/fuɒs/	/fɔʊs/	*Fuß*	'foot'
/fiɒs/	/fɛɪs/	*Füße*	'feet'

[22] Wiesinger (1989, 450) and Rein (1991, 17) attribute the different realization of MHG <ei> to /ɔɪ/ to North Bavarian.

'soap', *Weizen* 'wheat', and *Mädchen (Maidlein)* 'girl' are realized respectively as /sɔɪfə/, /vɔɪts/, and /mɔrdl/.

Ellis Catholic Bohemian German mostly exhibits the retention of /e/ in Central Bavarian from MHG monophthongs <ê> and <ë>, which appear diphthongized to /ɛɪ/ in North Bavarian . The dialect speakers say, for example: /ve/ *weh* '(it) hurts"; /ʃe/ *schön* 'beautiful', but evidence the distinguishing North Bavarian diphthong /ɛɪ/ for NHG *Schnee* 'snow': /ʃnɛɪ/.

A further typically North Bavarian feature is the diphthongization of the MHG long monophthongs <ô> and <â> as /ɔʊ/. While MHG <ô> also developed into a diphthongal pronunciation in Central Bavarian, MHG <â> and <a> are raised and backed to /o/ and /ɔ/. Ellis Catholic Bohemian German displays the vowel features of Central Bavarian, such as: /tɔʊt/ *tot* 'dead'; /grɔʊs/ *groß* big, tall', and /blosn/ *blasen* 'to blow'; /sɔŋ/ *sagen* 'to say'. [23]

Based on the vocalic and consonantal criteria, the dialect features described above that predominate in the Ellis Catholic Bohemian German dialect can mainly be associated with Central Bavarian, although they show North Bavarian interference.

The morphological data found in the dialect tend to support the conclusion that the Ellis Catholic Bohemian German primarily retains Central Bavarian features with an interference of North Bavarian.

Ellis Catholic Bohemian German utilizes the diminutive suffix /l/ based on the MHG suffix *-lîn* with its corresponding NHG suffix *-lein*. This is a common dialectal realization within the Upper German dialect region: /leçl/ *Loch* 'little hole'; /bœltl/ *Bildlein* 'little picture'. [24]

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[23] For a discussion of the MHG long vowels <ô> and <â> see Zehetner (1985, 65), Wiesinger (1989, 450), and Rowley (1989, 417). Rein (1991, 17) calls the raising and backing of MHG <â> *Verdumpfung*.

[24] See *dtvA*, 157 for the distribution of the diminutive suffixes in German.

A distinct morphological feature of Central Bavarian is the vocalization of the

suffix -en to the vowel /ɒ/ in nouns, infinitives, and past participles. Here it depends

on the stem-final position, usually after /f/, /k/, /x/, and after nasals. Otherwise the

final nasal is retained. [25] Ellis Catholic Bohemian German employs this lenition of the

final syllable: /kɑfɒ/ kaufen 'to buy'; /ofɒ/ Ofen 'oven'; /brɔxɒ/ gebrochen

'broken', but /pʊtsn̩/ putzen 'to clean', /fɒtsœln̩/ erzählen 'to tell'. However,

final -en is vocalized after a vowel in some verbs. This is typically a North Bavarian

dialect feature: /baʊɒ/ bauen 'to build'; /ʃraɪɒ/ schreien, sprechen 'to shout, to

speak'. [26]

The past participle of strong and weak verbs is prefixed by g-. In a substantial

part of the UG dialects (excluding most of the South Bavarian), as well as in LG

dialect areas the prefix is lost before plosives. This is also attested in Ellis Catholic

Bohemian German: /gfʊnɒ/ gefunden 'found'; /gret/ geredet 'talked'; /glesn̩/

gelesen 'read'; but: /brɔxɒ/ gebrochen 'broken'; /troŋ/ getragen 'carried'; /kɑft/

gekauft 'bought'. [27]

Ellis Catholic Bohemian German can also be classified with UG dialects which

implement apocope of NHG word-final -e. Examples in the dialect are the first person

singular present tense with a zero allomorph: /i mɔx/ ich mache 'I make'; /i heŋ/

ich hänge 'I am hanging'. Another example of apocope which is a common feature of

the dialect is the loss of the NHG final -e with the singular and plural of nouns: /hɔs/

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[25] *DSA* (1926, vol. 3-4) displays the dialect areas for the vocalization of the suffix -en in the NHG infinitive *trinken* 'to drink'. Within the EUG dialect region its northern boundary is roughly near the city of Furth im Wald. See also the distribution of /ofɒ/ *Ofen* 'oven' on map 4 in Gütter's (1971) *Nordbairischer Sprachatlas*.

[26] Zehetner (1985, 66) attributes this dialect feature to North Bavarian.

[27] See *dtvA*, 158 for syncope or apocope of the past partiple prefix in German dialect areas. In additon, Keel (1981) discusses syncope and apocope in German dialects.

Hase 'rabbit'; /vis/ *Wiese* 'meadow'; /gɛns/ *Gänse* 'geese'; /ʃtrɪmpf/ *Strümpfe* 'socks'. [28]

The first person plural present tense verb ending is /-mɒ/ in Ellis Catholic Bohemian German. The suffix is a reduplication of the first person plural pronoun /mɪr/ *wir* 'we': /mɪɒ vɔʃmɒ/ *wir waschen* 'we are washing'; /mɪr ɛsmɒ/ *wir essen* 'we are eating'. This suffix predominates in Central and South Bavarian, while the first person plural present tense is the same as the infinitive in North Bavarian. [29]

Ellis Catholic Bohemian German preserves the MHG ending *-(e)nt* in the third person plural present tense of verbs. While the third person plural ending is the same as the infinitive in North Bavarian, the inflectional ending *-(e)nt* is retained in Central Bavarian. [30] The following table shows the third person plural present tense ending of verbs in MHG and their corresponding forms in Ellis Catholic Bohemian German (CBG):

<u>MHG</u>	<u>CBG</u>		
⟨sie stânt⟩	/si ʃtenənt/	*sie stehen*	'they are standing'
⟨sie sitzent⟩	/si sɪtsənt/	*sie sitzen*	'they are sitting'
⟨sie tuont⟩	/si tuɒnt/	*sie tun*	'they are doing'

Finally, Ellis Catholic Bohemian German utilizes the third person singular dative pronoun /ɛɒm/ *ihm* 'him' in the dative case for the NHG dative and accusative reflexive pronoun *sich* :

/saɪ bruɒdɒ vœl ɛɒm baʊ tsvoɒ ʃenə naɪə haɪsɒ ɪn damɒ jɑt/
Sein Bruder will sich zwei schöne neue Häuser in eurem Garten bauen.
'His brother wants to build himself two beautiful new houses in your yard'

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[28] Zehetner (1985, 55) attributes this dialect feature to be a characteristic of all Bavarian dialects.
[29] Rowley (1989, 431) lists this form as a distinct dialect marker for "the southern dialects."
[30] *DSA* (1926, vol. 1) shows that this form occurs in the southern Bavarian dialect region south of Furth im Wald. Rowley (1989, 430) discusses the inflectional endings of the verb in North Bavarian.

The distribution of /ɛɒm/ is attested sporadically within some UG dialect regions (see map 11). It also occurs in a small area in the Bohemian Forest on the border to the Czech Republic. It stretches roughly from Waldmünchen to Waldkirchen, comprising Central Bavarian and the Central and North Bavarian transitional zone. [31]

Just as with the phonological data, the morphological data gathered for Ellis Catholic Bohemian German seem to provide dialect features which are mainly associated with Central Bavarian, but also show characteristics of the Central and North Bavarian transition zone.

However, for a more exact determination as to the potential linguistic settlement in the Bohemian Forest from where the ancestors of the Catholic Bohemian Germans of Ellis originated, it is important to compare the dialect with Kubitschek's (1927) dialect distinctions by way of various *Linien* (lines), as he calls them. They often serve as linguistic boundaries that divide geographical dialect areas from each other (see maps 8-9): Each line delimits different phonological realizations of certain words. [32]

Line *a* , which is located in the southern Central Bavarian dialect region, separates the lower Bohemian Forest (*Südböhmen* or southern Bohemia) from the central Bohemian Forest. It runs approximately from Prachatitz (Prachatice), south of Wallern (Volary) to the border. The dialects of the lower and central Bohemian Forest are considered "mittel- oder donaubairisch," that is Central or Danube Bavarian.

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[31] See *dtvA*, 155 for the distribution of the third personal singular pronoun for the NHG reflexive *sich*. The use of this pronoun is based on OHG, where the dative reflexive was formed by using the third person singular personal pronoun *imu, iru*. Wenker sentence 33 shows the usage.

[32] Kubitschek (1927) bases his dialect distinctions by comparing the different vowels to Middle High German vowels, and the consonants to those of Germanic. In addition, he provides lexical data that differ in various parts of the Bohemian Forest.

Map 8

Dialect Map of the Bohemian Forest. Reprinted from Kubitschek (1927).
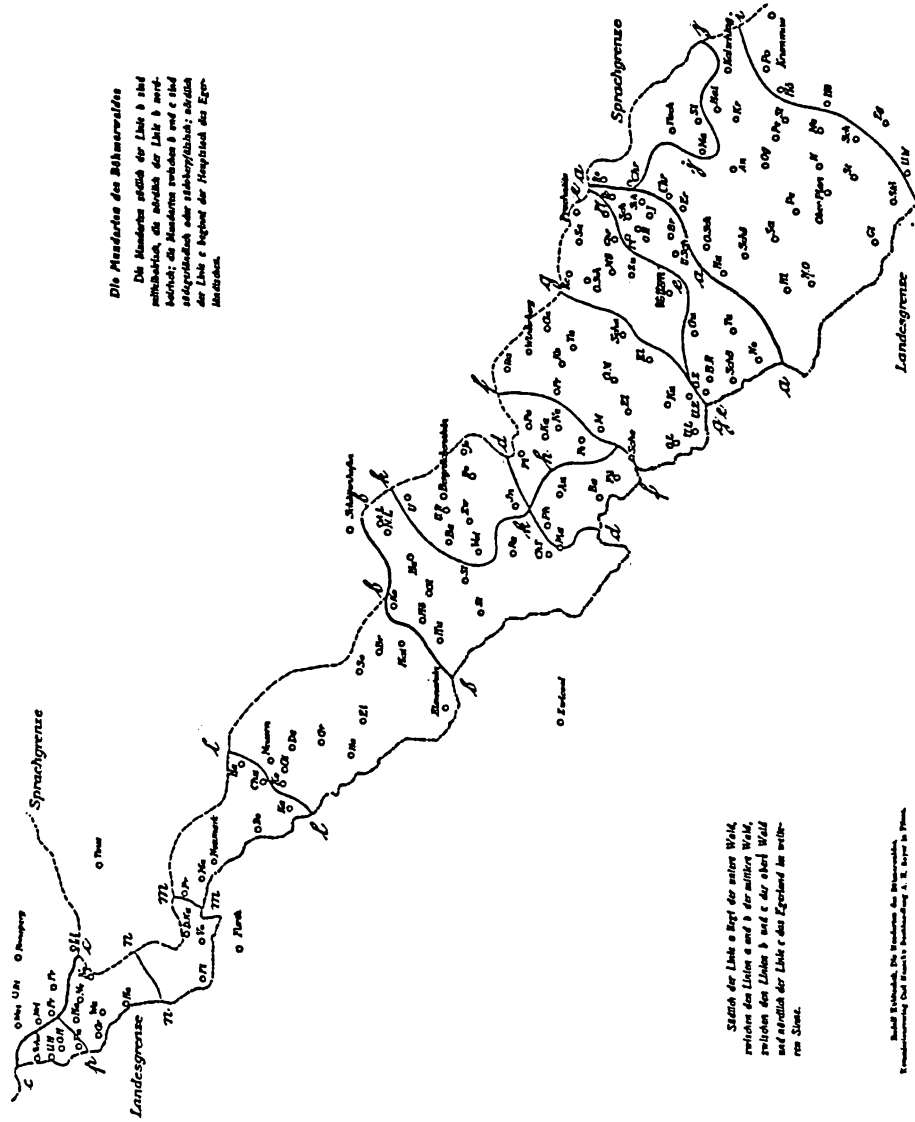
Map 9

Dialect map of the Bohemian Forest based on the dialect map by Kubitschek (1927) and modified for the present work by the author.
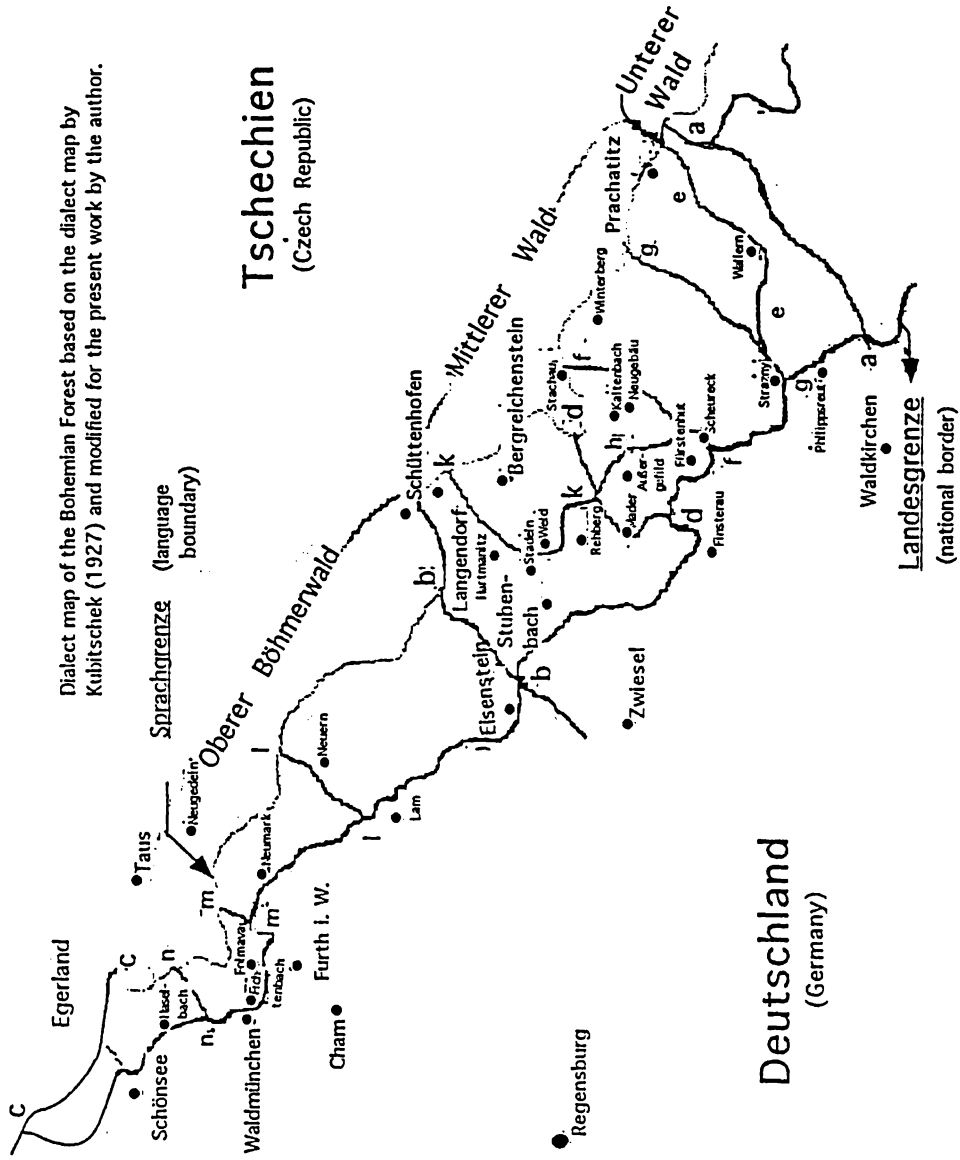
They show Central Bavarian features such as the falling diphthongs. [33]   However, line *a* separates certain phonological features realized in the lower Bohemian Forest from others in the central Bohemian Forest. The New High German (NHG) word *Dorf* 'village', for example, is realized as /dɔɪf/ south of line *a*, and is pronounced /doɒf/, north of line *a*. [34]

Line *b* , which runs roughly from Schüttenhofen (Sušice) to south of Markt Eisenstein (Zelezná Ruda) and Bayrisch Eisenstein, separates the central Bohemian Forest from the upper Bohemian Forest. Kubitschek (1927, 49) calls it the "donaubairisch-oberpfälzische Grenzlinie," that is the Danube-Bavarian (Central Bavarian) and Upper Palatine boundary. Thus, it is the dialect boundary between Central Bavarian to the south and North Bavarian to the north. The dialect region between lines *b* and *c* already shows Upper Palatine, that is North Bavarian features, such as the reversed diphthongs. However, Central Bavarian interference is still rather strong. [35]

Line *c*, which starts north of Taus (Domažlice) near Bischofteinitz (Horšovsky Týn) and runs roughly northwest to Eslarn, is within the North Bavarian dialect region. The dialect areas south of line *c* still show some Central Bavarian features. Line *c* separates the southern Upper Palatinate from the Egerland. [36]

Between these three lines are other linguistic boundaries. Between lines *a* and *b*, in the central Bohemian Forest, are the linguistic boundaries *d*, *k*, *f*, *h*, *g*, and *e* .

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[33] See Kubitschek (1927, 11).

[34] See Kubitschek (1927, 26) for a complete list of words.

[35] See Kubitschek (1927, 54).

[36] Kubitschek (1927, 58) contends: "Jenseits der Grenzlinie c [...] beginnt der Hauptstock des Egerländischen." In addition, see Kubitschek (1927, 11-12) for a definition of the three major geographical dialect areas. Furthermore, see Gradl (1895) on a phonological description of the area north of line *c* , commonly referred to as *Egerland* or *Westböhmen* (western Bohemia).

Kubitschek (1927, 27) calls the dialects in that region "ausgesprochene Mischmundarten," that is definite mixed dialects. [37]

Line *d* , which runs roughly south of Bergreichenstein (Kašperské Horý) to Mader (Modrava) and south of it to the border, is the linguistic boundary between northern Central Bavarian (between *d* and *b*) and southern Central Bavarian (between *a* and *d*). [38] While it serves as the northern boundary for the vocalization of /l/ to /i/, North Bavarian dialect features already occur north of it. Kubitschek (1927, 33) writes: "Mit der Linie d beginnen starke Einwirkungen der oberen Gegenden und die ersten Anklänge an das Nordbairische," that is a strong dialectal influence of the dialects of the upper central Bohemian Forest and the upper Bohemian Forest along with North Bavarian dialect features start with line *d*. Later in his study Kubitschek (1927, 59) also refers to the dialect areas between lines *d* and *c* as "eine Einheit," that is as a unity with regards to phonology. Only the MHG vowels <ie>, <üe>, <uo>, and <ê> are realized as what is regarded as Upper Palatine or North Bavarian vowel features.

Line *k* is found between *b* and *d*. It separates the "Bergreichensteiner Mundarten," that is the dialects in the area of Bergreichenstein (Kašperské Horý), east of it, from those of Stubenbach (Prášily) and Langendorf, west of it (Kubitschek 1927, 33). While the dialects in the Bergreichenstein area are essentially Central Bavarian, the dialects around Stubenbach and Langendorf reflect a mixed dialect, "eine donaubairisch-oberpfälzische Mundart," that is a Danube-Bavarian - Upper Palatine dialect (Kubitschek 1927, 34). [39]

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[37] See Kubitschek (1927, 27-34 and 49-54) for exact geographic determination of these lines in the central Bohemian Forest.

[38] Kubitschek (1927, 49) writes: "Die Linie d scheidet den mittleren Wald in die oberen und in die unteren Mundarten."

[39] Kubitschek (1927, 34) points out that most villages around Bergreichenstein were founded in the 14th and 15th century and not many new settlements were established later. The area around Stubenbach and Langendorf, on the other hand experienced an influx of many new settlements from the

Line f starts approximately north of Winterberg (Vimperk) and goes south of Finsterau. This is the northern boundary for phonological features as well as for some lexical forms, typical for the lower Bohemian Forest. [40]

Line h between the lines d and f is the boundary between the villages Außergefild (Kvilda) and Fürstenhut (Knizeci Plane) to the west of it and Kaltenbach and Neugebäu, east of it. [41] These areas were linguistically primarily influenced by neighboring Central Bavarian and show vocalization of /l/.

Line g starts south of Winterberg, continues on north of Wallern (Volary) and runs roughly to Philippsreut. It marks the southern boundary of the vocalization of /l/, while the dialect boundary d makes up the northern boundary of this Central Bavarian dialect phenomenon. The dialect region between g and a retains the liquid /l/.

Line e goes from Prachatitz, where it comes together with the dialect boundary a, to south of Wallern (Volary) and intersects with line g at the border to Bavaria. It integrates the "Wallerer Mundart," which shows dialect features of the lower Bohemian Forest. and has phonological changes that are unique to the area around Wallern (Kubitschek 1927, 51).

Between lines b and c are the dialects of the upper Bohemian Forest that are differentiated by the dialect boundaries l, m, and n. [42]

Line l runs roughly from north of Neuern (Nýrsko) southwest to north of Lam. The lines l and b delimit different dialects, such as the dialects of the Eisenstein

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Upper Palatine and the Danube-Bavarian regions in the 18th century. This develpment led to a mixing of dialects.

[40] Kubitschek (1927, 33) writes: "Mit der Linie f hören die meisten unterländischen Erscheinungen, auch zahlreiche Wörter, die noch vom Unterlande herüberreichen, auf."

[41] See Kubitschek (1927, 28).

[42] See Kubitschek (1927, 64-66) for the exact geographic determination of these lines. He also writes: "Die Mundarten des oberen Waldes sind einheitlicher als die des mittleren Waldes," that is the dialects of the upper Bohemian Forest are more uniform than those of the central Bohemian Forest (Kubitschek 1927, 57).

region. [43]   This area marks the natural border between Danube-Bavarian and Upper

Palatine dialects. Although North Bavarian dialects start here, some lexical forms and

the falling diphthong /uɒ/, typical for Central Bavarian, prevail. [44]

Line *m* starts south of Taus and west of Kdyně (Neugedein) then north of

Neuern and goes to the border near Furth im Wald. Between lines *l* and *m* certain

diphthongs become monophthongs as in neighboring Bavaria. [45]

Finally, line *n* is southwest of Taus (north of line *m*) and runs roughly to

Folmava. It separates two villages, Fichtenbach south of it, and Haselbach north of it.

Based on Kubitschek's dialect distinctions described above, a place of origin in

the Bohemian Forest for the Bukovinian Catholic Germans of Ellis can be more

accurately determined. With respect to phonological data the following conclusions can

be drawn.

A common feature for most of the upper, the central, and the lower Bohemian

Forest is the replacement of /s/ to /h/ in the plural verb forms of the verb /sɑ/ *sein*

'to be' through levelling. [46]   Ellis Catholic Bohemian German shows this feature as

well: /si hant/ *sie sind* 'they are'.

Line *d* is the northern boundary of the vocalization of /l/ to /i/, a Central

Bavarian characteristic, which occurs in the dialect areas between lines *d* and *g*. As

mentioned above, Ellis Catholic Bohemian German does not vocalize this liquid.

While there is a loss of /n/ in verbs such as NHG *nähen* 'to sew', *mähen* 'to

mow', *krähen* 'to crow' south of line *d* , it is restored north of this line and also in the

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[43] See Kubitschek (1927, 57).
[44] See Kubitschek (1927, 60-61).
[45] See also Kubitschek (1927, 57). Line *m* separates the dialects of the Neumark region from the dialects of the villages around Taus.
[46] See Kubitschek (1927, 24).

area around Kaltenbach. [47] This nasal is retained in Ellis Catholic Bohemian German: /nɑn/, /mɑn/, and /krɑn/.

Furthermore, north of line *d* West Germanic (WG) /d/ is lost in the NHG past participles *gefunden* 'found', and *gestanden* 'stood'. [48] Ellis Catholic Bohemian German shows this loss: /gfʊnɒ/, /gʃtɔnɒ/.

Medial OHG /t/ is lenited before or after the liquid /l/ in the area around Fürstenhut and Außergefild and then north of line *d*. [49] This phonological feature occurs in Ellis Catholic Bohemian German with medial /t/ unshifted or lenited: /blɑdl/ *Blättlein* 'litttle leaf'; /kʊltn/ *gehalten* 'held (past part.)'; /bedlɒ/ *Bettler* 'beggar'.

While bilabial /b/ is lost in NHG *Herbst* 'fall', south of line *f*, it occurs again north of this dialect boundary or it shows a velar stop. The latter is exhibited in Elllis Catholic Bohemian German, which pronounces the word as follows: /hiɒrkst/.

WG /k/ is lost word-finally in most words in the dialects of the lower Bohemian Forest, as well as in those of the lower central Bohemian Forest. The consonant is retained as /ç/ or /x/ in the dialects north of dialect boundary *d*. [50] Ellis Catholic Bohemian German employs the spirant word-finally: /raʊx/ *Rauch* 'smoke'; /lox/ *Loch* 'hole'; /bɪç/ *Kaugummi* 'chewing gum', except for NHG *Milch* 'milk': /mɪl/.

WG /g/ is retained word-finally in certain words south of line *d*, but it is lost in the dialects of the upper central Bohemian Forest and upper Bohemian Forest south of line *c*. [51] In Ellis Catholic Bohemian German most informants realize the consonant

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[47] See Kubitschek (1927, 44).
[48] See Kubitschek (1927, 45).
[49] See Kubitschek (1927, 45-46).
[50] See Kubitschek (1927, 24, and 46).
[51] See Kubitschek (1927, 24, and 46).

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word-finally in the NHG words *Pflug* 'plow', *Weg* 'way', and *Krug* 'pitcher': /pfluɒx/, /veç/, /kruɒx/. [52]

In the dialects of the upper central Bohemian Forest and also around Kaltenbach and Außergefild, north of line *f*, in certain words WG /h/ is either retained as a fricative or lost word-finally. For example, the NHG word *nahe* 'near' as the fricative /x/, while it is lost in the words *Truhe* 'casket' and *zehn* 'ten'. This dialect feature occurs in Ellis Catholic Bohemian German: /naʊxɒt/, /truə/, /tseɒ/.

The velar fricative is omitted in the NHG past participle *gebracht* 'brought' in the central Bohemian Forest north of line *a*, as well as in the dialects of the upper Bohemian Forest south of line *n* . [53]   Ellis Catholic Bohemian German shows the loss of the velar fricative or realizes this particular word as a strong past participle: /brot/, /brʊŋɒ/.

The NHG directional prefixes *her-*, denoting coming, meaning the motion toward the speaker, and *hin-* , denoting going, meaning the motion away from the speaker, indicate the direction or location of the speaker. Ellis Catholic Bohemian German exhibits, for example, forms with initial *h-* lost: /aɪnɒ/ *herein* 'inside'; /aɪnɪ/ *hinein* 'inside'; /aʊsɒ/ *heraus* 'outside'; /aʊsɪ/ *hinaus* 'outside'. These forms are found north of line *g*. [54]

NHG *jetzt* 'now' occurs as /eɪts/ or /ɛts/ in Ellis Catholic Bohemian German. This phonological realization is mostly north of line *d*.

Line *k* , which lies between *b* and *d*, separates the dialects of the area of Bergreichenstein , east of it, from those of Stubenbach and Langendorf, west of it. The dialects in the Bergreichenstein region, as well as the dialects in the lower central

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[52] The main informant pronounced NHG *Pflug* with a spirant, but deleted it in the singular and plural of NHG *Krug*.
[53] See Kubitschek (1927, 46).
[54] See Kubitschek (1927, 47).

Bohemian Forest, south of *d*, exhibit the falling diphthongs /iɒ/ and /uɒ/, a chief

characteristic of Central Bavarian. The dialects around Stubenbach and Langendorf

show a use of both, falling diphthongs and reversed diphthongs. [55]   While the Upper

Palatine or North Bavarian realization of MHG <ie> and <üe> to /ɛɪ/ predominates

over the realization of the falling diphthong /iɒ/, the pronunciation of the falling

diphthong /uɒ/ for MHG <uo> occurs much more frequently than the reversed

diphthong /ɔʊ/.   Ellis Catholic Bohemian German realizes both, the falling

diphthongs, as well as the reversed diphthongs for certain words, depending on the

informant. The following words illustrate this phenomenon: /kuɒ/, /kɔʊ/ *Kuh*

'cow'; /kiɒ/, /kɛɪ/ *Kühe* 'cows'; /fuɒs/, /fɔʊs/ *Fuß* 'foot'; /fiɒs/, /fɛɪs/ *Füße*

'feet'. [56]   Furthermore, the falling diphthong /uɒ/ occurs much more frequently in

Ellis Catholic Bohemian German than the falling diphthong /iɒ/. [57]   The following

words, which have a Central Bavarian pronunciation and also occur in all the dialect

areas south of line *c* in the upper Bohemian Forest, are also exhibited in the Catholic

Bohemian dialect of Ellis: /muɒtɒ/ *Mutter* 'mother'; /bruɒdɒ/ *Bruder* 'brother';

and /guɒt/ *gut* 'good'. Other words showing this Central Bavarian feature are also

accounted for in the area of Eisenstein and Seewiesen (Javorna) until south of line *l* .

Ellis Catholic Bohemian German also shows this phenomenon. Examples are: /tsuɒ/

zu 'shut'; /bluɒt/ *Blut* 'blood'; /fuɒdɒn/ *füttern* 'to feed'; /buɒ/ *Bub* 'boy'. [58]

MHG <ie> from OHG <iu> appears as the diphthong /ʊɪ/ in most parts of the

central Bohemian Forest, as well as in dialect areas of the lower Bohemian Forest,

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[55] See Kubitschek (1927, 41-42).

[56] See maps 13, 14, and 15 in Gütter (1971) on the distribution of MHG <ie>, <üe>, and <uo> respectively in North and Central Bavarian. One informant pronounced the singular of NHG *Kuh* as /kuɒ/, but used both forms, the falling diphthong and the reversed diphthong for its plural: /kiɒ/, /kɛɪ/. However, his parents realized these MHG vowels differently.

[57] Kubitschek (1927, 61) asserts "daß sich die *uɒ*- Formen zäher behaupten als die *iɒ*," that is the *uɒ*-form is more tenacious than the *iɒ*-form.

[58] See maps 16 and 17 in Gütter (1971) on the distribution of MHG <uo> in the NHG words *gut, Mutter, Bub, Bruder* , and *Blut* in North and Central Bavarian.

south of *a*. Ellis Catholic Bohemian German employs this diphthong: /tʊɪf/ *tief* 'deep'; /flʊɪŋ/ *Fliege* 'fly'.

However, in the area around Stubenbach and Langendorf, west of line *k*, and also around Kaltenbach and Neugebäu, east of line *h*, as well as in the dialect areas in the upper Bohemian Forest between lines *b* and *n*, the NHG words *teuer* 'expensive'; *neu* 'new'; *heute* 'today', and *Feuer* 'fire' show the diphthong /aɪ/, an Upper Palatine or North Bavarian dialect feature, for MHG <iu>. [59] This vowel change appears in Ellis Catholic Bohemian German: /taɪɒ/, /naɪ/, /haɪnt/, /faɪɒ/.

The MHG vowels <ie> and <üe> occur lowered to the diphthong /ɛɒ/ before nasals in the central Bohemian Forest, north of *a*, and in the dialect areas of the upper Bohemian Forest reaching south of line *n*. [60] Ellis Catholic Bohemian German realizes this diphthong: /ɛɒm/ *ihm* 'him'; /nɛɒmɒt/ *niemand* 'no one'.

In Ellis Catholic Bohemian German MHG <ei> is raised to /ɔɪ/ in polysyllabic words: /vɔɪts/ *Weizen* 'wheat'; /sɔɪfə/ *Seife* 'soap'. This vowel change is exhibited in the dialect areas of the central Bohemian Forest. Its occurrence increases in the upper central Bohemian Forest, and in the upper Bohemian Forest, north of *b*.

In those areas of the Bohemian Forest MHG <ei> occurs as /ʊɪ/ between lines *a* and *d* before nasals. Ellis Catholic Bohemian German shows this dialect feature with the nasal being lost in most words: /ʃtʊɪ/ *Steine* 'stones'; /ʊɪ/ *einige* 'some'; /kʊɪ/ *keine* 'no (plural)'. [61]

In the dialects north of line *f* the MHG vowels <â>, <a>, and <ô> occur as /o/ with the final nasal lost in such words as NHG *Mann* 'man' and *getan* 'done

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[59] See Kubitschek (1927, 42 and 61).

[60] See Kubitschek (1927, 58).

[61] The New High German (NHG) word *keine* is also realized as /kɔɪn/ in the dialect. This raising of the diphthong before a nasal is attested in the dialect areas between lines *d* and *b*. See Kubitschek (1927, 43 and 61).

(past part.)'. Ellis Catholic Bohemian German also shows the rounding of these vowels: /mo/, /to, do/. [62]

MHG <ô> is otherwise realized as the diphthong /ɔʊ/ between lines *a* and *g* and *d* and *b*. Ellis Catholic Bohemian German realizes this vowel feature, such as: /brɔʊt/ *Brot* 'bread'; /rɔʊt/ *rot* 'red'; /grɔʊs/ *groß* 'big'.

Between lines *e* and *f* the MHG vowels <â>, <a>, and <o> are realized as /u/, and /ʊ/ before /l/ in certain words. Some dialect informants show this change in the realization of these vowels: /ʊltə/ *alt* 'old', /ʃtʊl/ *Stall* 'barn', /sʊln/ *sollen* 'to be supposed to'. [63]

In Ellis Catholic Bohemian German the MHG vowels <â> and <a> appear as the rounded vowels /o/ and /ɔ/. The following examples illustrate this: /ʃtot/ *Stadt* 'city'; /mosn/ *Narbe* ' scar'; /ɔf/ *Affe* 'monkey'; /nɔxt/ *Nacht* 'night'. This is also characteristic of dialects in the upper central Bohemian Forest, north of line *d*, and in the upper Bohemian Forest, reaching to south of line *c* . [64]

Ellis Catholic Bohemian German exhibits the tense unrounded vowel /e/ for MHG <ê> in words such as NHG *gehen* 'to go' and *stehen* 'to stand' with the final *-n* being lost: /ge/, /ʃte/. The dialects in the upper Bohemian Forest north of line *b* display this characteristic, but shows the diphthong /ɛɪ/ for NHG *Schnee* 'snow': /ʃnɛɪ/. This realization of the MHG vowel is typical for most parts of the Upper Palatine dialect region between lines *b* and *c* . [65]

MHG <ë> is realized as /ɛ/ in the upper central Bohemian Forest north of the line *d*. Ellis Catholic Bohemian German shows this dialect feature: /ɛps/ *etwas* 'something'; /pfɛfɐ/ *Pfeffer* 'pepper'; /fɛtsn/ *Fetzen* 'rag'.

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[62] Some informants realized the NHG word *Mann* with the mid back lax rounded vowel /ɔ/ followed by the final nasal. Kubitschek (1927, 35) describes this difference in pronunciation.

[63] See Kubitschek (1927, 35).

[64] See Kubitschek (1927, 38-39 and 59).

[65] See Kubitschek (1927, 60).

Between lines *d* and *b* the MHG vowels <î>, <ê>, <ë>, and <üe> appear as the front rounded vowel /œ/ when influenced by the liquid /l/. Ellis Catholic Bohemian German shows this dialectal feature: /gœlp/ *gelb* 'yellow'; /mœl/ *Mehl* 'flour'; /si vœlnt/ *sie wollen* 'they want'.

MHG <û> and <ou> appearing mostly as /aʊ/ is common through out the Bohemian Forest region. North of line *a* both MHG vowels change to the monophthong /ɑ/ before /m/. [66]   These changes occur in Ellis Catholic Bohemian German: /haʊs/ *Haus* 'house'; /glaʊm/ *glauben* 'to believe'; /bɑm/ *Baum* 'tree'; /trɑmɒ/ *träumen* 'to dream'.

MHG <û> becomes /ɑ/ before /l/ south of line *d* , and is realized as /ɔ/ north of *d*. Both vowel variations occur in Ellis Catholic Bohemian German: /mɑl/, /mɔl/ *Mund* 'mouth'.

A distinct morphological feature of the dialect areas south of line *d* is the vocalization of the NHG prefix *ver-* to /fɒ/. [67]   This vocalization is reflected in Ellis Catholic Bohemian German: /fɒlɔɪsn/ *verlieren* 'to lose'; /fɒtsœln/ *erzählen* 'to tell'.

The lenition of the suffix *-en* to /ɒ/ in Ellis Catholic Bohemian German is a common feature in the dialect areas south of line *c* : /kɑfɒ/ *kaufen* 'to buy'; /bɔkɒ/ *backen* 'to bake'. [68]

The features described above, based on Kubitschek's findings in 1927, supports the observation that that in Ellis Catholic Bohemian German, just as with the traditional isogloss criteria, Central Bavarian dialect features predominate with reflexes of the Central and North Bavarian interference zone. The data lead one to conclude that

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[66] See Kubitschek (1927, 41).
[67] See Kubitschek (1927, 43) and *DSA* (1926, vols. 3-4).
[68] See Kubitschek (1927, 61-62).

the ancestors of the Ellis Catholic Bohemian Germans most likely came from villages in the dialect areas between lines *d* and *b* , in the northern central Bohemian Forest. In addition, the dialect shows a considerable amount of dialect features that appear in the dialect regions north of line *f* and south of line *l* . Beyond that Ellis Catholic Bohemian German also shares a few vowel features that are common in the areas of the central and upper Bohemian Forest between lines *a* and *c* . [69]

The lexical data gathered in Ellis Catholic Bohemian German interviews provide a list of dialect words that support the geographical determination of the place of origin of the Catholic Bohemian Germans of Ellis in that particular region of the Bohemian Forest. Many of the dialect words found in Ellis Catholic Bohemian German are common for most dialects in the Bohemian Forest, but some words are only used in certain regions. However, Kubitschek (1927, 47) states that because of their central location the dialects in the central Bohemian Forest are mostly prone to acquire words from the neighboring dialect regions to the north, in the upper Bohemian Forest and to the south, in the lower Bohemian Forest. This acquisition of words from dialect regions to the north and to the south of the central Bohemian Forest is also evident in the Ellis Catholic Bohemian German dialect.

The following selection of lexical items primarily based on Kubitschek (1927) [70] and the *DWA* support an original location of the Ellis Catholic Bohemian German dialect in the area of the upper central and lower upper Bohemian Forest.

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[69] Ellis Catholic Bohemian Germans know for the most part, where in Bukovina their ancestors came from, but hardly anyone knows their place of origin in the Bohemian Forest. The family genealogy of the main informant reveals that his maternal great-grandfather was born in Rehberg (Srni). This village is located west of line *k* . It belongs to the dialect area of the villages of Stubenbach and Langendorf (see map). This finding suggests that the Ellis Catholic Bohemian German roots are traced to the area described above. Furthermore, see Lang's (n.d., 43) genealogy profile of Catholic Bohemian German families in the Ellis area.

[70] In his study on the individual dialects in the Bohemian Forest Kubitschek (1927) enumerates frequently used words that differ in various parts of the Bohemian Forest. He not only shows the phonological distinction of words in relation to the different lines, but also lists vocabulary items with different etymology.

Mädchen 'girl'

Ellis Catholic Bohemian German speakers use the word /mɔɪdl/ *Moidl,* which occurs

north of line *f* and south of line *b* , and then appears again in the dialect region north of

line *n* . In the dialect areas south of line *f* it is realized as *Mensch,* while it is *Deandl*

between lines *b* and *n* , [71] the latter being the dominant word in Central and South

Bavaria (*dtvA,* 166; *DWA* vol.4).

(Tauf)pate 'godfather'; (Tauf)patin 'godmother'

The Ellis Catholic Bohemian German words are /tɑftet/ and /tɑftot, tɑfdodn/

respectively. These words appear north of line *g* across the central Bohemian Forest,

but they are diphthongized in the upper Bohemian Forest to *Deid* and *Doudn* (*dtvA,*

170-71, *DWA* vol. 4) (see map 12). [72]

Großvater 'grandfather'; Großmutter 'grandmother'

The Ellis Catholic Bohemian German forms /nedl/ *Großvater , Opa* 'grandfather',

/nɑdl/ *Großmutter, Oma* 'grandmother', inserting an epenthetic consonant /d/

between the vowel and the syllabic /l/, are consistent with the realizations in the upper

Bohemian Forest region between lines *b* and *n* . [73] In the EUG dialect region the

form /ɑndl, ɑnl/ is attested. (*DWA,* vol. 21).

ihr 'you (2nd person plural)'

Ellis Catholic Bohemian German /dɛs/ or /dɛs tsvoɒ/ commonly occurs in the upper

Bohemian Forest, south of line *c,* and is also used in dialects of the upper central

Bohemian Forest, north of line *f* . [74]

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[71] See Kubitschek (1927, 47, 49 and 63).

[72] See Kubitschek (1927, 48).

[73] See Kubitschek (1927, 63 and 66). Mirwald (1988, 123) also lists these vocabulary items. Ringseis (1994, 30) enumerates the EUG forms.

[74] See Kubitschek (1927, 64).

Begräbnis 'funeral'

The Ellis Catholic Bohemian German word for funeral /laɪçt/ is attested south of line *d*. [75] This word predominates in the UG dialect region (*DWA* vol. 4).

Flachs 'flax'

The dialect regions north of line *d* uses the word /flɔks/ for NHG *Flachs* 'flax', while /hoɒ/ is only found south of that line. The Ellis Catholic Boheman German speaker says /flɔks/. [76]

Hemd 'shirt'

Ellis Catholic Bohemian German speakers say /hɛmət/, a dialect word widespread among Bavarian and Austrian dialects. However, the older word *Bfoad* is also used and commonly found throughout the Bohemian Forest south of line *c*. [77] North of line *c* the form becomes *Hem*. [78]

etwas 'something'

Ellis Catholic Bohemian German /ɛps/ is attested north of line *e* and is not shared with the dialects in the lower Bohemian Forest, where /vos/ is used instead. [79]

töten, zerbrechen 'to kill, to smash'

Ellis Catholic Bohemian German /okʊln/ has this word in common with the dialects of the upper Bohemian Forest. It also occurs in the dialect areas north of line *g*. [80]

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[75] See Kubitschek (1927, 49). The dialect speakers pronounce NHG *Begräbnis* with the final alveolar stop *-t*.

[76] See Kubitschek (1927, 49).

[77] Ringseis 1994) lists both forms for NHG *Hemd*. Jungmair (1989) in his dictionary on upper Austrian dialects also enumerates both forms adding that the word /pfoɒd/ is an older term.

[78] See Kubitschek (1927, 63).

[79] See Kubitschek (1927, 48).

[80] See Kubitschek (1927, 48). Mirwald (1988, 126) lists it in his glossary of Bavarian Bohemian Germans from Bukovina.

melken 'to milk'

The Ellis Catholic Bohemian German form /tsaɪdln/ is common in the upper

Bohemian Forest, but reaches to the north of line *f.* [81]

nur 'only'

In Ellis Catholic Bohemian German this adverb occurs as /ʃet/. It is attested north of

line *d.* [82]

gerade 'straight'

The Ellis Catholic Bohemian German form /grɛt/ is commonly found north of line *d,*

while it occurs as *Kschled* south of *d.* [83]

Pferd 'horse'

Ellis Catholic Bohemian German speakers use the word /ros/, which is the dominant

form in the Bohemian Forest, south of line *l* and north of line *f.* [84] This form is also

found in the Bavarian dialects and the south Alemanic dialects

(*dtvA,* 210). [85]

Donnerstag 'Thursday'

Ellis Catholic Bohemian German speakers say /pfinstɒ/, a form that is common

throughout the Bohemian Forest, south of line *c.* [86] It is also common in North

Bavarian and the western part of Central and South Bavarian (*dtvA,* 189).

Frühling 'spring'

The Ellis Bohemian German word /frijoɒ, frɔɪjoɒ/ occurs north of line *n*. It occurs

in large parts of Central Bavaria and in other pockets in South Bavaria (*dtvA,* 190;

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[81] See Kubitschek (1927, 48).
[82] See Kubitschek (1927, 49). Ringseis (1994, 198) in his *Neues Bayerisches Wörterbuch* attributes it to North Bavarian
[83] See Kubitschek (1927, 47).
[84] See Kubitschek (1927, 53 and 64-65).
[85] See also *DSA* (1926, vol. 1).
[86] See Kubitschek (1927, 64).

DWA, vol. 16). It is known as *Auswärts* in most of the Bohemian Forest, north of line *e* and south of line *n* . [87]

Gurke 'cucumber'

While Ellis Catholic Bohemian German uses /umʊɪkn/ like many dialect speakers of Central Bavarian in upper and lower Austria, the word *Gurka* is more attested in the Bohemian Forest dialect regions (*dtvA*, 225). [88]

Karotten 'carrot'

The Ellis Catholic Bohemian German word /gœlbə ruɒm/ occurs in most dialects of the southwestern part of Central Bavaria (*dtvA*, 204).

