

Book Reviews

Edited by Jerry Glenn
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English Influence on American German and American Icelandic.

By Stephen Clausing. *American University Studies, Series XIII, Linguistics, 3.* New York, Bern, & Frankfurt: Peter Lang. 1986. xix + 210 pages. \$34.50.

Clausing's book, which he labels in the preface "above all a *Forschungsbericht*," has a few appealing features. Chapters 8 and 9, which deal with gender assignment of English loan nouns in American German and American Icelandic, respectively, will be familiar to those who attended the sessions on language at the 1988 annual symposium of the Society for German-American Studies where Clausing read a summary of the two chapters.

Unfortunately, the book also displays a number of serious shortcomings. Perhaps, it would have been more advantageous for the reader if Clausing had stuck with the one real strength of his essay: those parts that are more in the nature of an annotated bibliography. But then that might have entailed more of a venture into such areas as those "sociolinguistic issues" that Clausing wants to avoid. But then, in the same paragraph he admits that "certain linguistic problems can only be properly understood in a sociolinguistic context" (xiv). This hedging is characteristic of the book. Another example is discussed below.

One particularly annoying aspect of the presentation is the frequent difficulty, or in some cases the impossibility, of knowing when Clausing's own interpretation of an issue is being presented or that of the particular author he is discussing. An example of this is the discussion on page 29 of the English loanword "shave" and *Auslautverhärtung* in Pennsylvania German. Is Clausing paraphrasing Frey's discussion or giving his own explanation for the medial unvoiced fricative in the Pennsylvania German infinitive form of the word /ʃe:fə/? Without a quick trip to the library, the reader simply cannot know. In any case, the relevant contrast in Pennsylvania German is between stop and fricative as in PG *hawwe* 'to have' and *ich hab* 'I have' or *lieuwe* 'to love' and *ich lieb, er-liebt* 'I love, he loves' (see Frey's *Grammar of Pennsylvania German*, 1985, 49-55). The morphophonemic alternation is between a bilabial voiced fricative and the corresponding stop. A similar alternation occurs with a voiced velar fricative and its stop counterpart (e.g., *lege* 'to lay' and *ich leeg* 'I lay,' Frey's *Grammar*, 50). The main reason, of course, why there is no "morphological alternation of v/f" is simply that Pennsylvania German, according to H. Kelz's *Phonologische Analyse*

des Pennsylvaniadeutschen (1969, 40), does not have a labio-dental voiced fricative, conventionally symbolized as /v/. It is not because /f/ would then alternate in word final position with intervocalic /v/ in the infinitive form, as Clausing claims. So much for a "structuralist" analysis of the facts which Clausing had promised in his preface (xv).

Another example of Clausing's at times self-contradicting hedging occurs in the discussion of case coalescence in Texas German, especially on page 64, where he gives a summary of what may be responsible for case coalescence: "English interference, the loss of case distinctions in the native dialects, and morphological decay." An earlier loss of case distinctions would hardly account for later losses in American German dialects. It would only account for the lack in the first place of the given distinction. What is not inherited cannot be lost. And what is morphological "decay?" A fall from a pristine state, as exemplified by perhaps that perfect model of grammar, classical Latin? I thought linguists used the terms "morphological reduction" or "simplification."

Clausings book is perhaps most useful for its basic bibliography, but it is hardly worth its high price.

Indiana University

Peter Freeouf

A Pennsylvania German Anthology.

Edited by Earl C. Haag. Selinsgrove: Susquehanna University Press, 1988. 352 pages. \$45.00 (cloth); \$14.95 (paper).

A Pennsylvania German Anthology is the first anthology ever compiled that attempts to encompass all of Pennsylvania German (PG) literature. Haag's anthology provides literary examples of original poetry, prose and drama by fifty-three PG writers. The texts are arranged chronologically. The first, Emanuel Rondthaler's "Maryets un Owets," was written about 1835 and first published anonymously in 1849 in the *Deutscher Kirchenfreund*. The final text is an excerpt from a 1977 play, "Wie es als waar," by the contemporary director and playwright Irwin R. Klinger. The chapter on Preston A. Barba (1883-1971) and his PG newspaper column "'S Pennsylvanisch Deitsch Eck," which appeared in the Allentown *Morning Call* from 1935-69, quite properly stands directly in the middle of Haag's anthology.

Haag presents us not only with an excellent anthology of a unique German-American literature but also with a cultural reader which reflects the daily lives of the Pennsylvania Dutch, albeit largely of yesteryear. The reader is afforded the opportunity to examine the nonsectarian segment of PG society—their deeply religious nature, their devotion to work, their honesty, their delight in leisure activities and their love of life.