Merrettich 'horseradish'

Forms like Ellis Catholic Bohemian German /kre/ are very common in the EUG dialect region and along the entire area to the east (*dtvA*, 226; *DWA*, vol. 17).

Sahne 'cream'

The Ellis Catholic Bohemian German form /ʃmɛtn/ is found in the upper and central Bohemian Forest along the area on the border to the Czech Republic (*dtvA*, 222; *DWA*, vol. 5) (see map 12). This word is a loanword from Czech: *smétana*.

Schwiegersohn 'son-in-law'

Ellis Catholic Bohemian German speakers say /ʃvigɒsu/ with the final nasal being lost. This form is common in Central Bavarian (*dtvA*, 169; *DWA*, vol. 6).

sich beeilen 'to hurry up'

The Ellis Catholic Bohemian German speaker says /tʊməl dɪ/ as an imperative. This form is found throughout the Bohemian Forest and along the border in Bavaria, where it is primarily a Central Bavarian feature (*dtvA*, 176; *DWA*, vol. 2).

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[87] See Kubitschek (1927, 48).
[88] Mirwald (1988, 142) lists this word for NHG *Gurke* .

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schimpfen 'to scold'

The Ellis Catholic Bohemian German form /ʃɛntn̩/, with the liquid being replaced by a nasal is attested throughout the Bohemian Forest as *schelten* (*DWA*, vol. 2). [89]

wiederkäuen 'to chew cud'

This word is realized in Ellis Catholic Bohemian German as /iɒdɾʊkɒ/ with metathesis of the vowel and the alveolar stop /d/. This form is widespread in the Bohemian Forest. In Bavaria the form *itarucken* occurs (*dtvA*, 200; *DWA*, vol. 2).

sprechen 'to speak'

The Ellis Catholic Bohemian German speakers use the form /ren/ which is commonly used in the UG dialect region. However, the word /ʃraɪn/ occurs for the NHG words *sagen, schreien* 'to say, to shout'. This word is attested in a small speech pocket around Eisenstein reaching to approximately north of line *d* (*dtvA*, 176) (see map 11).

gackern 'to cackle'

Ellis Catholic Bohemian German /gɔgotsn̩/ is found in the upper and central Bohemian Forest as well as in upper Austria. There are occurrences of similar forms in most parts of the UG dialect region (*DWA*, vol. 15).

Heuschrecke 'grasshopper'

Ellis Catholic Bohemian German realizes this word as /harrisl/, a dialect word found in the Bohemian Forest area around Eisenstein and south of it (*DWA*, vol. 2).

irdener Topf 'earthenware pot'

Forms of Ellis Catholic Bohemian German /hefɒ/ are attested in the upper and central Bohemian Forest area as well as in the UG dialect areas (*dtvA*, 228; *DWA*, vol. 9). [90]

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[89] Mirwald (1988, 134) lists the form with the nasal.
[90] Mirwald (1988, 112) lists this word as well.

Tasse 'cup'

The Ellis Catholic Bohemian German word /hefəl/ is found in the upper and central

Bohemian Forest and is common in Bavarian dialects as well (*DWA*, vol. 18).

Stecknadel 'stick pin'

Ellis Catholic Bohemian German /ʃpɛɒdl/ with an epenthetic /d/ before the syllabic /l/

is shared with dialects in the central Bohemian Forest and in the southwest central

Bavarian dialect area (*dtvA*, 227; *DWA*, vol. 4).

voriges Jahr 'last year'

Ellis Catholic Bohemian German form /fɛrdn/ is consistent with the form used in large

parts of the UG dialect region (*dtvA* , 180; *DWA*, vol. 16).

gestern abend 'last night'

Ellis Catholic Bohemian German /gɛstɒn af nɔxt/ is widespread in the entire Central

Bavarian dialect region (*dtvA*, 182).

weinen 'to cry'

The Ellis Catholic Bohemian German word /flɛnɒ/ occurs in the upper and central

Bohemian Forest dialect regions as well as in large parts in the southwest of Central

Bavarian dialect areas (*DWA*, vol. 20).

Tränen 'tears'

Ellis Catholic Bohemian German /tsɑrn/ is attested in the central and upper Bohemian

Forest. Forms of the word are found in the Bohemian Forest dialect areas along the

entire border to the Czech Republic (*DWA*, vol. 20).

Augenbraue 'eyebrow'

The occurrence of the Ellis Catholic Bohemian German form /aʊŋbrant/ is attested in

the central Bohemian Forest dialect region and in the southwestern part of Central

Bavaria (*DWA*, vol. 20).

Mütze 'cap'

Ellis Catholic Bohemian German form /haʊm/ is shared with other Bavarian dialects

in the Bohemian Forest and in dialect regions of upper and lower Austria as well as in

parts of Styria (*dtvA*, 218; *DWA*, vol. 12).

In a final analysis, in conjunction with the phonological data and the

corroborating morphological data the lexical analysis presented suggest firmly a dialect

homeland of the Ellis Catholic Bohemian Germans in the upper central and lower upper

Bohemian Forest. Although a few inconsistencies remain, for example the dialect area

for NHG *Gurke* 'cucumber', the dialect features described for Ellis Catholic

Bohemian German occur most often in Central Bavarian interspersed with North

Bavarian. However, even the inconsistent lexical items illustrate their commonality

with Central Bavarian. Given the settlement and resettlement of the original settlers in

the Bohemian Forest from the neighboring Central Bavarian, Upper Palatine and

Austrian dialect regions, the Ellis Catholic Bohemian German dialect can be determined

as a mixed North/Central Bavarian dialect showing evidence of its proximity to Austria

and also to the Czech linguistic area in its lexicon.

With respect to the versatile immigration history of the Ellis Catholic Bohemian

Germans differences in their dialects could be expected when they emigrated to the

villages of Fürstenthal and Buchenhain (Poiana Micului) in Bukovina. While the

colonists to Fürstenthal most likely originated in a dialect area where the Upper Palatine

or North Bavarian dialect feature of reversed diphthongs (*gestürzte Diphthonge*)

dominated, the main dialect feature of the settlers to Buchenhain were the falling

diphthongs *(Falldiphthonge)* . [91]   The immigrants to west central Kansas from these

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[91] Those dialect informants who realize the reversed diphthongs all have in common that at least one
parent was from the village of Fürstenthal in Bukovina. Three of the dialect speakers whose fathers
were from Buchenhain said that they learned to speak like their mothers. In later years their father
would conform with the mother's way of speaking.

two villages in Bukovina carried their way of speaking with them whose origin lies in the Bohemian Forest.

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Map 10

Geographical Map showing the border between the Czech Republic and Germany (Bavaria) along with

the Bohemian Forest *(Böhmerwald)* and the Bavarian Forest *(Bayerischer Wald)*.

Reprinted from National Geographic Atlas of the World (1995).

Map 11
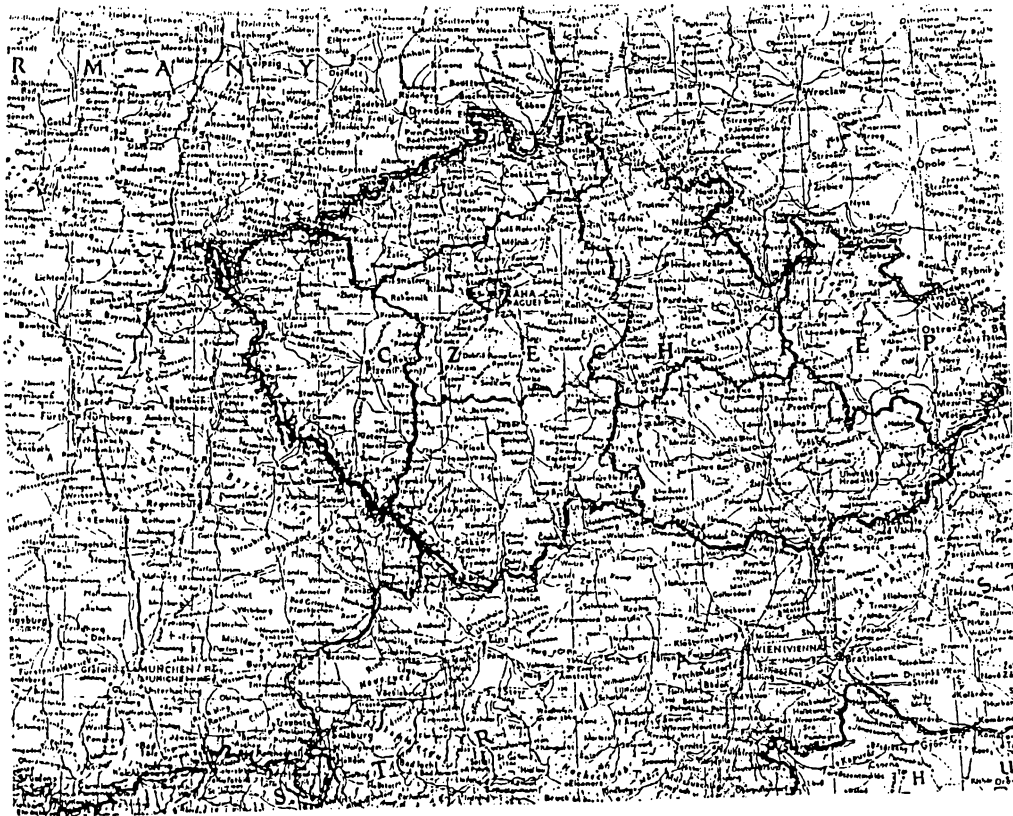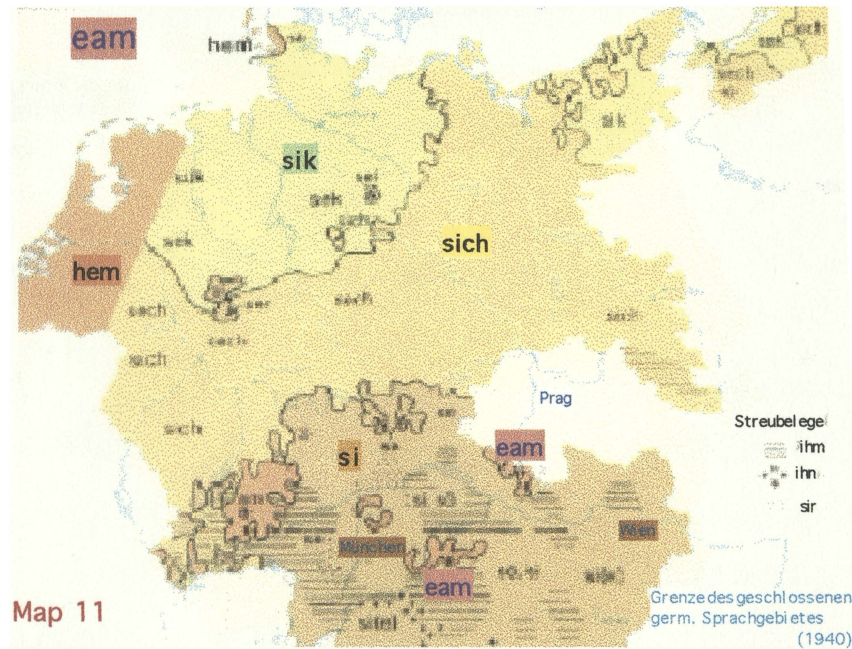
Reflexivpronomen ("Sein Bruder will *sich* zwei schöne neue Häuser bauen")
(Wenker sentence 33)
Reprinted from dtv-Atlas zur deutschen Sprache (König 1992, 155).
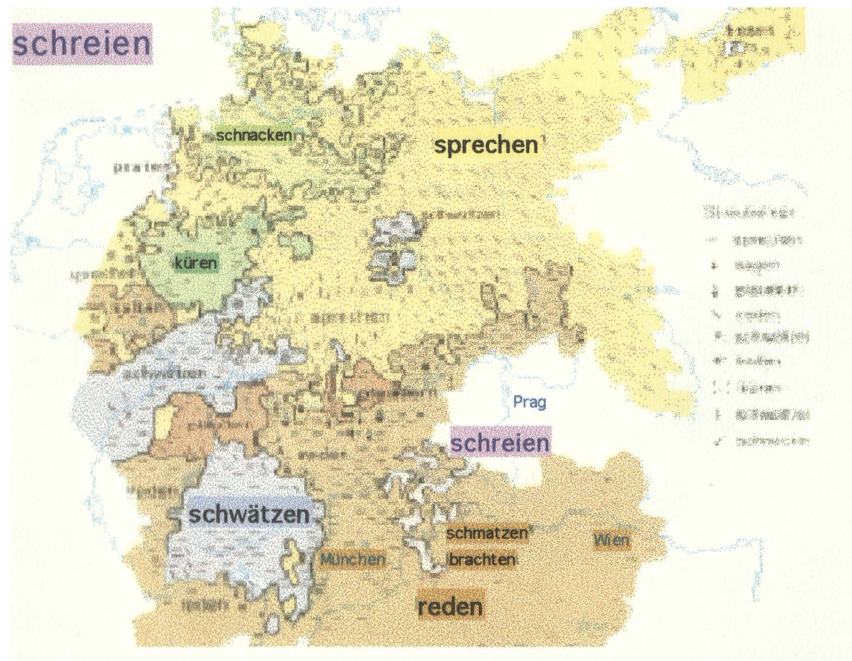
Die Bezeichnungen für *sprechen*
Reprinted from dtV-Atlas zur deutschen Sprache (König 1992, 176).

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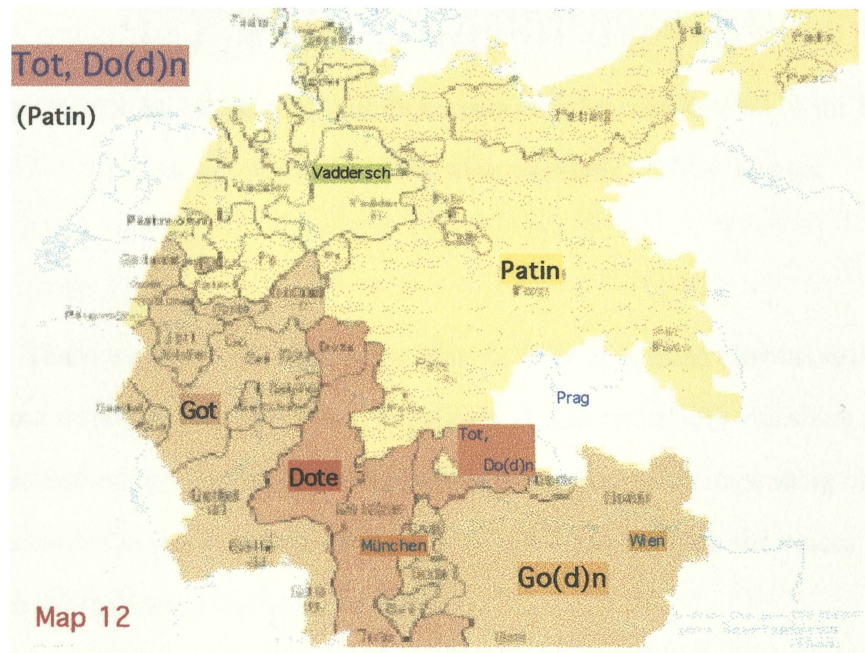
Die Bezeichnungen für *Patin*

Reprinted from dtV-Atlas zur deutschen Sprache (König 1992, 170).
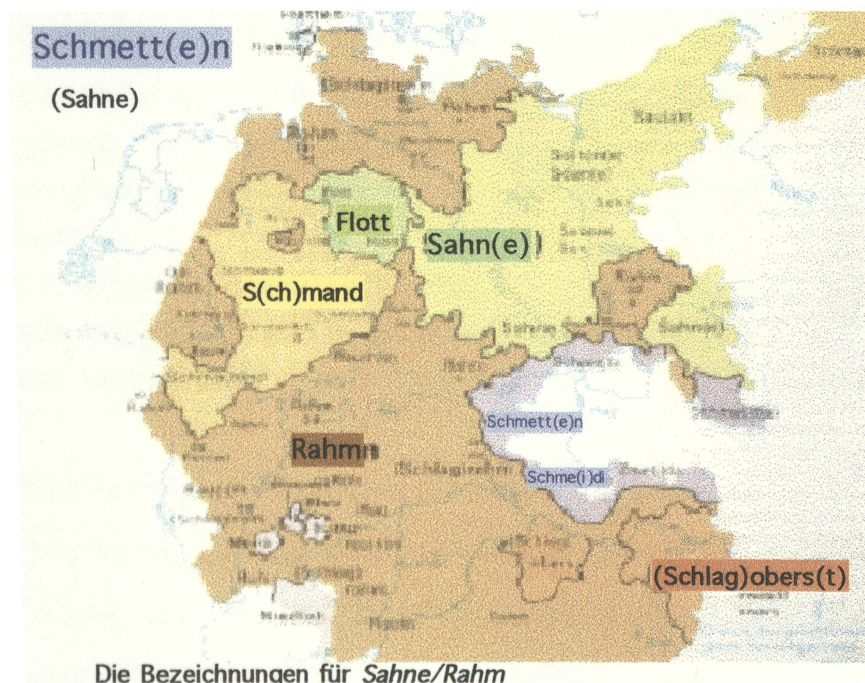
Die Bezeichnungen für *Sahne/Rahm*

Reprinted from dtV-Atlas zur deutschen Sprache (König 1992, 222).

Chapter 7

Linguistic Decay of Ellis Catholic Bohemian German, and Revival of the Heritage

Awareness among the Bukovina Germans of Ellis, Kansas

There is a great concern that the Ellis Catholic Bohemian German dialect is

dying out with the older generation, as language loyalty is rapidly vanishing among the

Catholic Bohemian Germans. The decline in the dialect and its impending obsolescence

is reflected in the following speech sample by Informant 2 where she voices her

concern for the loss of her dying language:

/i ʃraɪ ɔftɒ s daɪtʃə kɪmt vɛkə. di hamant ulə daɪtʃ kɪnt. ʊnt mɪr
hamɒ ulə daɪtʃ kɪnt kɔt. di œltɒn hant do gʃtoɒrm mɪt do daɪtʃn
ʃprox, si, ovɒ ɛɪts di jɪŋɒn, dɛs ɪs nɪks mɛɒ/

Ich schreie (sage) oft, das Deutsche kommt weg. Die haben alle Deutsch
gekonnt. Und wir haben alle Deutsch gekonnt gehabt. Die Eltern sind da mit
der deutschen Sprache gestorben, sieh, aber jetzt die Jüngeren, das ist nichts
mehr.

'I often say the German is going away. They all spoke German. We all were
able to speak German. The parents died with the German language, see, but
now the younger ones, there is nothing there.'

With the dialect no longer being transmitted from generation to generation as the

primary language for communicating, the Catholic Bohemian German dialect is facing

its rapid demise. Brenzinger and Dimmendaal (1992, 3) in their discussion on the

social contexts of language death in East African languages write: "A language is

considered to be extinct when there is no longer a speech community using the

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language." This is echoed by Huffines (1989, 211) in her research on Pennsylvania German, where she maintains that "for immigrant and minority languages in the United States, language death is an almost inevitable outcome of contact with American English." However, Dorian (1981, 114) in her book *Language Death* states that with the death of a language: "it may happen that the last speakers of that language are fully fluent and remain in perfect control of the phonology, lexicon, and grammar of their mother tongue."

Ellis Catholic Bohemian German no longer has a cohesive speech community that uses the dialect. The dialect speakers for this study generally show enough command of the dialect in order to converse with siblings, relatives, or with some other Catholic Bohemian Germans in town, but do not use the dialect systematically. However, a handful of speakers have a high degree of fluency in their dialect and are still capable to carry on extended conversations in their German dialect on a variety of topics. They do not show signs of halting or simplification in the language. Furthermore, they are fully competent and comfortable in switching back and forth from English into the dialect. However, they portray the last speakers of that dialect who have this perfect control of the phonology, lexicon, and grammar of their mother tongue.

With regard to the ultimate demise of the dialect, social, cultural, and economic dependence on the surrounding mainstream American society plays a crucial role in the linguistic decay of the Catholic Bohemian German dialect as a minority language. [1] This chapter deals with the impact linguistic acculturation has on the imminent language death of the dialect.

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[1] Born (1994, 13) in her description of the East Franconian dialect in Frankenmuth, Michigan, points out that linguistic minorities typically have weak cultural ties, are dependent on the social and economic system as well as on the values and behavioral patterns of mainstream society, and show bilingualism without diglossia. On the next page Born (1994, 14) defines the minority status as "the transition period between strict separation from mainstream society and linguistic assimilation."

J. Neale Carman visited Ellis on August 20, 1953, as part of his field research to trace the linguistic history of foreign immigrant settlements in Kansas. [2] He was interviewing a local resident, born 1885, who came to Ellis as a young child, about his German heritage when another man in his forties came by to ask him something. Carman wrote in his field notes: "When he came in [he] started to speak German, shifted to English when he saw me." [3] Carman interviewed several speakers that day. Most of them said that their children could all speak the language, but none of their grandchildren did. They would understand, but would not answer in German. At that time, according to Carman all those over 25 or 30 could speak German then.

In June of 1964 Carman also visited Ellis and interviewed several people again about their use of German. One informant said that "he and his wife talk German for secrecy only," another speaker told him that "parents do not really have a conversation in German anymore and just mix words in," and a third informant added there is "more and more tendency not to use German in home" and concluded that "grandparents are more lenient with grandchildren than with children [about not speaking German]."

These statements, some ten years later, suggest that the use of German in the home had gradually declined. The number of Ellis residents of German heritage actively speaking German in their everyday life has been steadily waning in the past thirty years since Carman's last visit to Ellis. Based on the 1990 census, the only census that specifically lists foreign language use in Kansas communities, Ellis County, which includes the towns of Ellis, Hays, Victoria and original Volga German settlements such as Schoenchen, Pfeifer, and Catherine, counted 26,004 residents with 2,319, or 8.9% of those residents age five and over claiming to speak German at home.

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[2] This field research is the basis for Carman's three volume study on *Foreign Language Units of Kansas* from 1962 and 1974.

[3] The field work notes are archived as the J.Neale Carman collection at the University of Kansas Archives in the Helen F. Spencer Research Library.

88 of those bilinguals, or 0.3% indicated Austrian to be their single ancestry. And 13,074, or 50.3% of the population of Ellis County reported German as the single ancestry. This is 50.6% of the county claiming single Austrian or German heritage. Thus, 17.6%, or roughly one-third of those claim to still speak German at home.

At the same time, the town of Ellis had a population of 1,900 with 166, or 8.7% of those residents age five and over indicating that they spoke German at home. Fifty three inhabitants, or 2.8%, marked Austrian to be their single ancestry, while 892, or 47%, checked German . This means that out of the whole population of Ellis 49.8% reported single Austrian or German heritage. Thus, 17.6%, or roughly one-third of those claim to still speak German at home.

Those residents of Ellis County as well as the town of Ellis, who claim to have single Austrian or German ancestry, make up half of the population in that area. However, only roughly one-third of them still habitually uses German at home. This means that two-thirds, or twice as many, do not speak the language at home anymore. This result that German, and therefore Catholic Bohemian German, has declined considerably, underscores Carman's findings on his last visit to the Ellis community. German, and for that matter, the Catholic Bohemian German dialect, is no longer being transmitted from parents to their offspring as the primary language.

Another indicator for the emotional distancing from their German heritage and therefore for the decline in language loyalty may be the fact that currently the majority of young residents in Ellis opts for Spanish instead of German as their foreign language elective in high school. [4]   However, there is no way of knowing, on the one hand, how many of those children descended from the original Austrian or German settlers of the town of Ellis, and on the other hand, to what extent multiple ancestry plays a role in

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[4] This information is based on a phone call the author made to the Ellis School District on March 5, 1998.

this development. The fact remains, though, that the Catholic Bohemian German

dialect is not being passed on anymore to the third generation of Kansas-born

descendants and beyond.

Since good non-farm jobs are scarce, many Ellis high school graduates, who

live in town or on farms in the near countryside, have been leaving town to move to

Hays, which is located twelve miles east of Ellis. They either find a job in Hays or

attend college there or elsewhere in the country. [5] This change in demographics for

economic reasons already started after World War II when the Ellis community could

not sustain all young people of large families. [6] Thus, these people were exposed to

English, the majority language of the mainstream society. [7]

Assimilation into the mainstream of America was fast, though it progressed

more slowly with children of rural farmers. This is reflected among the dialect

informants for this study. None of the dialect speakers, who are either first or second

generation Kansas-born Catholic Bohemian Germans, actually live in Hays. Most of

them grew up on rural farms, but none of them still lives on the original homestead.

Informant 1 has moved to Ellis from his rural farm in recent years. Three informants

have lived in Ellis for a long time, and four other informants still live on farms outside

of Ellis. The other informants left the Ellis area when they got married. One of them

lives in Ness City, while the other two reside in WaKeeney. However, with Hays

being the major city in west-central Kansas, it provides the main medical facilities,

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[5] In an information brochure on Ellis, Kansas, the town describes itself as being "a peaceful community surrounded by rural farmland and just minutes from Hays, the major city in northwest Kansas."

[6] Windholz (1996, 85) notes that this outmigration of young people raised since World War II was characteristic for communities in western Kansas. He writes: "Western Kansas did not have sufficient job opportunities for the young people of large families. A large outmigration occurred to major cities in other states."

[7] Huffines (1989, 211) in her research on Pennsylvania German contends: "The promise of social and economic advancement proffered by mastery of English eventually overcomes the most fervent of language loyalty intentions."

elderly care, business transactions, legal services, and major shopping opportunities. For all these engagements English is the primary language of communication.

When the dialect informants grew up on often isolated rural farms, both first and second generation dialect speakers, would hardly ever go to town unless they were going to church on Sundays. Most farmsteads were located many miles away from town, and mobility was limited to walking, and riding a horse or buggy. Many families were self-sufficient. The father of a family would take the buggy or walk to town for many miles to do business. Sometimes he worked on the railroad to supplement the family income. On his way home he usually bought fifty pound burlap sacks of wheat flour, which was used for baking bread and other pastries at home. Pigs were slaughtered and their meat was smoked and canned for the winter. Frugality was a trait among most of the families. There was no electricity, running water, or indoor plumbing and water for baths in the summer was heated by the sun in a big wooden tub in the yard outside. In many cases children had to collect cow chips in the summer for burning, while in the winter wood and coal were used. [8] In some families burlap sacks were sewn into dresses for the young girls, and children often walked barefoot in the summer, because the one pair of shoes they owned had to be stored away for fall and winter. [9]

During harvest season usually the men of several families got together and harvested the wheat. They harvested not with any tractors or trucks, but rather with

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[8] Informant 4, a first generation Kansas-born Catholic Bohemian German, related this information to the author.

[9] Informant 2, a first generation Kansas-born Catholic Bohemian German, relates that she and her sisters not only had to share one pair of shoes and take turns wearing them for church, but also often times these shoes did not fit anymore when fall came. Informant 5, a second generation Kansas-born offspring, recalls she only had a pair of shoes and a dress. Clothing as well as underwear was made for them by an aunt.

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horses. The wheat was cut and turned with a fork, and corn was shelled by hand. [10]

At the same time, the women mostly stayed on the farm, milked the cows, cooked for the numerous harvesters or took water out to the crew. Every aspect of daily life for these men and women was conducted in German and their dialect served them adequately in their daily lives. In fact many female Catholic Bohemian German settlers never learned English, partly because they were the ones running the farm while it was a husband's responsibility to deal with business. Many hands were needed on the farm, and the hard economic life made school education for young people a lesser priority. Sporadic school attendance was common among children of the first two generations of Kansas-born offspring. A lot of the immigrant parents themselves had not attended school regularly and kept their children at home if their help was needed. Some girls, for example, had to stay home from school twice a week to do the laundry, and others were sent to school every other week. [11] This made it more difficult for them to become conversant in English. Most children did not acquire any English speaking skills until they went to school.

A clue as to the degree in which strong ethnic ties were once felt among Catholic Bohemian Germans was the firm social structure. Young children were expected to show respect for adults in the immediate family and in the community. While they had terms of endearment for calling their parents and grandparents /tatɒ/ *Papa* 'daddy'; /nedl/ *Opa* 'grandpa'; /nɑdl/ *Oma* 'grandma', they politely addressed their aunts and uncles with /bɑsl/ *Base, Tante* 'aunt', and /fetɒ/ *Vetter,*

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[10] See anecdote c3. Windholz (1996, 79) describes in detail the wheat harvest of the early Catholic Bohemian German farmers. With mechanized farming in later years a cookshack was pulled along with the threshing machine. A woman was hired to cook for the harvesters.

[11] This information was related to the author by two dialect informants of the first generation of Kansas-born Catholic Bohemian Germans.

Onkel 'uncle'. [12]   This behavior fostered the feeling of being a part of the family or the German ethnic community as a whole.

In addition, the familiarity with each other was expressed by a system of nicknames. These were used to tell members of their large families apart. [13]   The father customarily passed on his name or his brothers' names to his sons. His children were identified by adding his name to theirs. For example, Informant 1 recalls that he is the *Jaken Martin* , because his father's name was Jakob. His uncle was named after his father and then was simply called *der Bua* , that is 'the boy'.

This autonomous way of living was further strengthened by the social network that existed among the extended family that was usually considerable in size. Before modern technology, such as the TV, entered their lives, relatives visited each other on Sundays. People socialized more, and according to Informant 2 they would get together with relatives or neighbors and played cards. German would be the language they used: /dɛs ɪs uləs daɪtʃ gven, dɛs ɪs kɔrtnʃpœln gven ovəl/ *Das ist alles Deutsch gewesen , das ist immer Kartenspielen gewesen* 'That was all German, that was always playing cards.'

Major social events involved the immediate and extended family. Weddings were usually held at the bride's or bridegroom's parents' home and a baptism, or wake for a family member at home was solely a family affair. Marriages among Catholic Bohemian Germans, between cousins, for example, were often encouraged. [14]

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[12] The children continued using these polite forms of address as adults. One informant calls her aunt, for example, /rosɪ bɑsl/ *Tante Rosi* 'aunt Rose'. Another Catholic Bohemian German resident of Ellis relates that she was taught to address the neighbor, who was the grandmother of a friend, as /nɑdl bɑsl/.

[13] The custom of nicknames follows an old system dating back to the Bohemian Forest. Mirwald (1988, 34-38) discusses this system in detail and points out that these names or combinations thereof were not only used to identify someone, but also served as last names. See also Windholz (1996, 81) who gives examples of nicknames of Ellis Catholic Bohemian Germans.

[14] Most dialect informants for this study are related to one another. Furthermore, a resident of Ellis told the author that when she first came to Ellis and married a Lutheran "Swabian" German from

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The cohesive structure and continuous contact among family members and extended family helped the conservation and active support of the Catholic Bohemian German dialect. This type of living as a close knit group lasted for a little more than one generation. [15]

With the launching of the automobile after World War I, some families bought a model-T car. Whereas early on, when there was no transportation and it was a big chore for farmers to go 12 miles to Hays to conduct business there, they now enjoyed more mobility to travel further than to church or to town or even to engage in business ventures in Hays. Siblings were allowed to take turns driving the car and going further from home and to Hays or elsewhere, where English was largely the dominant language.

In time, intermarriage took place with Volga Germans and English-speaking neighbors. [16] Through marriage siblings dispersed and moved away from the family farm and from the town. In many cases siblings and members of the extended family began only visiting each other on rare occasions. Furthermore, the loosening of ties of Catholic Bohemian Germans to the community through intermarriage brought with it a gradual decline in family ties. This was even more felt, once their parents, a common bond between siblings, passed away. In addition, intermarried couples stopped teaching their children German language skills, because the partner often never learned

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Bukovina she found out quickly that everybody was related to everybody else. People would constantly "expect" her to know them, since they were in one way or another related to her husband.

[15] One informant who was born in the mid 1920s said she and her siblings only went to town for church and catechism lessons.

[16] Windholz (1996, 80) states, for example, although both groups of settlers from Bukovina, the Catholic Bohemian Germans and the Lutheran "Swabian" Germans, coexisted amicably in Ellis, as they had done in Bukovina, socializing and marriage among them were discouraged. In addition, Dreiling (1976, 96) in his centennial history of Volga-German settlements in Ellis and Rush counties in Kansas writes: "The Volga German descendants have intermingled broadly with the Austrian and Irish descendants who constitute sizable segments of the Ellis community."

German at all. As a result the Catholic Bohemian German dialect was no longer protected and eventually weakened and decayed.

Already at the turn of the century it became more and more difficult to resist the pressure of the surrounding English speaking environment. [17] Some Catholic Bohemian Germans got involved in town activities and politics and others were involved in trade. Some farmers realized, for example, the benefits of a more cost-efficient grain market by participating in a farmers organization. [18] For these aspects of life, the use of English became a necessity. [19] The result was that almost every first and second generation speaker of Ellis Catholic Bohemian German became bilingual, using their vernacular at home and with relatives and switching to English for trade and for many other spheres of daily life.

Their German dialect was adequate when the first Catholic Bohemian German families along with Lutheran "Swabian" Germans came to the Ellis area as early as 1887. [20] The German settlement was already established by 1877 with Reich Germans and Volga Germans. [21] A second wave of families from Bukovina arrived and settled in Ellis at the beginning of the twentieth century. [22] This influx of emigrants from Bukovina as well as of other German speaking immigrants provided a base for the preservation and sustenance of German and motivated people to continue

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[17] Windholz (1996, 79) mentions that in 1896 a Catholic Bohemian German was an alternate delegate to the Democratic convention for the state of Kansas. He notes: "In less than five years, the leaders of the Bohemian Catholic families were involved in town activities and Democratic Party politics."

[18] Windholz (1996, 84) writes about the farmers organization: "They benefitted by sharing in train carloads of supplies ordered at significant cost savings. A member was sent out to other parts of the country to negotiate loads of potatoes, cabbage, and other products."

[19] Carman (1974a, 164) notes that German ceased very early to be the language for business.

[20] On the first page of his printed field notes on the Ellis Bukovinian Germans Carman writes: "They were first primarily a compact rural group [...], but they were at an early date also living in the town of Ellis (98 born in Austria in Hamilton Township in 1895; 24 in town)."

[21] The Reich Germans had emigrated to the United States mostly because of economic reasons.

[22] Carman writes on page 2 of his field notes that "in 1902 a trainload arrived at once." The father of Informant 1 arrived in Ellis, Kansas, in 1887 and his mother in 1901. Both parents of Informants 2 and 3 came in 1901.

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speaking the language. When the immigration of German speakers stopped, the use of German receded. [23]

With the gradual decline in German language use the desire to maintain cultural identity through the use of their German dialect subsided. This is reflected in the responses of every Catholic Bohemian German dialect informant, born after 1920, who grew up speaking German at home. When asked whether they preferred English to German in their daily life, the answer was unanimously English. [24] They say it is more natural to speak English. They only resort to their Catholic Bohemian German dialect if they speak with older aunts and uncles. They communicate mostly in English, even with siblings and cousins, unless they want to convey a joke or an anecdote, or quote things their parents and grandparents used to say. The German of other Catholic Bohemian Germans in their age group is often confined to some words or phrases learned by heart in childhood. At gatherings such as family reunions, those few people who can still carry on a conversation in their Catholic Bohemian German dialect often take every opportunity to use it. Many times they have to switch to English with others who have never learned to speak the dialect. Anecdotes and jokes have to be either translated or just retold in English.

Catholic Bohemian Germans loved music and dance. Songs for all occasions, such as New Year's songs, were handed down through the generations and are remembered by some people. [25] Dances were popular among the Catholic Bohemian

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[23] Huffines (1989, 211) states that "without the support of continued immigration from the language homeland, the number of fluent interlocutors gradually decreases, and eventually no social context remains in which it is appropriate to speak the minority language."

[24] The dialect informants, born before 1920, unanimously responded that they do not mind speaking either, English or German. In fact they preferred speaking German and thought it was easier talking at times, but they objected that they had to speak English to those around them who have forgotten to speak the German language or simply do not want to use it.

[25] However, the teaching of traditional folk songs differed from family to family. Informant 2, when asked about traditional Catholic Bohemian songs, responded by saying: /gsɔŋl nʊr di daɪtʃn, mɪr daɪtʃbemɪʃn nɪt/ *Gesänge [hatten] nur die Deutschen,, wir Deutschböhmen nicht* 'Only the Germans had songs, we German Bohemians did not'

Germans and families often had a music instrument. [26] Despite the loss of traditional songs and dances, such as the bridal dance *(Brauttanz)*, a few songs are sung and dances are performed at gatherings of the Bukovina Germans to help them recapture some of their heritage. Traditional folk dances that are often accompanied by short repetitive verses, such as the *Pauline Dance* , are sometimes performed at special events. However, the lyrics are translated into English so that participants can sing along. This music and dance usually plays a role in gatherings by Bukovina Germans and is a reminder of the cultural heritage they all share. [27]

At one time there were bands, sometimes made up of members of an extended family, that would perform at dances and other events. Membership in these bands, as well as in dance groups, has been steadily declining for some time. However, some bands in the Ellis area are composed of people of German background, such as Bukovina German or Volga German. They play at social events, such as the Bukovina German gatherings. [28]

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[26] Informant 2 relates that they owned an organ at home. However, this music instrument stood in the /ɛkstrən ʃtum/ *die Extrastube* 'extra living room', that was only used for special occasions. She and her siblings were not allowed to enter it at other times to play the organ.

[27] At an *Appreciation Polkafest* in Ellis on February 26, 1995, to celebrate the musical heritage of the area, some Bohemian German dances were performed by a dancing group especially founded for this occasion called *The Bukovina German Dancers*. The handouts had instructions to the dances as well as verses to the songs that were in English. The lyrics to the dance *Pauline Dance* appeared on the handout as follows:

> Paulina do you love me?
> Paulina do you care?
> Paulina if you love me
> Be my wife so fair.

One of the members of the dance group, a Catholic Bohemian German resident of Ellis sang and performed some dances for the author during an interview in March 1995. She would sing the lyrics in German. The original words for the *Pauline Dance* go as follows:

> Paulina, hast mich gern?
> Paulina, hast mich gern?
> Paulina, hast mich gern?
> Willst du mein Weib werden?

[28] One of the dialect informants is a member of such a band called *The Ellis County Dutchmen*.

Later generations are usually not interested in preserving their heritage through maintaining or reviving folk songs and folk dances. [29] This aspect of their cultural heritage will lose its importance with the passing of the older generation and will be lost.

Along with changes in the socio-economic structure of the community the Catholic parish ceased using German in church services in the early 1950s and all schools exclusively taught in English. All these factors contributed to the German language attrition. [30]

The Catholic Bohemian Germans who settled in Ellis were all Roman Catholic. [31] Upon arrival in Ellis, they joined the local St. Mary's church, that had been organized from people of various backgrounds in 1886 , not long before the first wave of immigrants came from Bukovina. [32] Besides Catholic Bohemian Germans, the congregation consisted of other elements, such as Volga German, and Irish. The Catholic Bohemian Germans integrated easily into the community. This was partly due to the fact that they were already accustomed to an ethnic mixture of people in Bukovina. [33] Catholic services had been established by Father Fogarty, an Irish priest, who served the congregation until 1893. After that St. Mary's was served by Capuchin monks of German descent from Victoria. [34] The church mass was

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[29] One Catholic Bohemian German informant maintains that it is simply impossible to get younger people interested in learning traditional folk dances.

[30] Seliger and Vago (1991, 3) write that "the domain relationships of the languages can change such that the host or first language is weakened by the increasing frequency of use and function of the second language." Similarly, Born (1994, 13-14) states: "When the vernacular is no longer protected by a foreign High variety and supported by formal institutions, the dominant language can invade domain after domain until, ultimately, language death occurs."

[31] Dreiling (1926, 84) provides a list of members of the congregation at St. Mary's at that time. It shows the names of many Catholic Bohemian Germans.

[32] See Dreiling (1976, 96).

[33] Carman writes on page 2 of the printed field notes on Ellis Bukovinian Germans: "Linguistically the Bukovinan Germans were on arrival rather ferociously German because of the competition in Europe, but also because of it they were accustomed to the idea of bi-or multi-lingualism."

[34] See Carman on page 3 of the printed field notes on Ellis Bukovinan Germans.

conducted in Latin until the 1960s. The sermons and readings were in German until the 1950s. In the 1930s, preaching in German was every other Sunday and later limited to once a month, until it finally ceased altogether. At the time of Carman's last visit to Ellis in 1964, he was told that the Catholic priest never preached in German.

The parochial school was converted to a public school during World War II and changed its status back later to a parochial school. Religious instruction in the parochial school was always in English, since the time of World War I, probably partly in response to the anti-German sentiment that developed between the two World Wars. All but one of the informants in this study attended a rural school and only went to St. Mary's for religious education. All of them entered school after 1919 when Kansas prohibited the use of German in public schools by state law and made English the language of instruction. [35] The rural schools were not consolidated with the town schools until after World War II.

Although many Catholic Bohemian Germans had learned their prayers and catechism in German, a lot of them were not trained in reading and writing Standard German. This fact, along with the hard demands of running a farm and the growing anti-German hysteria might have been the reasons why the German press did not have an impact on language maintenance among the Catholic Bohemian Germans of Ellis. Hardly anybody subscribed to a German newspaper. [36]

When the first Catholic Bohemian Germans came to Ellis, they had come from Bukovina along with Lutheran "Swabian" German settlers. The two groups went their separate ways when they arrived in Kansas, but they coexisted well when they had to.

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[35] See 1919 State of Kansas Session Laws (352).

[36] Fishman et al. (1978, 52) discussing the distribution of the ethnic press between 1910-1960, write: "The linguistic distribution of non-English dailies has changed considerably since 1910. At that time 54% were published in German alone. By 1960 German dailies accounted for only 7% of the total." Fishman et al. (1978, 52-54) also state: "The sharp decline is noticeable as early as 1920 ... and can be attributed, in large part, to anti-German sentiments that were widespread during World War I and subsequently." Informant 2 recalls her mother having a German newspaper for a short while.

While the Lutheran "Swabian" Germans usually engaged in farming north of the city of Ellis and stayed on their land, the Catholic Bohemian Germans, who settled south of Ellis, integrated quickly into the ethnically diverse Catholic community in Ellis. The ethnic German communities were generally tolerant of each other. [37]

However, with the animosity from English-speaking neighbors in response to the two World Wars, the pressure grew for acculturation into the American mainstream society. Catholic Bohemian Germans went out of their way to show their patriotism, for example by volunteering for army service in the war. [38] More and more parents stopped teaching their children their dialect. This trend continued during and after World War II. Informant 2 attests to this development, she says: [39]

/maɪ buɒ saɪ kɪndɒ kɪnənt nɪt daɪtʃ ren. ɛs get ʊləs ɛŋlɪʃ/

Meinem Jungen seine Kinder (die Kinder meines Sohnes) können kein Deutsch reden. Es geht alles auf Englisch.

'My son's children cannot speak German. Everything is in English.'

Another reason why parents stopped passing on their German dialect to their offspring was the fact that, a lot of times, most Catholic Bohemian Germans, as well as other ethnic Germans could be easily identified as German speaking by their accent or "brogue" in English. [40] This must have been very troubling to young Catholic

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[37] One informant remembers that her grandmother's neighbors, who were Catholic Bohemian German, Volga German, and Reich German, all spoke German with each other. No one paid any attention to the different dialects they were speaking and every one was mixing various words.

[38] See Windholz (1996, 84). Informant 1 spent most of his military service in Germany in the Second World War. He recalls that his knowledge of the language was put to use during his stay.

[39] Informants 1, 2, and 11 each passed on their dialect to their second generation Kansas-born offspring. They understand and speak it as well, but limit the active German language use to conversations with their parents. Informant 2 admits: /ɛs ɪs ovɒ hoɒrt, vɛn ɛr so mɪt di ɛŋlɪʃn baɪɒnɒnt, si. i ret ovɒ daɪtʃ mɪt ɛɒm/ *Es ist aber hart, wenn er so mit den Englischen beieinander [ist], sieh. Ich rede aber Deutsch mit ihm* 'It is hard, though, when he is together with the English, see. But I talk German with him.'

[40] Carman, in his settlement notes on Ellis Bukovinian Germans quoted an interviewee who claimed that most people have a brogue and that "some Germans have an inferiority complex and won't associate with others." Furthermore, one informant reminisces that when she went to school, her

Bohemian German children. As a result, many second-generation Kansas-born Catholic Bohemian Germans decided not to pass on their dialect to their children. [41] The fluent speakers gave in to the overwhelming pressure of the English language and in time accepted more and more English words and influences into their language. It is, therefore, not surprising that Catholic Bohemian German dialect informants, born after 1920, prefer English to German. As a result there is only a limited pool of dialect speakers left as potential informants.

By assimilating into the socio-economic and cultural system of the English-speaking American mainstream, the Catholic Bohemian Germans have prospered economically and advanced in education. Most young descendants have left Ellis to continue with their education or to pursue other non-farm job opportunities.

While the Catholic Bohemian German dialect can still be heard occasionally in Ellis, it is usually spoken by older people. The dialect is no longer being spoken in many homes, much to the regret of a few who still speak the dialect fluently and remain in perfect control of their mother tongue. They have become accustomed to having English spoken around them, they have adopted the language and the socio-economic structure, but they have not lost the desire to maintain their cultural identity through their German language. They are determined to maintain it among themselves at least. Informant 2 expresses her determination as follows:

/mɪt mɪr get di daɪtʃə ʃprox ɪns grop/
Mit mir geht die deutsche Sprache ins Grab
'I will be buried with the German language'

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teacher, who was of German background, remarked that a lot of the pupils had a 'tell tale' accent and were encouraged to speak English properly.
[41] None of the third-generation Kansas-born Catholic Bohemian Germans is able to speak the dialect. However, some quotes or words passed down through generations still prevail.

Spoken German language skills, which for many years served the ethnic German groups of Ellis adequately, are on the verge of extinction. However, the German language left its mark on the structural use of the English of many descendants of these settlers, who still compose a large percentage of the Ellis community today. Thus, loan translations, such as their use of the English "It is all" for the dialect phrase /ɛs ɪs ɔl/ *Es ist alle* , in the sense of 'It is all gone', are common. They are fading reminders of the linguistic German heritage of Ellis.

Thanks to the participants in this study, descendants of the Catholic Bohemian German settlers who came to Ellis will be able to listen to recorded tapes of this unique dialect of their ancestors. These are not only archived for them, but they are also preserved as a part of the rich German-American heritage.

Revival of Heritage Awareness among the Ellis Bukovina Germans

A common history was never documented for the Catholic Bohemian Germans, as well as the Lutheran "Swabian" Germans. Younger generations began to lose interest and knowledge of their ancestors heritage. To offset this trend some interested Bukovina Germans decided to form the *Bukovina Society of the Americas* in 1988, to promote recognition of the history of the Bukovina Germans and preserve their heritage, in addition to genealogical research. The Bukovina Society Headquarters (see picture 3 at the end of the chapter) in Ellis, Kansas, is located in a historic church building in the midst of downtown Ellis. The building was once the First Congregational Church, founded in Ellis in 1873. The Society has a museum where artifacts from Bukovina German immigrants are displayed. The Aurochs, the Bukovina coat of arms, serves as the logo for the Bukovina Society (see picture 4). Anyone with an interest in the Bukovina heritage can become a member. Members receive a quarterly newsletter with information on ancestral news on Bukovina and

heritage related web sites. The newsletter was first called *The BULLetin* and changed

its name to *The Bukovina Society of the Americas Newsletter* in 1994 (see insert on

the back cover). Ethnic cooking recipes, anecdotes or folk songs translated into

English are often included as well. The Bukovina Society has its own home page [42]

and is affiliated with similar international societies, such as the *Associação Alemã-*

Bucovina de Cultura (Association of Bukovina German culture) in Rio Negro, Brazil,

and the *Landsmannschaft der Buchenlanddeutschen* in Munich, Germany. A

Bukovinafest is held annually every summer in Ellis with presentations on the ethnic

heritage and history on the Bukovina Germans, as well as a festive program that

recaptures their cultural heritage, such as a reenactment of a traditional wedding (see

insert on the back cover).

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[42] The home page of the *Bukovina Society of the Americas* is:
http://members.aol.com/L.Jensen/bukovina.html

Figure 4   *Bukovina Society of the Americas* Headquarters and museum

Figure 5

Ellis, Kansas

The Aurochs, the Bukovina coat of arms

The Aurochs is the extinct wild ox of northern
Africa, Europe, and western Asia.

Reprinted from the *Bukovina Society of the Americas* brochure.

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Appendix 1

Fieldwork Forms and Questionnaires

Wenker Sentences - English/German [1]

1. In the winter the dry leaves fly around in the air.
   Im Winter fliegen die trockenen Blätter in der Luft herum.

2. It will soon stop snowing, then the weather will get better again.
   Es hört gleich auf zu schneien, dann wird das Wetter wieder besser.

3. Put coals in the stove, so that the milk will start to boil soon.
   Tu Kohlen in den Ofen, daß die Milch bald an zu kochen fängt.

4. The good old man broke through the ice with his horse and fell into the cold water.
   Der gute alte Mann ist mit dem Pferde durchs Eis gebrochen und in das kalte Wasser gefallen.

5. He died four or six weeks ago.
   Er ist vor vier oder sechs Wochen gestorben.

6. The fire was too strong. The cakes are burnt black on the bottom.
   Das Feuer war zu stark. Die Kuchen sind ja unten ganz schwarz gebrannt.

7. He always eats eggs without salt and pepper.
   Er ißt die Eier immer ohne Salz und Pfeffer.

8. I told it to the woman and she said she wanted to tell it to her daughter too.
   Ich bin bei der Frau gewesen und habe es ihr gesagt, und sie sagte, sie wollte es auch ihrer Tochter sagen.

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[1] The Wenker sentences constructed by the German dialectologist Georg Wenker in 1876, were translated into English by Ilse Vogel Shire and William Keel in 1980.

9. My feet hurt so much; I believe, I walked them off.

    Die Füße tun mir sehr weh. Ich glaube, ich habe sie durchgelaufen.

10. I don't ever want to do it again.

    Ich will es auch nicht mehr wieder tun.

11. I'm going to hit you over the head with a wooden spoon, you monkey!

    Ich schlage dich gleich mit dem Kochlöffel um die Ohren, du Affe!

12. Where are you going? Should we go with you?

    Wo gehst du hin? Sollen wir mit dir gehen?

13. The times are bad.

    Es sind schlechte Zeiten.

14. My dear child, stay down here. Those mean geese will bite you to death.

    Mein liebes Kind, bleib hier unten stehen, die bösen Gänse beißen dich tot.

15. You learned the most today and were well-behaved. You may go home earlier than the others.

    Du hast heute am meisten gelernt und bist artig gewesen. Du darfst früher nach Hause gehen als die anderen.

16. You aren't big enough to drink a whole bottle of wine. You have to grow some more first and get bigger.

    Du bist noch nicht groß genug, um eine Flasche Wein auszutrinken. Du mußt erst noch etwas wachsen und größer werden.

17. Go, be so good and tell your sister she should finish sewing the clothes for your mother and clean them with a brush.

    Geh, sei so gut und sag deiner Schwester, sie solle die Kleider für eure Mutter fertig nähen und mit der Bürste rein machen.

18. If only you had known him! Things would have turned out differently and he would be better off.

    Hättest du ihn gekannt! Dann wäre es anders gekommen, und es täte besser um ihn stehen.

19. Who stole my basket of meat?

    Wer hat mir meinen Korb mit Fleisch gestohlen?

20. He acted as if they had hired him for the threshing; but they did it themselves.

    Er tat so, als hätten sie ihn zum Dreschen bestellt. Sie haben es aber selbst getan.

21. Who did he tell the new story to?

    Wem hat er die neue Geschichte erzählt?

22. One has to shout loudly. Otherwise he doesn't understand us.

    Man muß laut schreien, sonst versteht er uns nicht.

23. We are tired and thirsty.

    Wir sind müde und haben Durst.

24. When we got home last night, the others were already lying in bed and were fast asleep.

    Als wir gestern abend zurückkamen, da lagen die andern schon im Bett und waren fest am schlafen.

25. The snow at our place stayed on the ground last night, but it melted this morning.

    Der Schnee ist diese Nacht bei uns liegen geblieben., aber heute morgen ist er geschmolzen.

26. Behind our house stand three beautiful little apple trees with little red apples.

    Hinter unserem Hause stehen drei schöne Apfelbäumchen mit roten Äpfelchen.

27. Couldn't you (all) wait a moment for us? Then we will go with you.

    Könnt ihr nicht noch ein Augenblickchen auf uns warten? Dann gehen wir mit euch.

28. You mustn't be so silly.

   Ihr dürft nicht solche Kindereien treiben.

29. Our mountains aren't very high. Yours are much higher.

   Unsere Berge sind nicht sehr hoch. Die euren sind viel höher.

30. How many pounds of sausage and how much bread did you all want?

   Wieviel Pfund Wurst und wieviel Brot wollt ihr haben?

31. I don't understand you (all). You must speak a little louder.

   Ich verstehe euch nicht. Ihr müßt ein bißchen lauter sprechen.

32. Didn't you (all) find a piece of white soap for me on my table?

   Habt ihr kein Stückchen weiße Seife für mich auf meinem Tische gefunden?

33. His brother wants to build himself two beautiful new houses in your yard.

   Sein Bruder will sich zwei schöne neue Häuser in eurem Garten bauen.

34. That word came straight from his heart!

   Das Wort kam ihm vom Herzen!

35. They did the right thing!

   Das war recht von ihnen!

36. What kind of little birds are sitting up there on the little wall?

   Was sitzen da für Vögelchen oben auf dem Mäuerchen?

37. The farmers had five oxen and nine cows and twelve little sheep. They
   brought them to the village to sell them.

   Die Bauern hatten fünf Ochsen und neun Kühe und zwölf Schäfchen vor das Dorf
   gebracht. Die wollten sie verkaufen.

38. All the people are outside today in the field and mowing.

   Die Leute sind heute alle draußen auf dem Felde und mähen.

39. Go on, the brown dog won't hurt you.

    Geh nur, der braune Hund tut dir nichts.

40. I drove with the people back there over the meadow into the grain field.

    Ich bin mit den Leuten dahinten über die Wiese ins Korn gefahren.

DWA Questionnaire [1]

	Dialect Form	Standard German	English
1.		Ahorn	maple (tree)
2.		Ameise	ant
3.		Anemone	windflower
4.		Augenbraue	eyebrow
5.		Augenlid	eyelid
6.		auswringen	to wring out
7.		Backenzahn	molar
8.		Backtrog	kneading trough
9.		barfuß	barefoot
10.		Bauchweh	stomach ache
11.		sich beeilen	to hurry up
12.		Begräbnis	funeral/burial
13.		Beule	bump on the head
14.		es blitzt	it's lightning
15.		Brennessel	stinging nettle
16.		Brombeere	blackberry
17.		Brotscheibe	slice of bread
18.		bügeln	to iron
19.		Deichsel	thill (wagon shaft)
20.		Distel	thistle
21.		Docht	candle wick
22.		Eichelhäher	jaybird
23.		Eigelb	egg yolk
24.		Elster	magpie
25.		Enterich	drake
26.		Erdbeere	strawberry
27.		sich erkälten	to catch a cold
28.		ernten	to harvest
29.		Euter (der Kuh)	udder (cow)
30.		Euter (allgemein)	udder (other animals)
31.		fegen	to sweep the floor
32.		Ferkel	baby pig
33.		Fledermaus	bat
34.		Fliege	housefly
35.		Frosch	frog
36.		Frühling	spring
37.		Gabeldeichsel	forked thill
38.		gackern	to cackle
39.		gähnen	to yawn
40.		Gänserich	gander
41.		Gänschen	gosling
42.		Genick	neck
43.		Gießkanne	watering can
44.		Glühwürmchen	lightning bug

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[1] The two-hundred-word list of the *DWA* Questionnaire was translated by William Keel in 1984.

45.	Grasschwade	swath of cut grass
46.	Großmutter	grandmother
47.	Großvater	grandfather
48.	Grummet (2. Grasschnitt)	second cut of grass
49.	Gurke	cucumber
50.	häufeln (Kartoffeln)	to hill up (potatoes)
51.	Hagebutte	rose hip
52a.	Hahn	rooster
52b.	Henne	hen
53.	Böttcher	barrel maker
54.	Klempner	tinsmith
55.	Stellmacher/Wagenmacher	wainwright
56.	Tischler	cabinetmaker
57.	Töpfer	potter
58.	Schlachter	butcher (slaughterer)
59.	Fleischer	butcher (preparer)
60.	Hebamme	midwife
61.	Heckenrose	rose hip
62.	heiser	hoarse
63.	Glucke	sitting hen
64.	Heuschrecke	locust
65.	Himbeere	raspberry
66.	Holunder	elder (plant)
67.	Hügel	hill
68.	Hühnerauge	corn (on toe)
69.	Hühnerhaus	chicken house
70.	Hummel	bumble bee
71.	Igel	hedgehog
72.	Iltis	polecat/skunk
73.	Käfer	beetle
74.	kämmen	to comb one's hair
75.	Kätzchen (am Haselstrauch)	pussy willow
76.	Kalb (weiblich)	female calf
77.	Kamille	chamomile
78.	Kaninchen	rabbit
79.	Kartoffel	potato
80.	Kater	tomcat
81.	Kaulquappe	tadpole
82.	Kleiderhaken	clothes hanger
83.	Kleiderschrank	clothes cabinet
84.	kneifen	to pinch
85.	Knöchel	ankle/knuckle
86.	Knospe	bud of plant
87.	Kopfweh	headache
88.	Kornblume	cornflower
89.	Kreisel	top (toy)
90.	Kröte	toad
91.	Kruste	crust of bread
92.	Laken	bed sheet
93.	Lamm (weiblich)	female lamb
94.	(Wasch)lappen	washcloth

95.	leer	empty
96.	leihen	to loan money
97.	Lerche	lark
98.	Libelle	dragon fly
99.	Maiglöckchen	lily of the valley
100.	Engerling	cockchafer larva
101.	Margerite	daisy
102.	Maulwurf	mole
103.	Meerrettich	horseradish
104.	Mistkäfer	dung beetle
105.	Mohrrübe	carrot
106.	Motte	moth
107.	Mücke	mosquito
108.	Mütze	cap
109.	Mutterschwein	sow
110.	nachharken	to rake hay
111.	Nachharke	hay rake
112.	Nachmittag	afternoon
113.	Narbe	scar
114.	neugierig	curious
115.	nicht wahr?	isn't it so?
116.	Ohrwurm	earwig
117.	Ostern	Easter
118.	Pate	Godfather
119.	Patin	Godmother
120.	Peitsche	whip
121.	pfeifen	to whistle
122.	Pflaume	plum
123.	pflügen	to plow
124.	Pflugwende	plow turn
125.	Pfropfen/Korken	cork
126.	Pilz	mushroom
127.	Platzregen	downpour
128.	Preißelbeere	cranberry
129.	Pulswärmer	hand muff
130.	jäten	to weed by hand
131.	Pfriem	awl
132.	die Sense schärfen	to sharpen a scythe
133.	Sonnabend	Saturday
134.	Quecke	witch grass (weed)
135.	Rasen	lawn
136.	rauchen	to smoke tobacco
137.	Rauhreif	hoar frost
138.	Regenwurm	earthworm
139.	Reifen (am Faß)	barrel hoop
140.	Rinde (des Nadelbaumes)	bark (evergreen)
141.	Rinde (des Laubbaumes)	bark (deciduous)
142.	Roggen	rye
143.	Rotkraut	red cabbage
144.	Sahne (süße)	sweet cream
145.	Sauerklee	wood sorrel (clover)

146.	Sauerkraut	sauerkraut
147.	schelten	to scold
148.	Schaufel	shovel
149.	Schlüsselblume	primrose
150.	Schneeglöckchen	snowdrop
151.	Schnittlauch	chives
152.	Schnürband	shoestring
153.	Schnupfen	cold (illness)
154.	Schornsteinfeger	chimney sweep
155.	Schwalbe	swallow (bird)
156a.	Schwengel	pump handle
156b.	Zweispännerwaage	bell clapper
157.	Schwiegermutter	mother-in-law
158.	Schwiegersohn	son-in-law
159.	Schwiegertochter	daughter-in-law
160.	Schwiegervater	father-in-law
161.	Seil (aus Hanf)	rope (hemp)
162.	Sperling	sparrow
163.	Spinngewebe	cobweb
164.	Stachelbeere	gooseberry
165.	Star	starling
166.	Stecknadel	stick pin
167.	Streichholz	matches
168.	stricken	to knit
169.	Stricknadel	knitting needle
170.	Tasse	coffee cup
171.	Taube (männlich)	dove/pigeon (masc.)
172.	Tomate	tomato
173.	Topf (irdener)	earthenware pot
174.	unfruchtbar (von der Kuh)	infertile (cow)
175.	Veilchen	violet (flower)
176.	veredeln (Obstbäume)	to graft a fruit tree
177.	Viehbremse	horsefly
178.	Wacholder	juniper bush
179.	Wanze	cockroach/bug
180.	Warze	wart
181.	wenden (Heu)	to turn hay to dry
182.	Werktag	workday
183.	wiederkäuen	to chew cud
184.	wiehern	to whinny
185.	Wimper (Augen-)	eyelash
186.	Zahnschmerzen	toothache
187.	Zaunkönig	wren
188.	Ziege	goat
189.	er hat den Brief zerrissen	torn up (a letter)
190a.	voriges Jahr hat es -	last year
190b.	- viel Obst gegeben -	fruit
190c.	- dies Jahr wenig	this year
191.	vorgestern	day before yesterday
192.	er soll den Wagen ziehen	to pull a wagon
193.	da war niemand zu sehen	no one

194a.	- erst gab es Tränen -	tears
194b.	- dann weinte -	cried (tears)
194c.	- das Mädchen nicht mehr	girl
195a.	Junge, halt den -	boy
195b.	- Mund, gehorche lieber	mouth
196a.	das Kind -	child
196b.	- ist so klein -	little
196c.	- es braucht einen Sauger	nipple/pacifier
197.	den Schornstein fegen	to clean a chimney
198a.	Im Nebel -	fog
198b.	- war keiner zu sehen	nobody
199a.	Wir haben oft -	often
199b.	- gewartet	I have waited
200.	zeig mir doch den Weg - zwischen den Häusern	between

Grammar Questionnaire

Auxiliary Verbs

1.   <u>haben -   to have</u>

<u>Present</u>:

Singular:	I have you have she has he has
Plural:	we have you have you have (formal) they have

<u>Past</u>:

	I had you had she had he had
	we had you had you had (formal) they had

2.   <u>sein - to be</u>

<u>Present</u>:

Singular:	I am you are he is she is
Plural:	we are you are you are (formal) they are

<u>Past</u>:

	I was you were he was she was
	we were you were you were (formal) they were

Subjunctive forms

I wish I were there.

I wish I had money.

I wish I stayed at home.

I wish I could leave.

I wish I had to leave.

I should leave now.

I would like to leave now.

If I had to I would go home..

Passive

The farmer was shot.

Were the cows milked last night?

Are the cows being milked now?

The barn is being cleaned.

The barn was cleaned yesterday.

Was the grain harvested last summer?

Is the farmhouse being painted?

Was the soil plowed last spring?

The soil is being plowed every year.

Were the cows and pigs fed by the farmer's wife?

Verbs

Present Tense:	sein	haben	tun

I/You/He/She/It/We/You (Pl.)/They

Sentences: I am a farmer (male/female).

I am a housewife.

I have a toothache.

I do the housework.

I do the cooking.

Simple Past Tense:	sein	haben	tun

I/You/He/She/It/We/You (Pl.)/They

Sentences: I was a farmer last year.

I was a housewife last year.

I had a toothache two days ago.

I did the housework yesterday.

I did the cooking yesterday.

Present Perfect: sein haben tun

I/You/He/She/It/We/You (Pl.)/They

Sentences: I have been a farmer for three years.
I have been a housewife all my life.
I have had a toothache for a week.
I have done all the housework.
I have done all the cooking.

Past Perfect: sein haben tun

I/You/He/She/It/We/You (Pl.)/They

Sentences: I had been a farmer before I moved to Ellis.
I had been a housewife before I moved to Ellis.
I had had a toothache before I went to the dentist.
I had done all the housework before you came.
I had done all the cooking before I went to church.

Subjunctive Present: sein haben tun

I/You/He/She/It/We/You (Pl.)/They

Sentences: I would be healthy if I had my medicine.
I would not do that if I were you.

Subjunctive Past: sein haben tun

I/You/He/She/It/We/You (Pl.)/They

Sentences: I would have been happy if I had had a vacation.
I would not have done that if I knew better.

Strong Verbs

Class I

He/She is writing a letter. (schreiben)
He/She wrote a letter yesterday.

He/She is cutting the bread. (schneiden)
He/She cut the bread.

He/She is riding the horse. (reiten)
He/She rode the horse.

Class II

He/She is offering money. (bieten)
He/She offered money.

He/She is shutting the window. (schließen)
He/She shut the window.

He/She is deceiving me. (betrügen)
He/She deceived me.

Class III

He/She is finding the cat. (finden)
He/She found the cat.

He/She is drinking fresh milk. (trinken)
He/She drank fresh milk.

He/She is swimming in the lake. (schwimmen)
He/She swam in the lake.

Class IV

He/She is helping me. (helfen)
He/She helped me.

He/She is dying. (sterben)
He/She died.

He/She is taking the car. (nehmen)
He/She took the car the day before yesterday.

Class V
I/He/She is eating a bowl of soup. (essen)
I/He/She ate a bowl of soup.

I/He/She is reading the Bible. (lesen)
I/He/She read the Bible.

I/He/She sees the priest. (sehen)
I/He/She saw the priest.

Class VI
I/He/She is inviting you to come to Hays. (einladen)
I/He/She invited you to come to Hays.

I/He/She is driving to town. (fahren)
I/He/She drove to town.

I/He/She is growing fast. (wachsen)
I/He/She grew fast.

Class VII
I/He/She is sleeping in the bed. (schlafen)
I/He/She slept the whole day.

I/He/She is catching a deer. (fangen)
I/He/She caught a deer.

I/He/She is running to church. (laufen)
I/He/She ran to church.

Weak Verbs

He/She says that he/she is married. (sagen)
He/She siad that he/she was married.

He/She is working hard. (arbeiten)
He/She worked hard.

He/She is yawning. (gähnen)
He/She yawned very loudly.

Preterite-Present Verbs

He/She is bringing the flowers.
He/She brought the flowers.

He/She knows the teacher.
He/She knew the teacher.

He/She wants to sing.
He/She wanted to sing.

He/She can sing.
He/She could sing.

He/She has to sing.
He/She had to sing.

He/She is supposed to sing.
He/She was supposed to sing.

He/She likes cabbage rolls.
He/She liked cabbage rolls.
He/She likes to eat cabbage rolls.

He/She is allowed to sing.
He/She was allowed to sing.

picture 1
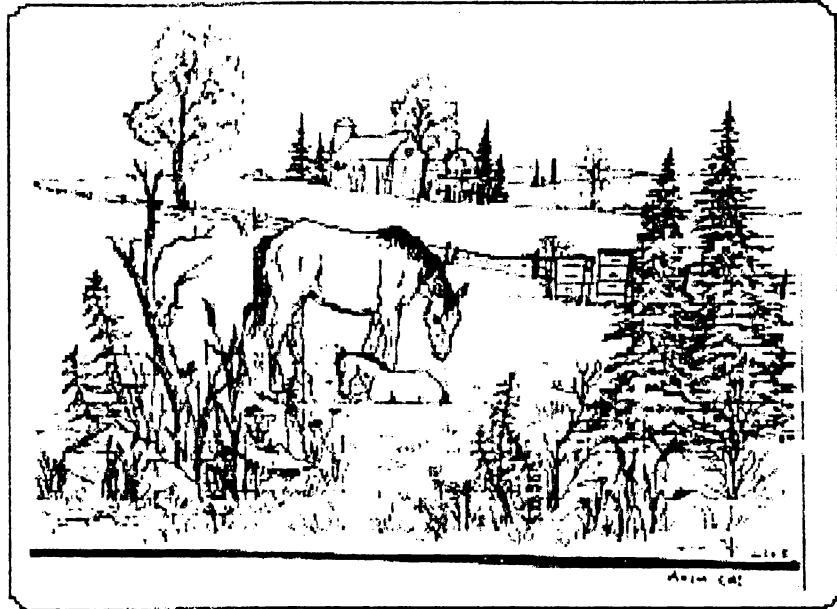
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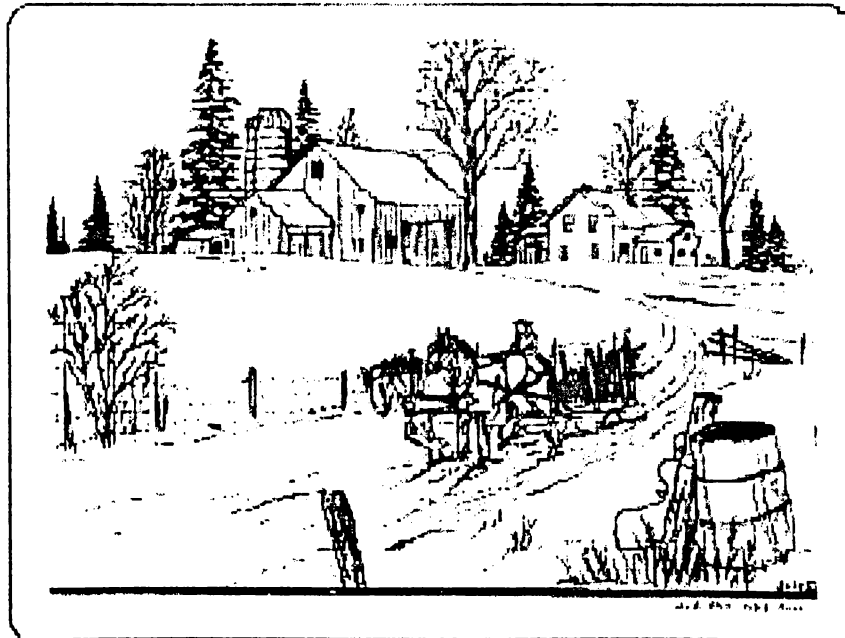
These pictures are taken from the Pennsylvania German Calendar, Lancaster, PA (1991).

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picture 3

This picture is taken from the Pennsylvania German Calendar,
Lancaster, PA (1991).

picture 4
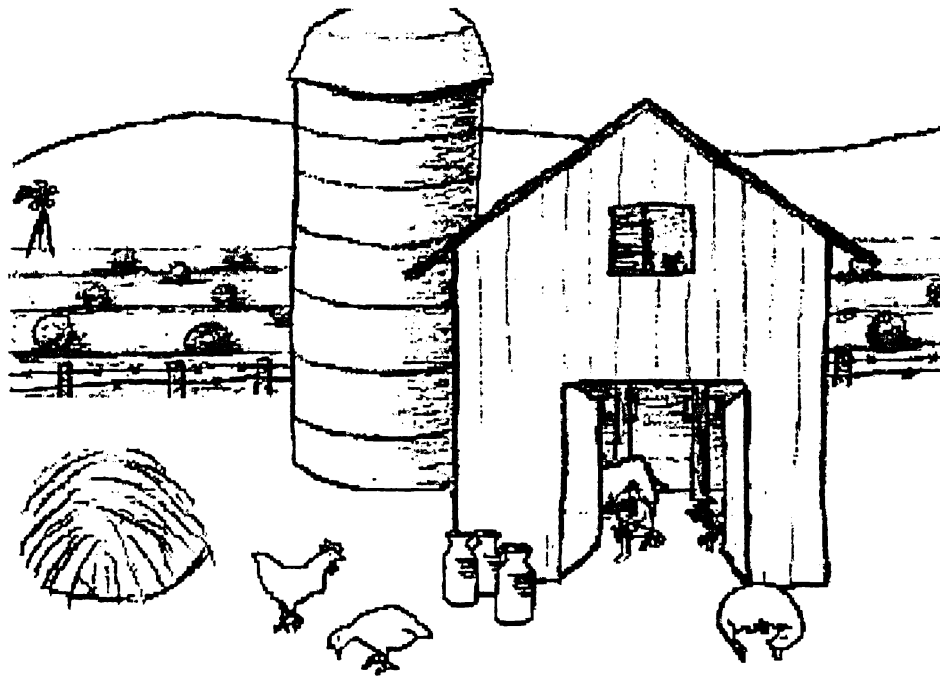
picture 5
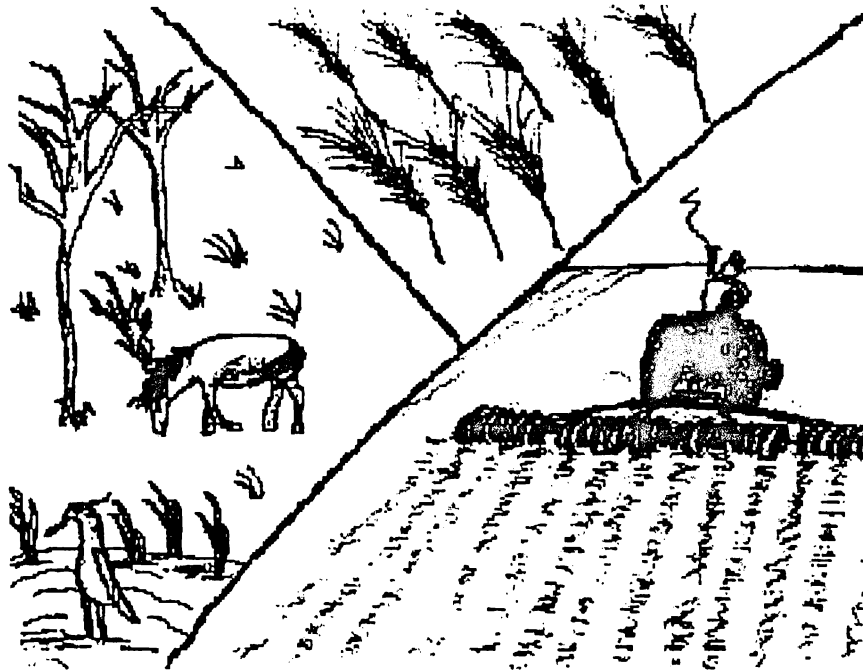
The pictures are drawn by Tawney Becker (1994).

Informed Consent Statement

The Department of Germanic Languages and Literatures at the University of Kansas supports the practice of protection for human subjects participating in research. The following information is provided for you to decide whether you wish to participate in a linguistic study of the Catholic Bohemian German dialect of Ellis County, Kansas. You should be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

The purpose of this study is to record and analyze the vestiges of the Catholic Bohemian German dialect spoken by descendants of the settlers of Ellis County, Kansas.

You will participate in an interview lasting about two hours. During the interview you will be asked to translate words and phrases from English into your dialect. The dialect words and phrases will be recorded in writing. With your permission you may also be tape-recorded. Please indicate whether you agree to being taped in the space below. Several interview sessions may be necessary in order to gather sufficient material for a thorough investigation.

By participating in this study you will be playing a part in the preservation of one aspect of the cultural heritage of Ellis County, Kansas.

Your participation is solicited although strictly voluntary. Your name will not be associated in any way with the research findings. Your interview is identified only by a code number.

If you would like additional information concerning this study before or after it is complete, please feel free to contact me by phone or mail. You will be given a copy of this consent form upon signing it.

Sincerely,

Gabriele Lunte
Principal Investigator
Department of Germanic Languages and Literatures
2080 Wescoe Hall
University of Kansas
Lawrence, KS 66045-2127
(785) 864-4803

_____
Signature of person agreeing to participate.
By signing, you certify that you are at least 18 years of age.
With my signature I acknowledge that I have received a copy of the consent form to keep.

_____
Date
My dialect interview may be tape-recorded: _____ YES _____ NO

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Appendix 2

Selected Transcriptions of Dialect Interviews

Informants:

	Informant #	Year of Birth	Gender
a.	1	Born 1918	Male
b.	2	Born 1916	Female
c.	3	Born 1907	Male
d.	4	Born 1915	Female
e.	5	Born 1926	Female
f.	6	Born 1922	Female
g.	7	Born 1935	Male
h	8	Born 1928	Female
i.	9	Born 1920	Female

Wenker Sentences:

1. a.   ɪm vɪntɒ blɔst dɛr vɪnt bɑmbladlə rʊmɒdʊm.

     b.   ɪn vɪntɒ bladln flʊɪŋt ɪmɒ dʊm ɪn dɛr lʊft.

     c.   ɪn vɪntɒ di bladln hant trʊkɒ, di flʊɪŋt ɪn di lʊft.

     d.   di bledɒ, di flʊɪŋt herʊm ɪn di lʊft

     e.   ... ɪmɒ dʊm ɪn dɛr lʊft.

     f.   uncollected

     g.   ɪn dɒ vɪntɒ flʊɪŋt di trʊkənə bladln ibɒ rʊm.

     h.   ɪn vɪntɒ di trʊkn bladln flʊɪŋt ɪn den vɪnt

     i.   ɪn vɪntɒ, vens trʊkɒ ɪs, flʊɪŋt bladln fɔn baɪmən, ʊnt dɒ vɪnt blʊst si rʊmɒdʊm.

2. a. sɛgɒ bʊlt tsu ʃnaɪm ɑfheɒn. aft vɪrts vidɒ bɪsɒ vern.

b. hɒts nɪt bʊlt ɑfheɒn ʃnaɪm, aft vɪrts vidɒ bɪsɒ vern.

c. vɪrt bʊlt ɑfheɒn ʃnaɪm, s vedɒ vɪrt bɪsɒ.

d. vens ɑfheɒt ʃnaɪm, vɪrts bɪsɒ ge.

e. so bʊlt dɒs ets der ʃneɪ ɑfheɒt, s vedɒ vɪrt bɪsɒ ge.

f. heɒt ʃnaɪm ɑf, s vetɒ get ʃenɒ bʊlt.

g. es vɪrt bʊlt ɑfheɒn ʃnaɪm ʊnt vɪrts vidɒ bɪsɒ vern.

h. s vɪrt vol ʃnaɪmɒ ʃtapm, ʊnt aft vɪrt es vidɒ bɪsɒ.

i. ɪt bʊlt ʃtapm ʃnaɪmɒ, ets vedɒ vɪrt vidɒ bɪsɒ.

3. a. lek kʊln aɪɪ in ofɒ. mɪl fɒŋt tsu kʊxɒ õ.

b. mɪr vermɒ mɪsn kʊln nʊr ɪn ofɒ raɪnɒtoɒn, dɒs mɪl
vɪrt vol tsu kʊxɒ õfɒŋɒ.

c. hamɒ dɵ kʊln ɪn ofɒ, dɒs di mɪl vɪrt kʊxɒ.

d. di kʊln ɪn ofɒ raɪnɒtoɒ, dɒs dɪ mɪl õfɒŋt tsu kʊxɒ.

e. fɪrn ofɒ, dɵ mɪsmɒ kʊln aɪnɒtoɒ, dɒs mɒ mɪl ofkʊxɒ kɪnɒ.

f. tuɒ kʊln ɪn ofɒ, dɒs mɪl bʊlt kʊxt.

g. tuɒ kɒʊls ɪn dɒ ovɒ, dɒs di mɪl hoɒs vɪrt vern.

h. hɒst ʃon kʊln ɪn ofɒ raɪnɒto, dɒs dɵ mɪl sun hoɒs vɪrt.

i. i hɒn ets kʊln ɪn ofɒ raɪnɒdo, sʊln ɑ ets mɪl bʊlt kʊxɒ
dɒ ɪn kɪç tsʊn esn.

4. a. der gʊɒtɒ ʊltɒ mo ɪs dʊrxs aɪs broxɒ mɪt saɪn ros, ʊnt ɪs ɪns
kʊltɒ vʊsɒ gfɒln.

b. der gʊɒtɒ mo ɪs dʊrxs aɪs dʊrxgfɒln mɪt saɪn ros ʊnt
ɪs ɪn des kʊltɒ vʊsɒ raɪnɒgfɒln.

c. der gʊɒtɒ, ʊltɒ mɒn ɪs dʊrxgfɒln ɪn aɪs mɪt saɪn ros ʊnt ɪs
ɪn des kʊltɒ vʊsɒ gfɒln.

d. der ɒltɒ mo hɒt aɪs broxɒ ʊnt des ros ɪs aɪnɒgfɒln ɪn kɒltɒ
vɒsɒ.

e. der ʊltɒ mo ɪs dʊrxs aɪs gfɒln, hɪs ros ɪs tsɒmgfɒln
ɪn kʊltn vʊsɒ.

f. der ʊltɒ mo broxt dʊrxs aɪs mɪt saɪn ros ʊnt fɒlt ɪns kʊltɒ
vʊsɒ aɪnɒ.

g. der gʊɒtɒ ʊltɒ mɒn ɪs dʊrxbroxɒ tsʊrtsɪ aɪs mɪt saɪn ros, er
ɪs ɪns kɒltɒ vɒsɒ aɪnɒgfɒln.

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h. der ɔltə mon ɪs dʊrx dɛs aɪs broxᴅ, ʊnt dɛs ros ɪs
aɪnəgfɔln ɪn dɛs kɔltə vɔsᴅ.

i. a gʊᴅtᴅ mon ɪs dʊrxbroxᴅ dʊrxs aɪs ʊnt samə ros ɪs
raɪnəgfɔln ɪn dɛs kɔltə vɔsᴅ.

5. a. ɛr ɪs gʃtoᴅm sɛks vɔxᴅ tsurʊk.

b. ɛr ɪs gʃtoᴅm fiᴅr ovᴅ sɛks vɔxᴅ tsurʊk.

c. ɛr ɪs gʃtoᴅm fiᴅr ovᴅ sɛks vɔxᴅ tsurʊk.

d. ... fiᴅrə ɔvᴅ sɛks

e. ´ɛr ɪs gʃtoᴅm fiᴅr ovᴅ sɛks vɔxᴅ tsurʊk.

f. ɛr is gʃtoᴅm sɛks vɔxᴅ tsurʊk.

g. ɛr ɪs gʃtoᴅm fiᴅr ɔ sɛks vɔxᴅ tsurʊk.

h. ɛr ɪs gʃtoᴅm fiᴅr ɔ sɛks vɔxᴅ tsurʊk.

i. ɛr ɪs gʃtoᴅm fiᴅr ovᴅ sɛks vɔxᴅ tsurʊk.

6. a. s faɪər ɪs tsu ʃtoᴅk gven, tsu grɔʊs. dᴅ keɪk ɪs ʃvoᴅts
brɛnt ɪntᴅ se.

b. dɛs faɪər ɪs tsu ʃtoᴅk gven. keɪks saɪn ʊlə fᴅbrɛnt
ʃvoᴅts ntᴅ ste.

c. dɛs faɪᴅ voᴅr tsu hoʊx, kuxən ɪs fᴅbrɛnt ʃvoᴅts ɪntᴅ ste.

d. s faɪər ɪs tsu ʃtoᴅk gven, ɪs fᴅbrɛnt ʃvoᴅts ɪntᴅ ste.

e. s faɪər ɪs ts ʃtoᴅk gven. der keɪk ɪs brɛnt gven / ɪnt
fᴅbrɛnt gven.

f. s faɪər ɪs tsu ʃtoᴅk. der kʊxᴅ ɪs ʃvoᴅts ɪntᴅ se.

g. s faɪər ɪs tsu ʃtoᴅk. dᴅ keɪk, ɛr hᴅt gᴅnts fᴅbrɛnt
ɪntᴅ ste.

h. dɛs faɪər ɪs tsu hoᴅs, eɪts ɪs maɪ kɛk fᴅbrɛnt.

i. s faɪər ɪs tsu ʃtoᴅk. dᴅ keɪk hᴅt sɪ fᴅbrɛnt ɪn ofᴅ /
hᴅt sɪ dᴅ keɪk ɪntᴅrɪkstɪ fᴅbrɛnt.

7. a. ɛr tuᴅt ɔɪər esn mɪtaʊs sʊlts ʊnt mɪtaʊs pfɛfᴅ.

b. ɛr ɪst ʊvəl ɔɪᴅ mɪtonə sʊlts ʊnt pfɛfᴅ.

c. ɛr ɪst ɪmᴅ ɔɪᴅ mɪtaʊs sʊlts ʊnt pfɛfᴅ.

d. ɛr ɪst ɔɪᴅ mɪtaʊs sʊlts ʊnt pfɛfᴅ.

e. ɛr ɪst ɔɪᴅ mɪtaʊst sʊlts ʊnt pfɛfᴅ.

f. ɛr ɪst ɪmɒ d ɔɪɒ mɪtaʊs sʊlts ʊnt pfɛfɒ.

g. dɛr ɪst ɪmɒ ɔɪɒ mɪtaʊs sʊlts ʊnt pfɛfɒ.

h. ɛr ɪst ɔɪɒ mɪtaʊs sʊlts ʊnt pfɛfɒ.

i. ɛr hɔt ɪmɒ saɪnə ɔɪɒ gɛsn mɪtaʊs sʊlts ʊnt pfɛfɒ.

8. a. i hɔns dɛn vaɪ gsɔkt, ʊnt si hɔt gsɔkt, si vœlts irənɒ tʊxtɒ
sɔŋ.

b. i hɔns dɛn vaɪ gsɔkt, ʊnt si hɔt gsɔkt, i vœlts jɔ maɪn
mɔɪdl sɔŋ/si vɪrts irɒ tʊxtɒ sɔŋ.

c. i hɔns gsɔkt tsu dɛn vaɪ, ʊnt si hɔt gsɔkt , si vœl saɪn
mɔɪdl sɔŋ.

d. i hɔns dɛn vaɪ gsɔkt, ʊnt si hɔts irən mɔɪdl gsɔkt.

e. i hɔn dɔs gsɔkt dɔs vaɪ, si hɔt vœln ɛts fɔtsœln fɔn irən
dʊxtɒ.

f. ɛr hɔts gsɔkt tsu dɛr fraʊ, si vœlt ɛs tsu irənən tɔxtɒ aʊ
sɔŋ.

g. i hɔn tsu dɛn vaɪ gsɔkt, ʊnt si hɔt gsɔkt, si vœlts a tsu irɒ
tʊxtɒ sɔŋ.

h. i hɔns vœln dɔs vaɪ sɔŋ, si sʊlts irən mɔɪdl sɔŋ.

i. i hɔn dɔs gsɔkt tsu di vaɪvɒ, ʊnt si hɔts vœln aʊ irɒ mɔɪdl
sɔŋ.

9. a. maɪnə fiɒs tuɒnt so ʃtɒʊk ve. i mɔɒn, i hɔns ɔgɔŋɒ.

b. di fiɒs tuɒnt mɒ so ve. i hɔn mɒ sə dɔʊgɔŋɒ.

c. maɪnə fiɒs tuɒnt so ve. i dɛŋ, i bɪn tsu fœl gɔŋɒ.

d. maɪ feɪs, di tuɒnt so ve, i dɛŋ, i kɔn nɪt mɛɒ ge.

e. maɪnə fiɒs tuɒnt so ve, i dɛŋ i hɔn sə ʊɒgɔkən / gɔkt / i
bɪn tsu fœl ʊmɒdʊm gɔŋɒ.

f. maɪnə fiɒs tuɒnt ve so ʃtɒʊk. i glaʊp, i hɔn sə fɒlɒɒrn.

g. maɪnə fiɒs tuɒnt so ve, i dɛŋ, i hɔn se ɔɪgɔŋɒ.

h. maɪnə feɪs tuɒnt so ve, i dɛŋ i hɔn tsu fœl gɔŋɒ haɪnt.

i. maɪ feɪs tuɒnt veɪ. i dɛŋ, i bɪn tsu fœl gɔŋɒ.

10. a.   i vœls nɪmɒ mɛɒ tɒɒ.

    b.   i vœls nɪmɒ mɛɒ tɒɒrə so.

    c.   i vœls nimɒ tɒɒ vidɒ.

    d.   i vœls nɪt mɛɒ tɒɒ.

    e.   i vœl dɛs nɪmɒ mɛɒ tɒɒ.

    f.   dɛs tuɒr i nɪmɒ.

    g.   i vœl ɛs nɪmɒ tuɒ vidɒ.

    h.   dɛs vœl i nɪt mɛɒ tɒɒn.

    i.   i vœls nɪmɒ mɛɒ tɒɒ.

11. a.   i vɛr dɪr ɔm kopf haʊɒ; i haʊ dɪr ivɒn kopf mɪtn hœltsərən lefl, du ɔf du!

    b.   i haʊ dɪr ɔɪnə ɔm kopf ɑfɪ mɪt ɔmən hœltsərɪçən lefl, du ɔf!

    c.   i vɛr dɪ haʊ ivɒ dɑɪn kopf mɪt a holtslefl , du ɔf!

    d.   i ʃlɔ dɪr aɪnə hɪ ɔm kopf mɪt ɒɒn hɔltsɒnən lefl, du dʊmər esəl!

    e.   i vɛr dɪr ivɒn kopf haʊɒ mɪtn lefl.

    f.   i haʊ dɪç ɔn ʃedl mit hœltsərən lefl, du ɔf!

    g.   i vɛr dɪç aʊfs ʃedl haʊɒ mɪt nən ʃpun, du ɔf!

    h.   i vɛr dɪr ɔn kopf haʊn mɪt dɛn holtslefl, du ɔf!

    i.   i vœl ɛɒm ɔm kopf haʊ mɪt nən hœltsɒnən lefl, du ɔf!