This anthology features many of the dialect's most beloved writers and playwrights, such as Henry Harbaugh (1817-67), Thomas Hess Harter (1854-1933), Harvey M. Miller (1871-1939), Clarence F. Iobst (1894-1973), John Birmelin (1873-1950), and Paul R. Wieand (b. 1907). Haag, certainly our best authority on PG literature, has included additional writers and editors, who have also made important contributions to PG literature. Edward Henry Rauch (1820-1902) gets the credit for inaugurating the PG letter to the editor (1868) and thus the PG newspaper columns, which continue to appear (1988) in at least ten weekly newspapers in Pennsylvania and Ohio. The invalid Rachel Bahn (1829-1902), a distant relative of Henry Harbaugh, was probably the first published PG female poet. The writings of Astor C. Wuchter (1856-1922) have

recently attracted renewed interest. "Es Maehe mit der deutsche Sens" and "Es schaudert mich" by Eli Keller (1825-1919) present two dialect gems. Keller was of the generation of preacher-poets who wrote in English, Standard German, and PG. Abraham R. Horne (1834-1902), an early principal of Kutztown State Normal School (Kutztown University of Pennsylvania), first published his *Pennsylvania German Manual* in 1875, which is "today a valuable treasure of PG grammar, vocabulary, and literature" (85). Daniel Miller (1843-1913) published for forty years in Reading the *Standard German Republikaner von Berks*, for which he supplied a PG column, and the *Der Reformirte Hausfreund*, which he published for thirty years. In 1903 and in 1911 Daniel Miller published collections of his prose pieces together with selections from other PG writers. An excerpt from "Die Inschurens Bissness" (ca. 1880) by Ezra Grumbine (1845-1923) features the first PG play to appear in print. Grumbine's "Wendell Kitzmiller" column was first published in the *Lebanon Daily and Semi-Weekly News* in 1900, a newspaper which still carries a weekly PG column in its *Sunday News* edition. Charles C. More (1848-1940), "generally acclaimed as the most distinguished writer of PG fiction" (165), is represented by "'S Wasch Hellers ihre Grischtdaagszug" and "Der wiescht Mann vun der Flett," two of the most important short stories in PG. The writings of the violinist and symphony conductor Lloyd A. Moll (1879-1944) are rightly represented, with selections from his prose pieces "Am schwarze Baer," which were published by Barba in his *Eck* between 1935 and 1939. Of the 331 poems from the pen of Ralph S. Funk (1889-1969), eight appear in this anthology. Beginning in 1947 Pierce E. Swope (1884-1968) wrote a weekly PG column in the *Lebanon Daily News* and regularly wrote about life on the farm, his favorite topic. Haag has wisely included three examples from the weekly PG column of Clarence G. Reitnauer (b. 1900), "der Schtiwwelgnecht," who in 1966 upon the death of the Reverend William J. Rupp succeeded him as the regular PG columnist in the *Pennsburg Town and Country*. The late Ernest Waldo Bechtel (1923-88), who provided a weekly PG column for the *Ephrata Review* from 1970 to the time of his death, wrote and staged twelve PG plays and skits, and for a period of five years, beginning in 1975, together with his wife Irene, "die Minnie Schnaus," presented weekly PG television programs, is represented by two selections from his columns and by his two best poems, "Die gross Ladann" and "Der Mensch," the latter possibly the finest poem ever written in PG.

The editor's preface discusses some of the problems encountered in the preparation of such an anthology, including the availability of the literature and the decision to follow the Buffington-Barba orthography, of which this reviewer heartily approves. Haag rightly points out that with each year publications containing literature in PG are increasingly difficult to locate and "are protected more and more in rare book collections kept under lock and key" (13). The ten-page introduction offers invaluable insights into the history of literature in PG and the predictions that it had no future. Included is a fascinating discussion of the misunderstood nature of the PG dialect ("PG is no language and is fit for no use") and its relation to the dialects in Germany.

The reader will find the biographical and literary sketches which introduce each writer indispensable. These sketches and Haag's introduction are well documented with endnotes. A three-page bibliography lists many, but by no means all, of the important sources for PG literature. In lieu of a translation for each text in the anthology, which would have halved the number of PG texts provided, the editor has supplied a twenty-page glossary of dialect words and idioms used in the anthology. Since there are frequently severe limits of space in publications of this kind, we find that the editor has made excellent use of his 352 pages.

Haag includes in his anthology "the work of authors who have become the favorite of the PGs, and whose works have constituted the classics of PG literature through the years" (26). It is well that the reader is informed that the anthology holds but a small percentage of the entire body of PG newspaper columns, poems, prose pieces, and plays, for most of the Pennsylvania Dutch are quite unaware of the existence of this literature. We welcome the inclusion of samples of the work of five living writers: Wieand, Reitnauer, Weber, Druckenbrod, and Klinger. Bechtel died shortly before the anthology was published.