12. a.   vo gestn hɪ? sʊl i mɪtge mɪt dɪr?

    b.   vo gest den hɪ? sʊlmɒ mɪr mɪtge mɪt dɪr?

    c.   vo gest den du aʊs? sʊl mɪr mɪt dɪr mɪtge?

    d.   vo gest den etst hɪ? i vœl aʊ mɪtge.

    e.   vo gest du hɪ? sʊl i mɪtge?

    f.   vo gest den hɪ? sʊlnmɒ mɪtge?

    g.   vo gest den hɪ? sʊl i mɪtge?

    h.   vɪrst du ge? sʊl i mɪtge mɪt dɪr?

    i.   vo gest du hɪ? sʊlmɒ mɪr ɑ mɪtge?

13. a.   di tsaɪtn hant hoɒt.

    b.   tsaɪtn hant ʃɪm.

    c.   di tsaɪtn hant hoɒt.

    d.   di tsaɪt ɪs ʃleçt.

    e.   tsaɪtn hant ʃɪm.

    f.   tsaɪt ɪs ʃleçt.

    g.   tsaɪtn hant ʃɪm.

    h.   di tsaɪtn ʃʊə hant hoɒt.

    i.   tsaɪtn hant tsu hoɒt.

14. a.   maɪ lɪɒvəs kɪnt blaɪp do heɪmt. di ʃleçtn gens, di veɪnt di baɪsn.

    b.   maɪ gʊɒts/lɪɒps kɪnt, [...], di ʃlɪmɒ gens, di baɪsənt dɪ tsu toɒt.

    c.   maɪ gʊɒts kɪnt, blaɪp [...]. di voɛldən gens , di baɪsənt di tsu toɒt.

    d.   maɪ kloɒnə kɪndɒ, blaɪpts vek! di gens, di baɪsənt dɪ.

    e.   di kɪndɒ, di blaɪmənt do heɪmt. di gens, di veɪnt dɪ tsɒmbaɪsən bɪs doɒt bɪst.

    f.   maɪ lɪɒpst kɪnt, blaɪp ʃte! di besn gens baɪsənt dɪ tsʊn toɒt.

    g.   maɪ kloɒnəs kɪnt, blaɪp dɔher. di minə gens vɪɪt dɪ baɪsənt tsu toɒt.

    h.   maɪ kɪnt, blaɪp do, di gens veɪnt dɪ baɪsən.

    i.   maɪ kɪnt, blaɪp dɔ ɪnt ! di gens, di veɪnt dɪ toɒtbaɪsən.

15. a.   i hɔn haɪt s maɪstə gleɪnt ʊn hɔn mɪ gʊɒt bənɔmɒ. i kɒn frɪɒrɒ hoɒmge vi di ɔndɒn.

    b.   mɪr han haɪt s maɪstə gleɪnt ʊnt i tuɒ mɪ gʊɒt ɔɪnʃtœln, i ver hoɒmge frɪɒrɒ ɔls di ɔndɒn.

    c.   mɪr hamɒ gleɪnt haɪt , dɔs mɪr gʊɒt sɒn sʊln. du kɔnst hoɒmge frɪɒrɒ den di ɔndɒn.

    d.   du hɔst dɪ gʊɒt biheɪft haɪt. kɔnst etst hoɒmge frɔɪ.

    e.   du hɔst haɪt gʊɒt gleɪnt, ʊnt so kɔnst haɪt frɪɒ hoɒmge, braʊxst nɪt so lɔŋ blaɪm.

    f.   du hɔst fœl gleɪnt haɪt ʊnt hɔst dɪ gʊɒt koltn. du hɔst des

hoɒm friərɒ vi di ɔndɒn.

g. du hɒst mɛɪstə glɛrnt haɪt ʊnt vɔɒrst ʃɒɒ gʊɒt. du kɔnst
hoɒmge friɒ vi di ɔndɒ.

h. haɪnt hɒsts maɪstə glɛrnt , dɔs du ʃtart holst. du kɔnst
frɛɪɒ hoɒmge, vɛnst vœlst.

i. hɒst haɪt ʃo fœl glɛrnt. du kɔnst hoɒm frɔɪənɒ vɛɪ di
ɔndɒn.

16. a du bɪst nɪt grɔɒs gnʊɒ tsʊn trɪŋɒ / a gɔntsə floʃn vaɪ tsu
trɪŋɒ. du mʊst nɔ mɛɒ vʊksn ʊnt grɛsɒ vɛrn.

b. i bɪn nɪt grɔɒs gnʊɒ fɪr a grɔɒsə floʃn vaɪ, i mʊs no mɛɒ
vʊksn, dɔs i grɛsɒ vɛɪ.

c. du bɪst nɪt grɔɒs gnʊɒ, dɔs du a gɔnts flaʃl vaɪ trɪŋɒ kɔnst.
du mʊst ɛrʃt grɛsɒ vɛrn.

d. du bɪst nɪt grɔɒs gnʊɒ tsʊn trɪŋɒ, mʊst ɛrʃt vɔksn.

e. du bɪst etst grɔɒs gnʊɒ tsʊn trɪŋɒ, kɔnst a hoʊl flaʃl fœl
vaɪ trɪŋɒ. du vɪrst grɛsɒ ʊnt vɪrst ɛrʃt grɔɒs vɛrn.

f. du bist nɪt grɔɒs gnʊɒ tsʊn a gɔntsə floʃn vaɪ tsu trɪŋɒ. du
mʊst vɔksn mɛɒr ʊnt mʊst grɛsɒ vɛrn.

g. du bɪst nɪt grɔɒs gnʊɒ tsʊn vaɪn tsʊn trɪŋɒ, grɔɒsə floʃn.
du mʊst ɛrʃt vʊksn, befɔr dɔs krɪɒkst.

h. du bɪst nɪt grɔɒs gnʊɒ, dɔs so fœl vaɪn tsʊn trɪŋɒ. du mʊst
ɛrʃt nɔ bɪsɒ mɛɒ vʊksn.

i. du bɪst tsu grɔɒs fir a gɔntsə floʃn ɒf vaɪn, bɪs d ɔmɔl
grɛsɒ vɪrst.

17. a. ge, saɪ so gʊɒt ʊnt sɔks daɪnɒ ʃvestɒn, si sʊl irən rʊk
fɛrtɪnɑn fɔr ɪrɒ mʊɒtɒ ʊnt tuɒn nɔ pʊtsn mɪt ɒɒnɒ bɪrʃtn.

b. ge, ʊnt sɑ so gʊɒt ʊnt sɔks daɪ ʃvestɒ, si sʊl irə nɑn
fɪrtɪmoxɒ, irə veʃ fir irə mʊɒtɒ ʊnt pʊtsn mɪt ɒɒnɒ bɪrʃtn.

c. ge, ʊnt sɔks daɪnɒ ʃvestɒn, dɔs si nɑt di kʊtn fɪr daɪ
mʊɒtɒ ʊnt pʊtst mɪt der bɪrʃtn.

d. geɪ, ʊnt sɔks daɪ ʃvestɒ, si sʊl des nɑn fɪrtɪmoxɒ, vɔs daɪ
mɔma kɒn si di kʊtn saʊbɒmoxɒ.

e. ge, ʊnt sɔks daɪnɒ ʃvestɒn, si sʊl den veʃ nɑn ʊnt sʊls fɪr
irɒ mʊɒtɒ sʊls mɪt der bɪrʃtn raɪbm.

f.   ge, ʊnt bi so guɒt ʊnt sɔkst damɒ ʃvestɒn, si sʊl frɒrtɪ nɑn s gvɒnt fɪr ʃvestɒ mɒma ʊnt pʊts es mit der bɪrʃtn.

g.   ge, bi guɒt ʊnt sɔk daɪ ʃvestɒ, si sʊlt di klɒs sɒn fiɒ daɪn muɒtɒ ʊnt ɑfpʊtsn mɪt ɔn brʌʃ.

h.   gɒʊ, sɔkst daɪn ʃvestɒ, si sʊlt erʃt fɪrtɪnɑn di veʃ ʊnt aʊx di daɪn mɑm a bɪrʃtn jusn.

i.   ge, ʊnt sɒks daɪnɒ ʃvestɒn, du vɪrst es fɪrtɪnɑn. ɑft vɪrstɒ daɪ mɒma klinɒ hœlfɒ mɪt nɒ bɪrʃtn.

18. a.   vens du ʃo eɒm kent hest, ver s ɔndɒst aʊsgɒŋɒ, er tɑt fœl besɒr aʊsse.

    b.   ven i het ʃo eɒm kent. es het sɪ besɒr ausgɒŋɒ kɒt, ʊnt er vɑr beser ð.

    c.   ven s du venɪrkstɒns kent hest. [...] aft voɒs besɒ / er vɑr fœl besɒ.

    d.   vens des kent hɒst, kɔnst es ɔndɒs tuɒ.

    e.   vens du eɒn erʃt a bɪʃl besɒ gvɪst, ɔləs vɑr ɔndɒs gven / des voɒ besɒr ɑfgven.

    f.   vens du maɪ mo kent hest, ols vɑr ɔndɒs gven ʊnt er bi bɪsɒ, vo er ɪs.

    g.   vens du nʊr ʃo hetst den menʃ kent. den ver ɔləs gɒnts ɔndɒs dɒ ʊnt er ver besɒr ð.

    h.   vens du hest den kent, tsaɪtn vɑrnt ɔndɒst gven.

    i.   vens eɒn hes kent. [...] hets es bɪsɒr aʊstɒrnt, vɑrst fœl bɪsɒr ð.

19. a.   ver hɔt maɪn tsegɒ flaɪʃ gʃtoln?

    b.   i vʊndɒ, ver maɪ tsegɒ flaɪʃ gʃtoln hɔt.

    c.   ver hɔt maɪ flaɪʃ gʃtoln?

    d.   ver hɔt maɪ gɒntsɒs flaɪʃ gʃtoln?

    e.   ver hɔt maɪn tsegɒ fʊl mɪt gʃtoln?

    f.   ver hɔt maɪn keɒbl fʊl flaɪʃ gʃtoln?

    g.   ver hɔt mɒ maɪ flaɪʃ gʃtoln?

    h.   ver hɔt maɪ bʊʃl / tsegɒ flaɪʃ gʃtoln?

    i.   vʊndɒ, ver maɪ tsegɒ hɔt gʃtoln mɪt den flaɪʃ?

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20. a.   sɛɪ hamant ʃ so aɪgʃtɛlt, vi vɛn sə ɛɒn ɑfgnɔm hɛdn tsʊn dreʃn; ɔvɒ sə hamant sœlvɒ to.

    b.   ɛr hɔt to, so vɛn sə ɛɒn kaɪərt hɔt fiɒ tsʊn dreʃn. si hamant ɛs ɔlɒɒ to.

    c.   ɛr hɔt gmɔxt, vɛns ɛɒm [...] dreʃn.

    d.   hɔt mɔn ɛɒn haɪərt fɪr di dreʃmɔʃin; ɛr hɔts sœlvɒ to.

    e.   ɛr hɔt dɛŋkt, si hamant ɛɒn kaɪərt fɪrn hʊlts tsʊn dreʃn. di hamant nɛɒrx sɛlvɒ to.

    f.   i glaʊp, di hamant ɛɒn aɪkʃtœlt tsʊn dreʃn. di hamants sœlvɒ to.

    g.   der hɔt gsɔkt, di hɔt gɛkt grɔt so vi di hamant ɛɒn kaɪərt fiɒ dreʃn; ɔvɒ di hamants sœlvɒ to.

    h.   si hamant ɛɒn kaɪərt tsʊn dreʃn, ɔvɒ aft hamant sis do mɪtaʊst ɛɒm.

    i.   i hɔn mɪ dɛŋkt dɛt ɛɒm hamants kaɪərt fɪr di dreʃn. ʊnt aft hɔt ɒs sœlbɒ to.

21. a.   tsu vɛm hɔt ɛr di naɪ gʃɪçt fɒtsœlt ?

    b.   ver hɔt dɛn dɛs fɒtsœlt ?

    c.   ver hɔt ɛr a gʃɪçt fɒtsœlt ?

    d.   ven hɔt ɛr di ʃtɔrɪ fɒtsœlt ?

    e.   ver hɔt dɪr dɔs fɒtsœlt ?

    f.   tsu vɛm hɔt ɛr di naɪçkaɪt gsɔkt ?

    g.   tsu ver hamant di də ʃtɔrɪ fɒtsœlt ?

    h.   vɛm hɔst du dɛs fɒtsœlt ?

    i.   tsu vɛm hɔt ɛr di gəʃɪçtn fɒtsœlt ?

22. a.   du mʊst hœldɒ redn, ɔndɒs fɒʃtet dɪ ɛr nɪt.

    b.   du mʊst besɒ ʃraɪ, ɔvɒ vɛn nɪt, so fɒʃtet ɛr ɔm nɪt.

    c.   du mʊst ʃraɪ hœl, ɔvɒ ɛr fɒʃtet ʊns nɪt.

    d.   du mʊst ʃraɪɒ, ɔps ɛr kɛɒt hɔt, vɒs si gsɔkt ham.

    e.   du mʊst ʃraɪ. ɛr hɛɒt dɪ nɪt ɔndɒst.

    f.   du mʊst bɪsɒ ʃraɪn, ən ɔndɒn vi ɛr fɒʃtet ʊns nɪt.

    g.   du mʊst laʊt ʃraɪɒ. ɔpvɛrtst tʊɒt ɛr nɪt fɒʃteɒ.

h. du mɔst laʊtɒ ren, dɔs i dɪ fɒʃtenɒ kɔn. i kɔn dɪ nɪt fɒʃteɒ.

i. du mʊst ʃraɪɒ, dɔs er ɔləs fɒʃtet.

23. a. mɪr hamɒ miɒt ʊnt duɒrʃtɪ.

b. i bɪn aʊsgʃpœlt ʊnt duɒrʃtɪ.

c. i bɪn miɒt ʊnt duɒrʃtɪ.

d. i bɪn trʊkɒ ʊnt duɒrʃtɪ.

e. i bɪn ɔvɒ so marot ʊnt duɒrʃtɪ.

f. mir sɑnt miɒt ʊnt duɒrʃtɪ

g. mɪr hamɒ miɒt ʊnt duɒrʃtɪ.

h. mɪr hamɒ marodɪ ʊnt duɒrʃtɪ.

i. i bɪn marodɪ ʊnt duɒrʃtɪ.

24. a. vi mɒ hant hoɒmkɛmɒ lɛtstə nɔxt, di ɔndɒn hant ʃon ɪn bɛt gleŋ ʊnt sə hamant ʃo gʃlʊfɒ.

b. mɪr hant hoɒmkɛmɒ gɪstɒn nɔxt, di ɔndɒn hant ʃo ɪn bɛt gven, hamant gʃlʊfɒ ʃo gʊɒt.

c. lɛtstə nɔxt, ven mɪr hoɒmkɛmɒ, di ɔndɒn hant ʃon ɪn bɛt ʊnt ʃlofət.

d. gɪstɒn nɔxt, ven i hoɒmkɛmɒ bɪn, hant ʃo ɔlə ɪn bɛt gven ʊnt gʃlʊfɒ.

e. ven bɪst du hoɒmkɛmɒ gɛstɒn af nɔxt? di ɔndɒn hant ʃo ɪn bɛt gven, hamant gʃlʊfɒ.

f. ven mɒ gɪstɒn nɔxt hoɒmkɪmɒ, hant di ʃo miɒt ʊnt dɒ hamant ʃo gʃlʊfɒ.

g. vi mɒ hoɒmkɛmɒ bɪn gɛstɒn nɔxt, di ɔndɒn ɔlə ʃo ɪns bɛt ʊnt hamant fɒʃlʊftɒ goŋɒ.

h. ven mɒ hoɒmkɛmɒ hant lɛtstə nɔxt, di ɔndɒn hant ʃon ɪn bɛt gven ʊnt hamant ʃon gʃlʊfɒ.

i. vi mɒ hant hoɒmkɛmɒ gɪstɒn af nɔxt, hant ɔlə ɪn bɛt vidɒ, hamant ʃo gʃlʊfɒ.

25. a. dɒ ʃnɛɪ ɪs ɑf dɒ trɛɒt blim ʊnt ɪs haɪt friɒ fɒlaɪt.

b. dɒ ʃnɛɪ ɪs ɑf dɒ trɛɒt ligɒblim ʊnt haɪt friɒ ɪs er fɒlaɪt.

c. dɒ ʃnɛɪ ɪs glegn ɔm grʊnt lɛtstə nɔxt, ɔvɒ ɪs fɒgɔŋɒ haɪt friɒ.

d. dɒ ʃnɛɪ ɪs ligɒblim, ʊnt ɪn der frɔi ɪs ɔləs vɛk gven.

e. dɒ ʃnɛɪ ɪs ɔn grʊnt gʃtanɒ gɪstɒn af nɔxt, ɔvɒ der ɛts get ɛs hɔlt friɒ.

f. dɒ ʃnɛɪ ɪs af dɒ trɛɒt gʃtɔnɒ gɪstɒn aft nɔxt ʊnt haɪt ɪn der friɒ ɪs ɛr fɒgɔŋɒ.

g. dɒ ʃnɛɪ ɪs ɔn grʊnt gɪstɒn nɔxt gven, ɔvɒ haɪt frɛɪ ɪs fɒlamt.

h. lɛtstə nɔxt dɒ ʃnɛɪ ɪs af dɒ trɛɒt gven, ɔvɒ ɛr ɪs glaɪmt haɪnt frɛɪ.

i. dɒ ʃnɛɪ ɪs af dɒ trɛɒt blim gɪstɒn af nɔxt, ɔvɒ haɪnt frɛɪ ɪs s ʃo glaɪt.

26. a. hɪntɒn haʊs ʃtenənt draɪ ʃenə epflbaɪmə mɪt klɒɒnə rɔʊtə epfl.

b. hɪntɒn ʊnsɒn haʊs draɪ epflbaɪmə gʃtɔnɒ mɪt klɒɒnə epfl.

c. hɪntɒn haʊs ʃtenənt draɪ ʃenə, klɒɒnə epflbaɪm mɪt klɒɒnə, rɔʊtə epfl.

d. hɪntɒn haʊs ʃtet a ʃenɒ baʊm mɪt rɔʊtə epfl.

e. hɪntɒn haʊs ʃtenənt draɪ epflbaɪm mɪt rɔʊtə epfl ɔm.

f. hɪntɒn haʊs ʃtenənt draɪ gʊɒtə epflbaɪm mɪt klɒɒnə rɔʊtə epfl.

g. hɪntɒn ʊnsɒ haʊs ʃtɛɒt draɪ ʃenə epflbaɪmə mɪt klɒɒnə rɔʊtə epfl.

h. hɪntɒn ɑr haʊs hant draɪ epflnbaɪm ʊnt hamant rɔʊtə epfln.

i. hɪntɒn haʊs ʃtenənt draɪ ʃenə klɒɒnə epflbaɪmə mɪt klɒɒnə rɔʊtə epfl.

27. a. kɛnts ʊlə vɒɒtn a vaɪl , aft ge mɒ mɪt mɪt ɛŋ.

b. kɛnts ir ɑ vɒɒt a vaɪl fɪr ʊns? aft vɛrmɒ mɪr mɪtge mɪt ɛŋ.

c. kɔnst du a pɒɒ mɪnutən vɒɒtn? aft genmɒ mɪt dɪr.

d. kɔnst a bɪsl vɒɒtn fɪr mɪ? aft gen i aʊ mɪt.

e. kɔnst du vɒɒtn a vaɪl? aft tɑtmɒ raʊsɪ ge.

f. kɪnst vɒɒtn a mɪnʊtn fɪr ʊns? ʊnt den mɪr vœln gen mɪt dɪr.

g.   kɔnst vɔɒtn fɪr ʊns? dɔn genmɒ mɪt mɪt du.

h.   kɔnst a bɪsl vɔɒtn? ʊnt aft gen i mɪt dɪr.

i.   vɛn ɖə mɔl vɔɒtst, aft gɛtmɒ ɔlə hɔɒm.

28. a.   du dɛɒrfst nɪt so fɒʃtœln.

    b.   mʊst nɪt so dʊm sɑ.

    c.   du mʊst nɪt so dʊm sɑ.

    d.   du bɪst ʃʊə gʃpɒɒsɪ.

    e.   du mʊst nɪt so dʊm sɑ.

    f.   du mʊst nɪt so fɔnɪ sɑ.

    g.   du mʊst nɪt so gʃpɒɒsɪ sɑ.

    h.   mʊst nɪt so nɑrɪʃ sɑn.

    i.   sɑ nɪt so fɒɪkt !

29. a.   di hivəln hant nɪt tsu hɔʊx, dɛ ɛŋkɒn hant fœl heçɒ.

    b.   di gəbɛɒrgən/hivəln hant nɪt so hɔʊx, di ɛɪɒn hant fœl
      heçɒ.

    c.   ʊnsənə hivəln hant reçt hɔʊx, damə saɪ fœl hœgɒ.

    d.   ʊnsɒn hivəln hant so hɔʊx, ʊnt daɪn hant heçɒ.

    e.   ʊnsənə hivəln hant nɪt so hɔʊx, vi hɔʊx hant den damən?

    f.   ʊnsənə gəbɪrgən hant nɪt haɪ, di daɪmən hant fœl heçɒ.

    g.   ʊnsɒ bɛɒrgənt hant nɪt tsu hɔʊx, di daɪmɒ hant mʌtʃ hɔʊgɒ.

    h.   ʊnsənə hivəln hant nɪt so hɔʊx, daɪn hant fœl heçɒ.

    i.   di hivəln hant nɪt so hɔʊx, di ɛɪɒn hant fœl heçənɒ.

30. a.   vifœl pfʊnt flaɪʃ / gmɒlns flaɪʃ vœlst ʊnt vifœl pfʊnt brɔʊt
      vœlst?

    b.   vifœl pfʊnt vɪrʃt ʊnt vifœl brɔʊt vœlst ham?

    c.   vifœl pfʊnt ɔf vɪrʃt ʊnt vifœl brɔʊt vœlst du ham?

    d.   vɛɪfœl flaɪʃ (sɔsɪtʃ flaɪʃ) ʊnt brɔʊt vœlst du ham?

    e.   vifœl vʊrʃtflaɪʃ brɑʊxst? vifœl brɔʊt hɔst gvœlt?

    f.   vifœl vʊrʃt vɔln si ʊnt vifœl brot?

    g.   vɛɪfœl pfʊnt fɔn vʊrʃt ʊnt vɛɪfœl brɔʊt vœlst den du ham?

    h.   vɛɪfœl pfʊnt flaɪʃ ʊnt vɛɪfœl brɔʊt hɔstn gvœlt?

i.   veɪfœl pfʊnt ɔf flaɪʃ ʊnt veɪfœl brɔʊt hɔst du gvœlt?

31. a.   i fɒʃten dɪ nɪt, du mʊst a bɪsl hœldɒ ren.

    b.   i fɒʃte dɪ/ɛnk nɪt, mʊst a bɪsl hœlərɒ ren/mɪst a bɪsl laʊtɒ
         ren.

    c.   i fɒʃte dɪ nɪt, du mʊst a bɪsl hœlɒ ren.

    d.   i kɔn di nɪt fɒʃte. re a bɪsl laʊtɒ.

    e.   i fɒʃten dɪ nɪt. du mʊst laʊdɒ ren.

    f.   i fɒʃte di nɪt. du mʊst a bɪsl ʃraɪ.

    g.   i fɒʃte di nɪt, du mʊst laʊdɒ ren.

    h.   i kɔn dɪ nɪt fɒʃte. du mɔst hœlɒ ren.

    i.   i kɔn dɪ nɪt heɒrn. mʊst a bɪsl hœlɒ ren.

32. a.   hɔst du a ʃtɪkl vaɪsə sɔɪfə gfʊnɒ ɔm tiʃ?

    b.   hɔst a ʃtɪkl vaɪsə sɔɪfə ɔm tiʃ gsen kɔt?

    c.   hɔst du nɪt gfʊnɒ a ʃtɪkl vaɪsə sɔɪfə af maɪn tiʃ?

    d.   hɔst a vaɪsə sɔɪfə gfʊnɒ ɔn maɪ diʃ?

    e.   hɔst du ɛtst di vaɪsə sɔɪfə ɔm tɪʃ ɔm gfʊnɒ?

    f.   hɔst də nɪt a ʃtɪkl vaɪsə sɔɪfə gfʊnɒ af maɪn tɪʃ?

    g.   hɔst du a ʃtɪkl / ɒɒnə vaɪsə sɔfn gfʊnɒ af maɪn tɪʃ?

    h.   hɔst du a vaɪsə sɔɪfə gfʊŋɒ ɔn maɪn tɪʃ?

    i.   hɔst a ʃtɪkl vaɪsə sɔɪfə gfʊnɒ ɔn maɪn tɪʃ?

33. a.   saɪ brʊɒdɒ vœl ɛɒm tsvaɪ ʃenə haɪsɒ baʊɒ ɪn ɒɒn hof.

    b.   saɪ brʊɒdɒ vœl ɛɒm baʊ tsvɒɒ ʃenə naɪə haɪsɒ ɪn daɪnɒ
         jɑt.

    c.   saɪ brʊɒdɒ vœl baʊ tsvɒɒ ʃenə naɪ haʊs ɪn daɪnə jɑt.

    d.   maɪ brʊɒdɒ vœl a ʃes haʊs baʊɒ ɪn maɪ hof.

    e.   der brʊɒdɒ hɔt ɛɒm tsvɒɒ nɒə haʊsɒ baʊt ɪn saɪnə jɑt aɪnə.

    f.   maɪ brʊɒdɒ vœl sɪ afʃtœln tsvaɪ ʃenə haɪsɒ ɪn maɪ jɑt.

    g.   saɪ brʊɒdɒ vœlt sœgət baʊɒ tsvɒɒ naɪə haʊsɒ ɪn ɑr jɑt.

    h.   maɪ brʊɒdɒ vœl tsvɒɒ naɪə haɪsɒ baʊɒ .

    i.   maɪ brʊɒdɒ vœlt ɛɒm tsvɒɒ ʃenə haɪsɒ baʊɒ ɪn maɪ jɑt.

34. a. dɛs is fɔn ɛrnst kɛmɒ / ɛr hɔts ɪn ɛrnst gsɔkt.
    b. dɛs ɪs fɔ saɪ hɛɒts kɛmɒ.
    c. dɛs ɪs ʃtoɒk fɔn saɪn hɛɒts kɛmɒ.
    d. ɪs ʃtrak kɛmɒ fɔn saɪ hɛɒts.
    e. dɛs ɪs ɔvɒ grɛt fɔn saɪn hɛɒts kɛmɒ.
    f. dɛs ɪs grɛt fɔn saɪn hɛɒts kɔmɒ.
    g. ɛs kɪmt fɔn hɛɒts hɛɒ.
    h. dɛs is ʃtrak kɛmɒ fɔn hɪs hɛɒts.
    i. dɛs kɪmt grɛt fɔn maɪ hɛɒts.

35. a. si hant s rɛçtə dɪŋ to..
    b. si hamant s rɛçtə to.
    c. du hɔsts rɛçtə to.
    d. di hants dɔs rɛçtə dɪŋ do.
    e. hɔt ɛr dɔs rɛçtə dɪŋ do?
    f. di hamants rɛçtə dɪŋ gmɔxt.
    g. dɔ hɔt ɛr a rɛçtə tsaɪtn to.
    h. du hɔst rɛçt do.
    i. di hamant s rɛçtə to.

36. a. vofir a kloɒnə fogl sɪtst dɔ drɔm ɑf dɛn drot?
    b. vɔs fɪr fegl sɪtst ɔm ɔn ʃtoɒ maɪʊ?
    c. vɔs fɪr kloɒnə fegl sɪtsənt aʊf dɛn kloɒnɒ brigl?
    d. vɔs fɪr a kloɒnə fegl sɪtsənt ɔn dɛɪʊ vɛnt?
    e. vɔs fir a fegl sɪtsənt dɔ omənt ɑf dɒ vɛnt?
    f. vɔs fɪr a kloɒnɒ fogl dɔ ɔm sɪtst ɑf dɒ vɛnt?
    g. vɔs fɪr kloɒnə fegl sɪtsənt dɔ drɔm ɔn dɒ kloɒnɒ vɑl?
    h. vɔs fɪr kloɒnə fegln sɪtsənt ɑf dɒ vɛnt ɔmɒt?
    i. vɔs fɪr kloɒnə fegələ sɪtsənt ɑf dɛɪʊ kloɒnɒ vɛnt?

37. a. dɒ baʊɒ hɔt fɪnf ɔksn khɔt ʊnt naɪ kiɒ ʊnt tsvœlf kloɒnə
        ʃof. ʊnt sɪ hants brot ɪns doɒf tsʊn fɒkɑfɒ.
    b. dɒ farmɒ hɔt fɪnf ɔksn ʊnt naɪ kiɒ ʊnt tsvœlf kloɒnə

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ʃɔfələ. si hamant di m ʃtot brot tsun fɒkɑfɒ.

c. dɒ fɑrmɒs hɔt fmf ɔksn unt narn kiɒ unt tsvœlvə kloɒnə
ʃof. si hamants bruŋɒ ʃtot tsun fɒkɑfɒ.

d. dɒ fɑrmɒ hɔt en ɔks kɔt unt nam keɪ unt tsvœlf kloɒnə
ʃofs. aft hamants sə herbruŋɒ tsun fɒkɑfɒ.

e. dɒ fɑrmɒ hɔt fmf ʃtiɒr kɔt, naɪ kiɒ, tsvœlf... di hamants
amɒbrot fɔn də ʃtot tsun fɒkɑfɒ.

f. dɒ fɑrmɒ hɔt narn ɔksn unt narn kiɒ unt tsvœlf kloɒnə ʃof.
di hamants tsun ʃtot brɔxt tsun fɒkɑfɒ.

g. di fɑrmɒ hamant fmvə ɔksn unt narn kiɒ unt tsvœlf kloɒnə
ʃof. di hamants tsun vɪlɪtʃ bruŋɒ tsun fɒkɑfɒ / tsu ʃtot
bruŋɒ sun fɒkɑfɒ.

h. dɒ fɑrmɒ hɔt fmf ros unt nɔɪ keɪ unt tsvœlf ʃof kɔt. si
hamants amɒbrot tsu der ʃtot tsun fɒkɑfɒ. / unt di hɔt er
amɒbrot m doɒf.

i. der fɑrmɒ vɔlt seks ɔksn, narn keɪ unt tsvœlf kloɒnə ʃof.
di hamants bruŋɒ m ʃtot tsun fɒkɑfɒ.

38. a. di lart hant ɔlə draust m fœlt hart unt tuɒnt mɑn.

b. ɔlə lart ɔlə draust m fœlt hart unt tuɒnt mɑn.

c. ɔlə lart hant m fœlt hart unt mɑnt .

d. di gɔntsn lart hant draust m fœlt hart unt tuɒnt gros ʃnarn.

e. ɔlə di lart hant ausɪgɔŋɒ ms lɔnt hart friɒ unt hamant mɑt.

f. ɔlə lart hant draust m fœlt tsun mɑn.

g. ɔlə di lart hant draust m fœlt hart unt tuɒnt mɑn.

h. di lart hant harnt ɔlə draust m fœlt unt tuɒnt mɑn.

i. ɔlə lart hant draust m fœlt unt tuɒnt mɑn.

39. a. ge ju, der braunə hunt tuɒt dɪr nɪks.

b. ge, ... tuɒt dɒ nɪt ve tuɒ.

c. ge vɛkə, der braunə hunt ɪs nɪt vegmɔxt.

d. ge ɔn, unt der braunə hunt, der tɑt dɪ nɪt ve.

e. ge, der braunə hunt, der barst dɪ nɪt / der vɪrt dɪ nɪksə tuɒ.

f. ge, der braunə hunt vɪrt dɪ nɪt barsən.

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g.   ge, dɛr braʊnə hʊnt vɪrt dɪ nɪt baɪsən.

h.   dɛr braʊnə hʊnt, dɛr tuɒt dɪ nɪt ve.

i.   ge, ge, dɛr braʊnə hʊnt tuɒt dɪ nɪt ve.

40. a.   i bɪn mɪt den laɪt mɪtgfoɒn dɔl ʊmə ɪn di vis ʊnt aft ɪns voɪtsnfœlt.

    b.   i bɪn mɪtgfoɒn mɪt dɒ laɪt ... tsʊrʊk ... ʊnt aɪnə ɪns voɪtsnfœlt.

    c.   i bɪn gfoɒn mɪt di laɪt ɪvɒ di haɪtro ʊnt ɪn voɪtsnfœlt.

    d.   i bɪn hɪntɪ gfoɒn ɪn voɪtsfœlt.

    e.   i bɪn tsrʊk gfoɒn mɪt di ɔndɒn laɪt ɪvɒ pɛsta ʊnt ɪns voɪtsnfilt aɪnə.

    f.   i bin hɪntɪ gfoɒn mɪt di laɪt ɪvɒs lont ɪn d vis aɪnə.

    g.   i bɪn mɪt di laɪt gfoɒn ibɒ di pɛʃta ʊnt di voɪtsnfœlt.

    h.   i bɪn mɪt di laɪt hɪntɪ gfoɒn ɪn pɛsta ʊnt aft dɔdʊrx bɪn i ɪn voɪtsnfœlt.

    i.   i hɔn gfoɒn di laɪt tsʊn [...] ʊnt ɪn voɪtsnfœlt.

Excerpts from Free Conversation: [1]

a1   Anecdote about Good Friday and the Emperor

ɪs ɪn bʊkovina drauʂt. maɪn muɒtɒ fɒtsœlt.---
hɔt ɒɒnər ɪn koɒfraɪtɔk ɪn goɒtn goɒvat. do ɪs dɒ kaɪsɒ firkemɒ. ʊnt
do ɪs dɒ kaɪsɒ ʃteɒblim. 'no, haɪ, du bɪst dɔ ʃo ʊlt. tuɒst ɪn goɒtn nɔ
oɒvatn. hɔst du kɛɪ buɒm?' 'jo, mɪr han draɪ.' 'no, vɔs tuɒnts dɛn?'
'dɛr oɒnə ɪs a lerɒ, oɒnɒ ɪs a mɛrtɪrɒ ʊnd dɛr oɒnə ɪs a bɛdlɒ.' hɔt
ɛɒn dɒ kaɪsɒ gfrɔkt : 'no, vi moɒnst ɛtst du do?' hɔt ɒ gsɔkt : 'dɒ
lerɒ,dɛr ɪs a ʃullerɒ, dɛr tuɒt kɪndɒ leɒnɒ. dɛr mɛrtɪrɒ, dɛr ɪs a dʊktɒ,
dɛr mɑrtɜrt laɪt. ʊnt dɛr bɛdlɒ, dɛr ɪs a pfɔrɒ, dɛr bɛdlt ɪmɒ ʊm gœlt'
aft hɔt ɛɒm dɛr kaɪsɒ pension gem.

It was out there in Bukovina. My mother told me the story.

Someone worked in the garden on Good Friday. The Emperor came by and stopped.
"Oh hello, you are already an old man. You are still working in the garden. Don't you
have a son?" "Yes, we have three ." "So, what do they do then?" "One of them is a
teacher, another a martyr, and the third one is a beggar." Then the Emperor asked him:
"What do you mean?" He replied: "The teacher is a school teacher, he teaches
children. The martyr is a doctor. He tortures people. And the beggar, he is a priest.
He always begs for money. Afterwards the Emperor granted him a pension.

a2   Anecdote about someone called Schneider

do ɪs a reçtɒ, ʃleçtɒ kɛrl gven, reçt dʊrxtriɒm. n ʃnaɪdɒ, hamant si ɛɒn
kɔɪsn. saɪ nomən gven. hɔt oɒnɒ gsɔkt: 'dɛn ʃnaɪdɒ, vɛn i ɛɒn
oɒmɔl ɛrvɪʃn tat, vɔl, do tɑt i ɛɒn so oɒnə ʃtʊpm ʊn ɛɒn tsuɒbɪndn ʊnt
ɪns vʊsɒ verfɒ ʊnt ivɒ brʊk ɪn flʊs amɔverfɒ.' aft hɔt er ɛɒn oɒmɔl
ɛrvɪʃt. hɔt ɛɒn amɔgʃtɔpt ɪn den sɔk ʊnt tsuɒbʊndn. ɔn veç ɪn ʃtot ɪs
di brʊk gven, ʊnt s vʊsɒ grʊnɒ. ɪs er gɔŋɒ, hɔt ɛrn troŋ. ɪs er hɪkemɒ
ɑf brʊk. 'i ʃtœl ɛɒn dɔnidɒ. i ge ɛrʃt ɪn ʃtot. i hɔn a gʃɛft tsʊn doɒ

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dɪɪn. vɛn i tsurok kɛm, aft vɪɪf i ɛɒn no ɪns vosɒ raɪnə in sɔk dɪɪn.'
ɪs fuɒrt. ont dɒ ʃnaɪdɒ, dɒ ʃleçtə kerl, hɔt gsɔkt : 'i sol bɪrgɒmaɪstɒ
vern ont kɔn nɪt lesn ont nɪt ʃraɪm.' ont do ɪs oɒnɒ fɪrgɔŋɒ, hɔt ɛɒn
keɒt. 'jo, i kɔn lesn ont ʃraɪm. i kɔn bɪrgɒmaɪstɒ vern.' dɒ ʃnaɪdɒ
gsɔkt : 'no, lɔs mɪ ausɒ. ont ge du aɪnə. aft kɔnst bɪrgɒmaɪstɒ vern.'
aft hɔt er ɛɒn ɑfgbondn, der ʃnaɪdɒ rausɒ, ont der ɔndrə aɪnə. ont dɒ
ʃnaɪdɒ hɔt ɛɒn tsuɒgbondn ont ɪs fuɒrt. der ɔndrə tsurok kemɒ fɔn dɒ
ʃtot , nɪmt den sɔk ont vɪɪft ɛɒn aɪnə do ɪns vosɒ. hɔt er ən fɔkeɒtn
aɪnəgvoɒfn ɪns vosɒ. dɒ ʃnaɪdɒ dɒfɔnkemɒ vidɒ. so ʃleçt ɪs er gven,
ɛçtɒ dorxtriɒbənɒ kerl gven.

There was once a rather bad guy, a rather cunning man. They called him the Taylor.
That was his name. So someone said: "If I ever catch the Taylor, I would kick him,
and tie him up, and throw him into the water, and throw him over the bridge into the
river. Later he caught him. He stuffed him into the sack and tied it. The bridge was
over the river on the way to town. Then he left and carried him. He came onto the
bridge. "I will put him down. First, I am going to town. I have to do some business
there. I will throw him into the water when I come back." So he left. And then the
taylor, the bad guy, said: " I am supposed to become mayor, but I cannot read and
write." And then someone came by and heard him. "I can read and write. So I can
become mayor." "Then let me out. You go in. Then you can become mayor." Then
the man untied the sack. The Taylor jumped out and he got in. And the Taylor tied the
sack and left. Later the other guy came back from town. He took the sack and threw it
into the water. He threw the wrong person into the water. The Taylor got away again.
He was so bad, a real cunning guy.

a3   Anecdote about the boiled egg

hamant tsvoɒ kaɪrɔt ɪn bokovina draust. -- mɪt di koxtn ɔɪɒ. --   ont er
hɔt geɒn voɒxkoxtə ɔɪɒ gesn. ont si hɔt si ɪmɒ herx koxt kɔt, ɪmɒ herx
koxt. ont aft voɒs mɔl fɔn tɪʃ, hɔt sis vidɒ koxt kɔt, vidɒ herxt. hɔt er
gsɔkt : 'no oltə, i hɒn gsɔkt, i tɑt di ɔɪɒ geɒn voɒxkoxtə ham. ɛtst

hɔst ɛs vidɒ hɛrxt.' ʊnt si hɔt gsɔkt : 'ɔltər i vɒɒs nɪt, vɔs lɔʊs ɪs mɪt
dɒ ɔɪɒ. i hɔns tsvo ʃtʊnt kɔxt ʊnt hɔns nɪt vɒɒx krɪɒkt.'

Two people got married out there in Bukovina. -- It is about the boiled eggs. -- And
he liked to eat boiled eggs. And she always made hard boiled eggs, always hard boiled
eggs. As soon as they were eaten she made some boiled eggs again, hard boiled ones.
Then he said: "But woman, I said I would like to have soft boiled eggs. Now they are
hard boiled again." She replied: "But man, I do not know what is wrong with the
eggs. I boiled them for two hours and they would not become soft."

a4   Anecdote about life after the wedding

hamant tsvaɪ jʊŋə kaɪrat dɒ. ʊnt hɔt so dɒdrʊmənt draɪ fɔn saɪnɒ
 kɔmərɑdn gsɔkt : 'ɛtst ɪs daɪ hɛrʃɔft aʊs. ɛtst vɪrst nɪt mɛɒ hɛr gsɔkt
hɪnɒ. ɛtst vɪrt si hɛr gsɔkt ɪn haʊs.' 'o nɑ, nɑ, ɪs jɔ nɪt.'
ʊnt ɔn ɔndɒn tɔk ɪrgəntvɔn ɪs ɛr ɑfgʃtɔndn ɪn dɒ friə, si hɔt kʊxt, ʊnt
hamant gɛsn. hɔt si gsɔkt: 'vɔl ɛtst, du vɪrst ɛtst dɛs gʃɪr vɔʃn. i hɔn
kʊxt, ɛtst tuɒ ɑ dɛs gʃɪr vɔʃn!' 'nɑ, dɔs ɪs daɪ ɒɒrbat.' 'nɑ, nɑ, du
kɔnst dɒ ɑ hœlfɒ.' ʊnt han ɑ ʃtraɪt kɛmɒ, hamant gʃtrɪtn. hɔt si ɛɒn
ɪntɒn tɪʃ aɪnəgjokt. ɪs dɒ nɔxbɔr ʊmɒkɛmɒ, saɪnɒ nɔxbɔr bsʊxɒ vœlt.
sɪtst ɛr ɪntɒn tɪʃ. 'dɒ haɪ, du sɪtst ʃo ɪntɒn tɪʃ. vɔs ɪsn lɔʊs?' 'i kɔn
sɪtsɒ ɪn maɪ haʊs, vo i vœlt.'

Once two people got married. So the man was being razzed by his friends who said:
 "Your dominance is over now. Now you are not the boss in the house anymore.
Now she is called the boss in the house." "No, no, that is not true", he said. And then
the next day, sometime in the morning, he got up. She had made breakfast and they
ate. Then she said: "Well, now you will do the dishes. I made breakfast, now you
can do the dishes.." "No, that is your job", he replied. "No, no, you can also help",
she answered. And then they quarreled. So she chased him under the table. Then the
neighbor came by to visit. The man was sitting under the table. "Hi, you are sitting

under the table already. What is going on?" He replied: "It is my house. I can sit where I want."

a5   Anecdote about the sad widow

di hant nɪt lɔŋ kaɪrat gven. ɪs ɛr krɔŋ vɔɒn ʊnt gʃtɔɒm. ʊnt glaɪç ɪs koɑrfraɪtɒ gven. ʊnt si hɔt gflɛnt. ɔlə ɛɒn naɪgrɔm. hamant irənə fɒvɔntn gsɔkt : 'braʊxst nɪt flɛnɒ. du bɪst dɔ nɔ jʊŋ. kɔnst dɔ vidɒ haɪrɔtn.' ʊnt si hɔt gsɔkt : 'jɔ, ɒvɒ nɪt fɔr ɒɒstɒn.'

They had not been married for long. He fell ill and died. And it was Good Friday. And she cried her eyes out when they buried him. Her relatives said: "You do not need to cry. You are still so young. You could marry again." And then replied: "Yes, but not before Easter."

a6   slaughtering a pig

svaɪ gʃlɔxt. hamɒs gʃosn, ogʃtʊxɒ, des bluɒt, aʊsblɪɒt hamɒt . aft hamɒs obrɛnt m kʊxəthoɒsn vʊsɒ. ʊnt aft ogrʊpft, aft hamɒs ɑfkɛŋt, ogvʊʃn, ʃe okrɔtst vidɒ mɪtn mesɒ. aft hamɒs ausgnɔmɒ, des ʃvaɪət ɑfkɛŋt, okœln lɔsn, aft hɛɒgʃnɪtn. aft hamɒs hɛŋɒ lɔsn a vaɪl, aft hamɒs aɪgsʊltsn m sʊltsvʊsɒ glɔsn ʊnt aft hamɒs graʊxt m vɪntɒ. ʊnt aft brotn ʊnt gesn. ʊnt m sʊmɒ hamɒs hɛɒgʃnɪtn ɑf klɔɒnə ʃtɪkl, hɛɒgʃpaɪtlt ʊnt brotn ʊnt m dɛn hefɒ aɪnətoɒ, mɪt fɛtn ivɒʃvemɒ. ʊnt des hɔt sɪ kʊltn frɪn sʊmɒ dɛn veç, hamɒ m sʊmɒ ʃvaɪnəsflaɪʃ kɔt.

We slaughtered a pig. We shot it, killed it and bled it. Then we poured boiling water over it. Then we cleaned it and hung it up. Afterwards we scraped it nicely with a knife. Then we gutted it, hung up the pig, and let it cool. Then we cut it . We left it hanging for a while and salted it and left it in salt water. In the winter we smoked the meat. And later we also fried it and ate it. And in the summer we cut it into little pieces that we fried. Then we put the meat in a pot layered with fat. And this way it kept until the summer. So we had pork in the summer.

b1

maɪ gəbet hɔt ʊns ʊnsɒ muɒtɒ gleɒnt kɔt. hamɒ ʊns mɪsn ʊlə nɔxt - di jɪŋɒn gven - ɛkstrɔ nidɒkniɒn mɪsn fɔn ir fɔn bet - si ɪs jɔ ʃo ɪm bet blim gven - ʊnt si hɔt ʊns fɔrbetɒ kɔt. ʊnt dɒ, ets vernmɒ ovɒ di erstə kɔmuniɒn tsu nemɒ kɔt, ets hamɒ des gəbet mɪsn ʊləs ɛŋlɪʃ leɒnɒ. des ɪs hoɒrt gven. hamɒ ɪn di ʃulə gɔŋ gven, hamɒ nɪt kɪnɒ ɛŋlɪʃ ren. si, ʊləs ɪs daɪtʃ gɔŋ gven. ɪs nɪt ɛŋlɪʃ gret voɒn dɔhoɒm, venmɒ so baɪɔnɔnt gven. si, maɪ bruɒdɒ, der vɪlɪ, drɪnɒ ɪn dɒ ʃtot, samə kɪndɒ kɪnənt nɪt daɪtʃ ren. maɪ buɒ samə kɪndɒ kɪnənt nɪt daɪtʃ ren. es get ʊləs ɛŋlɪʃ. maɪ buɒ kɔn ren. si, es ɪs ovɒ hoɒt, ven er so mɪt di ɛŋlɪʃən baɪɔnɔnt, si. i ʳred ovɒ daɪtʃ mɪt eɒm. ven i ʃraɪɒ tuɒ, i ʃraɪ, des daɪtʃə kɪmt vekə. mɪr hamɒ ɑ ʊlə daɪtʃ kɪnt kɔt. di œltɒn hant jo gʃtoɒm mɪt dɒ daɪtʃn ʃprox, si. ovɒ ets di jɪŋɒ, dɔs ɪs nɪks meɒ.

My mother taught us our prayers. Every night we -- the young ones -- had to kneel
down in front of her bed. She was already in bed then. She led the prayer. Later we had to learn all the prayers in English for the first communion. That was hard. We attended school and could not speak English. See, everything was in German. We did not speak English at home, when we were together. See, my brother, Willy, in town, his children cannot speak German. My son's children cannot speak German. Everything is in English. My son can speak German. See, it is hard, when he is together with the English-speaking (people), see. I speak German to him, though. When I say something, I say that German is going away. We all were able to speak German. The parents died with the German language, see. But now the younger ones, there is nothing there.

b2   Halushki Recipe

i vɪl dɒ etst tsɔŋ, vi i halʊʃkɪ mɔx. i vɪl etst flaɪʃ rɪçtən, vɒs tsʊn amətuɒ. ʊnt dɒ krauthaɪpl. i vɪl dɒ aft tsɔŋ. dis hant etst halʊʃkɪ, hɔn i aɪgvɪkəlt ɪn krautblɑdln. ʊnt vens etst oɒn esn tuɒst, etst tuɒsts ausɔnɔnt nemɒ. ʊnt ven mɒs tsuɒmɔxɒ, si, tsu- rʊlnɒ ʊnt aft aɪnəʃtʊmpm ɪn dɒ saɪtn. tuɒt des tsɔmhɔltn den. des hant etst mamə flaɪʃvɪrstl. di hɔn i ɪn letstn vɪntɒ mɔxt, jɔ, jɔ. sʊlts ʊnt pfefɒ, knofələt

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pɔʊdɒ ʊnt a tsvifəl ʃnaɪən, nɪt aɪnəlo. vɛns a klɒɒs haɪpl nemɒ tuɒst, vɔs nɪt tsu grɔʊs hɒn. vaɪl, vɛns a grɔʊs haɪpln hɒst, mʊst blɑdln hʊlbɒ dʊrxʃnaɪn. ʊnt dɒs mʊst aft tsuɛrʃt ɪns vʊsɒ raɪnətuɒ, hɒɒs vʊsɒ, dɒs blɑdln ovɒ kɒnst tuɒ. krɑʊtharɪpln, dɛs mʊs ɪns vʊsɒ kɛm, dɒs sə vɔɒx vɛm ʊnt ɔlə nɪç dɒn brɛçɒ. a rɪndn drɑ, dɒs tuɒst ovɒʃnaɪn, dɒs dɛs nɪt tsu dɪk vɪrt. dɛs hant laɪçtɒ tsʊn rʊln, si. ovɒ vɛns tsu grɔʊs hant, blɑdln, aft kɒnsts ɪn dɔ mɪt dʊrxʃnaɪn, si.

I want to show you how to make halushki. I will prepare the meat that you put inside the halushkis. And the cabbage. I want to show you that afterwards. These are the halushkis. I wrapped them in cabbage leaves. And if you want to eat one you unwrap the cabbage leaf. And then we close it again, roll it up and push in the ends. This way it does not fall apart. -- These here are my sausages. I made those last winter, yes, yes. Add salt and pepper, garlic powder, and then slice an onion, but do not add it yet. Take a little leaf. Because if it is too big you have to cut it in half. You have to put it in water first, in hot water so that you can take off the leaves. The cabbage leaves have to be softened in water so that they do not break. Just cut off the rind so that it is not too thick. Then it is easier to roll the leaves, see. But if the leaves are too big, you can cut them in the middle, sec.

How many do you make?

vɔrt a mɔl. i mʊs mɔl ʃaʊn. dɛr raɪs, kɛɒt dɛr raɪs aɪnə. dɛs hɒn i ʊləs ɑfgʃrim. pfɛfɒ, sʊlts, dɛs glaɪçə tuɒst, si, ʊnt knofələt sʊlts. ʊnt aft a tsvifəl ɛrʃt aɪnəʃnaɪ, vɛns də si mɔl aɪrʊlnɒ tuɒst, di krɑʊtharɪpln, si. oriɒrn, ɑf s flaɪʃ tuɒ ʊnt aft aɪrʊlnɒ, si. i vɪl dɒ dɛs mɪtʃɪkɒ, dɛs flaɪʃ, dɛs i ogrɪçtət hɒn. - nɔ nɪt maɪnə hɛnt ɛtst gvɔʃn. - si, ɔh, dɛs ɪs a sɔsɪtʃ dɒ. ʊnt dɛs ɪs hɛmbərgɒ. əbaʊt hʊlvɒt ʊnt hʊlvɒt. mɛɒ sɔsɪtʃ, vɛn si tsu fɛt ɪs, vɛi hɛmbərgɒ, sɔnst vɛɒn si tsu trʊkɒ, si. tuɒst nʊr sʊlts aɪnə. i tuɒs ɑmɔl provɪɒrn. tuɒ i ɛtst knofələt drɪn, sʊlts, pfɛfɒ, ʊnt ɛtst dɒ raɪs, ausvɔʃn. ɛi ɔlwɛis wɔʃ maɪ raɪs. dɛs mʊst ɛtst kʊxɒ. si, ʊnt dɒ mʊs jɔ, lɔŋsɔm mɪsn s kʊxɒ. dɛn mʊs i mɪksn dɒ.

Wait a minute, I have to see. The rice is added. I wrote it all down. Pepper, salt, take the same, see, and garlic salt. And afterwards you slice in an onion, when you wrap the cabbage leaves, see. Stir it , pour it over the meat, and then wrap it. I want to give you the meat that I prepared. - But I have not washed my hands.- See, oh, that there is a sausage. And that is hamburger meat. Take about half and half. Take more sausage if the hamburger meat is too fat, like hamburger; otherwise they become too dry, see. Just add salt. I will just taste it. Now I will add garlic, salt and pepper, and then the washed rice. I always wash my rice. That has to cook now. See, that has to, it has to cook slowly. I have to mix that over there.

Does it have to be cooked?

dɔs mʊs ɛtst ɑfvɑrmɒ, kɪn mɒs ɛsn. ɪn a bɔks, hɪntn ɪn koɛlɒ, hɔt ʃon kʊxt kɔt. kɔnst mɪt hoɒmnemɒ, kɔnst ɛs sɛɒ. sʊlst ɑfmɔxɒ, vɛn s aɪgrʊlt vern, si. - nɑ, do nɪt, erʃt vɛn sis offœln tʊɒt, erʃt vɛn si s mɔxɒ tʊɒt. si, ɔvɒ vɛn sis nɪt mɔxɒ tʊɒt gɪaɪ, si kɔn dɛs ɪn frisɒ raɪnətʊɒ. si, ʊnt i hɔn nɔ dɛs nɪt tʊɒn, tsvifəl dɔ nɪt aɪnətʊɒn, si, dɔs ɒ frɪʃ ɪs, dɔs dɛs gʃmoɒ ɪs.

It has to be warmed up. Then we can eat it. I had it in a box in the basement. It is already cooked. You can take it home with you. You can see it. You should open up the meat when you want to wrap it in the leaves. See, but if she does not want to make them right away, she can put the meat in the freezer. -- See, and I have not made that yet. I have not added the onion, see. It has to be freshly sautéed.

How much meat do you use?

si, vɛns a sɔsɪtʃ əbaʊt so grɔʊs tʊɒst, vɔs i dɔn mɔxɒ, mɛɒrə sɔsɪtʃ veɪ hembərgɒ, si. a hembərgɒ mɔxts tsu trʊkɒ, vɛn tsu fœl dɪɪn ɪs. ɛɪ ɛm gɔɪŋ to traɪ ɪt naʊ hiə. i tʊɒ a vol tsvifəl aɪnə, dɔs ɛs oɒn gʊɒtn teɪst hɔt. dɛs hamɒ nɪt kɔt ɪn frɪɒrən joɒn, dɛs hamɒ nɪt kɔt. si, i jus frɒ fœl tsaɪç dɛs garlɪk sɔlt . si, i hɔn a dɛs ɔnjɔn paʊdər, ɔvɒ i tʊɒ, tsvifəl keɒt sɪ aɪnətʊɒ. dɛs tʊɒt meɒ flɛɪvər mɔxɒ. si, dɔs ʃmɛkt mɔ a, si. si, i hɔn deŋkt, di vɪrst du aɪnəʃnaɪn. du vœlst ɛs hoɒmnem, du vœlst ɛs gfriɒm. i voɒs nɪt, veɪ ɛs hant, vɛn a tsvifəl gfriɒrt vɪrt, vɛn

si rɔ hant, si. vɛns des mɔxɒ tuɒst, aɪnəfœln. aft kɔnst ɛs vikəln tuɒ, si.

See, if you use about that much sausage about that. I then use more sausage than hamburger meat, see. Hamburger meat gets too dry, if you use too much. I am going to try it now here. -- I also add an onion so that it gets a good taste. We did not have that in former years. See, I use garlic salt for a lot of things. See, I also have onion powder. But I add, an onion has to be added. It adds more flavor. See, you can taste the difference, see. See, I thought you wanted to add it. You want to take it home, you want to put it in the freezer. I do not know what happens to a fresh onion, when you put it in the freezer. -- When you do that, fill it. Then you can wrap it, see.

c 1

vɛn i bɪn jʊŋ gven, hamɒ kʊɪ trektɔrs nɪt kɔt, kʊɪ trʌks nɪt. hamɒ mɪtn ros hamɒ goɒrvat, fœl goɒrvat mɪt n rosnən. hɔt di ɛɒntn, vɛn mɒ vɔɪts gʃnɪtn ham. aft hamɒ mɪsn oləs mɪt der govəl tuɒ. dɛn vɔɪts hamɒs mɪsn ɪn ʃtok amətuɒ, aft vɛn mɒ fɛɒtɪk gven han mɪt der ɛɒntn. θreʃmaʃɪn ɪs aft kemɒ ʊnt hamɒ aft droʃn ən vɔɪts. aft hamɒ ən vɔɪts, sɑnmɒ gfoɒn tsu dɒ grenɪɪ. ɪn vɪntɒ ɔft ham mɪsn fiɒx fuɒdɒn. olə tɔk ham mɪsn a lɔt fuɒdɒ raɪnəfoɒn fiɒs fiɒx ʊnt ros, ju noʊ. hamɒ hoɒt goɒrvat kɔt. hamɒ koɒ bæθrum kɔt, ham mɪsn a bæθ nemɒ oɒmol d voxə ɪn a voʃtʌb. ɔm ofɒ hamɒs mɪsɒ hɪtsn, s vosɒ. ʊnt aft ɪn sʊmɒ hamɒ a fasl draʊs kɔt mɪt vosɒ ögfœlt. ʊnt aft dɔn də sun hɔts voɒm gmɔxt, des vosɒ ɪn fasl. hamɒ koɒ fæn nɪt kɔt, koɒ ɛə kəndɪʃənɪŋ nɪt kɔt, koɒn reɪdɪoʊ nɪt.

When I was young we did not have tractors or trucks. We worked a lot with horses. We harvested when we cut the wheat. Then we had to do everything with the fork. After harvesting the wheat we had to put it in stocks. Later the threshing machine came, and we threshed the wheat. Then we had the wheat, we took it to the granary.

In the winter we often had to feed the animals. Everyday we had to get a lot of feed for the animals and the horses, you know. We had to work hard. We did not have a bathroom. We had to take a bath in a washtub once a week. We had to heat up the water on the stove. And later in the summer we had a barrel outside that was filled with water. And then the sun heated the water. We neither had a fan nor air conditioning, and no radio either.

d1

mɪr hamɒ ɔls gʃɪr raʊsɒtuɒ fɔn ʃɔŋ ʊnt hamɒ glasn vʊʃn. hamɒ dɒ kɪndɒ gfɔʊtɒt . aft bɪn i hoɒmgfooɒrɒ, hɔn mɪ sɛlvɒ ŏglekt. dɒ bɪn i ʊmɒkɛmɒ tsu dɒ mɑɪ. aft hɔn i dɛn polɪ kolt. hɔn nɪt gvɪst, vo er rɪsn ɪs.

We took all the dishes out of the cupboard and washed the glasses. We fed the
 children. Then I drove home and got changed myself. And then I came over to Mary's. Then I got Paul. I did not know where he was.

e1   phone call (with a1)

okɛɪ, fedɒ, si vœlnt vɪsn, ɔp dɛs tɑt tsu vakɪnɪ ʊməfoɒn. aft braʊxənts nɪt bɪs ɛlɪs tsuɪʔk ɔl foɒn, ɛŋ tsʊn ɑfhem. ʊnt tsu dɒ rosɪ basl hɪfoɒn ʊnt aft dɔn sɑ ɛŋ do ʊmə draɪ. ʊmə draɪ dɔn tsu rosɪ basl hɪkemɒ. nɔjɔ, dɛs kɛnts ɛndɒ hɪfoɒn. – vɪrst hɪfɪnɒ tsu dɒ rosɪ? – si hɔt gsɔkt, si fɪnt dɛn veç hɪ, dɛs ɪs kɑ problem nɪt. ʊnt vɛn nɪt, kɔn sə ɑf di rosɪ basl fɔnɒ ʊnt aft kɛnts hɪfoɒn, vo dɛs ɪs ɪn vakɪnɪ.. okɛɪ, ɔlraɪt. jɔ, si hɔt gsɔkt ʊmə draɪ. vœlst fo də mɛrɪ ɛndɒ ʃtɔpm, hə? mɛrɪ kɪmt tsu dɒ rosɪ basl ʊmə aft ʊmə draɪ. --- nɔjɔ, i vɛr se. i voɒs a ve, ɔləs fɒges i isiə. --- na, di hept ɛɒn nɪt ɑf, si hept ʃo ɑf, vɔs i sok. raɪt, di guɒtn laɪt. -- nɔjɔ, i bɪn ɛts sɛl ʃo tsvo ʃtʊnt dɒ gsɪtst mɪt ir. i hɔn bɔlt kenɒ frɒ mɪr oɒn nos moxɒ, for i bɪn frɪtɪ gvoɒn. i hɔn gsɔkt, bɪs i bɪn firtɪ gvoɒn, i hɔn mɪ deŋkt, i vɛr mɪ no nos moxɒ. --- si vɛrɪ fɪr

dɒ rosɪ bɑsl ʊməkɛmɒ. si hamant gsɔkt, ɛs ɪs ɔlraɪt. aft tʊɒ i di nɪt
vaɪtɒ boðəm. ɔlraɪt ðən, gʊt baɪ.

Okay uncle, they want to know whether you are driving over to WaKeeney. Then they
do not have to drive back to Ellis to pick you up. And you drive to aunt Rosi's, and
then you will be there at three. You come to aunt Rosi's around three. -- No, you can
drive there later. -- Will you find your way to Rosi's? -- She said she will find the
way, it is no problem. And if not she could call aunt Rosi. Then you can drive over to
where it is in WaKeeney. Okay, alright. Yes, she said at three. -- Well, I will see. I
do not know much either. I easily forget everything. -- No, she does not record him.
She records what I say. -- Right, the good people. -- I myself have sat there with her
for two hours. I could have almost wetted myself before I finished. I said I thought I
would wet myself before I was done. -- They will come over to aunt Rosi's. They
said that it is alright. Now I do not want to bother you any longer. Alright then, good
bye.

i 1 The Christ Child story

vɛn maɪnə kɪts hant kloɒ gvɛn, di hamant koɒn vaɪnɔxtn nɪt krɪɒkt
fɔheɒ. vɛn səs knɪɒkt, hamant dis vaɪnɔxtn af nɔxt. ʊnt dɔ hamants
mɪsn vootn vi mɒ hamɒ gesn kɔt. ʊnt mɪsnt vootn bɪs kriskɪndl kɛmɒ
ɪs. ʊnt so ɔɪnə nɔxt hamants kɛmɒ nɪt vootn bɪs kriskɪndl kɛmɒ ɪs.
hamant dʊm gɔŋɒ, ham gsɔkt, ɔp s knɪskɪndl ʃo kɛmɒ ɪs. ʊnt dɔ
hamant ɔlə des gfʊnɒ, vɔs sə hens so krɛm fɒn knɪskɪndl. ʊnt a ʃtɪkl ɪs
nɪt drɪn gvɛn, hamɒ fɒʃtɪkt kɔt ɪn dɒ kɑrʃɛt. ʊnt vɛn mɒ han
aɪnəkɛmɒ, han sə ɔlə kʊpft, vaɪl s knɪskɪndl ɪs ʃo kɛmɒ gvɛn. ʊnt der
oonə hɔts nɪt glɪçɒ, vɑɪl saɪ vagl ɪs nɪt drɪn gvɛn, vɔs er hɔt gvœlt. aft
hamɒ gsɔkt : ' vɛl, hamɒ ʊns s knɪskɪndl fɒjʊkt, dɒ hɔt ets des vɑgl nɪt
brʊŋɒ, des virts ʊns ets ʃpɛtɒ brɪŋɒ'. ʊnt aft no dɛm hamɒ gesn hɔt,
ʊnt aft is faɪnlɪ s knɪskɪndl kɛmɒ ʊnt hɔt em saɪ vɑgl brʊŋɒ.

When my children were little, they did not get any Christmas presents before
Christmas. They would get it on Christmas Eve. And they had to wait until after
dinner. And they had to wait for the Christ Child to come. And on such a night they
could not wait for the Christ Child to come. They walked around and asked whether
the Christ Child had already come. And then everyone found what they got as a
present from the Christ Child. And one piece was missing that we had hidden in the
carshed. And when we came in they all jumped for joy because the Christ Child had
already brought their presents. And one of the children was not happy because the toy
cart he had wished for was missing. So we said: "Well, we chased away the Christ
Child. He did not bring the cart. He will probably bring it to us later." And after
dinner the Christ Child finally came and brought him his toy cart.

Informants #

a. 1
b. 2

<u>House and Home</u>

<u>1</u>

1.	This is the kitchen.	a. dɛs ɪs kʊxlə.
		b. dis ɪs s kʊxl.
	Some houses have two kitchens.	a. ʊɪ haɪsɒ hamant tsvo kʊxən.
		b. ʊɪ haɪsɒ hamant tsvo kʊxln.
2.	The stove is in the kitchen.	a. dɛr ofɒ ɪs ɪn dɒ kʊxl dɪɪn.
		b. dɛr ofɒ ɪs ɪn dɒ kʊxl.
	We have two stoves in our house.	a. mɪr hamɒ tsve ofɒ ɪn ʊnsɒn haʊs.
		b. mɪr hamɒ tsve efɒ ɪn haʊs.
3.	Light the fire!	a. kɛnts faɪər ŏ!
		b. kɛnt du s faɪɒ!
4.	The wood is in the stove.	a. dɛs hʊlts ɪs ɪn ofɒ dɪɪn.
		b. s hʊlts ɪs ɪn ofɒ dɪɪn.
5.	They burned all the coal.	a. di hamant ʊl di kuln fɒbrɛnt.
		b. si hamant ʊlə kuln brɛnt.
6.	The chimney is burning.	a. dɛr raʊxraʊm tuɒt brɛnɒ.
		b. dɛr raʊfɒŋ tuɒt brɛnɒ.
7.	The oven is hot.	a. dɛr broxɒhɛɒn ɪs hoɒs.
		b. dɛr ofɒhɛɒn ɪs hoɒs.
8.	The window is broken.	a. s fɛnstɒ ɪs brʊxɒ.
		b. s fɛnstɒ ɪs brʊxɒ.
	Their kitchen has two windows.	a. ɛɒrə kʊxlə hɔt tsvɑ fɛnstɒ.
		b. ɛɒrə kʊxl hɔt tsvo fɛnstɒn.

<u>2</u>

1.   Shut the door!   a. mɔx tiɒrx tsuɒ!
        b. mɔx tiɒr tsuɒ!

       Both doors are open.   a. ʊlə tsvo tirən hant ʊfɒ.
        b. ʊlə tsvo trɒm hant ʊfɒ.

2.   The doorknob is broken.   a. s tiɒrxʃlos ɪs brʊxɒ.
        b. s tiɒrgʃlos ɪs brʊxɒ.

3.   The sink is in the corner.   a. də sɪnk ɪs ɪn ɛk.
        b. sɪnk ɪs ɪn ɛk drɪn.

4.   The faucet is leaking.   a. dɒ bɪtmɒ rɪnt.
        b. [   ]

       There are two faucets.   a. do sɪ hant tsvo bɪtmɒ.
        b. [   ]

5.   This ceiling is high.   a. do drɒɒm ɪs hɔʊx.
        b. dɒ bodn ɪs hɔʊx.

       Not all the ceilings are high.   a. ʊlə drɒɒms hant nɪt hɔʊx.
        b. nɪt ʊlə bodn hant hɔʊx.

6.   Where is the footstool?   a. vo ɪs s fuɒsʃtœləl?
        b. vo ɪs dɛr fuɒsʃtœləl?

7.   This is my chair.   a. dis ɪs maɪ sesəl.
        b. dis ɪs maɪ sesəl.

       There are five chairs in the kitchen.   a. do hant fɪnf sesəl ɪn der ɛɒr kuxlə.
        b. si hant fɪnf sesəln ɪn dɒ kʊxl.

8.   They are sitting in the living room.   a. di ʃtɑ ʊlə drɪn do ɪn der ekstrən ʃtʊm.
        a. si sɪtsənt ɪn dɒ sɪtsʃtʊm drɪn. / bestə ʃtʊm

1.   We have one real little room.   a. mɪr hamɒ oɒ rext klɒɒnə ʃtʊm.
        b. mɪr hamɒ a reçtə klɒɒnə ʃtʊm.

       Some houses have even two such little rooms.   a. ʊi haɪsɒ hamant tsvo klɒɒnə ʃtimən.

b. ʊi haɪsɒ hamant tsvo klɒɒnə ʃtimɒ.

2. The pantry is small.
   a. di ʃpaɪə ɪs klɒɒ.
   b. di pɛntɪ ɪs klɒɒ.

3. The dishes are in the cupboard.
   a. s gʃɪr ɪs ɪn ʃrɔnk dɪɪn.
   b. s gʃɪr ɪs ɪn ʃɔŋ dɪɪn.

4. The kitchen is on the first floor.
   a. di kʊxlə ɪs ɪn ɛrʃtən ʃtok.
   b. kʊxl ɪs ɪm ɛrstən flɒə - ɛrstən ʃtok.

   The bedrooms are on the second floor.
   a. di foʃlʊfʃtʊm hant ɪn tsvaɪtən ʃtok.
   b. betʃtimən hant ɪm tsvaɪtn ʃtok.

5. He's up in the attic.
   a. ɛr ɪs ɔm tsvɪʃn dox ʊnt dɛn bodn.
   b. [   ]

6. He goes upstairs.
   a. ɛr get ɔn bodn ɑfɪ.
   b. ɛr get ɔm bodn ɑfɪ.

7. The stairs are not very wide.
   a. di trepən hant nɪt brɒɒt.
   b. ʃtigəln hant reçt vaɪt.

4

1. This bedroom is large.
   a. a ʃlʊfʃtʊm ɪs grɒɒs.
   b. di bet ʃtʊm ɪs grɔʊs.

   The bedrooms are upstairs.
   a. di ʃlʊfʃtimən hant ɔn bodn ɔm.
   b. di betʃtimən hant tsvaɪtn ʃtok.

2. This bed is soft.
   a. dɛs bet ɪs vɒɒx.
   b. dɛs bet ɪs vɒɒx.

   There are two beds in this room.
   a. dɔ hants tsvɒɒ betn ɪn der ɛɒr ʃtʊm.
   b. si hant tsvɒɒ betɒ ɪn derɒ ʃtʊm.

3. The bedsheets are clean.
   a. s laɪtʊɒx ɪs raɪ
   b. laɪdɪɒxɒ hant raɪ.

   Take off the dirty bedsheet.
   a. tuɒs dɛs drɛkɪçə laɪtʊɒx ovɒ.
   b. tuɒ ovɒ di drɛkɪçən laɪdɪɒxɒ.

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4. The quilt is warm.
    a. di dɛkn ɪs voɒm.
    b. di dɛkn ɪs voɒm.

Tonight we need a couple of quilts.
    a. haɪt nɔxt braʊx mɒ tsvo dɛknɒ.
    b. haɪt mɪsmɒ tsvo dɛkn ham.

5. He sleeps without a pillow.
    a. ɛr ʃlʊft mɪtaʊs pɔɪstəl.
    b. ɛr ʃlʊft onə pœlstəl.

This pillowslip is dirty.
    a. dɛs pɔɪstəltsɪɒç ɪs drɛkɪ.
    b. dɛs pœlstəl ɪs drɛkɪ.

Bring me those clean pillowslips.
    a. brɪŋ di pɔɪstəltsɪɒçən.
    b. brɪŋ mɒ ramə pœlstɒtsɪɒçəln.

6. He's lying in bed again.
    a. ɛr likt ɪm bɛt vidɒ.
    b. ɛr likt ɪm bɛt vidɒ.

Yesterday he was lying
    a. gɛstɒn hɒt ɒ dɛn gɒntsn tɔk glɛŋ.
    b. gɛstɒn ɪs ɛr ɪm bɛt liŋ ən gɒntsn tɔk.

7. The dresser is in the bedroom.
    a. dɛr ʃpiɒxɒʃrɔnk ɪs ɪn dɛr ʃlʊfʃtum.
    b. dɛr ʃpiɒvəlʃɔŋ ɪs dɪɪn ɪn dɒ bɛtʃtum.

She has a couple of dressers.
    a. si hɔt tsve ʃpiɒxɒʃrɔnk.
    b. si hɔt tsve ʃpiɒvəlʃɔŋ.

8. cradle
    a. a viɒx
    b. viɒmɒ

5

1. That's an old stone house.
    a. dis ɪs ən ɔʊlt ʃtoɒhaʊs.
    b. dis ɪs ən ʊlts ʃtoɒhaʊs.

2. He built a brick house.
    a. ɛr hɔt dɛs tsiçəlhaʊs baʊt.
    b. ɛr hɔt a tsiɒŋlhaʊs baʊt.

3. He built two frame houses.
    a. ɛr hɔt tsvɑ hɛltsɒnə haɪsɒ baʊt.
    b. ɛr hɔt tsve ʃtɪk haɪsɒ baʊt.

4. log-cabin
    a. a haʊs mɪt bɑmglɪts
    b. [   ]

5. The new house is larger than the old one.
    a. tsvɑ naɪə haɪsɒ. dɛs grɔʊsə ɪs ʊltə.

		b. dɛs naɪə haʊs ɪs grɛsɒ vi dɛs ʊltə.
6.	They're living in the doctor's house.	a. si vonɒ ɪn den dʊktɒ saɪ haʊs.
		b. si vonənt ɪn dʊktɒ saɪhaʊs.
	It's the house which I sold to him.	a. dɛs haʊs hɒn der ɔn mɪ fɒkɑft.
		b. dis ɪs dɛs haʊs, vos ɛr ɔn i hɒn fɒkɑft..
7.	This is our house.	a. dis ɪs ʊnsɒ haʊs.
		b. dis ɪs ʊnsɒ haʊs.
	That is your house.	a. dis ɪs daɪ haʊs.
		b. dis ɪs daɪ haʊs.
	And that is their house.	a. ʊnt dis ɪs ɛŋɒ haʊs.
		b. ʊnt dis ɪs ɛɒrə haʊs.

6

1.	Where does he live?	a. vo vɔʊnt ɒ?
		b. vo tuɒt ɛr vɔʊnɒ?
	Where did he live last year?	a. vo hɔt ɒ frɪɒ den gvɔʊnt?
		b. vo hɔt ɛr gvɔʊnt lɛtst jɒɒ?
2.	How would it be if we went now?	a. vi vɑr dɛs vɛn mɒ ɛts gen tɑn?
		b. vi vɑrs, vɛn ɛtst tɑst ge?
3.	I was there yesterday.	a. i bɪn gɛstɒn do dɔgven.
		b. i bɪn dɔgven gɛstɒn.
4.	You were there too?	a. du bɪst ɑ do dɔgven.
		b. du bɪst ɑ do dɔgven.
5.	Let's go home!	a. do gɛmɒ ɛts hoɒm!
		b. foɒmɒ hoɒm!
6.	He's mowing the lawn.	a. ɛr ʃnaɪt s grɒɒs mɒ hof.
		b. ɛr mɑt s gros.
7.	He walked between the houses.	a. ɛr get tsvɪʃən haɪsɒn.
		b. ɛr ɪs gɔŋɒ tsvɪʃən haɪsɒ.

1. The frying pan is on the stove.
   a. di flaɪʃram/di brotnraɪn, nçtɪç, ɪts a brotn, treapfln, ɔɪɒ.
   b. pan, vaɪl flaɪʃ raɪn kɔmt, kɔnst flaɪʃ brotn, flaɪʃraɪn ɪs ɔm ofɒ.

  We have two irons.
   a. mɪr hamɒ tsvo gʊsənə raɪnɒ.
   b. mɪr hamɒ tsvo aɪsərən raɪnɒ.

2. The handle is hot.
   a. dɒ heŋkl ɪs hoɒs.
   b. dɒ heŋkl ɪs hoɒs.

  The handles aren't long enough.
   a. də heŋkl hant nɪt lɔŋ voɒ.
   b. di heŋkln hant nɪt lɔŋ gnuɒ.

3. Who put the pan on the table?
   a. vɛr hɔt di raɪn ɔm tɪʃ hɪngstœlt?
   b. vɛr hɔt di raɪn ɔm tɪʃ ɑfɪtu?

4. That's the cooking kettle.
   a. dis ɪs dɒ kɪsl tsʊm kʊxɒ.
   b. dis ɪs dɒ kʊxkɪsl.

  She hates to wash the kettles.
   a. si hɔst den kɪsl tsʊn vʊʃn.
   b. si hɔst kɪstəln vʊʃn.

5. Bring me the other breadpans!
   a. brɪŋ mɒ di ɔndɒn broʊtraɪnɒ!
   b. teɪk mɔl də ɔndɒn broʊtraɪnɒ!

  Where is the knife?
   a. vo is mesɒ?
   b. vo ɪs dɛs mesɒ?

6. That cup is cracked.
   a. dɛs hefəl ɪs ʃpreŋkt. mɪr sɔŋ jɔ hefəl.
   b. dɛs hefəl ɪs brɔxɒ.

  Use the other cups.
   a. [   ]
   b. jus di ɔndɒn hefələ.

7. These are nice glasses.
   a. dɛs sɑn ʃenə glɑsl.
   b. dɛs sɑn ʃenə glɑsl.

  Bring me that other glass.
   a. brɪŋ mɪr di ɔndɒn glɑsl.
   b. brɪŋ mɒ dɛs ɔndɒ glɑsl.

8. We have some real small glasses.
   a. mɪr hamɒ reçt kloɒnə glɑsl.
   b. mɪr hamɒ reçt kloɒnə glɑsl.

1.   She's drying the dishes.

     a. ʃi tɪŋkət s gʃɪr raɪ.
     b. si tuɒt s gʃɪr odɪŋkɒ.

     She dropped the dishrag.

     a. ʃi hɔt a gʃɪɾfetsn ɔɪfoln lɔsn.
     b. s gʃɪɾfetsn ɪs ɔɪgfɔln.

2.   The water bucket is empty.

     a. dɛr vʊsɒkɔpə ɪs lɑrx.
     b. dɛr vʊsɒkɔpə ɪs lɑr., fɪr
        trɪŋkvʊsɒ ɪn haʊs.

     Bring two buckets right away!

     a. brɪŋ tsve kɔpən ɛts glaɪ!
     b. brɪŋ mɒ tsve kɔpən glaɪ!

3.   He's carrying a bucket of
      water.

     a. ɛr trɔkt a kɔpə vʊsɒ.
     b. ɛr trɔkt den kɔpə vʊsɒ.

     He carried the swill bucket away.

     a. ɛr hɔt dɛs drekɪçə vʊsɒ
        aʊsɒtrɔŋ/vɛktrɔŋ.
     ɛr hɔt ən drekɪçən kɔpə vɛktrɔŋ.

4.   The swill bucket is outside.

     a. dɛr drekɪçə kɔpə ɪs draʊst.
     b. dɛr drekɪçə kɔpə ɪs draʊst.

     Where is the sprinkling- can?

     a. vo ɪs də gʊskandl?
     b. vo ɪs di ʃprɪtskandl?

5.   Here's the basket.

     a. vo ɪs der tsekɒ fɪr di veʃ ʊnt
        tsʊn kɑfɒ.
     b. vo ɪs der tsegɒ fɪr də veʃ ʊnt
        fɪr grosərɪ kɑfɒ.

     Haven't you got some
     other baskets?

     a. hɔst du nɪt ʊltə tsekɒn?
     b. hɔst kʊɪ ɔndɒn nɪt tsegɒn?

6.   She's wringing the clothes.

     a. si vrɪŋt də veʃ aʊs.
     b. si vɪnt də veʃ aʊsɒ.

7.   The wash is on the line,
     it's drying nicely.

     a. di veʃ ɪs af dɒ laɪn draʊs tsʊn
        trekən.
     b. di veʃ ɪs af dɒ laɪn, tuɒt ʃe
        trekən.

     She is ironing the clothes.

     a. si tuɒt də veʃ bigəln.
     b. si tuɒt veʃ bigəln.

8.   The barrel is full.

     a. dɛs fasl ɪs fʊl.
     b. s fasl ɪs fʊl.

He bought a keg of beer.
   a. ɛr hɔt a fasl biɒr kɑft.
   b. ɛr hɔt a fasl biɒr kɑft.

Farm and Buildings
9

1.   This farm is sold.
     a. di fam ɪs fɒkɑft.
     b. di fam ɪs fɒkɑft.

     He sold both farms.
     a. ɛr hɔt tsvo fams fɒkɑft.
     b. ɛr hɔt ʊlə tsvo fams fɒkɑft.

2.   Our farm has 80 acres.
     a. ʊnsɒ fam hɔt oxtsɪk ɔkɒ.
     b. ʊnsɒ fam hɔt ɔxtsɪk ɔkɒ.

     Your farm is larger than theirs.
     a. daɪ fam ɪs gresɒ vi derɒ.
     b. saɪ fam ɪs gresɒ.

3.   They don't live on their farm.
     a. si vonɒ nɪt ɑf dɒ fam.
     b. si vonənt nɪt ɑf dɒ fam.

     We have a renter on our farm.
     a. mɪr hamɒ a rentɒ ɑf ʊnsənɒ fam.
     b. mɪr hamɒ ən rentɒ ɑf ʊnsənɒ fam.

     Our son runs our farm.
     a. ʊnsɒ buɒ rant ʊnsɒ fam.
     b. ʊnsɒ buɒ rant fam.

4.   That fence is new.
     (barbed wire)
     a. di fɛns ɪs naɪ (fɪrn fɛns drot)
     b. der fɛns ɪs naɪ. (fɛns drot)

     All the fences are new.
     a. ʊlə fɛnsn hant naɪ.
     b. ʊlə fɛnsn hant naɪ.

5.   If I were a farmer
     I'd have a tractor.
     a..i vɛn a fɑrmɒ vɑr, i hɛt ən trɛktə.
     b. vɛn i a fɑrmɒ vɑr, i hɛt ən trɛktə.

6.   Some people work in town and some farm.
     a. ʊl laɪt ɒɒvatn ɪn der ʃtot ʊnt ʊl famət.
     b. ʊɪ laɪt ɒɒvatənt ɪn der ʃtot ʊnt ɑf der fam ʊɪ.

7.   We go to work.
     a. mɪr genmɒ ɪn der ɒɒvat.
     b. mɪr genmɒ ɛts to ɒɒvat.

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8. He works on the railroad.
    a. ɛr ɔɒvat ɑf dɒ rɛlərot.
    b. ɛr ɔɒvat ɑf dɒ rɛlərot.

10

1. They built that barn last year.
    a. si hamant dɔ a ʃtol baɒt fɛrdn.
    b. si hamant dɛn ʃtol baɒt lɛtst joɒ.

2. We walked over to that red barn.
    a. ɛr ɪs ʊmɒgaŋɒ tsu dɛn rɔɒdn ʃtol.
    b. mɪr hamɒ ʊmɒgɔŋɒ tsu dɛn rɔɒtn ʃtol.

3. The barn floor is empty.
    a. dɛr trɛɒt ɪs lɑrx.
    b. dɛr ʃtolbodn ɪs lɑr.

4. One hay-mow is still empty.
    a. dɒ ʃtolbodn ɪs ɑ nɔ lɑrx.
    b. ɔɒ haɪʃtol ɪs lɑr.

   Two mows are already full.
    a. tu ʃtolbodn hant ʃo fʊl.
    b. tsvo haɪʃtoln hant fʊl.

5. He cleaned the stable.
    a. ɛr hot dɛn ʃtol aʊsgmɪst.
    b. ɛr hɔt dɛn ʃtol aʊspʊtst.

6. The cows are in the barnyard.
    a. di kiɒ hant ɪn dɒ korel.
    b. kiɒ hant ɪn korel.

11

1. The granary is full.
    a. di grɛnərɪ ɪs fʊl.
    b. di grnərɪ ɪs fʊl.

   We have two granaries,
   an old one and a new one.
    a. mɪr hamɒ tsvo grɛnərən, a ʊltɒ ʊnt a naɪ.
    b. mɪr hamɒ tsvo grɛnərɪ, ɔɒ ʊltɒ ʊnt ɔɒ naɪɒ.

2. What do you call the building where the pigs are kept?
    a. a ʃvaɪʃtol
    b. dɒ ʃvaɪʃtol

3. What do you call the buildings for chickens?
    a. hɛnɒʃtol.
    b. hɛnɒʃtol

4.　This well is very deep.　　　a. dɒ brʊnɒ ɪs reçt tʊɪf.
　　　　　　　　　　　　　　　　b. dɒ brʊn ɪs reçt tʊɪf.

5.　My garden is small.　　　　a. dɛr gɒɒxtn ɪs klɒɒ.
　　　　　　　　　　　　　　　　b. maɪ gɒɒtn ɪs klɒɒ.

　　We don't have two gardens.　a. mɪr hamɒ kɑ tsve gɒɒxtn.
　　　　　　　　　　　　　　　　b. mɪr hamɒ kʊɪ tsve gɒɒtn.

6.　He's working in the garden.　a. ɛr ɒɒvat m gɒɒxtn.
　　　　　　　　　　　　　　　　b. ɛr ɒɒvat ɪn gɒɒtn.

7.　What is the privy called?　　a. ən ɔptɪɪt.
　　　　　　　　　　　　　　　　b. dɛr ɔptɪɪt.

Crops and Implements

12

1.　The rye is cut.　　　　　　a. dɛr rɔŋ ɪs gʃnɪtn.
　　　　　　　　　　　　　　　　b. dɛr rɔŋ ɪs gʃnɪtn.

2.　The barley is ripe.　　　　　a. di gerʃtn ɪs tsaɪtɪ.
　　　　　　　　　　　　　　　　b. gerʃtn ɪs raɪf.

3.　We will cut the oats soon.　　a. dɛr hɔvɒ vɛrmɒ bʊlt ʃnaɪ.
　　　　　　　　　　　　　　　　b. vɪr vɛrmɒ ən hoŋ ʃnaɪ bʊlt.

4.　He left one bundle lying.　　a. ɛr hɔt a bɪŋl lɪŋ lɔsn.
　　　　　　　　　　　　　　　　b. ɛr hɔt ən bɪŋl lɪŋ lɔʊsn.

　　These bundles are too big.　　a. di bɪŋlə hant tsu grɔʊs.
　　　　　　　　　　　　　　　　b. di bɪŋln hant tsu grɔʊs.

5.　You take that shock.　　　　a. du nɪm dɛn ʃok.
　　　　　　　　　　　　　　　　b. du nɪm daɪn ʃok.

　　There are a lot of shocks　　a. dɒ hant fœlə ʃoks m dɛn fœlt.
　　on that field.　　　　　　　b. si hant fœl ʃoks ɪn fœlt.

6.　We'll begin threshing tomorrow. a. mɒɒŋ vɛrmɒ s dreʃn ŏfɔŋɒ.
　　　　　　　　　　　　　　　　b. vɪr vɛrmɒ mɒɒŋ dreʃn.

　　He has already threshed.　　a. ɛr tʊɒt ʃo dreʃn.
　　　　　　　　　　　　　　　　b. ɛr hɔt ʃon drɔʃn.

7.　We had a good harvest.　　　a. mɪr hamɒ a gʊɒtə ɛɒnt kɔt.
　　　　　　　　　　　　　　　　b. mɪr hamɒ a gʊɒtə ɛɒntn kɔt.

1. The plow is broken.
   - a. dɛr pfluɒx ɪs hɪ.
   - b. dɛr pfluɒ ɪs broxɒ.

   They have two new plows.
   - a. di hamant tsve narə pfliɒx.
   - b. si hamant tsve pfliɒ.

2. He plowed all day.
   - a. si hamant dɛn gɔntsn tɔk gokɒt.
   - b. ɛr hɔt ən gɔntsn tɔk gokɒt.

   They are plowing the sod.
   - a. di hamant di ɛrə ɑfgokɒt.
   - b. si tuɒnt tsɑt ɑfbrɛxɒ.

3. He tried to plow but it was too dry.
   - a. si hamant vɔln ɔkɒn, ovɒ ɛs ɪs tsu trɔkɒ gven.
   - b. ɛr hɔt ɑ vœln ɔkɒn, ovɒ ɪs tsu trɔkɒ.

4. He's using the drag.
   - a. ɛts just ɒ ən ʃtrafɒ.
   - b. ɛr just dɛn kretɒ.

   They're using two drags, but one is mine.
   - a. di jusn tsve ʃtrafɒ, ovɒ oɒnɒ ɪs dɒ marə.
   - b. si hant tsve kretɒn, oɒnɒ ɪs dɒ marɪ.

5. We sow wheat in the fall.
   - a. di baʊnt dɛn vɔrts ɪn hiɒrkst.
   - b. mɪr tɑnmɒ vɔrts ɪn hɪɒrkst baʊn.

6. We plant corn in the spring.
   - a. di baʊnt dɛn kʊkʊrʊts ɪn friɒjoɒ.
   - b. mɪr tɑmɒ kʊkʊrʊts ɪn friɒjoɒ baʊn.

7. He's cultivating the corn.
   - a. ɛr kʊltəvɛrtɪt dɛn kʊkʊrʊts.
   - b. ɛr tuɒt ɛn kʊkʊrʊts kʊləvetɒn.

1. He's mowing the marsh.
   - a. ɛr mɑt di sʊmpfn.
   - b. [   ]

	I mowed it last year.	a. i hɔns fɛrdn gmɑt.
		b. i hɔn lɛtst jɒɒ gmɑt.
2.	He walked through the marsh.	a. ɛr get dʊrx di sʊmpfn.
		b. ɛr ɪs dʊrx gɒŋɒ.
3.	I must buy a new rake.	a. i mʊs a naɪɒ reçɒ kɑfɒ.
		b. i mʊs a naɪɒ reçɒ kɑfɒ.
4.	The first crop of hay was very good.	a. dɛr ɛrʃtə krɔp haɪ ɪs reçt gʊɒt gven.
		b. dɛr ɛrʃtə krɔp haɪ ɪs gʊɒt gven.
	The second crop is almost fit to cut.	a. dɒ tsvaɪtə krɔp ɪs bʊlt tsʊn ʃnaɪɒ.
		b. dɒ tsvaɪtə krɔp ɪs ɑ gʊɒt tsʊn ʃnaɪ.
5.	He said they need the hay themselves.	a. si sɒŋt, si braʊxənt dɛs haɪ sœlvɒ.
		b. ɛr braʊxts haɪ ɔlɒɒ hɔm.
6.	He has an old wagon.	a. ɛr hɔt ən ʊltən voŋ.
		b. ɛr hɔt ən ʊltən voŋ.
	We should have two wagons.	a. mɪr sʊltmɒ tsve voŋ ham.
		b. mɪr sʊltmɒ tsve voŋ ham.
7.	He will loan the wagon to you.	a. mɪr laɪçtmɒ dɪr dɛn voŋ.
		b. ɛr vɪrt ʊns ən voŋ laɪn.
	He often loaned me the wagon.	a. ɛr hɔt mɪ eɒn ʃo ɔft glin.
		b. ɛr hɔt mɪ ɔft ən voŋ glin.
8.	He said he didn't need it	a. ɛr sɔkt, ɛr braʊxtn ɛts nɪt.
		b. ɛr hɔt gsɔkt, ɛr braʊxtn ɔɪts nɪt ham glaɪ.

15

1.	That was a good buggy.	a. dɛs ɪs a gʊɒtɒ bɔgɪ gven.
		b. s ɪs a gʊɒtɒ bɔgɪ gven.
	Nobody uses buggies nowadays.	a. ɛts jusn nmɒ, kaɪ bɔgɪs mɛɒ.
		b. si tuɒnt bɔgɪs nɪmɒ braʊxɒ.
2.	Here's the whip.	a. dɔ ɪs di paɪtʃn.
		b. dɔ ɪs di paɪtʃn.

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3.	Light the lantern!	a. kɛnt lutɛrn ð. b. kɛnt lutɛrn ð.
	I still have a couple of old lanterns.	a. i hɔn no tsvo luntɛmən. b. i hɔn no tsvo lotɛmɒ.
4.	I could use a nail to hang it up.	a. i kant dɛn nogl jusn tsʊn ɑfhɛŋɒ. b. i mʊs a nogl hɔm tsʊn ɑfhɛŋɒ.
5.	Here is a short nail.	a. dɔ ɪs a kʊrtsɒ nogl. b. dɔ ɪs a kʊrtsɒ nogl.
	I must buy some short nails.	a. i mʊs kʊrtsɔ negl kɑfɒ. b. i mʊs kʊrtsɔ negln kɑfɒ.
6.	A new broom sweeps clean.	a. a naɪɒ besn kɛɒt ʃe. b. a naɪ besn tuɒt raɪ aʊskeɒn.
7.	You should sweep the floor every morning.	a. du sʊlst ʊlə friɒ rauskeɒn. b. du sʊlst treɒt ɑfkeɒn ʊlə friɒ.
	The floor ought to be swept today.	a. der fuɒsbodn sʊl haɪt aʊskeɒt vɛrn. b. treɒt sʊl haɪt aʊskeɒt vern.
8.	We'll scrub today.	a. mɪr voʃmɒ rʌf haɪt. b. haɪt vɛrmɒ ɑfvɔʃn.

16

1.	The shovel is broken.	a. di ʃaʊfl ɪs hɪ. b. ʃaʊflə ɪs broxɒ.
	He broke the shovels.	a. ɛr hɔt di ʃaʊflə broxɒ. b. ɛr hɔt ʃaʊfln broxɒ.
2.	I can't find the needle.	a. i fɪnt di nodl nɪt. b. i fɪnt koɒ nodl.
	I couldn't find it anywhere.	a. i kɔns nɪrgənts fmɒ. b. i fɪnts nɪrgənts nɪt.
3.	Aha! We found that needle.	a. mɪr hamɒs gfʊnɒ, di nodl. b. ha, ha, i hɔnt nodl gfʊnɒ.
	We found it on the floor.	a. mɪr hamɒs ɑf dɒ treɒx gfʊnɒ. b. i hɔns gfʊnɒ ɑf der treɒt.
4.	I have a pin.	a. i hɔn ən pɪn. b. i hɔn a ʃpeɒdn.

	Where are the knitting needles?	a. vo hant di ʃtrɪknodln? b. vo hant dɛn tɪklnnodln?
5.	Take this match!	a. nɪm dɛs mætʃ! b. nɪm dɛs tsɪnthœltsl!
	Give me that box of matches!	a. gɪp mɒ di bɔks mætʃəs/ tsɪnthœltsl ! b. gɪp mɒ di bɔks tsɪnthœltsln!
6.	He's smoking a pipe.	a. ɛr raʊxt pfaɪfə. b. ɛr raʊxt də pfaɪfə.
	He has three pipes.	a. ɛr hɔt draɪ pfaɪfn. b. ɛr hɔt draɪ pfaɪfn.
7.	He's smoking his and I am smoking mine.	a. ɛr raʊxt di saɪ, ʊnt i raʊx di maɪ. b. ɛr raʊxt di saɪ, ʊnt i raʊx di maɪ.
8.	This is strong tobacco.	a. dɒ tɔvɑk ɪs ʃtoɒk. b. dis ɪs a ʃtoɒkə tɔvɑk.
	That's chewing tobacco.	a. dɛs ɪs tʃu. (kaʊtɔvɑk) b. tʃu
	(to chew gum)	a. bɪç gnaʊʃn.

Animals and Fowl

17

1.	One leg of this dog is black.	a. ɒ haksə fɔ dɛn hʊnt ɪs ʃvoɒts. b. ɒ haksn fɔ dɛn hʊnt ɪs ʃvoɒts.
	I use these dogs for hunting.	a. i jus di hʊnt tsʊn jɔxn. b. i hɔn di hʊnt fɪr jʊxtn.
2.	The dog barks.	a. der hʊnt balt. b. der hʊnt balt.
3.	Lie down!	a. lek dɪ nido! b. lek dɪ nɪdo!
4.	He lets the dog loose.	a. ɛr lɛst dɛn hʊnt loʊs. b. ɛr loʊst dɛn hʊnt loʊs.

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	The dog was let loose last night.	a. dɛr hʊnt ɪs lɛtstə nɔxt lɔʊs gven.
		b. dɛr hʊnt ɪs lɔʊs lɔsn vɔɒn gestɒns nɔxt.
5.	That cat caught a mouse.	a. di kɔtsə hɔt a maʊs gfɔŋt.
		b. di kɔts hɔt a maʊs gfɔŋt.
	We have four cats.	a. mɪr hamɒ fiɒr kɔtsn.
		b. i hɔn fiɒr kɔtsn.
6.	That's a big tomcat.	a. dɛs ɪs a grɔʊsɒ kɔtɒ.
		b. dɪs ɪs a grɔʊsɒ kɔtɒ.
	These little kittens are pretty.	a. di klɔɒn katsl hant ʃe.
		b. di klɔɒn katsələ hant ʃe.
7.	The cattle are in the pasture.	a. s gfiɒx ɪs ɪn pɛsta.
		b. s fiɒx ɪs ɪn pɛsta.
	She's a good cow.	a. dis ɪs a gʊɒtə kuɒ.
		b. dis ɪs a gʊɒtə kuɒ.
8.	She's got a big udder.	a. si hɔt a grɔʊs aʊtɒ.
		b. si hɔt a grɔʊs aʊtɒ.
	We have ten cows.	a. mɪr hamɒ tseɒ kiɒ.
		b. i hɔn tseɒ kiɒ.
	The calf is sucking: we sold three calves today.	a. dɛs kalvəl saʊxt; mɪr hamɒ drai kalvɒn fɒkɒft hait.
		b. s kalvəl saʊkt; mɪr hamɒ drai kalvəln fɒkɒft hait.

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1.	This heifer will soon calve: the heifers are outside.	a. dis hʊlvəl vɪrt bʊlt a kalvəl kriɒn; di ɔndɒn kʊlmɒ hant draʊst.
		b. di kʊln vɪrt vol aʊsʃitn; di kʊln ɪs draʊst.
	The bull is in the stable.	a. dɛr kiɒʃtir ɪs ɪn ʃtol.
		b. dɛr bʊl ɪs ɪn ʃtol dɪn.
	We have two bulls, a young one and an old one.	a. mɪr hamɒ tsve kiɒʃtir, ɒɒn jʊŋən ʊnt ɒɒn ʊltn.

b. mır hamɒ tsve bʊls, ɒɒn jʊŋɒ
ʊnt ɒɒn ʊltn.

2. Oxen aren't used anymore.
a. ʊksn hant nıt mer gjust.
b. d ʊksn hant nımɒ gjust.

Gee, he's a big ox!
a. dıs ıs a grɔʊsɒ ʊks!
b. jeı, des ıs a grɔʊsɒ ʊks!

3. How do you call the cows
from the pasture?
b. kiɒ fɔn pɛsta.

4. That horse is mine.
a. dɛs ros ıs maı.
b. dɛs ros ıs maı.

5. The old mare is in the pasture.
a. di ʊltɒ ʃtuɒtn ıs ın pɛsta.
b. di ʊltɒ mɑr ıs ın pɛsta.

6. He's a big stallion.
a. dıs ıs a grɔʊsɒ hɛŋst.
b. ɛr ıs a hɛŋst.

7. That's a pretty little colt.
a. dıs ıs a tsimlıç klɔɒns fœln.
b. dɛs ıs a ʃes klɔɒs fœln.

8. He has a team of geldings.
a. ɛr hɔt a pɒɒ valaxɒn.
ɛr hɔt tsvɒɒ jʊŋɒ ros.

He just bought another gelding.
a. ɛr hɔt ɒn ɔndɒn valax kɑft.
b. ɛr hɔt ɛɒm ɒn ɔndɒs ros kɑft.

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1. I have a white horse.
a. i hɔn a vaısɒ ros.
b. i hɔn a vaısɒ ros.

I went to town with that horse.
a. i bın ın di ʃtot gfɒɒn mıt dɛn
vaısɒ ros.
b. i bın ın di ʃtot mıt dɛn vaısɒ
ros gfɒɒn.

2. What do you say to make horses
go and stop?
a. /gedıʌp ho/
b. /gedıʌp ho/

3. This old sow has five
little pigs.
a. di ʊltɒ tsʊxt hɔt fınf ʃvaılɒ.
b. di tsʊxt hɔt fınf klɔɒnɒ ʃvaılɒ
bekɔmɒ.

He always keeps five old sows.
a. ɛr hɔt ımɒ fınf ʊltɒ tsʊxn.
b. [   ]

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4.	That boar is mean.	a. dɛr bɛrnɒ ɪs fʊlʃ. b. dɛr bɛrnɒ ɪs ʃlɪm.
	special term for cut pig.	a. [ ] b. aʊsgʃnɪtnɒ
5.	The little pigs are still suckling.	a. di klɒɒn ʃvaɪlɒ tsaɒ̯ɒ no ɪmɒ. b. [ ]
	One little pig is sick.	a. oɒ klɒɒ ʃvaɪl ɪs krɔŋ. b. oɒ klɒɒs ʃvaɪnɪkl ɪs krɔŋ.
	He always has a lot of pigs.	a. ɛr hɔt ɪmɒ fœl ʃvaɪl. b. ɛr hɔt ovəl fœl ʃvaɪ
	He sold one pig.	a. ɛr hɔt oɒnɒ fɒkaft. b. ɛr hɔt oɒ ʃvaɪ fɒkaft.
6.	How do you call the pigs at feeding time?	a. sʊl, sʊl. b. dɔs ɛɒr aɪɒ frɛsn frɛsɒ tuɒt.
7.	We have both, white and black sheep.	a. mɪr hamɒ vaɪsə ʊnt ʃvoɒtsə ʃof. b. mɪr hamɒ vaɪsə ʊnt ʃvoɒtsə ʃof.
	One white sheep died.	a. oɒ vaɪsə ʃof ɪs hɪ voɒn. b. oɒ vaɪsə ʃof ɪs hɪ.
	We have no goats.	a. mɪr hamɒ kʊɪ gaɪs. b. mɪr hamɒ kʊɪ gɔɪs.
8.	That's a pretty little lamb; she had two little lambs.	a. dɪs ɪs a ʃes lampl; si hɔt tsvoɒ klɒɒnə lampln kɔt. b. dɪs ɪs a ʃes lampl; si hɔt tsvoɒ kɔt, klɒɒnə lampln.
	He is a mean old buck; what do you want with two bucks?	a. ɛr ɪs a groʊbɒ bɔk; vɔs vœlst du mɪt tsve bɛk? b. ɛr ɪs a ʊltə bɔk; vɔs vœlst du mɪt tsve bɛk?

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1.	We give our chickens corn.	a. mɪr gɛpmɒ ʊnsərə hɛnɒ kʊkʊrʊts.

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		b. mɪr gɛmɒ ʊnsɒnə hɛnɒ kʊkʊrʊts.
	You give your chickens oats.	a. du gɪpst damə hɛnɒ hovɒn.
		b. du gɪpst damə hɛnɒ hogɒn.
	They give their chickens barley.	a. di gɛmt dɛrənɒ hɛnɒ gɛrʃn.
		b. si tʊɒnt dɛrnɒ hɛnɒ gɛrʃtn gem.
2.	The hens lay better in the spring than in the fall.	a. di hɛnɒ leɲt bɛsɒ ɪn friɒjɒɒ vi ɪn hɪɒrkst.
		b. di hɛnɒ leɲt bɛsɒ ɪn frijɒɒ ɒnʃtɒt ɪn hɪɒrkst.
	The chickens are cackling.	a. di hɛnɒ kakln.
		b. di hɛnɒ tʊɒn gɒgɒtsn.
3.	We saw a rat among the little chicks; one little chick is sick.	a. mɪr hamɒ ən rats gsen hɪntɒ di klɒɒn hɛŋkln; oɒ klɒɒs hɛŋkl ɪs krɔŋ.
		b. mɪr hamɒ ən rats gsen hɪntɒ di klɒɒn hɛnɒlən; oɒ henl ɪs krɔŋ.
	The cluck has left the nest.	a. di glʊkə ɪs fɔ nɛst ɔɪgaŋɒ.
		b. di glʊk ɪs ovɒn fɔn irən nɛst.
4.	The rooster is crowing.	a. dɛr hɔnə krɑt.
		b. dɛr hɔnə tʊɒt krɑn.
	This year we have five roosters.	a. hɔɪɒ hamɒ fɪnf hɔnə.
		b. dis jɒɒ hamɒ fɪnf hɔnə.
5.	How do you call the chicks and chickens at feeding time?	b. /pip/
6.	We have no geese.	a. mɪr hamɒ kʊi gɛns. i hɔn a gɒns kɑft.
	I bought a goose.	b. mɪr hamɒ kʊɪ gɛns. i hɔn a gɒns kɑft.
	The old gander is mean. We have some young geese.	a. dɛr ʊltə gɒnsərɒ ɪs fʊɒrʃ. mɪr hamɒ jʊɲə gɛns.
		b. dɛr gɒnsərɒ ɪs ʃlɪm. mɪr hamɒ jʊɲə gɛns.
7.	The ducks are butchered. We kept one drake.	a. di antn hant gʃlɔxt. mɪr hamɒ oɒn antərɒ ɪvɒkɔltn.
		b. di antn ɪs gʃlɔxt vɒɒn. mɪr hamɒ oɒn antərɒ kɔltn.

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8.   This drake has one white feather in the tail.
     a. dɛr antərɒ hɔt ɒɒ vaisə fedɒ ɪn ʃvoɒf.
     b. dɛr antərɒ hɔt ɒɒ vaisə fedɒn ɪn ʃvoɒf.

Vegetables and Fruits

21

1.   The beans are good this year.
     a. ... hant hoɪɒ guɒt gven.
     b. di fɪsoln hant guɒt dis joɒ.

     That's a large bean.
     a. dis ɪs a groʊsə fɪsoln.
     b. dis ɪs a groʊsə fɪsoln.

2.   I like peas.
     a. i glaɪç oɒvas.
     b. i glaɪç oɒvas.

     I wish we had horseradish.
     a. i vʊlt, mɪr hetmɒ ən kre.
     b. i vʊlt, mɪr hetmɒ ən kre.

3.   I don't like cabbage.
     a. i glaɪç kɑ kraʊt.
     b. i glaɪç s kraʊt nɪt.

     Give me a head of cabbage!
     a. gɪp mɒ a kraʊtharpl.
     b. gɪp mɒ a harpl kraʊt.

     What do you call the sour fermented kind?
     a. saʊrəs kraʊt
     b. saʊɒnə mɪl.

4.   This is strong garlic.
     a. dɛr knoflət ɪs ʃtoɒk.
     b. dɪs ɪs a ʃtoɒkɒ knoflət.

     We have cucumbers in our garden.
     a. mɪr hamɒ umʊrkn ɪn ʊnsɒn goɒtn.
     b. mɪr hamɒ umʊrkn ɪn goɒtn.

5.   Buy a bunch of onions!
     a. kɑf a bɪŋl tsvifəl!
     b. kɑf a bʊnʃ tsvifəl!

     We have beets in the garden.
     a. mɪr hamɒ roʊtə ruɒm ɪn ʊnsɒn goɒtn.
     b. mɪr hamɒ roʊtə ruɒm ɪn goɒtn.

6.   That's a big carrot.
     a. dis ɪs a groʊsə gœlbə ruɒm.
     b. dis ɪs a groʊsə gœlbə ruɒm.

     The carrots are good
     a. di gœlbə ruɒm hant guɒt hoɪɒ.

this year.

b. di gœlm rʊɒm hant gʊɒt dis jɒɒ.

7. He planted a row of potatoes.

a. ɛr hɔt a raɪ treapfl baʊt.
b. ɛr hɔt baʊt a raɪ treapfl.

The potatoes should be hilled.

a. di treapfl sʊln ɑfkaɪflt vern.
b. treapfəln hant ɑfkaɪflt.

8. Give me a good big potato!

a. gɪp mɒ ən gʊɒtn groʊsn treapfl!
b. gɪm mɒ ən groʊsn treapfl!

There aren't many big potatoes this year.

a. hɔn nɪt gʊɒtə treapfl hoɪɒ.
b. si hant nɪt fœl groʊsə treapfl jɒɒ.

22

1. We don't raise head lettuce.

a. mɪr resmɒ kɔɪɒə haɪpl sɔlɔt.
b. mɪr tʊɒmɒ kɔɪn kʊpfsɔlɔt baʊn.

I like lettuce; it tastes good.

a. i glaɪç sɔlɔt; ɛr ʃmɛkt gʊɒt.
b. i glaɪç sɔlɔt; ɛr ɪs gʊɒt.

2. This tree has red apples.

a. dis ɪs a roʊtɒ epflbaʊm.
b. der baʊm hɔt roʊtə epfl.

3. He picked a red apple.

a. ɛr hɔt ən roʊtn epfl oklaʊpt.
b. ɛr hɔt oklaʊpt ən roʊtn epfl.

4. These trees have sweet plums.

a. di bɑm hamant siɒsə tsvəʃmɒ.
b. di baɪmə hant siɒsə pflaʊmə.

5. Buy raisins today.

a. kɑf haɪtə resins.
b. kɑf resins haɪt.

6. Pick only the ripe strawberries!

a. klaʊp bloʊs di tsaɪtɪçn ʃtrobɛris o!
b. tʊɒ bloʊs di raɪfn ʃtrobɛris [...]

He ate a ripe strawberry.

a. ɛr hɔt a tsaɪtɪçə ʃtrobɛri gɛsn.
b. ɛr hɔt a raɪfə ʃtrobɛri gɛsn.

7. We also have raspberries.

a. mɪr hamɒ a ɔndɒnə birlɒ.
b. mɪr hamɒ ɑ resbɛris.

1. We milk before breakfast.
    a. mɪr tsaɪtmɒ bɛfɔr mɒs frinʃtɪk ɛsn.
    b. mɪr tuɒmɒ tsaɪdln fɒɒn frinʃtɪk.

2. What did you eat this morning?
    a. vɔs hɔst du gɛsn haɪt frin?
    b. vɔs hɔst gɛsn haɪt frin?

  What do you two usually eat for breakfast?
    a. vɔs tuɒst du gəvenlɪç ɛsn fɔn dɛn dɒ frin?
    b. vɔs tuɒst du gəvenlɪ ɛsn fir moɒŋʃtɪk?

3. We had company at the midday meal.
    a. mɪr hamɒ haɪsalaɪt kɔt fɪrn mɪtɔkɛsn.
    b. mɪr hamɒ haɪsɒlaɪt kɔt gɛstɒn nɔmɪtɔk. heslaɪt

4. Come over for the evening meal!
    a. kɛm ʊmə fir haɪt af nɔxt tsʊn ɛsn!
    b. kɛm ʊmə fir nɔxtmɒl ɛsn!

5. Have you any word for a light lunch between meals?
    a. tsvɪʃn dɛr mɔltsaɪt a bɪsl ɛsn.
    b. hɔst du ən laɪçtn lʊnʃ tsvɪʃn ɛsn.

6. We'll eat the left-overs this evening for supper.
    a. mɪr ɛsmɒ haɪt af nɔxt vɔs ivɒblim ɪs.
    b. mɪr vɛrmɒ, vɔs ivɒblim ɪs, fir nɔxtmɒl.

7. I helped myself to meat.
    a. mɪr hamɒ sɛlvɒ kʊlfɒ tsʊn flaɪʃ.
    b. i hɔn mɒ kʊlfɒ ɪn flaɪʃ.

8. This is good beef.
    a. dis ɪs guɒt rɪntflaɪʃ.
    b. dis ɪs a guɒts rɪntflaɪʃ.

  I like pork too.
    a. i glaɪç ʃvaɪnəsflaɪʃ a.
    b. i glaɪç ʃvaɪlaɪʃ a.

  But I don't like mutton or veal.
    a. ovɒ i glaɪç ʃofflaɪʃ nɪt, vɔs glɑ i nɪt, kalvəlflaɪʃ nɪt.
    b. ovɒ i glaɪç kɒɒ ʃofflaɪʃ, ovɒ karvəlsflaɪʃ nɪt.

1. We make our own sausage.
   - a. mɪr mɔxmɒ ʊnsənən aɪgənə vɪrʃt.
   - b. mɪr mɔxmɒ ʊnsɒ aɪgənə vɪrʃt.

   Our smoked sausage is good this year.
   - a. ʊnsərə raʊxtn vɪrʃt hant haɪɒ gʊɒt.
   - b. ʊnsərə raʊxtn vɪrʃt hant gʊɒt dis jɒɒ.

2. We always make liver sausage.
   - a. mɪr mɔxmɒ ɪmɒ levɒvɪrʃt.
   - b. mɪr tʊɒmɒ ovəl levɒvɪrʃt mɔxɒ.

   Also blood sausage.
   - a. ʊnt ɑx prɛsmoŋ.
   - b. ʊnt bluɒtvɪrʃt.

3. Do you have any other kind kind of sausage?
   - a. hats ɑx ən ɔndɒn vɪrʃt?
   - b. hɔst du ɔndənə vɪrʃt?

4. We got ten gallons of lard.
   - a. mɪr hamɒ tseɒ galon fɛtn krɪɒkt.
   - b. mɪr hamɒ tseɒ galon fɛtn.

5. What do you call the little solid bits left after the lard is rendered?
   - a. kramln
   - b. krɛmələ.

6. The intestines are still warm.
   - a. di dɑrm hant no vɒɒx - vɒɒm.
   - b. di dɑrm hant no vɒɒm.

7. Do you have one word for liver, lungs and heart together?
   - a. levɒ, luŋə, hɛɒts
   - b. levɒ, luŋə, hɛɒts mɪtɒɒnɔndɒ

<u>Foods and Drink</u>

<u>25</u>

1. I break the eggs into the pan.
   - a. mɪr hant ɔɪɒ aɪŋʃloŋ ɪn dɒ raɪn.
   - b. i hɔn də ɔɪɒ brɔxɒ ɪn dɒ raɪn.

   She broke an egg.
   - a. si hɔt ən ɒɒ brɔxɒ.
   - b. si hɔt ɒɒ ɒɒ brɔxɒ.

   The yolk is still soft.
   - a. dɛr dʊtr ɪs no vɒɒx.
   - b. s gœlbə ɪs no vɒɒx.

2. They could stand some salt and pepper.
   - a. di kantn no sʊlts ʊnt pfɛfɒ jusn.

		b. si kenən sʊlts ʊnt pfɛfɒ brauxɒ.
3.	This is sweet cream.	a. dis ɪs siɒsə ʃmɛtn.
		b. dis ɪs a siɒsə ʃmɛtn.
	Butter is made out of sweet cream.	a. bʊtər ɪs gmɔxt fɔn dɒ siɒsn ʃmɛtn.
		b. bʊtər ɪs gmɔxt fɔn siɒsn ʃmɛtn.
4.	This butter is good.	a. dɒ bʊtər ɪs gʊɒt.
		b. dɒ bʊtər ɪs gʊɒt.
5.	I like cottage cheese.	a. i glaɪç ən kʊxn kɑs.
		b. i glaɪç ən kɑs.
6.	What do you call the milk from which cottage cheese is made?	a. ʃotn
		b. sauɒnə mɪl.
7.	She baked bread yesterday.	a. mɪr han gestɒn brɔut bakɒ.
		b. si hɔt brɔut bakɒ gestɒn.
8.	The fire was too hot; the bread is burnt black at the bottom.	a. s faɪər ɪs nɔ hoɒs. dɛs brɔut ɪs ʃvoɒts brɛnt ɪntɒ se.
		b. s faɪər ɪs hoɒs. dɛs brɔut ɪs ʃvoɒts brɛnt ɪntɒ ste.

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1.	He eats only wheatbread.	a. ɛr ɪst ʃet vɔɪtsnbrɔut.
		b. ɛr ɪst ʃets vɔɪtsnbrɔut.
	Buy a ryebread today.	a. ɛr kɑft a rɔŋbrɔut.
		b. kɑf rɔŋbrɔut haɪt!
2.	The yeast is spoiled.	a. dɛr jist ɪs fɒdoɒm.
		b. dɛr ist ɪs fɒdoɒm.
3.	She is baking cookies.	a. si bɔkt baɪgən.
		b. sɪ bɔkt baɪgəln.
4.	Why don't you bake a cake.	a. vɛrn tuɒst nɛt dɛn kɛɪk bɔkɒ?
		b. ve tuɒst du koɒn kɛɪk bɔkɒ?
5.	She made doughnuts °raised or baking powder?)	a. si hɔt ʃmʊltsɪɪŋln gmɔxt, fɔn bɔkpʊlvɒ.
		b. si hɔt doʊnats bɔkɒ.
	I ate a fresh doughnut.	a. i hɔn a frɪʃə ʃmʊltsɪɪŋl gesn.
		b. i hɔn a frɪʃ doʊnʌt gesn.

6.	Give me a piece of pie!	a. gɪp mɪr a ʃtɪkl paɪ!
		b. gɪm mɒ a ʃtɪkl paɪ!
	I could eat two pieces of pie.	a. i kɔn tsvɑ ʃtɪkln ɛsn.
		b. i kɔn tsvɑ ʃtɪkln paɪ ɛsn.
7.	That's a mighty small piece of pie.	a. dis ɪs ən reçtə klɒɒ ʃtɪkl paɪ.
		b. dɪs ɪs a reçtə klɒɒ ʃtɪkl paɪ.
	Two such small pieces aren't enough for me.	a. tsvɑ so klɒɒnə ʃtɪkln hant tsveŋ fə mi.
		b. tsvɑ so klɒɒnə ʃtɪkələ paɪ hant nɪt gnuɒ fiɒ mɪ.
8.	I wish you would make dumplings.	a. i hɔf, du dɑst dɒ nedl mɔxɒ.
		i vʊlt, du dɑst nedl ...

1.	Don't let the breadcrumbs fall on the floor!	a. lo də broʊtbresln nɪt ɔɪnfɔln!
		b. tuɒ di broʊtkrɑmələ - bresəln nɪt ɔɪfɔln draʊsn ɑf treɒt!
	I like the crust.	a. i glaɪç də rɪndn.
		b. i glaɪç di ʃeɒtsl.
2.	This is the best honey I ever had.	a. dis ɪs s bestə hek, vɔs i mɔl kɒt hɔn.
		b. dis ɪs der bestə hek, vɔs i ɔmɔl kɒt hɔn.
3.	I am thirsty.	a. i bɪn duɒrʃtɪ.
		b. i bɪn duɒrʃtɪ.
4.	Give me a drink of water!	a. gɪp mɪr a vʊsɒ tsʊn trɪŋɒ!
		b. gɪm mɒ a glɑsl vʊsɒ!
5.	Names of alcoholic drinks.	a. ʃnɒps, biɒr , vaɪ̃
		b. [ ]
6.	Don't drink too much!	a. trɪŋk nɪt tsu fœl!
		b. trɪŋ nɪt tsu fœl!
	He always drinks too much.	a. ɛr trɪŋkt ɪmɒ tsu fœl.
		b. ɛr trɪŋkt ovəl tsu fœl.
7.	He got drunk.	a. ɛr ɪs bsʊfɒ gven.
		b. ɛr ɪs bsʊfɒ vɒɒn.

8. He's a real old drunk.
      a. ɛr ɪs a rɪçtɪgɒ bsʊfənɒ.
      b. ɛr ɪs a reçtɒ bsʊfənɒ.

Trees and Flowers
28

1. This appletree is ours.
      a. der epflbɑm ɪs der ʊnsɒ.
      b. der epflbaʊm ɪs der ʊnsɒ.

   These appletrees are ours.
      a. di epflbaɪmə hant di ʊnsɒn.
      b. di epflbaɪmə hant di ʊnsɒn.

2. The orchard is behind the house.
      a. der ɔʊpstgɒɒtn ɪs hɪntɒn haʊs.
      b. opstbaʊm ɪs hɪntɒn haʊs.

3. This oak is old.
      a. dis ok ɪs ʊlt.
      b. [   ]

   These oaks are high.
      a. di ɔʊks hant hɔʊx.
      b. [   ]

4. The acorns are falling.
   The buds are getting big.
      a. di triv vernt grɔʊs.
      b. [   ]

5. He climbed up higher
   and higher.
      a. ɛr ɪs hexɒ ʊnt hexɒ raʊfɒkralt.
      b. ɛr ɪs ɑfgʃtɪŋ heɒ ʊnt heɒ.

6. The leaves are falling off.
      a. di blɑdɒ fʊln do.
      b. di blɑdln fʊln do.

   In the fall the dry leaves
   fly through the air.
      a. ɪn hiɒrxst di trʊkn blɑdɒ blost
         der vɪnt dʊrx də lʊft.
      b. ɪn hɪɒrkst di trʊkn blɑdln
        flʊɪ̯t ʊmɒdʊm.

7. That tree has long branches.
      a. der baʊm hɒt lɒŋɒn ɛst.
      b. [   ]

   Cut off this dry branch!
      a. ʃnaɪ dɛn drʊkn ʊst do!
      b. [   ]

   The bark is rotting.
      a. di rɪndn ɪs faʊlə.
      b. [   ]

1. Roses smell nice.
   a. ʃtraɪsl ʃmɛkn ʃe.
   b. di blumɒ ʃmekɒ ʃe.

2. That's a lilac bush.
   a. dis ɪs a laɪlaɪ buʃ - ʃtok.
   b. [   ]

3. We have some asters.

   That color is pretty.
   a. di foɒr ɪs ʃe.
   b. di foɒr ɪs ʃe.

4. I like forget-me-nots.
   a. i glaɪç, vɛn mɔn niɒm fɒgɛsn tuɒt.
   b. [   ]

   I touched some nettles.
   a. i hɔn ðglɔŋt nɛdls.
   b. [   ]

5. There are elderberries in the woods.
   a. ɪn də vʊlt hant birlɒ.
   b. [   ]

   He is cutting thistles.
   a. ɛr ʃnaɪt disl.
   b. ɛr tuɒt disln ʃnaɪ.

Small Life

1. The squirrel is in the tree.
   a. dɛs ɔɪçkatslə ɪs ɪm baʊm om.
   b. dɛs ɔɪçkatsl ɪs dɪɪn ɪn baʊm.

   He shot three squirrels.
   a. ɛr hɔt draɪ ɔɪçkatsln gʃɔsn.
   b. ɛr hɔt draɪ ɔɪçkatsl gʃɔsn.

2. A mouse ran across the floor.
   a. a maʊs ɪs ivɒn fuɒsbodn grɛnt.
   b. a maʊs ɪs ivɒ ʃtum grɛnt.

   If we had a cat the mice wouldn't be so sad.
   a. vɛn mɒ a kɔts hɛnt, dɔn di mɔɪs nɪt so ʃlm sɑ.
   b. vɛnmɒ mɪr a kɔts hɛnt, vɑnt maɪs nɪt so ʃlm.

3. A rat killed one of the chicks.
   a. a rat hɔt vʊs fɔn di hɛndln dɔ kolt.
   b. a rats hɔt hɛndln okolt.

	There are more rats now now than ever.	a. ɛts hant mɛɒ ratsn, vis gveŋɒ hant.
		b. si hant ɛts mɛɒ ratsn vi ugl gven hant.
4.	The bird is flying away.	a. di fegl flʊɪŋt fuɒrt.
		b. der fogl ɪs dɒfogfloŋ.
	Now all the birds are flying away.	a. haɪt flʊɪŋt ulə fegl fuɒrt.
		b. ɔɪtst vɒɒn ulə fegln fuɒrtgfloŋ.
5.	A real little bird fell out of the nest.	a. a klɒɒs fegl ɪs fɒn nest aʊsɒgfɔln.
		b. ɒɒ klɒɒs fegələ ɪs fɒn nest aʊsɒgfɔln.
6.	The sparrows flew away.	a. di ʃpɒtsn flʊɪŋt fuɒt.
		b. di ʃpɒtsn hant dɒfogfloŋ.
7.	There is an owl in that tree.	a. dɒ ɪs a nɔxtɔɪlə ɪn dɛn bɑm ɒm.
		b. ɒɒ nɔxtɔɪl ɪs ɪn bɑm ɔbm.
	There aren't many owls around here.	a. dɒ hant nɪt fœl nɔxtɔɪln nʊmɒ.
		b. si hant nɪt fœl nɔxtɔɪln dɒ.
8.	The hawk caught a chicken.	a. der henɒgaɪɒ hɒt a hɛn gfɔŋt.
		b. der henɒgaɪɒ hɒt a hɛn gfɔŋt.

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1.	I shot a crow in the cornfield.	a. i hɔn a honə gʃɔsn ɪn kʊkʊrʊtsfœlt.
		b. i hɔn a krɒʊə gʃɔsn ɪn kʊkʊrʊtsfœlt.
	Why are the crows cawing so?	a. vern dɔn di rubm ulə no gnaʊʃn?
		b. ve tuɒnt di krɒʊənə so ʃraɪ?
2.	The young crows have all left their nest.	a. di jʊɪŋə rubm hant ulə fɒn ɛɒrə nestɒ aʊsʃaʊt.
		b. di jʊɪŋə krɒʊən hant fɒn ɛɒrnə nestɒ raʊsɒgfɔln.
	This nest is empty too.	a. dɛs nest ɪs ɛtst ɑ lɑrx.
		b. dɛs nest ɪs ɑ lɑr.

3.   Names of other birds.

4.   The frog hopped into
the water.

      a. dɒ fruʃ ɪs ɪns vʊsɒ raɪnəkʊpft.
      b. dɒ drɔʃkə ɪs ɪns vʊsɒ
raɪnəkʊpft.

    The frogs are singing.

      a. di freʃ sɪŋənt.
      b. di drɔʃkn tuɒnt sɪŋɒ.

    What is a pollywog called?

5.   There is a toad in the garden.

      a. dɒ ɪs a fruʃ ɪn gɒɒtn dɪɪn.
      b. dɒ ɪs a drɔʃkə ɪn gɒɒtn dɪɪn.

6.   I killed a big mosquito
in the bedroom.

      a. i hɔn a grɒʊsn gœls ɛrʃlɔŋ ɪn
dɒ ʃlofʃtum.
      b. i hɔn a mɔskɪto ɒkolt ɪn der
betʃtum dɪɪn.

    The mosquitoes are bad
    this year.

      a. di gœlsn hant ʃlɪm haɪɒ.
      b. mɔskɪtos hant ʃlɪm dis jɒɒ.

7.   A bee stung me.

      a. a bi hɔt mɪ gʃtɔxɒ.
      b. oɒ mɔskɪto hɔt mɪ bɪsn.

    A swarm of bees flew over.

      a. a grɔʊsɒ bʊʃ bis/bins
ivɒgflɔŋ.
      b. oɒ gɔntsə ʃvoɒm mɔskɪtos hant
ivɒgflɔŋ.

8.   Look out! There are hornets
here!

      a. ʃaʊ aftər! hant vɔɪl binən, vʊs
ʃteçət.
      b. [   ]

<u>32</u>

1.   The fireflies are out tonight.

      a. di kefɒn, vʊs dɪrdl hamant, di
hant haɪt af nɔxt heraʊs.
      b. di faɒkefɒn hant haɪt heraʊst.

    An ant is crawling on
my hand.

      a. a umɔɪsn krʊɪxt ɑf maɪnə hɛnt.
      b. di umɔɪsn krʊɪxt aʊf maɪnə
hɛnt.

2.   A bumble-bee landed on
my neck.

      a. a bi ɪs ɑf maɪ gnak afɪ gflɔŋ.
      b. [   ]

3.   A grasshopper jumped into

      a. a haɪrisl ɪs ɪn maɪ hɛmət
.raɪnkʊpft.

b. a haɪɪisl ɪs aɪnəkʊpft ɪn maɪ hɛmət.

The grasshoppers are very bad this year.
a. di haɪɪisln hant reçt ʃlɪm haɪo.
b. di haɪɪisln hant ʃlɪm dis joo.

4. What a pretty butterfly.
a. vɔs ʃeno kefo flʊɪkt.
b. [   ]

5. A moth flew out of my coat. and no bedbugs.
b. kʊɪə vɔntsn

6. The flies are bad in hot weather.
a. di flʊɪŋ hant ʃlɪm ɪn hoosn veto.
b. flʊɪŋ hant ʃlɪm ɪn hoosn veto.

A bug flew into the room.
a. a kefo ɪs ɪn maɪ ʃtum aɪnəgfloŋ.
b. a kefo ɪs aɪnəgfloŋ ɪn maɪ ʃtum.

7. A bat flew past.
a. a fegl ɪs gestoo firfloŋ.
b. [   ]

8. Names of other insects.
a. kefo, maɪfʊltolən

Topography

33

1. He stood on the hill.
a. ɛr ɪs ɔn hivəl ɔm gʃtɔno.
b. ɛr ɪs ɔm hivəl ɔm gʃtɔno.

The hills around here are low.
a. di hivəln do ʊmo hant nɪt hoʊx, hant nido.
b. di hivəln do hant nido.

2. He saw a light from the top
a. mɪr hamo a lɪox gsen, dɛn hivəl om.
b. ɛr hɔt a lɪo gsen ɪn he ɪn hivəl om.

He sees me down here.
a. ɛr saɪt mɪ do hɛɪnt.
b. ɛr set mɪ do ɪɪntn do.

3. The road goes uphill.
a. do veç get hivəl ɑfɪ.
b. di rot get ɑfɪ om hivəl.

The road goes downhill.
a. dɛr veç get hivəl ɔɪ.
b. di rot get ɔɪ fɔn hivəln.

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4.	Don't fall down!	a. fʊl nɪt dɔɪ!
		b. fʊl nɪt nidɒ!
	But he fell down anyway.	a. ɛr ɪs dʊx ɔɪgfɔln.
		b. ɛr ɪs dʊx nidɒgfɔln.
	There are no mountains in Wisconsin.	a. dɔ hant kʊɪ maʊntɛns ɪn vɪskɔnsɪn.
		b. si hant kʊɪ bɛɒŋ ɪn vɪskɔnsɪn.
6.	The river is pretty high right now	a. dɒ krik ɪs tsimlɪç hɔʊx ɛts.
		b. [ ]
	The water comes up to the bridge.	a. s vʊsɒ get ɪnt he bɪs tsʊ dɛr brʊk.
		b. s vʊsɒ kɪmt ɑf ɑfɛrf brʊk.
7.	Names of creeks and rivers in vicinity.	
8.	That's a large lake.	a. dis ɪs a grɔʊs vʊsɒ.
		b. dɛs ɪs a grɔʊsɒ taɪç.
	There are lots of fish in those lakes.	a. dɔ hant fœl fɪʃ ɪn di grɔʊs vasɒn.
		b. dɔ hant fœl fɪʃ dɪm ɪn di taɪçn.

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1.	The river will soon freeze over.	a. dɛr krik vɪrt bʊlt tsugfriɒn.
		b. dɛr taɪç vɪrt bʊlt ivɒgfriɒrn.
	The lake is already frozen over.	a. dɛr daɪç, dɛr ɪs ʃo tsugfriɒn.
		b. [ ]
2.	Don't drown!	a. du nɪt ɛrsɑfɒ!
		b. tuɒ nɪt ɛrsɑfɒ!
3.	He lives in the village.	a. ɛr vɔʊnt ɪn dɒɒf, ɪn dɛr klɒɒnɒn ʃtot.
		b. ɛr vɔʊnt ɪn dɒɒf.
	There are several villages around here.	a. dɔ hant ɛtlɪçɒ klɒɒnɒ ʃtodln nɔ ʊmɒ.
		b. si hant a bɒɒl dɛɒfɒ dɔ ʊmɒdʊm.
4.	We went to town.	a. mɪr hamɒ ɪn ʃtot gɔŋɒ.
		b. mɪr hamɒ ɪn ʃtot gfɒɒn.
5.	We went to town to buy oil.	a. mɪr hamɒ ɪn ʃtot gɔŋɒ ʊm œl.

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		b. mɪr hamɒ ɪn ʃtot gfoɒn, œl kɑfɒ.
6.	He lives on that street.	a. ɛr voʊnt ʊf dɒ ʃtrɔs.
		b. ɛr voʊnt ɑf derɒ ʃtrɔs.
7.	We live on the highway.	a. mɪr voʊntmɒ ʊf dɒ haɪveɪ.
		b. mɪr voʊntmɒ ɑf dɒ haɪveɪ.
	The highways are slippery.	a. di haɪveɪs hant ritʃɪ.
		b. də rotn hant ʃlɪpəɪɪ.
8.	We live on a small country road.	a. mɪr voʊntmɒ ʊf a kloɒnən kantɪɪveç.
		b. mɪr voʊntmɒ ɪn a kloɒn fɑmrɔʊd.
	The countryroads are bad now.	a. di kantɪɪveçən hant ɛts ʃleçt.
		b. di fɑmrotn hant ʃlɪm ɔɪts.

<center>35</center>

1.	The road is dry.	a. dɒ veç ɪs trʊkɒ.
		b. di rot ɪs trʊkɒ.
	It will soon be muddy.	a. si vɪrt vʊl matʃɪç sɑ.
		b. vɪrt bʊlt matʃɪ vern.
2.	The railroad goes by here.	a. di relərot get do fiɒ.
		b. di relərot get do fiɒ.
3.	I went to the station.	a. i bɪn tsʊn dɪpo gɔŋɒ.
		b. i bɪn ɔl gɔŋɒ ɔm dɪpo ɔɪ.
4.	We live in Wisconsin.	a. mɪr voʊntmɒ ɪn vɪskɔnsɪn.
		b. mɪr voʊntmɒ ɪn vɪskɔnsɪn.
5.	Milwaukee is the largest city in Wisconsin.	a. mɪlvɔkɪ ɪs di grestə ʃtot ɪn vɪskɔnsɪn.
		b. mɪlvɔkɪ ɪs di grestə ʃtot ɪn vɪskɔnsɪn.
	Watertown is a pretty town.	a. vʊsɒʃtot ɪs a ʃenə ʃtot.
		b. [ ]

1. The grocery store is closed today.
   a. dɛr grousənʃtɔr ɪs haɪt tsuɒ.
   b. dɛr grousənʃtɔr ɪs tsuɒ haɪt.

   Many stores sell meat today.
   a. fœl ʃtɔrn fɒkɑfɒ a flaɪʃ.
   b. fœl ʃtot tuɒnt flaɪʃ fɒkɑfɒ.

2. He works at Schmidt's store.
   a. ɛr oɒvat fiɒn ʃmɪtʃtɔr.
   b. ɛr oɒvat ɪn ʃmɪts ʃtɔr.

3. He has the best butcher shop in town.
   a. ɛr hɔtn bɪstn butʃɒʃap ɪn dɛr ʃtot.
   b. ɛr hɔt di bɛstɒ butʃɒʃap ɪn dɛr ʃtot.

   We have three butcher shops.
   a. mɪr hamɒ draɪ butʃɒʃaps ɪn dɛr ʃtot.
   b. mɪr hamɒ draɪ butʃɒʃaps ɪn dɛr ʃtot.

4. The coffee is standing on the counter.
   a. dɛr kafe ʃtet ɔm kaʊntɒ.
   b. dɛr kafe ʃtet ɔm tɪʃ/kaʊntɒ.

5. I bought it at the market.
   a. i hɔn ɛɒn kɑft ɔn moɒkt.
   b. i hɔns ɪn mɑrkət kɑft.

6. He works at Schmidt's.
   a. ɛr oɒvat fiɒn ʃmɪts.
   b. ɛr oɒvat ɪn ʃmɪts.

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1. One pound of sugar costs 6 cents.
   a. a pfʊnt tsʊkɒ kɔsts sɪks tsɛnt.
   b. oɒ pfʊnt tsʊkɒ kɔsts sɛks tsɛnt.

   Give me ten pounds of sugar, please!
   a. gɪp mɒ tseɒ pfʊnt tsʊkɒ!
   b. gɪp mɒ tseɒ pfʊnt tsʊkɒ!

2. Put it in a paper bag!
   a. tus ɪnɒ papɪrsɔk ramə!
   b. tu nɔ aɪnə ɪn papɪrsɔk!

   These bags are no good!
   a. di sɛk han fɒ nɪks.
   b. di takɪn hant nɪt guɒt.

3. Here's a short string to tie it.
   a. dɔ ɪs a kuɒtsɒ tsvɪrn fɪrn tsʊn tsuɒbɪndn.

		b. dɔ ɪs a kuɒrts bant tsʊn tsuɒbɪndn.
	Haven't you got any longer strings?	a. hɔst kaɪn lɛŋɒn fon?
		b. hɔst kʊɪ lɛŋənə bantln dɔ?
4.	Have you any potatoes for sale?	a. hɔstə treapfl tsʊn fɒkɑfɒ?
		b. hɔst treapfln tsʊn fɒkɑfɒ?
	Yes, they're cheap.	a. jɔ, si hant bɪlɪç.
		b. jɔ, si hant bɪlɪç.
5.	How much do they cost?	a. vifœl kɔstns?
		b. vɔɪfœl kɔstns?
6.	They're $3.25 a bushel.	a. di hant draɪ dɔlar ʊnt firs bʊʃl.
		b. si hant draɪ dɔlə fɪnfʊnttsvɔnkts tsɛnt a bʊʃl.
7.	Cheap? That's expensive.	a. bɪlɪç? dɛs ɪs taɪɒ.
		b. bɪlɪç? di saɪ taɪɒ.
	I can buy them cheaper in town.	a. i kɔns bɪlɪçɒ kɑfɒ ɪn dɛr ʃtot.
		b. i kɔn kɑfɒ bɪlɪçɒ ɪn dɛr ʃtot.

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1.	I want to sell my car.	a. i vœl maɪ kɑr fɒkɑfɒ.
		b. i vœl maɪ kɑr fɒkɑfɒ.
2.	Well, he wants to buy a car.	a. vɛl, ɛr vœls kɑfɒ.
		b. vɛl, ɛr vœl a kɑr kɑfɒ.
3.	I want to borrow some money.	a. i vœl gœlt aʊslaɪn.
		b. i vœlə gœlt aʊslaɪn.
	He borrowed some money from the bank.	a. ɛr hɔt gœlt aʊsglin fɔ dɒ bɛŋ.
		b. ɛr hɔt aʊsglin gœlt ɪn dɒ bɛŋ.
4.	He bought everything on credit.	a. ɛr hɔt ʊləs ɑf tsaɪt kɑft.
		b. ɛr hɔt ʊləs kɑft ɑf kredɪt.
	I won't give him credit anymore.	a. i gɪp ɛɒm nɪks mɒ ɑf tsaɪt.
		b. i gɪp ɛɒm kaɪn gœlt nɪmɒ mɛɒ.
5.	You'd better see the lawyer about it.	a. du bɪsɒ sest ən atvokɑtn mɪt dɛn.
		b. du bɪsɒ sɛkst dɛn lɔɪjɒ.
6.	This letter came today.	a. dɒ briɒf ɪs haɪt kɛmɒ.
		b. dɒ briɒf ɪs haɪt kɛmɒ.

Why didn't these letters come earlier?
a. vɛm hant di briɒf nɪt endɒ kɛmɒ?
b. ve hant di briɒf nɪt endɒ kɛmɒ?

He tore up the letter.
a. ɛr hɔt den briɒf fɒrɪsn.
b. ɛr hɔt ɒɒn briɒf fɒrɪsn.

7. I read it in the newspaper.
a. i hɔns ɪn dɒ tsaɪtʊŋ glesn.
b. i hɔns glesn ɪn dɒ tsaɪtʊŋ.

The Body

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1. Two heads are better than one.
a. tsve kɛpfə hant bɪsɒ ve ɒɒnɒ.
b. tsve kɛpf hant bɪsɒ vi ɒɒnɒ.

He hurt his head.
a. ɛr hɔt ɒɒnən kʊpfve do.
b. ɛr hɔt ɛɒm ɔn kʊpf ve tuɒ.

2. She is combing her hair.
a. si kamplt sɪ.
b. ɛr hɔt ɛɒm saɪnə hoɒ kamplt.

She has a wart on her nose.
a. si hɔt a vartsn ɑf dɒ nosn.
b. si hɔt a vartsn ɑf dɒ nosn.

3. Close your eyes!
a. mox daɪn aʊŋ tsuɒ!
b. mox d aʊŋ tsuɒ!

His eyebrows are heavy.
a. saɪnə aʊŋvedl hant ʃvɑrx.
b. saɪnə aʊŋbrɑn hant ʃvɑr.

The eyelid protects the eye.
a. saɪnə aʊŋvedlə tuɒnt ɑx ɪn dɒ hef ɪn di aʊŋ.
b. saɪ aʊŋvedln bəʃɪtst des aʊ.

Her eyelashes are long.
a. di aʊgnvedləhoɒx hant loŋ.

4. Yout left eye is sore.
a. daɪn lɪnks aɪ ɪs ve.
b. maɪ lɪnks aʊŋ ɪs ve.

Have you got something in your left eye?
a. hɔst du ɛps ɪn daɪn lɪnkn aʊŋ?
b. vɔs du ɛps ɪn lɪnkn aʊŋ drɪn?

5. These are the ears.
a. dis hant d ɛɒtlɒ.
b. dis hant d ɛɒlɒ.

This ear hurts.
a. des ɛɒdl tuɒt ve.
b. des ɛɒdl tuɒt ve.

It's the ear which I froze
last winter.

a. dis ɪs dɛs ɛɒdl, vʊs i hɔn lɛtstn
vɪntɒ gfriɒt kriɒçt.
b. dis ɪs dɛs ɛɒdl, vɔs gfriɒrt hɔt
lɛtstn vɪntɒ.

6. These are the cheeks.

a. dis hant də vadlɒ.
b. dis hant vaŋəln.

He hit me on the right cheek.

a. ɛr hɔt mɪr ɑfs rɛçtə vaŋl kaʊt.
b. ɛr hɔt mɪ ɒɒnə kaʊt ɑfs rɛçtə
vaŋl.

7. My neck is stiff.

a. maɪ gnak ɪs ʃtaɪf.
b. maɪ gnak ɪs ʃtaɪf.

My throat is sore.

a. maɪ hʊls ɪs ve.
b. maɪ hʊls ɪs ve.

I hit him in the nose.

a. i hɔn ɛɒn ɑf dɛ nosn kaʊt.
b. i hɔn ɛɒm ɒɒnə ɪn di nosn
namkaʊt.

8. This is the mouth.

a. dis ɪs maɪ maʊl.
b. dis ɪs s mol.

He'll never be rich; he
has too many mouths to feed.

a. ɛr vɪrt niɒmɔlst raɪç; ɛr hɔt tsu
fœln maʊln tsʊ fuɒtɒn.
b. ɛr vɪrt niɒmɔls nɪt raɪç vɛrn. ɛr
hɔt tsu fœlə molɒn tsʊ fuɒtɒn.

<u>40</u>

1. This tooth hurts me.

a. dɛr tsɔnt tuɒt mɪr ve.
b. dɛr tsɔnt tuɒt mɪr ve.

He had all his front teeth
pulled.

a. ɛr hɔt samə forənən tsɛnt ʊlə
raɪsn lɔsn.
b. ɛr hɔt samə gɔntsn fɔrn tsɛnt
aʊsgrɪsn.

2. These are the eyeteeth.

a. i hant taŋ tsɛnt.
b. dis hant di aʊŋtsent.

What are big back ones called?

a. ʃtʊktsɛnt
b. ʃtʊktsɛnt

1.   The coat has a hole.

      a. dɛr rʊk hɔt a lox.
      b. dɛr rʊk hɔt a lox.

      He has two coats.

      a. ɛr hɔt tsve rɛk.
      b. ɛr hɔt tsve rɛk.

2.   Please, patch the trousers!

      a. ge, flɪk maɪ hosn!
      b. bɪtə, flɪk di hosn!

3.   The vest is torn.

      a. dis larvəl ɪs tsɛrɪsn.
      b. dɛs larvəl ɪs tsɛrɪsn.

      I have at least three vests.

      i hɔn vɛnɪkstəns draɪ larvələn.
      i hɔn draɪ larvəl.

4.   He has a brand new suit.

      a. ɛr hɔt a naɪəs ʊntɒgvɔnt.
      b. i hɔn ɒɒnə gɔntsə nɔɪs gvɔnt.

      He bought two suits today.

      a. ɛr hɔt tsvaɪ ʊntɒgvɔntɒ kɑft haɪt.
      b. ɛr hɔt tsvo gvɔntɒ kɑft haɪt.

5.   He had something in his pocket.

      a. ɛr hɔt ɛps ɪn dɛr tʊʃn kɔt.
      b. ɛr hɔt si ɪnɒ dɪɪn irɒ tʊʃn.

6.   This overcoat doesn't fit me.

      a. .dɛr ivɒrʊk past mɒ nɪt.
      b. dɛr ivɒrʊk past mɪ nɪt.

      Hang it up on the clotheshook!

      a. heŋ ɒ ɑf ɔm veʃhɑkl.
      b. heŋ ɒ ɑf dɒ veʃheŋɒ.

7.   Where did he get that shirt?

      a. vo hɔt ɛr dɛs hɛmət hɛr?
      b. vo hɔt ɛr dɛs hɛmət hɛrkrɪɒkt?

8.   Oh, you can get such shirts in Milwaukee.

      a. o, du kɔnst so hɛmətɒ kriɒŋ m mɪlwɔkɪ.
      b. o, mɪr kenɒ di hɛmətɒ m mɪlwɔkɪ kriɒŋ.

<u>42</u>

1.   This stocking has a hole in it.

      a. dɒ ʃtrʊmpf hɔt a lox.
      b. dɒ ʃtrʊmpf hɔt a lox dɪɪn.

      These stockings don't fit.

      a. di ʃtrɪmpf pɔsn nɪt.
      b. di ʃtrɪmpf tuɒnt nɪt pɔsn.

2. Those shoes are too small.
    a. di ʃuə hant tsu kloɒ.
    b. di ʃuə hant tsu kloɒ.

3. His boots are dirty.
    a. saɪnə ʃtifl hant drɛkɪ.
    b. di buts hant drɛkɪ.

   She has a new dress.
    a. si hɔt a naɪə kʊtn.
    b. si hɔt a naɪ kʊtn.

   How many dresses has she?
    a. vifœl kʊtn hɔt si?
    b. vɔɪfœl kʊtn hɔt si?

   Her dress has a long skirt.
    a. irə ruk hɔt a lɔɳə intɒkedl.
    b. irə kʊtn hɔt ən lɔɳɒ kedl.

6. That blouse doesn't fit her quite right.
    a. dis ʃankl pɔst dɪr nɪt reçt.
    b. ... pɔst dɪr nɪt nçtɪ.

7. She has a new handkerchief.
    a. si hɔt a naɪəs ʃnaɪtstiɒxl.
    b. si hɔt a naɪəs ʃnaɪtstiɒxl.

   He uses only blue handkerchiefs.
    a. ɛr just blaʊə ʃnaɪtstiɒxn.
    b. ɛr just a blaʊəs ʃnaɪtstiɒxl.

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1. He goes in rags.
    a. ɛr get ɪn fɛtsn.
    b. ɛr get ɪn fɒɪsənə fɛtsn.

2. Get dressed!
    a. lek dɪ ŏ!
    b. lek di ŏ!

   He got dressed.
    a. ɛr hɔt sɪ ŏglekt.
    b. ɛr hɔt sɪ ŏglekt.

3. Where are the clothesbrushes?
    a. vo hant di veʃbɪrʃnɒ?
    b. vo hant di veʃbɪrʃtnɒ?

   She should clean the clothes with a brush.
    a. si sʊl di veʃ pʊtsn mɪt der bɪrʃn.
    b. i kɔn di veʃ pʊtsn mɪt der bɪrʃtn.

4. She has a beautiful wedding ring.
    a. si hɔt a ʃenɒ ejəɳɳ.
    b. si hɔt ən ʃenən braʊtɪɳɳ.

   Our rings aren't nearly as good.
    a. ʊnsənɒ ɪɳ hant nɪt gɔnts so guɒt.
    b. [   ]

5. He usually goes bare-headed.
   a. ɛr get gəvenlıç boɒfuɒsə.
   b. ɛr get ovəl boɒhapɛdı.

   I would wear a hat if I had such a cold.
   a. i tɑt ən huɒt ɑfsɛtsɒ, vɛn i so s kɒltə hɛt.
   b. i tɑt ən huɒt trɔŋ, vɛn i rɛçt s kɒltə hɔn.

6. Especially since he is bald.
   a. haɒpts, vaɪl ɛr plotɒt ıs.
   b. ivɒhaɒpt vɛn ɛr blotɒt ıs.

7. Children like to go barefoot.
   a. kındɒ geŋɒ/gen geɒn boɒfuɒsı.
   b. kındɒ glaıçən boɒfuɒsı ge.

<u>Sickness</u>

<u>44</u>

1. I have a cold.
   a. i hɔn s kɒltə.
   b. i hɔn s kɒltə.

   and I am hoarse.
   a. i bın raɒ.
   b. i bın hɔısərı.

2. Otherwise I'm alright.
   a. sɒnst tet ɒləs rɛçt sɑn.
   b. ɔndɒtsɒ bın i guɒt.

3. I had a bad cough last winter.
   a. i hɔn s kɒltə ʃtoɒx kɔt lɛtstn vıntɒ.
   b. i hɔn a rɛçtə huɒstn kɔt lɛtstn vıntɒ.

   He coughed hard.
   a. ɛr hɔt ʃtoɒx kust.
   b. ɛr hɔt a rɛçt ʃtoɒk huɒst.

4. His cough got worse and worse.
   a. saın huɒstn ıs ʃlımɒ voɒn ɒnt ʃlımɒ.
   b. saın huɒstn ıs ʃlımɒ ɒnt ʃlımɒ voɒn.

   That's the worst I've ever seen him.
   a. dɛs ıs a ʃlımstə, vɔs i mɔl gsen hɔn.
   b. dɛs ıs dɛs ʃlımstə, vɔs i hɔn gsen fɔn ɛɒm.

5. He had to blow his nose.
   a. ɛr hɔt mısn saın nosn ɑsʃnaıtsn.
   b. ɛr hɔt mısn saı nosn blosn.

6.	A toothache is no fun.	a. a tsɔntve ɪs kɑ ʃpɔɒs. b. a tsɔntve ɪs kɔɒ ʃpɔɒs.
	Oh, what a stomacheache!	a. i hɔn reçt mɔɲve. b. ɔɪ, vɔs fir a mɔɲve.
	I have a bad headache.	a. i hɔn a reçt ʃtɔɒk kʊpfve. b. i hɔn a reçtn kʊpfve.
7.	He has the measles.	a. ɛr hɔt misəls. b. ɛr hɔt di misəls.
	Have you had the mumps?	a. hɔst du mʊmps kɔt? b. [ ]
8.	I had scarlet fever.	a. i hɔn skalɛt fivɒ kɔt. b. [ ]
	And smallpox.	a. ʊnt smɔlpɔks. b. [ ]

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1.	He had pneumonia.	a. ɛr hɔt numonɪja kɔt. b. ɛr hɔt numonɪja kɔt.
2.	He died of consumption.	a. ɛr hɔt də aʊstserʊŋ kɔt. b. ɛr ɪs gʃtɔɒm mɪt lʊŋɒsɪçt.
3.	He is dead.	a. ɛr ɪs tɔʊt. b. ɛr ɪs tɔʊt.
4.	The coffin is in the church.	di trugə ɪs ɪn dɒ kiɒrxə. truxə ɪs dɪɪnɒ ɪn dɒ kiɒrxə.
5.	The funeral was yesterday.	di laɪçt ɪs gɛstɒn gven. di laɪçt ɪs gɛstɒn gven.
6.	He was buried in the cemetery.	a. ɛr ɪs ɪn dɛn fraɪthof aɪgrom. b. di bɒerdɪgʊŋ ɪs ɪn fraɪthof gven.

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1.	I am a little bit tired.	a. i bɪn a bɪsl miɒt. b. i bɪn a bɪsl miɒt.

	I am very tired.	a. i bɪn rɛçt miɒt.
		b. i bɪn rɛçt miɒt.
	I am all tired out.	a. i bɪn gɒnts aʊsgʃpœlt/miɒt.
		b. i bɪn gɒnts aʊsgʃpœlt.
	I've got to yawn.	a. i mʊs mɔl s maʊl ɒfʃpraɪtsn.
		b. i mʊs ɛts s mol ɒfraɪsn.
2.	Do you want to go to bed?	a. vœlst du dɪ nidɒleŋ gen?
		b. vœlst du ɪns bɛt ge?
3.	He lay down.	a. ɛr hɔt sɪ nidɒglɛkt.
		b. ɛr hɔt si nidɒglɛkt
4.	He is sleeping now.	a. ɛr ʃlɔft ɛɪts.
		b. ɛr tuɒt ʃlʊfɒ ɛts.
	He has been sleeping all day.	a. ɛr hɔt dɛn gɒntsn tɔk gʃlʊfɒ.
		b. ɛr hɔt ən gɒntsn tɔk gʃlʊfɒ.
5.	He snored.	a. ɛr hɔt gʃnoɒxt.
		b. ɛr hɔt gʃnoɒt.
6.	I had a bad dream.	a. ɛr hɔt ən ʃleçtn traʊm kɔt.
		b. ɛr hɔt ən hoɒtn traʊm kɔt.
7.	I wish they'd get up.	a. ɛr vʊlt ɛr tɑn ɒfʃte.
		b. i vʊlt ɪ tɑn ɒfʃte.

<u>Personal Attributes</u>

<u>47</u>

1.	She's a pretty girl.	a. si ɪs a ʃens mɔɪdl.
	She's the girl to whom	a. dɛs ɪs dɛs mɔɪdl, vos i dɛn rɪŋ
	he gave a ring.	gem hɔn.
2.	That girl, she doesn't know what she wants.	a. dɛs mɔɪdl voɒs nɪt, vos si vœl.
3.	Gee! She is beautiful.	a. ɛɪ, si ɪs vʊndɒʃe.
	She is much more beautiful than her sister.	a. si ɪs fœl ʃenɒ vi irə ʃvɛstɒ.
	Why, she is the most beautiful girl in town.	a. si ɪs di ʃenstə mɔɪdl ɪn dɒ ʃtot.

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4.	But she likes to show off.	a. si glaɪçt tsʊn hɛɒtsɔɳ.
	She's the girl whose mother was just here.	a. si ɪs dɛs mɔɪdl, vo irə mʊɒtɒ grot dɔgven ɪs.
5.	She is young.	a. si ɪs jʊɳ.
	She's younger than I.	a. si ɪs jɪɳɒ vi i.
6.	He's very strong.	a. si ɪs ɛçt ʃtʊɒk.
	He's the strongest man in the country.	a. ɛr ɪs dɛr ʃtɪrkstə mon ɪn dɛr kantrɪ.
7.	They don't say much.	a. si sɔɳt nɪt fœl.

The Family

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1.	My father isn't at home.	a. maɪ fodr ɪs nɪt dɔhoɒm.
	I went to town with my father.	a. i bɪn ɪn ʃtot mɪt maɪn tatən.
2.	My mother is home.	a. maɪ mɑma ɪs dɔhoɒm.
	I am staying with my mother.	a. i blaɪp mɪt maɪnɒ mɑma/ mʊɒtɒn.
3.	Our child is eight years old.	a. ʊnsɒ kɪnt ɪs ɔxt joɒr ɔlt.
	The neighbor's children were here.	a. ən nɔxbɔrn samə kɪndɒ hant dɔgven.
4.	Everyone of the children was sick.	a. ʊlə kɪndɒ hant krɔɳ gven.
	They're the children to whom I gave the candy.	a. dis hant di kɪndɒ, vo sə dɛn kɛndɪ gem hant.
5.	One shouldn't spank children too hard.	dɔ sʊlt mɔ kɪndɒ nɪt tsu ʃtʊɒk haʊɒ.
6.	We have three girls in all.	a. mɪr hamɒ draɪ mɔɪdlɒ ɪn gɔntsn.
7.	He wants a boy.	a. ɛr vœl ən bʊɒm.
	Do you see those boys?	a. sɛkst du di bʊɒm?
8.	They have a little baby.	a. di hamant a klɔɪs bɛbɪ.
	Now there are a couple of babys in the neighborhood.	a. ɛts sɑn tsvaɪ klɔmə kɪndɒ ɪn dɒ nɔxbɔrʃɔft.

1.	His son is a fine fellow.	a. saɪ buɒ ɪs a guɒtɒ buɒ.
	His sons are all working.	a. saɪnə buɒm tuɒnt ülə oɒvatn.
2.	Where is your daughter?	a. vo ɪs daɪ tɔxtɒ - daɪ mɔɪdl?
	How many daughters have you?	a. vifœl mɔɪdlɒ hɔst du?
3.	Her grandson stays with her.	a. saɪ enkəlkɪnt blaɪpt mɪt ir.
	My grandfather and grandmother are both dead.	a. maɪ nedl ʊnt nɑdl hant ülə tsvoɒ tɔʊt.
4.	Your older brother was here.	a. daɪ œlstɒ bruɒdɒ ɪs dɔgven.
	He went along with my two brothers.	a. ɛr ɪs mɪtgɔɲɒ mɪt mamə tsve briɒdɒ.
5.	His younger sister is still in school.	a. saɪ jɪɲstɒ ʃvestɒ ɪs no ɪn dɒ ʃul.
	She came with my younger sisters.	a. si ɪs kemɒ mɪt mamə jɪɲə ʃvestɒ.
6.	Have you one word for brothers and sisters altogether?	a. gʃvɪstɒrət - gʃvɪstɒ
7.	She's your cousin.	a. si ɪs maɪ kasən.
8.	He's my cousin.	a. ɛr ɪs maɪ kasən.
	Two of my cousins were here yesterday.	a. tsvo fɔn maɪnə kasəns hant gestɒn ɑ dɔgven.

1.	Her husband bought her a new coat.	a. irə mo hɔt ir a naɪɒ rʊk kɑft..
	Their husbands are good friends.	a. der irənə mɑnɒ hant guɒtə fraɪt.
2.	His wife went to school with me.	a. saɪ vaɪ ɪs ɪn ʃulə gɔɲɒ mɪt mɪr.
	Their wives are always fighting.	a. irənə vaɪfɒ rɑfənt ɪmɒ.
3.	She's a widow.	a. si ɪs a vidɪn.
	He's a widower.	a. ɛr ɪs a vidmɒ.
	She's a grass widow.	a. si hɔt a kɪnt kɔt, ledɪçə.

4.	Is that a man or a woman?	a. ɪs dis a mo ovɒ a vaɪ?
5.	My mother-in-law visited us.	a. maɪ ʃvigɒmuɒtɒ hɔt kaɪsɒt mɪt ʊns.
	Her father-in-law is our neighbor.	a. irə ʃvigɒfotɒ ɪs ʊnɒ nɔxbɔr.
6.	Where does your brother-in-law live?	a. vo vɔʊnt daɪ ʃvugɒ?
	I know your sister-in-law.	i vɔɪs daɪ ʃvagərn.
7.	He's my son-in-law.	a. ɛr ɪs maɪ ʃvigɒsu.
	Is this your daughter-in-law?	a. ɪs dis daɪ ʃvigɒtɔxtɒ?

Social Affairs

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1.	He is courting her.	a. ɛr get mɪt ir / rɛnt ɪmɒ dʊm mɪt ir.
2.	She jilted him.	a. si hɔt ɛɒm ogsɔkt.
3.	They want to get married.	a. si vɔlnt haɪratn.
	They will soon get married.	a. si vɛrn bʊlt haɪratn.
4.	They put it off again.	a. si hamants vidər afgʃom.
	They don't want to put it off any longer.	si vɔlnts nɪt mɒ afʃʊrm lɛŋɒ.
5.	The marriage ceremony was performed in this church.	a. si hamant ɪn der kɪɒrxə kaɪrat.
6.	They were married in this old church.	a. si hamant ɪn der ʊltɒ kɪɒrxə kaɪrat.
7.	He didn't know whether he . should go or not.	a. ɛr hɔt nɪt gvɪst, sʊl ɛr gejɒ ovɒ nɪt.

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1.	We go to church on Sunday.	a. mɪr gemɒ ɪn kiɒrxə ɔn sʊntɒ.
2.	Afterwards we go home.	a. aft vɛns aʊs ɪs, genmɒ hoɒm..
3.	The pastor preaches a sermon.	a. der pfɔrɒ/pastɒ, der predɪçt a predɪç.
	He preached a good sermon.	a. ɛr hɔt a gʊɒtə predɪç kɔt.

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4.	Who teaches in your school?	a. vɛr hʊlt ʃulə ɪn dɛŋgənɒ ʃul?
5.	He's learning to write.	a. ɛr lɛrnt tsʊn ʃraɪm.
	He learned to figure.	a. ɛr lɛrnt tsʊn reçn.
6.	Don't whistle!	a. tuɒ nɪt pfaɪfn!
7.	Why don't you obey?	a. vɛrn fʊlkst du nɪt?
	I'll have to scold you.	a. i mʊs ʃɛntn mɪt dɪr.

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1.	Fritz, look out for the car!	a. frɪts, ʃaʊ ɑf fœ di kar!
2.	Children, now you may go home!	a. kɪndɒ, ɛts kɛnts gejɒ!
3.	Give me that book!	a. gɪp mɪr dɛs biɒxl!
	Give me mine too!	a. gɪp mɪr ɔls maɪ!
	Where are all the books?	a. vo hant di biɒxɒn ʊlə?
4.	He has a real little book.	a. ɛr hɔt a rɪçtɪks grɒɒs biɒxl.
5.	He brought this book along from school.	a. ɛr hɔt dɛs biɒxəl mɪtbrʊŋɒ fɔ dɛr ʃul.
	He always brings it along.	a. ɛr brɪŋkts ɪmɒ mɪt.
6.	Children, look out for the cars!	kɪndɒ, ʃaʊts aʊf fɔ di kɑrn!
7.	Both of you were there.	a. ʊlə tsvɒɒ hɔts dɒ dɒgven.
	He came early.	a. ɛr ɪs friɒ kɛmɒ.
8.	I wish he would go.	a. i vʊlt, ɛr tɑt gejɒ.
	Yes, I wish they would go.	a. i vʊlt, ɛr tɑt gejɒ.

54

1.	They are singing a song.	a. si sɪŋɒ dɒ gsaŋl.
	I don't know that song.	a. i vɔɪs dɛs gsaŋl nɪt.
2.	There was a real spree in town last night.	a. dɔ vɔr a rɪçtɪ dʊrxɑnɔnt gven ɪn dɛr ʃtot lɛtstə nɔxt.
3.	I'll tell you all about it.	a. i vɛr dɪr ʊləs fɒtsœln.
	Oh, we've already heard all about it.	o, mɪr hamɒ ʃo ʊləs kɛɒt.

4.	I thought he's never come home.	i hɔn mɑnt, ɛr vɪrt nimɔls hoɒm kemɒ.
	I wish they'd come home.	i vʊlt, di tɑnt hoɒm kemɒ.
5.	He went to town with my friends.	a. ɛr ɪs ɪn də ʃtot gɔŋɒ mɪt maɪnɒ fraɪts.
	That's right, he went with them.	a. dis ɪs voɒ, ɛr ɪs gɔŋɒ mɪt ir.
6.	He's the brother of my friends.	a. ɛr ɪs der brʊɒdɒ fɔn maɪnɒ fraɪts.
7.	He can't deny it.	a. ɛr kɔn s nɪt laɪgnɒ/olaɪŋɒ.
	I can't believe it!	a. i kɔns nɪt glaʊm.
8.	Don't be offended!	a. tuɒ dɪr nɪt ɛrgɒn.

55

1.	Who is your new neighbor?	a. vɛr ɪs daɪn naɪɒ nɔxbɔr?
2.	Oh, you know who he is.	a. o, du vɔɪst ɛs, vɛrs ɪs.
3.	I don't have to tell you that.	a. i braʊxs dɪrs nɪt sɔŋ.
4.	He's the man whose son was here.	a. ɛr ɪs der mo, saɪ buɒ ɪs grot dɔgven.
5.	No, not the man to whom you gave the money.	a. nɑ, nɪt der mo, den vɔs du gœlt gem hɔst!
6.	We talk about the weather.	a. mɪr ren fɔn vetr.
	He told us a funny story.	a. ɛr hɔt ʊns a ʃenə gʃɪçt fɒtsœlt, a ʃpɔsɪçə.
7.	Then he said do you see that fellow.	a. dɔ aft hɔt ɛr gsɔkt, hɔst du den mo saɪ fɛlɔ ..
	So I said yes, I see him.	a. i hɔn ɛɒm gsɔkt, jo, i se ɛɒm.
8.	I believe it's the man whom I saw this morning.	a. i glaʊp dɛs ɪs der mo vɔs i hant haɪt friɒ gsen.

56

1.	What greetings are used upon meeting somebody?	a. halo, haʊdɪ , haɪ

2.	We visited our relatives.	a. mɪr hamɒ kaɪsɒt mɪt unsənə frantʃoft.
	Some other people were there.	a. hant aʊ ondənə laɪt dogven.
3.	We didn't stay very long.	a. mɪr hamɒ nɪt loŋ gblim.
	He never stays long.	a. ɛr blaɪpt nimɔls loŋ.
4.	Come now and then!	a. kɪmt ɛts ʊnt aft ʃo ondɒs mɔl vidɒ!
5.	Come again soon!	a. kɪm vidɒ bʊlt!
6.	He says he'll come again.	a. ɛr sɔkt, ɛr kɪmt vidɒ bʊlt.
	That's what he said.	a. dis, vos ɛr gsɔkt hɒt.
7.	What do you say when you part from somebody?	a. gʊt baɪ.

The Emotions

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1.	He got angry.	a. ɛr ɪs ungədʊldɪ voɒn.
	She was awfully angry.	a. si ɪs reçt ungədʊldɪ.
2.	Is that the woman who was so angry?	a. ɪs dɛs dɛs vaɪ, vos so ungədʊldɪ voɒ?
	Yes, that's also the woman whose daughter was just here.	a. jɔ, dɛs ɪs di wʊmən, irə tʊxtɒ ɪs grot dogven.
3.	He's always grouchy.	a. ɛr ɪs ɪmɒ ungədʊldɪ.
	He's very stubborn too.	a. ɛr ɪs reçt haɪpoltənʃ - sɪtsɪ.
4.	They kidded and razzed him.	a. si hamant ɛɒn sɛɒ gɛrxt.
5.	They had a falling out.	a. si hamant a dʊrxonont kɔt.
6.	I am satisfied!	a. i bɪn tsʊfridn!
	Oh, I am sorry!	a. fɒtsaɪk mɒ!
7.	Please, excuse me!	a. bɪtə, fɒtsaɪk mɒ!
8.	I am feeling low.	a. i fœl traʊrɪ.
	Ah, how sad I am!	a. a, ɛts bɪn i sɛɒ traʊrɪ/vi i traʊrɪ bɪn, ɛts!

1.	She called him a fool.	a. si hɔt ɛɒn a noɒx kɔɪsn.
2.	He's a bum.	a. ɛr ɪs a trɛmp.
3.	He's a tightwad.	a. ɛr ɪs rɛçt aɪtsɔŋ.
	Don't be so inquisitive.	
4.	She's a gossip.	a. si tuɒt rɛçt mɪt laɪtn redn/ blepəln.
5.	Do you mean the woman with whom I just talked?	a. du moɒst mɪt dɛs vaɪ mɪt dɛrɒ, vo si grot gret hɔn.
6.	He was angry and said: you are crazy!	a. si vɔ ʊnvœlɪ ʊnt hɔt gsɔkt du bɪʃt naɪʃ.
	I know he doesn't mean it.	a. i vɔɪs ɛr moɒts nɪt.
7.	I am glad that the children came.	a. bɪn froʊ, das kɪndɒ kemɒ hant.
	They're the children whose mother is sick.	a. dɛs sant di kɪndɒ, vos ɛɒrə muɒtɒ krɔŋ ɪs.
8.	Don't pinch me!	a. tuɒ mɪr nɪt tsvikɒ!

The Weather

1.	It's raining; it rained all evening.	a. s hɔt greŋt der gɔntsə, geŋ der nɔxt.
	The rain came from the east.	a. der reŋ ɪs fɔ dɒ ist kemɒ.
	It's lightning.	a. si tuɒt blɪtsn.
2.	He's glad of it.	a. ɛr ɪs froʊ.
3.	We had bad weather last week.	a. mɪr hamɒ ʃleçts vetɒ kɔt letstə voxə.
	He got sore about the bad weather.	a. ɛr hɔt ʃo ʊngədʊldɪç voɒn fɔn ʃleçtn vetɒ - ʊmruɒɪç.
4.	It's snowing; the snow is deep.	a. si tuɒt ʃnaɪm; der ʃneɪ ɪs tʊɪf.
5.	It's hailing.	a. si hɑgəlt.
	It's a long time since it hailed.	a. ɪs a lɔɪə tsaɪt, saɪt s kɑgəlt hɔt.
6.	We had a hailstorm.	a. mɪr hamɒ ən hagəlʃturm kɔt.

	The hailstones were big.	a. di hɑgəlʃtuɾm hant grɔʊs gven.
7.	What is it called, when it rains and freezes at the same time, forming a coat of ice on everything?	a. "sleetstorm" a. si tuɒt reŋɒ ʊnt friɒrt ʊnt vɪrt aɪsɪ, vɪrt glɪtʃɪ.
8.	What is the hoarfrost called which sometimes forms on trees and shrubs during winter?	a. der raɪf.

Time
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1.	At Christmas everybody happy.	a. af vaɪnɔxtn hant ʊlə fœl lʊstɪ - frɔɪtlɪç.
2.	Santa Claus brings presents for the children.	a. s krɪstkɪndlə brɪŋt presəntə fɒ kɪndɒ.
	Easter is late this year.	a. ɔʊstɒn ɪs ʃpet hɔɪɒ.
3.	A year ago it was raining and snowing.	a. a jɒɒ tsuɾʊk hɔts greŋt ʊnt gʃnaɪpt.
	The weather was much better two years ago.	a. s vetr ɪs fœl bɪsɒ gven tsvaɪ jɒɒ tsuɾʊk.
4.	How the months fly!	a. vi di monatə fɒgeŋən.
	This month is almost over!	a. dis monat ɪs ʃo bʊlt fɒrivɒ.
5.	I am going to Milwaukee this week.	a. i ge nɔx mɪlvɔkɪ di vɔxə.
	Why, you were there only three	a. vern, du bɪst dɔx draɪ vɔxɒ tsuɾʊk dɔ dɒgven.
6.	Yes, I was there a little while ago.	a. jɔ, i bɪn dɔ dɒgven a vɑl tsuɾʊk.
7.	How many days will you stay?	a. vifœl tɒk vɪlst du blaɪm?
	I'll stay only one day.	a. i blaɪp ʃo dɔ ən tɒk.
8.	That time I was wrong.	a. dis mɔl hɔn i ʊnreçt kɔt.
	He hurried to get to the station.	a. ɛr hɔt sɪ gaɪlt, dɔs ɛr tsu dɒ ʃteɪʃən kemɒ ɪs.

1.	January, February	a.	janarx, februarx
	The winter ends in March.	a.	dɛr vɪntr ɪs aʊs ɪn mɪrts.
2.	Spring begins in April.	a.	frijoʊ foŋs ð ɪn oproel.
	May, June	a.	maɪ, djun
3.	July, August	a.	julɪ, augʊst
	When September comes the summer is over.	a.	vɛn dʊ sɛptɛmbʊ kɪmt, ɪs dɛr sʊmʊ fɪrivʊ.
4.	When it's October, fall is here.	a.	vɛn dɛr oktobʊ ɪs, ɪs dɛr hiʊrxst dɔ.
	November, December	a.	novɛmbʊ, disɛmbʊ
5.	Sunday, Monday, Tuesday, Wednesday	a.	sʊntʊ, modʊ,iʊrxtʊ, mitvɔx.
6.	Thursday, Friday, Saturday	a.	pfɪnstʊ, fraɪtʊ, sɔmstʊ

1.	Monday is a weekday.	a.	modʊ ɪs a vɔxntɔk.
	He's wearing his everyday clothes.	a.	ɛr hɔt saɪ ʊlə tɔk vɛʃ ð.
2.	Today I won't work.	a.	haɪt oʊbat i nɪt.
3.	Yesterday I worked too hard.	a.	gestʊn hɔn i tsu hoʊt goʊbat.
4.	But I got up early this morning.	a.	ovʊ i bɪn haɪt frɪ friʊ ɑfgʃtonʊ.
	This afternoon I am going to town.	a.	haɪt nomɪtɔk ge i ɪn ʃtot.
	At night he never wants to go to bed.	a.	af nɔxt voel ɛr nimɔlst ɪns bɛt gejʊ.
5.	In the evening he usually goes to town.	a.	af nɔxt fɑt ɛr gvenlɪç ɪn ʃtot.
	In the morning he can never get up.	a.	ɪn dɛr friə kɔn ɛr nimɔlst ɑfʃten.
6.	It was almost midnight when he came home.	a.	ɪs ʃo bʊlt mɪtʊnɔxt, vi ɛr hoʊmkɛmʊ ɪs.
	He was here yesterday evening.	a.	ɛr ɪs gestʊn af nɔxt dɔgven.
7.	It's already 5:15.	a.	s ɪçtɪ fiʊtl nɔ fʊnfə.
	It's 5:30.	a.	s hʊlvə seksə.

	We must go, it's 5:45.	a.	mɪr mɪsmɒ gejɒ, s fiɒtl bɪs fɪnfə/draɪ fiɒtl fɪnfə.
	It's ten o' clock.	a.	ɛts ɪs ʃo tsenə.
8.	What do you call the two things which show what time it is?	a.	tsɔɪgɒn
	The pendulum is swinging.		

Numerals

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1.	One; two; three; four	a.	oɒns, tsvaɪ, draɪ, fiɒrə
2.	Five, six, seven, eight	a.	fɪnfə, sɛksə, simə, ɔxtə
3.	Nine; ten; eleven; twelve	a.	naɪnə, tsenə, œlvə, tsœlvə
4.	Thirteen; fourteen; fifteen;	a.	draɪtsenə, fiɒrtsenə, fʊftsenə,
	seventeen	a.	simtsenə
5.	Twenty-one; fifty-five;	a.	oɒnʊntsvɒntsɪgə, fɪnfʊnfʊftsɪgə,
	seventy-seven	a.	simʊnsɪmtsɪgə
6.	Hundred; thousand	a.	hʊndɒt, taʊsənt
7.	He took five.	a.	ɛr hɒt fɪnfə gnɔmɒ.
	Take five!	a.	nɪm fɪnfə!
8.	He's got enough, isn't it so.	a.	ɛr hɒt plentɪ.

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1.	He gave me four.	a.	ɛr hɒt mɪr fiɒrə gem.
2.	Give her four!	a.	gip ir fiɒrə!
	Give her four not five!	a.	gip ir fiɒrə, nɪt fɪnfə!
3.	That's half of all I've got.	a.	dis ɪs hʊlvɒt fɒn ʊlə, vɒs i hɔn.
4.	It's only a third.	a.	dɛs ɪs ʃo ɛts s drɪtl.
	I already gave him three-fifths of my candy.	a.	i hɔn ɛɒm ʃo gem draɪ fɪnftl fɒn maɪnɒ kɛndɪ.
5.	He's always first.	a.	ɛr ɪs ɪmɒ tserʃt.
	Once in a while he's second.	a.	mɔnɪçsmɔl ɪs ɛr tsvaɪt.
6.	I was the third in line.	a.	i bɪn der drɪtə ɪn der laɪn.

My neighbor was fourth. a. maɪn nɔxbɔr ɪs der fiɔrtə gven.

A stranger was the seventh in line. a fremdɒ ɪs der sɪmtə gven.

7. All sorts of people were there. a. ʊlə sɔrt laɪt hant dɔ dɔgven.

Miscellany

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1. They also came. a. si hant kemɒ.

They came nearer and nearer. a. si hant imɒ negɒrɪçɒ kemɒ.

2. Fritz, go if you want to! a. gut frɪ, ge, vens vœlst!

I don't care to go. a. i gep nɪks drʊm tsʊn geɒ.

You may both go, if you want to. a. des kents ʊlə tsve geɒ, vents vœltst.

3. We didn't know whether he would ever get back. a. mɪr hamɒ nɪt gvɪst, ɔp er nu tsʊrʊk kemɒ vɪrt.

4. He is standing behind me. a. er ʃtet hɪntɒ mɪr.

5. I thought he had gone. a. i hɔn gmɒɒt, er ɪs gɔɒɒ.

6. I should think you would be glad to go. a. i hɔn gmɒɒt, du vɒɒst frɔʊ tsʊn gejɒ.

I thought he ought to do it. a. i hɔn gmɒɒt, er sʊl.

7. But he didn't want to do it. a. ovɒ er hɔts vœl nɪt tuɒ.

8. I could if I wanted to. i het kenɒ, ven i het vœln.

They could to, if they wanted to. a. si kant a, vens hant vœln.

66

1. I don't know what to do. a. i vɔɪs nɪt, vos tsʊn tuɒ.

But I wish he would do it again. a. i vœlt. er tɑts vidɒ.

2. We know what we are talking about. a. i vɔɪs, fɔn vɔs des mɒ rent.

3. You two don't have to do it. a. di tsvɑ braʊxts s nɪt tuɒ, mɪsts nɪt tuɒ.

We do as we always used to. a. mɪr tuɒmɒ, vi ma ɪmɒ hamant.

4. I saw her yesterday. a. i hɔn sɪ gestɒn gsen.

5. I used to know her very well. a. i hɔn si mɔl gʊɒt kent kɔt.

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6. Both of you know whom I am talking of.

a. ʊlə tsvaɪ vɪsts, fɔ vem dɔs i ren tuɒ.

That's right , both of you know her.

a. dɪs ɪs reçt, ʊlə tsvaɪ vɪsts/kɛnts si.

He came closer in order to see her better.

a. ɛr ɪs negərɪgɒ kemɒ, dɔs ɛr si bɪsɒ seŋ kɔn.

7. I'd like to see him.

a. i tɑt si ɑ gɛɒn seŋ.

It's no use, I can't make it.

a. s ɪs ʊl nɪ netɪk, i kɔns nɪt mɔxɒ.

8. I wish they would sit down.

a. i vœlt, di tɑnt si nidɒsetsn.

Be so good and tell me a story.

a. sɑ so guɒt ʊnt fɒtsœl mɪr a gʃɪçt.

Appendix 3

Selected Words from the Ellis Catholic Bohemian German Dialect: [1]

A Glossary

afternoon	*Nachmittag*	nomittok /nɔmɪtɔk/
ant	*Ameise*	umoisn /umɔɪsn̩/
aunt	*Tante*	basl /bɑsl̩/
autumn	*Herbst*	hiarkst /hiɒrkst/
baby pig	*Ferkel*	a kloas schweil /a klɒɒs ʃvaɪl/
back	*Rücken*	's kreiz /s kraɪts/
bale of straw	*Strohballen*	strouhaafe /ʃtrɔɔhɑfɒ/
barefoot	*barfuß*	boafuaßi /bɒɒfuɒsɪ/
		blousfuaßi /blɔɔsfuɒsɪ/
barley	*Gerste*	gerschtn /gɛrʃtn̩/
barn	*Stall*	stool /ʃtol/
barrel maker	*Böttcher*	fasslmocher /faslmɔxɒ/
bed sheet	*Bettlaken*	leituach /laɪtuɒx/
be quiet!	*Sei ruhig!*	bie staat /bi ʃtɑt/
between	*zwischen*	zwischn /tsvɪʃn̩/
big	*groß*	grouß /grɔɔus/
blackberry	*Brombeere*	schwoazbierle /ʃvɒɒtsbirlə/
boy	*Bube, Junge*	bua /buɒ/
brother	*Bruder*	bruader /bruɒdɒ/
bump on the head	*Beule*	binkl /bɪŋkl̩/
butcher	*Schlachter*	schlochter /ʃlɔxtɒ/
candle wick	*Kerzendocht*	kirzendocht /kɪrtsndɔxt/
cap	*Mütze*	haum /haʊm/

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[1] The first word is the English vocabulary item, the second word is the Standard High German word, the third word is the Ellis Catholic Bohemian German form, and the fourth word shows its phonetic transcription in the Ellis Catholic Bohemian German dialect. The orthography of the Ellis Catholic Bohemian German form is based on the recommendation for orthographic renderings of dialect texts in the Palatine dialect by Rudolf Post in his book *Pfälzisch: Einführung in eine Sprachlandschaft* (1990).

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carrot	*Karotte*	gölbe ruam /gœlbə ruɒm/
		gölbe roum /gœlbə rɔʊm/
cat	*Katze*	kotz /kɔts/
chicken house	*Hühnerstall*	hennerstool /hɛnɒʃtol/
child	*Kind*	kint /kɪnt/
chimney	*Schornstein*	rau(ch)fong /raʊ(x)fɔŋ/
clothes cabinet	*Kleiderschrank*	weschschong /vɛʃʃɔŋ/
cloud	*Wolke*	wulkn /vʊlkn/
corn	*Mais*	kuckuruz /kʊkʊrʊts/
corn (on toe)	*Hühnerauge*	henneraugn /hɛnəraʊŋ/
cousin	*Cousin, Cousine*	g'schwister kint /gʃvɪstɒ kɪnt/
cow	*Kuh*	kua /kuɒ/; kou /kɔʊ/
cows	*Kühe*	kia /kiɒ/; kei /kɛɪ/
cream	*Sahne*	schmettn /ʃmɛtn/
crust of bread	*Brotkruste*	broutrinntn /brɔʊtrɪntn/
cucumber	*Gurke*	umurkn /umʊrkn/
cup	*Tasse*	kafeehefel /kafehefəl/
curious	*neugierig*	neigieri /naɪgɪrɪ/
daughter-in-law	*Schwiegertochter*	schwiegertuchter /ʃvigɒtʊxtɒ/
day before yesterday	*vorgestern*	vorgistern /fɔrgɪstɒn/
dizzy	*schwindelig*	damisch /dɑmɪʃ/
dove/pigeon	*Täuberich*	tauberer /taʊbərɒ/
downpour	*Platzregen*	regnstuarm /reŋʃtuɒrm/
drake	*Enterich*	anterer /antərɒ/
dumplings	*Knödel*	kneedl /knedl/
earthworm	*Wurm*	wuarm /vuɒrm/
Easter	*Ostern*	oastern /oɒstɒn/
		oustern /ɔʊstɒn/
egg yolk	*Eigelb*	duderer /dudərɒ/
empty	*leer*	laar /lɑr/
eyebrow	*Augenbraue*	augnbraan /aʊŋbrɑn/
eyelid	*Augenlid*	augnwedl /aʊŋvedl/
farmer	*Bauer*	bauer /baʊɒ/; farmer /fɑmɒ/
father-in-law	*Schwiegervater*	schwiegerfoter /ʃvigɒfɔtɒ/

female calf	*Kälbchen*	kullvel /kʊlvəl/
female lamb	*Lamm*	lammpl /lampl/
field	*Feld*	fölt /fœlt/
flax	*Flachs*	flochs /flɔks/
flour	*Mehl*	möll /mœl/
flower	*Blume*	streisl /ʃtraɪsl/
foal	*Fohlen, Füllen*	föln /fœln/
fog	*Nebel*	nebl /nebl/
foot	*Fuß*	fuaß /fʊɒs/; fouß /fɔʊs/
forked thill	*Gabeldeichsel*	wognstong /voŋʃtɔŋ/
frog	*Frosch*	froosch /froʃ/
fruit tree	*Obstbaum*	fruchtbaam /frʊxtbɑm/
funeral	*Begräbnis*	leicht /laɪçt/
gander	*Gänserich*	gonnserer /gɔnsərɒ/
girl	*Mädchen*	moidl /mɔɪdl/
goat	*Ziege, Geiß*	goaß /goɒs/
Godfather	*Taufpate*	taafteet /tɑftet/
Godmother	*Taufpatin*	taaftoot /tɑftot/
gosling	*Gänschen*	gannsl /gansl/
grandfather	*Großvater*	needl /nedl/
grandmother	*Großmutter*	naadl /nɑdl/
headache	*Kopfweh*	kupfweh /kʊpfve/
hen	*Henne*	henn /hɛn/
hearse	*Leichenwagen*	toutnwogn /tɔʊtnvoŋ/
hill	*Hügel*	hievel /hivel/
hoar frost	*Rauhreif*	froostreif /frostraɪf/
hoarse	*heiser*	hoiserer /hɔɪsərɒ/
horse	*Pferd*	rooß /ros/
horsefly	*Viehbremse*	roosfluign /rosflʊɪŋ/
horseradish	*Meerrettich*	kree /kre/
house fly	*Fliege*	fluign /flʊɪŋ/
it's lightning	*es blitzt*	's tuat blitzn /s tʊɒt blɪtsn/
jar	*Krug*	krua /krʊɒ/
jars	*Krüge*	kria(ch) /krɪɒ(x)/

knuckle	*Knöchel*	kneechl /kneçl/
last year	*letztes Jahr*	ferdn /ferdn/
		letzt joa /letst jɒɒ/
lawn	*Rasen*	groos /gros/
leaf	*Blatt*	blaadl /blɑdl/
letter	*Brief*	briaf /briɒf/; breif /breɪf/
lightning bug	*Glühwürmchen*	feierkeefer /faɪɒkefɒ/
little	*klein*	kloa /klɒɒ/
locust	*Heuschrecke*	heiriesl /haɪrɪsl/
matches	*Zündhölzer*	zinnthölzl /tsɪnthœltsl/
milk can	*Milchkanne*	schmettnkanndl /ʃmɛtnkandl/
		milkanndl /mɪlkandl/
molar	*Backenzahn*	stockzohnt /ʃtɔktsɔnt/
mosquito	*Mücke*	gölsn /gœlsn/
mother-in-law	*Schwiegermutter*	schwiegermuater /ʃvigɒmuɒtɒ/
mushroom	*Pilz*	schwommer /ʃvɔmɒ/
neck	*Genick*	gnack /gnak/
no one	*niemand*	neamet /nɛɒmɒt/
oat	*Hafer*	howann /hovɒn/
pan	*Pfanne*	rein /raɪn/
picture	*Bild*	böltl /bœltl/
plow	*Pflug*	pflua(ch) /pfluɒ(x)/
plum	*Pflaume*	pflaame /pflɑmɔ/
	Zwetschge	zweschm /tsvɛʃm/
potato	*Kartoffel*	treapfl /trɛapfl/
rabbit	*Hase, Kaninchen*	hoos /hos/
red cabbage	*Rotkraut*	routs kraut /rɔʊts kraʊt/
roof	*Dach*	dooch /dox/
rooster	*Hahn*	hohner /hɔnɒ/
rope	*Seil, Strick*	strieck /ʃtrik/
rye	*Roggen*	roggn /rɔŋ/
sauerkraut	*Sauerkraut*	sauerkraut /saʊɒkraʊt/
scar	*Narbe*	moosn /mosn/
scythe	*Sense*	senkst /sɛnkst/

shoestring	*Schnürband*	schuabantl /ʃuɒbantl/
shovel	*Schaufel*	schaufl /ʃaʊfl/
sister	*Schwester*	svester /ʃvɛstɒ/
sitting hen	*Glucke*	gluck /glʊk/
skunk	*Stinktier*	stingkotts /ʃtɪŋkɔts/
slice of bread	*Brotscheibe*	stikl brout /ʃtɪkl brɔʊt/
sniffles	*Schnupfen*	nosnrinne /nosnrɪnɒ/
son-in-law	*Schwiegersohn*	schwiegersuh /ʃvigɒsʊ/
sow	*Mutterschwein*	zucht /tsʊxt/
sparrow	*Spatz*	spootz /ʃpots/
spoon	*Löffel*	leefl /lefl/
spring	*Frühling*	frihjoa /frijɒ/
		froijoa /frɔijɒ/
stick pin	*Stecknadel*	speadl /ʃpɛɒdl/
stomach ache	*Bauchschmerzen*	mognveh /moŋve/
stone	*Stein*	stoa /ʃtoɒ/
stones	*Steine*	stui /ʃtʊɪ/
summer	*Sommer*	summer /sʊmɒ/
		sommer /sɔmɒ/
swallow	*Schwalbe*	schweiwel /ʃvarvəl/
sweet	*süß*	siaß /siɒs/
tadpole	*Kaulquappe*	a freschle, voss no kaa haksn hott /a frɛʃlə, vɔs nɔ kɑ haksn hɔt/
tears	*Tränen*	zaarn /tsɑrn/
this year	*dieses Jahr*	heier /haɪɒ/
tinsmith	*Blechschmied*	blechschmiet /blɛçʃmit/
to bend	*biegen*	buign /bʊɪŋ/
to catch a cold	*sich erkälten*	's kulte kriagn /s kʊltə kriɒŋ/
		's kulte kreign /s kʊltə krɛɪŋ/
to chew cud	*wiederkäuen*	iadrucke /iɒdrʊkɒ/
		gnauschn /gnaʊʃn/
to comb one's hair	*Haare kämmen*	hoare kampln /hoɒrə kampln/
to cry	*weinen*	flenne /flɛnɒ/

to hill up (potatoes)	*häufeln (Kartoffeln)*	treapfln aafhaifln /treapfln afharfln/
to hurry up	*sich beeilen*	tummel di /tʊməl dɪ/
to iron	*bügeln*	biegln /biɡln/
to loan money	*Geld leihen*	gölt leihn /ɡœlt laɪn/
to milk (a cow)	*melken*	zeidln /tsaɪdln/
to pinch	*zwicken*	zwicke /tsvɪkɒ/
to plow	*pflügen*	ockern /ɔkɒn/
to pull a wagon	*einen Wagen ziehen*	a wogn tsuign /a voŋ tsuɪŋ/
to rake hay	*Heu harken*	hei reche /haɪ rɛçɒ/
to scold	*schelten, schimpfen*	schenntn /ʃɛntn/
to smoke tobacco	*Tabak rauchen*	towaak rauche /tɔvɑk raʊxɒ/
to sweep (a chimney)	*Schornstein fegen*	ausputzn /aʊspʊtsn/
to sweep the floor	*fegen*	auskean /aʊskɛɒn/
to turn hay to dry	*Heu wenden*	hai drahn /haɪ drɑn/
to weed by hand	*jäten*	's groos ausreißn /s gros aʊsraɪsn/
to yawn	*gähnen*	gomozn /ɡɔmɔtsn/ 's mol, maal aafreißn /s mol, mɑl ɑfraɪsn/
toad	*Kröte*	broschke /brɔʃkɒ/
tomcat	*Kater*	koter /kotɒ/
toothache	*Zahnschmerzen*	zohntveh /tsɔntve/
tree bark	*Baumrinde*	baamrintn /bɑmrɪntn/
udder (cow)	*Euter*	auter /aʊtɒ/; eiter /aɪtɒ/
uncle	*Onkel*	feeter /fetɒ/; feeder /fedɒ/
wart	*Warze*	warzn /vartsn/
washcloth	*Waschlappen*	wuschfetzn /vʊʃfɛtsn/
weed	*Unkraut*	unkraut /ʊnkraʊt/
well	*Brunnen*	brunn /brʊn/
whip	*Peitsche*	peitschn /paɪtʃn/
windmill	*Windmühle*	wintmöln /vɪntmœln/
winter	*Winter*	winnter /vɪntɒ/
wood	*Holz*	hulz /hʊlts/

Days of the week

Monday	*Montag*	monta /mɔntɒ/
Tuesday	*Dienstag*	iarta /iɒrtɒ/
Wednesday	*Mittwoch*	mietwoch /mitvɔx/
Thursday	*Donnerstag*	pfinsta /pfɪnstɒ/
Friday	*Freitag*	freita /fraɪtɒ/
Saturday	*Samstag*	somsta /sɔmstɒ/
Sunday	*Sonntag*	sunnta /sʊntɒ/; sonnta /sɔntɒ/

Months

January	*Januar*	jana /janɒ/
February	*Februar*	februa /fɛbruɒ/
March	*März*	mirz /mɪrts/
April	*April*	opröl /ɔprœl/
May	*Mai*	mai /maɪ/
June	*Juni*	juni /junɪ/
July	*Juli*	juli /julɪ/
August	*August*	august /aʊgʊst/
September	*September*	september /sɛptɛmbɒ/
October	*Oktober*	oktober /ɔktobɒ/
November	*November*	november /nɔvɛmbɒ/
December	*Dezember*	dezember /dɛtsɛmbɒ/

Cardinal Numbers

one	*eins*	oans /oɒns/
two	*zwei*	zwoa /tsvoɒ/
three	*drei*	drei /draɪ/
four	*vier*	viare /fiɒrə/

five	*fünf*	finnwe /fɪnvə/
six	*sechs*	sechse /sɛksə/
seven	*sieben*	sieme /simə/
eight	*acht*	ochte /ɔxtə/
nine	*neun*	neine /namə/
ten	*zehn*	zehne /tsenə/
eleven	*elf*	ölwe /œlvə/
twelve	*zwölf*	zwölwe /tsvœlvə/
thirteen	*dreizehn*	dreizehne /draɪtsenə/
fourteen	*vierzehn*	fiarzehne /fiɒrtsenə/
fifteen	*fünfzehn*	fuchzehne /fʊxtsenə/
		fuffzehne /fʊftsenə/
sixteen	*sechzehn*	sechzehne /sɛxtsenə/
seventeen	*siebzehn*	siemzehne /simtsenə/
eighteen	*achtzehn*	ochtzehne /ɔxttsenə/
nineteen	*neunzehn*	nei(n)zehne /naɪ(n)tsenə/
twenty	*zwanzig*	zwonzige /tsvɔntsɪgə/
thirty	*dreißig*	dreizige /draɪtsɪgə/
forty	*vierzig*	fiarzige /fiɒrtsɪgə/
fifty	*fünfzig*	fuchzige /fʊxtsɪgə/
		fuffzige /fʊftsɪgə/
sixty	*sechzig*	sechzige /sɛxtsɪgə/
seventy	*siebzig*	siemzige /simtsɪgə/
eighty	*achtzig*	ochtzige /ɔxtsɪgə/
ninety	*neunzig*	nei(n)zige /naɪ(n)tsɪgə/
one hundred	*einhundert*	hundert /hʊndɒt/

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Program

BUKOVINA SOCIETY

OF THE AMERICAS

**FIFTH ANNUAL CONVENTION
AND FESTIVAL
JULY 16TH THROUGH 18TH, 1993**

ELLIS AND HAYS, KANSAS

—FRIDAY, JULY 16—

HEADQUARTERS
9:30 a.m. Registration and Coffee

10:00 a.m. Video and talk on research and resources of the
LDS Family History Center, Diane Rasmussen
Discussion and questions

11:00 a.m. Video presentation on German dialects in Kansas
Dr. Bill Keel

ELLIS CITY PARK
1:00 p.m. Opening of Fifth Bukovinafest
Dedication of Bukovina memorial

FAMILY HISTORY CENTER, 29th & Canal, Hays
2:00 p.m. Computer orientation and research

HEADQUARTERS
2:00 p.m. Video of Bohemian roots and annual
Bukovina Convention in Augsburg in 1993
by Larry Jensen

2:50 p.m. Video of Bukovina tour in 1993 by Larry Jensen

4:00 p.m. Video interview of Richard Hoffman, native of
Illischestie, Bukovina

6:30 p.m. Washington Bukovina Settlements, Irmgard
Ellingson
Germany today, Gabi Lunte

KNIGHTS OF COLUMBUS HALL, ELLIS
8:00 p.m. German Mixer, Social and Music

—SATURDAY, JULY 17—

HEADQUARTERS
9:30 a.m. Registration and coffee

10:00 a.m. Panel on Bohemian German Catholics, Al Lang, Chair, followed by questions and discussion

10:00 a.m. Panel on Swabian Lutherans, Irmgard Ellingson, Chair, followed by questions and discussion

1:00 p.m. Annual meeting of the Bukovina Society

HEADQUARTERS
1:30 p.m. Video history of Bukovina Society and prior conventions
Slides of Bukovina, Steve Parke collection
Slides of historical Ellis

BUS TOUR DEPARTING FROM HEADQUARTERS
2:00 p.m. Historical Ellis County

AMERICAN LEGION, 13th and Canterbury, Hays
6:00 p.m. Social

7:00 p.m. German dinner

8:00 p.m. Recognitions and announcements

8:30 p.m. Wedding march for Byron and Diana Schonthaler
Dance

The BULLetin

DIALECT PRESERVATION

Prof. Dr. Kurt Rein traveled from Munich to the Bukovina Society headquarters in March. His first trip here was in May of 1992, and he was recognized and well received by all of his friends in the Ellis area. The board of directors honored him with a German dinner at Alloway's Restaurant and a public reception at the museum. He gave a presentation to the assembly on the progress of the Emigration to America from Bukovina project of the Bukowina Institut in Augsburg. His talk brought out information discovered in the newly opened archives in Czernowitz, the former capital of Bukovina. The Institut plans to publish the first results of the project this spring. This will include research to date and the contributions from Bukovina colonies in Canada, Washington, New York, and Kansas. The entire project will take several years to complete with the intention of publication in both the German and English languages.
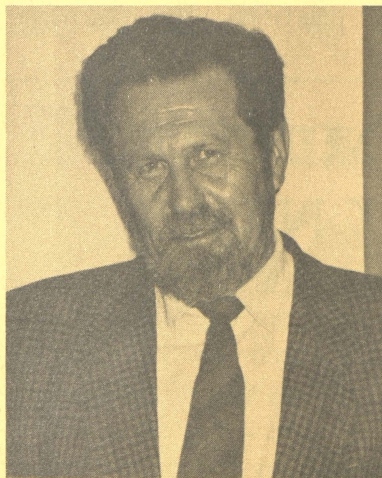
Professor Dr. Kurt Rein

Dr. Rein was assisted during the four day visit by Gabi Lunte, a doctoral student at the University of Kansas, in recording the dialects of the Bukovina German descendants in the area. Ms. Lunte is a native of Northern Germany and received her college degree there. She completed her Masters at K. U. and the dialect study is a part of her doctoral program. In cooperation with Dr. William Keel, Ms. Lunte will make more field visits to Ellis. She quickly made friends here and will be at home with her subjects of study and hosts. Dr. Keel was here to do research and establish contacts in January of this year.
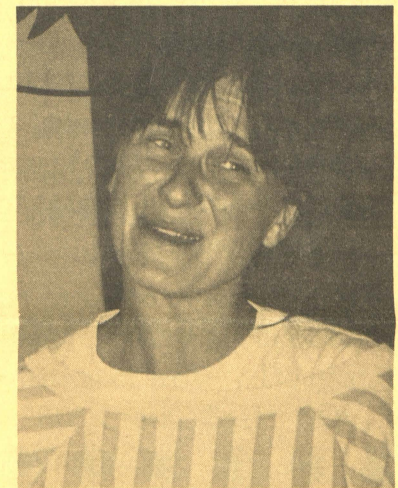
Gabi Lunte

Dr. Rein was very pleased with the people he met who have retained their ancestral dialects. Spoken among the Bukovina German immigrants to Ellis was the Swabian dialect of the Lutherans, and the Deutsch-Boemish dialect of the Catholics. These dialects have been traced by the professors to the original homelands of the Bukovina Germans before migrating to Bukovina.

The balance of Dr. Rein's journey will take him to K. U. for a lecture, California, Canada, and Washington D.C. for research, and Austin for the annual meeting of the Society for German American Studies. In 1994 he will be a visiting professor at K. U. for a semester and plans more trips to Ellis.

Bukovina People

Marlys Bias, a life mem ber from Riverton, Wyoming wrote that she found her great great grandfather, Jakob Glass, in the BULLetin from the Galveston, Texas ships passenger list. She sent for the microfilm through her local LDS Family History Branch in order to view the complete listing and found more interesting information. She purchased a copy of the complete ships passenger list, and donated a copy to the society for others to use. She plans to be back in Kansas for the Fifth Bukovinafest.

Larry Jensen wrote of his plans to visit the former homeland again this spring. Wilf Uhren had plans to visit the village where his father was born in the Ukraine on a trip to the Bukovina district. He wrote a note to Ray Haneke that it is in doubt at this time. Paul Polansky who organized the trip may instead go into the Czech Republic.

Steve Parke who made a trip to the Bukovina district in Romania in September of 1991 has provided the society with copies of his slides. These will be used to make a slide program for use at the headquarters and to area schools and organizations.

The Ellis County Historical Society has asked Oren Windholz to give a program on the Bukovina Society at their annual social meeting on June 9th. Anyone interested in attending can mark their calendar now and watch for the final details in the local newspapers.

Fr. Felix Petrovsky of Hays will be leading a pilgrimage to Slovakia and the Czech Republic October 5th through October 21st, 1993. Among the cities visited will be Warsaw, Krakow, Zilina, Bratislava, Brno, and Prague. Information is available through Hays Travel, Inc. in Hays.

FIFTH BUKOVINAFEST

The program and registration forms are enclosed with this mailing and will be made available through other outlets. The convention will be interesting and entertaining. We expect a good turnout again this year, and the Schoenthaler reunion will add to the activities. A form for the convention motel is being sent to those from out of the area. Any additional registration forms can be received by writing to the secretary. Please inform the secretary if you know of anyone we should include on the mailing list.

MUSEUM AND TOURIST NEWS

Whenever the doors are open, someone stops in from near or far. When the museum is closed, Ray Schoenthaler hustles down to open up and greet visitors with a talk and tour. Ray has been operating the museum and hopes to expand hours this summer. Ray has made folders containing a set of the society newsletters and other information for sale this year. The Hays Convention and Visitors Bureau will again stop at our headquarters for tours this season.

Oren Windholz has been appointed by Hays Mayor Joe Glassman to the board of the bureau. The Hays CVB was of great assistance in the early formation of the Bukovina Society. Most recently they made available a triple slide projector with synchronized audio for use at the headquarters.
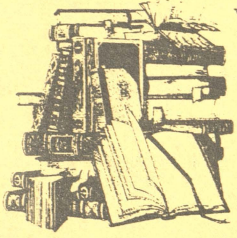
BOOKS BOOKS BOOKS

Jacob Steigerwald donated his latest book <u>Banat-ToPola's Schwaben: 1791-1945</u> to the society through Irmgard Ellingson. He has other publications of interest and may be contacted at 355 W. 4th St. Winona, MN 55987.

Dr. Kurt Rein donated several publications to the Ethnic Center Bukovina collection at Ft. Hays University, and to the headquarters.

<u>Bohemian Germans in Kansas: A Catholic Community from Bukovina</u> will be available at the Fifth Bukovinafest.

<u>Bukowina Families: 200 Years</u> is a new publication from Almar Associates of Ellis, Kansas. This book covers the genealogy of many of the Catholic Bohemian families that emigrated to the Bukowina between the years of 1799 and 1842 and later emigrated to the United States, Germany and Brazil with reference to emigrees to Canada. This publication will be available at the annual Bukovina Festival in July, 1993. For additional information, please contact Almar Associates at 300 N. Washington St., Ellis, KS 67637 or telephone (913) 726-4728 or (913) 625-6215.

SURNAME EXCHANGE

Doug Dale of Saskatchewan is well known to the Bukovina Society board members and spouses from their visit to Regina. His wife has Bukovina roots. He has stayed in contact with us as well as working with Dr. Kurt Rein on the Bukowina Institut Project.

He called and volunteered to send two full disks to the society from his data base of over two thousand names, those relating to his wife being of interest to Bukovina descendants. The disks are IBM 2.2, 3 1/2 inch, utilizing the Family History Center program. Society members may contact the editor for information or write to Doug at Box 386, Craik, Sask. SOG OVO, Canada.

Bukovina German HUMOR
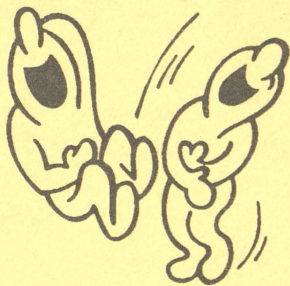
Martin Flax said his mother told many stories when they were growing up. He repeated this one to the editor at a recent society gathering.

" A young widow was seen on Good Friday in the cemetery crying her eyes out for her recently departed husband. Finally some sympathetic friends came up to comfort her and told her not to grieve so much because she was young and could marry again. She looked up and said, "Ja one net fowa Oastern," (Yes, but not before Easter). "

Lifetime Members

New members to the **LIFER CLUB** since last newsletter:

30. Mary (Baumgartner) Weiman, Brownell, Kansas
31. Robert R. Massier, Winnipeg, Manitoba, Canada
32. Wilfred P. Uhren Family, Tulsa, Oklahoma
33. William and Doris Hennig, Fairlawn, New Jersey
34. Vernena C. Bunker, Hays, Kansas
35. Jennie Chappell, Leawood, Kansas

Thanks for the support, your investment has increased the endowment for the future of our society.

California Czechoslovak Club

The founder of the society and editor of their club news publication, Kathryn Betlach Dankowski, wrote to ask about the Bukovina Society. She came into a copy of the BULLetin and is interested in learning about the Bohemian German Catholics. She sent their latest club news <u>Noviny</u> to us, a 16 page publication sent to their 400 plus members.

BUKOVINA COOKING

The Honas family held a reunion at the Fourth Bukovinafest and published a family history. This recipe is taken from the book and was a staple food of the Bukovina Germans the settlers brought to Kansas. It is listed as one of the main ethnic foods in Romania today. Many people remember growing up with this dish as standard fare around the house.

Mamaliga

Bring to boil 2 3/4 cups water

Combine: 1 cup corn meal
1 cup cold water
1 tsp salt
1 tsp sugar

Gradually add mixture to boiling water, stirring constantly. Cook until thick, then cover and simmer over low heat for 10-15 minutes. Pour into a 71/2 X 31/2 X 21/4 loaf pan. Cool. After it is chilled, turn pan upside down and mush will slide out. Cut into 1/2 inch slices and serve with strawberries or sliced cucumbers and cream. For fried Mamaliga, slice thin and fry slowly in shortening until golden brown.

The Bukovina Society of the Americas
NEWSLETTER

BUKOVINAFEST 1997

Enclosed are the program and registration forms for the annual meeting of the Bukovina Society. The German Genealogy and Heritage Conference will be in Waco, Texas July 17-20 at the Holiday Inn, 1001 Brazos Drive. Please make copies for anyone who may wish one. We look forward to a very good meeting and appreciate the work by our hosts and organizers Mary and Van Massirer.

MEMBERSHIPS

Annual memberships have come in at a record rate from the mailing of our last newsletter. Thanks for the support. Newest lifetime members:

98. Madeline Wentzel Turner, Oregon City, Oregon
99.
100. Jacque S. Lucero, Garden City, Kansas

Donations to the microfilm reader/printer since the last newsletter are:

Agnes Shellhammer
Rudolph Schmahl
Helen R. Zerfas

ANNOUNCING BUKOVINA-GEN

The Bukovina Society Genealogy Mailing List / Larry R. Jensen

Thanks to the Great Plains Free-Net in Regina, Saskatchewan, we now have a new way to communicate with others on the Internet with an interest in Bukovina: BUKOVINA-GEN - The Bukovina Genealogy Mailing List! This mailing list is available, free of charge, to anyone who has an e-mail account.

What exactly is a mailing list? Everyone who's used e-mail knows that you can send copies of the same message to several people at once, just by listing all their addresses in the "To:" field. The recipients can use the "Reply to All" feature on their e-mail program to send their replies back to everyone, and an instant mailing list is born! That's much more convenient than printing and mailing so many letters. However, once the list grows beyond a handful of friends and family, it can become very difficult for everyone to keep up with the requests to "add me" or "take me off" the list.

To make the job easier, we use a computer program that acts as a robotic secretary to handle all these subscribe/unsubscribe requests. In our case, that program is <listproc@gpfn.sk.ca>. The program does one other thing for us - it gives us a single, common mailing list address for us to write to: <bukovina-gen@gpfn.sk.ca>. (Please note that I'm only using the <angle-brackets> to highlight these addresses and clearly separate them from the punctuation of my sentences. They are not part of the address!)

When any of us send a message to <bukovina-gen@gpfn.sk.ca> our friendly secretary will send a copy of that message to everyone currently subscribed to the list. At the moment, that's over 40 people - and more are joining every hour! (I'm writing this only two days after announcing the list - things can work quickly on the Internet!)

To subscribe to this list, send e-mail to listproc@gpfn.sk.ca with the command: subscribe bukovina-gen Firstname Lastname replacing Firstname Lastname with your own first and last names. For more information, contact me, or see the web version of our "welcome" file at http://members.aol.com/LJensen/buko-gen.html

BUKOVINA TOUR

A 13 article series of the recent tour to Bukovina was published in the Ellis Review and Ellis County Star. Written by Oren Windholz, it reflects his experience and some of the group during the journey. Reprints which contain additional pictures are available for $2.00 (US) from P O Box 1083, Hays, Ks. 67601-1083.

OTTILIE NEBL

A package arrived from Augsburg from our good friend and Bukovina Society supporter, Tilly Nebl. She greeted us at the Bukowina-Institut Halushkifest at the start of the Bukovina Tour and baked cakes for the trip. Tilly knew we finished the tour with an evening at Oktoberfest in Munich and offered to send us a tape of the festivities. We appreciate the thoughtful gesture and will make this available at a future meeting of the society.

Bukovina Cyberspace Surname Messages

We are especially proud to hear from persons born in Bukovina through the Bukovina home page on the net. One such man, Adrian Bertisan, wrote for a T-shirt and mug and is happy that there are people who care for that small part of Romania. He plans to be in Waco for the next Bukovina Society meeting. Adrian is proud to have been born and raised in Bucovina until the age of 20 and now lives in California. His hometown is Vatra Moldovitei in northern Romania. He is happy that we have founded the society and some members travel back to the original land to visit. "I think Bucovina is the most beautiful part of the earth, and if the political and economical situation was not that bad, I would have never left."

The editor has exchanged e-mail with a newly discovered cousin who located Larry Jensen on the net. Larry put Judy Kurtzweil from Salinas, California in touch with me. She is the granddaughter of Julia Neuburger Stroud. Julia was born April 11, 1907 in Heinricksod, Bohemia (today Czech Republic). Some Neuburgers immigrated from Bohemia to Bukovina, but retained strong ties to their roots. Family members from time to time traveled back and forth. When the first Bohemian Germans in Bukovina migrated to Ellis, Kansas, Julia's family moved back to Bohemia before going to Ellis. The Neuburgers and Erberts from Ellis and Judy's family share the same common ancestor.

Allan W. Schmidt, a frequent correspondent of the society sent his e-mail addresses: dschmidt@chat.carleton.ca (or) a3676@mail.public.net He would like information on the descendants in North America of the Satulmare, Bukovina family Nunweiler, especially the family of Johann Peter Nunweiler and Marie Elisabeth Ahlen. He enclosed the family group record. Snail mail to 7897 Decarie Dr., Gloucester, Ontario, Canada K1C 2J4

Nancy S. Janda e-mailed Larry Jensen to add her name to the Bukovina home page list of Bukovina researchers at Dennis.Janda@kconline.com Bukovina Towns: Primarily Illischestie; Also Badeutz, Satulmare, Alt-Fratautz, Ludihumora. The surnames: Silzer, Fritz, Armbruster, Gebhardt, Rumpel, Ritter, Leib, Wendling, Hodel, Kattler, Sager, Ludwinkiewisz, Fatteicher, and Keim. Mail to 1738 Sunfish Dr., Warsaw, IN 46580

R. Schulman, 1000 S. Belgrade Rd, Silver Springs, MD 20902, e-mail: ALVAREZ@aol.com is looking for information about the experiences of people in the labor camp of Bershad in the Ukraine during the Second World War. His mother said their family lived in Strijnetz before the war, and in Czernowitz briefly after the war. Then they moved to Timisoara where his two brothers were born and to the United States in 1960. In 1941 his father was taken into the Russian army and shortly thereafter, his mother, her first child, grandmother, an aunt and a cousin were forcibly taken to a labor camp in Bershad. They were there for four years until they were liberated by Russian partisans. Only his mother, the aunt and cousin survived. His grandmother and sister died in the camp. (Larry Jensen found a town of Bershad in Ukraine, on the Southern Bug river about halfway between Kiev and Odessa) Mr. Shulman has been searching for others who have stories of this experience.

Brenda Loew e-mailed from eidos4sex@pipeline.com with mailing address of P O Box 96, Boston, MA 02137-0096 for those with a Czernowitz interest to contact her. Her great-uncle, Elias M. Loew, was born in Czernowitz around 1900 and came to America alone via Ellis Island around 1912. His parents were Harry Loew (a teacher?) and Sarah Dynes Loew. Their other children were Moritz, Isaac, Ira, Berha, and others. Elias was a rags to riches story who founded a large chain of theaters, a race track, a night club, luxury hotels in Miami, and many business and charitable interests. At the time Elias left Bukovina for America, his father and family stayed in Vienna until the Second World War. Elias sent for them to join him.

A good friend has developed from the internet in the form of Alex Teller who e-mailed me from alextell@pacbell.net with the message, "I was born in Czernowitz, Bukovina in 1930. I had no idea that there exists a Bukovina Society until 5 minutes ago when I started a search on the internet. Would like to contact other people from there." He left Czernowitz at age six because his father found a new job in another city. It was Romania then, but he spoke German with his parents. He last saw his home city at age 10 on a visit with his parents. All of his other relatives have since left and are scattered all over the world and contact lost. His parents died shortly after the Second World War and he had no other siblings. In 1953 Alex was married in Romania and in 1963 came to the United States. His work was in engineering in San Francisco for 33 years which he enjoyed before his retirement in 1955. He has traveled in Asia and plans an European trip which may include Czernowitz. Alex is not doing research at this time but would enjoy e-mail from anyone with an interest in Czernowitz.

Chris Teron, CTeron@aol.com thanked us for information and sent his membership fee. "My four paternal great grandparents all emigrated in about 1897 from Breedok, a small village on the shore of the Dniester River directly north of Chernovitsi, to Gardenton Manitoba and Lancaster Minnesota. They emigrated with a larger group of Galicians from L'vov. Their names are Onufry Tyron, Lena Kekot , father Wasyl, Ann Mareniuk and Wasyl Sandul. My grandparents changed the Tyron name spelling to Teron. There is another group of Terons living in California with the same history of emigration from Bukovina to Manitoba and with the same name change but we cannot yet make a connection. Any help for his search will be appreciated."

Todd Legg, tlegg@eskimo.com e-mailed that his mother, Selma Maurine Frambach was born 8-1-26 in Edenwold, the youngest of 17 children of Franz Karl Frombach and Theresia Mang. Frank and Theresia moved from Edenwold to Seattle in March 1929 and settled on Vashon Island.

The former Lutheran Church in Illischestie taken by Agnes Shellhammer during the Bukovina Tour. It is now an Orthodox Church where we were welcomed and given small loaves of bread from a funeral service that day. There are no longer any Lutheran or Catholic congregations in the village. The Catholic Church is locked and under the care of an Orthodox neighbor.
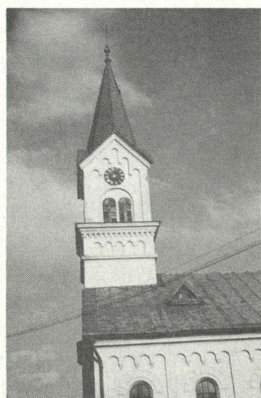
During the Bukovina Tour Werner Zoglauer and Oren Windholz met with two distant Fuchs cousins in Suceava who lived nearby, Heinrich and Fridolin. They were in the resettlement (Umsiedlung) of ethnic Bukovina Germans to the Reichland in 1940 and among the few who were returned after the war from the Soviet zone. In Bavaria, Karl Flachs greeted our cousin Friedolin Fuchs by saying, "Fuchs you stole the goose," from a German nursery rhyme. Friedolin responded with the rest of the rhyme. A week later in Czernowitz, a Bukovina German lady asked Werner and me what our ancestral surnames were. When we mentioned Fuchs, she immediately shouted, "Fuchs you stole the goose." We told her of our earlier learning of the story. When we first met Heinrich and Fridolin in Suceava we were ready, and said to them, "Fuchs you stole the goose" and Fridolin quickly retorted, "No, that was my father."

HOMELAND MUSIC

Music, song, and dance were an integral part of the people of Bukovina. The history of their faith, work, holidays, family celebrations and even military service was recorded in song and verse. Even the melancholy of departure was put to song at the time the first families migrated to the New World. At the first convention of the Bukovina Society of the Americas in 1989 Lawrence A. Weigel sang a song from the village of Pojana Mikuli. It was published in the book Buchenhain-Die Heimat unserer Deutschböhmen by Josef Neuburger. The song was translated for the society by Mr. Weigel, a prominent Volga German historian and musician.

AUS POJANA MIKULI

Aus Pojana Mikuli muBich scheiden,
aus einem wunderschönen Ort.
Was muB ich darin verlassen?
Meinen aus er wahlten Shatz!

From Poiana Micului I must depart,
and leave this beautiful place.
What is it I will forsake here?
The sweetheart of my choice!

Reise hin in Gottes Namen
wohl über Länder, übert's Meer
Wenn du kommst in fremde Länder,
schreibe mir noch einmal her!

Travel then in God's name,
go over lands, over sea.
When you arrive in strange lands
write a letter to me.

Deine Wangen sei das Papier,
deine Tränen sei'n die Tint',
deine Finger sei'n die Feder,
daB du schreiben kanst zu mir!

Your cheeks are the paper,
your tears are the ink.
your fingers are the pen
so you can write to me!

Spielet auf, ihr Musikanten,
spielet auf zum AbschiedsruB
Meinem Schätzchen zum Gefallen,
weil ich schneiden von ihr muB.

Musicians please begin playing
play a farewell greeting
so it will please my sweetheart
Because I must part from her.

BUCHENHAINER LIEDER

A choral group in Bavaria of people with roots in Poiana Micului, Bukovina were pictured in 1990 and have preserved on cassette music and songs of the homeland. 1st row: Georg Baumgartner, Maria Fuchs, Margarete Engert, Rosina Lang, Irma Fuchs, Magdalene Baumgartner, Hedwig Manz. 2nd row: Maria Neuburger, Frieda Fuchs, Johann Lang, Hedwig Baumgartner. 3rd row: Josef Neuburger, Gottfried Fuchs (President), Rudolf Kisslinger, Philipp Manz, Ferdinand Baumgartner (Treasurer), Friedolin Fuchs, Franz Engert.

BUKOVINA BRIEFS

Roma Kutzik of Pipestone, MN wrote, "My father, Reinhart Kutzik, immigrated to the U.S. from Eisenau, Bukowina via Canada ending up in Chicago where he joined his father Johann Kutzik in approximately 1918. The two worked as tailors in Chicago earning money to bring wife and mother Ludwina Kutzik and two girls, Gertrude and Elizabeth to America. In 1922, after many delays caused by WWI the females left Eisenau then known as Prisaca, Rumania for Montevideo, Minnesota where they found sponsors. Several factors contributed to my growing up in an environment strongly influenced by the old country culture. Bukowina, the Carpathians, haluschkis made with sauerkraut, mamaliga, kuchen, kartofelen salad and many songs became dear to my heart. I heard many stories of the various communities in Bukowina, also. I enjoy my membership and felt that perhaps the enclosed copies of Bukowina documents will be of interest to society members."

Ray Schoenthaler, Joe Erbert, and Ray Haneke open up the Bukovina Society museum from time to time as people stop in Ellis. They were pleased to host the Daley family from Arns, Manitoba, Canada recently during their return from a tour of the Southwest.

The board of directors of the society has scheduled a Bukovina Christmas program November 30, 1997. This first time event will feature the traditions, customs, and music of the Deutsch-Böhmish and Swabian immigrants to Ellis. A planning committee will work on the details to be announced in the fall newsletter. We have invited the local Sunflower Chapter of the American Historical Society of Germans from Russia to join in the program.

At the time of the newspaper series on the Bukovina Tour, Chris Rorabaugh's seventh grade class at Washington School in Ellis was studying East Europe. He asked us to make a presentation which included slides and history of their ancestors. Pat Windholz showed the class her

Romanian dress outfit, black pottery, painted eggs and mementos gathered during the tour.

The 25th Annual Genealogy Conference will be conducted by the Topeka Genealogical Society, P O Box 4048, April 25-26, 1997 in Topeka, 66604.

We received brochures from Ukraina-Tours of Pittersberg, Germany announcing their tours to Bukovina in June, July and August of 1997. They offer to include the home village of guests and have been offering these tours since 1991. Their telephone/ fax is 09438/1648 or 0171/7376-288

Madeline Wentzel Turner wrote she has not been able to put the new book down and not a week goes by that someone does not post or e-mail some new significant information or family connection. "Thank you again for your part in having the society online."'

GALIZIEN GERMAN DESCENDANTS

The editor of the newsletter and secretary of their organization, Betty Wray contacted me by e-mail for information that might be of interest to their members. She had a specific interest in the village of Alexanderdorf. Betty has met two of our members through the FEEFHS, Irmgard Ellingson and Larry Jensen. She also cited a publication that would be of interest to some Bukovina Society members, "Die Evangelischen Gemeinden in der Bukowina, Alexanderdorf und Katharienendorf von 1863-1940," by Konrad Gross.

Their quarterly newsletter is a very interesting and informative publication dedicated to family history of the German descendants from the Austrian province of Galicia. Cost is US $15.00/yr; overseas $18.00. Their home page on the internet is http://feefhs.org/gal/frg-ggd.html

Contacts are: Evelyn Wolfer, President, 12367 S. E. 213th St., Kent, WA 98031-2215 or Betty Wray at 2035 Dorsch Road, Walnut Creek, CA 94598, e-mail: wraybj@pacbell.net

They place surname and village entries for members and non members on their home page and help members with their research. Their members are spread out all over the country with no one core group location. The two year old society already has 120 members with about a third of them on e-mail. Anyone with a Galizien connection is encouraged to contact Betty.

SOCIETY OF GERMAN-AMERICAN STUDIES

We encourage those interested to join the society which publishes a quarterly newsletter, books, and sponsors various meetings and symposia. Dues are $20.00 ($25.00 outside North America) payable to the society through William Roba, Scott Community College, 5009 Belmont Road, Bettendorf, IA 52722-6804 Please use your 9-digit zip. The SGAS reports that an historic marker is being placed at Jamestown to mark the arrival of the first Germans in America in 1608. Sixty million Americans claim Germany ancestry and constitute the largest ethnic element in the U.S. The German-American quadricentennial will be celebrated in 2008. The SGAS has submitted a proposal to the Citizens Stamp Advisory Committee of the U.S. Postal Service requesting a stamp in honor of this anniversary. Support of this proposal is encouraged by writing in support to: Citizens Stamp Advisory Committee, U.S. Postal Service Stamp Development, Room 4474E, 475 L'Enfant Plaza SW, Washington, D.C. 20260-2437.

THE GERMAN RESEARCH COMPANION

A one-of-a-kind reference book geared especially to the needs of German immigrants' descendants by Shirley J. Riemer. This thick, index-driven reference work is jampacked with German family history research data concerning the German historical experience, immigration, records, research tools, language aids, and much more. All German words are accompanied by English translations. The abundance of German resource tools outlined in this book will refute the thought that "there's no place left to look." It is a companion tool to take to a library or archive research trip. The price of $34.95 includes book, tax, and shipping. Order from Lorelei Press, Suite 204, P O Box 221356, Sacramento, CA, 95822-8356.