Without any question the Haag PG anthology constitutes one of the major publications in recent years dealing with PG literature. We wish it the widest possible reception, for it stands alone in the field.

Millersville University of Pennsylvania

C. Richard Beam

Tonlose Lieder.

By Robert L. Kahn. *Vergessene Autoren der Moderne, XXIV. Preface by Helmut Kreuzer; afterword by Käte Hamburger. Siegen: Universität-Gesamthochschule Siegen. 1986. 36 pages.*

It was not until eight years after his death that the poems of Robert L. Kahn (1923-70) were published, and at the time they attracted little attention. The present selection, which contains thirty of the original fifty-one poems, will enable individuals and libraries to fill a gap in their German-American holdings. The entire series, devoted to "forgotten modern authors" and published at the University of Siegen, deserves attention and support. (Other volumes published in 1986 include Michael Gorlin, *Märchen und Städte*, and Georg Kulka, *Aufzeichnungen und Lyrik*.)

Unlike the original volume, the reprint contains a preface and introduction that offer biographical information and an introduction to the poetry. Kahn was born in Nürnberg on 22 April 1923 to a wealthy Jewish merchant family. His father died in 1936 after his release from Buchenwald. His mother died in Auschwitz. In 1939 Kahn was sent to England with a children's transport and was later moved by the British to a Canadian prison camp. With the help of Jewish prisoners who organized classes, he finished high school. After the war a Canadian family enabled him to attend the University of Toronto. After earning his doctorate in German he became a college teacher and in 1962 he accepted an offer to join the faculty of Rice University.

It is significant that the pervasive theme of *Tonlose Lieder* is the ambivalent attitude toward his German homeland, whose language he uses to write about memories of his native city as well as about persecution. Surprisingly, for one who was in exile throughout the war, his exile experience does not appear as a poetic theme. The title, *Tonlose Lieder*, reveals the pain and suffering of the outsider who writes about the events in Germany in a subdued, soundless, tormented voice. A key poem of the collection, "mea culpa," which was not included in the otherwise carefully selected reprint, expresses the helpless screams of someone who cannot change what happened: "lacht stöhnt schreit / innerlich tonlos / suchenden blickes / trifft schweigende kühle / so wars / so ist's geschehen / trinkt / (bringt sich um)."

The poetry falls into three sections. The first, "omega," with its bitter and quietly despairing poems about lost time, death and the poetic word, is followed by "nürnberg wunderschöne stadt: ein zyklus," an ironic title in the context of the cycle, since the praise of the city leads to a deathsong ("grab-lied").

Nürnberg was not only the city of Hans Sachs and Albrecht Dürer, but also the principal center of the Nazi movement. Poems written in a contemporary, fragmented, nominal style appear next to those that use traditional folk song strophes, reminding the reader of the German cultural heritage. Kahn's changing of certain words reflects his cynical, socially critical attitude. The third cycle, "Da wo wir stehen," is pervaded by a tone of warning and an urgent appeal to our conscience to guard against any form of persecution and war. The poems become continually shorter as if the poetic voice that had called out in the beginning subsided and restrained itself under the pressures of its message.

Wright State University

Elfe Safriet

Die deutsche Mundart der Hutterischen Brüder in Nordamerika.

By Herfried Scheer. *Beiträge zur Sprachinselforschung*, 5. Wien: VWGÖ-Verlag, 1987.

Die deutsche Mundart der Hutterischen Brüder in Nordamerika by Herfried Scheer is the fifth volume in the series *Beiträge zur Sprachinselforschung*, published under the editorship of Maria Hornung. *MHB* is the first of the series to deal with a German dialect outside of Europe. *MHB* is a dictionary of selected vocabulary in the German dialect spoken by the Hutterites living in the Mid- and Northwest United States and the southwestern provinces of Canada. In the introduction, Scheer refers to his work as "Wörterbuch der hutterischen Mundart," a more appropriate title.

MHB contains the following sections: a brief introduction which relates the major migration movements of the Hutterites; explanations of the dictionary entry format and of the orthographic and transcription conventions; lists of abbreviations, symbols, and cited references; a bibliography; a brief explanation of *Hochdeutsch* and *Schriftsprache*; 320 pages of dictionary entries; and a final page which reproduces John Hostetler's 1974 map showing the distribution of Hutterite communities. The individual lexical entries contain phonemic transcriptions, selected grammatical and etymological information, and definitions in both German and English. These definitions offer important cultural information regarding Hutterite life, but the dictionary suffers from serious flaws which limit its usefulness in comparative linguistic investigations of German language islands outside of Germany.

The introduction provides a minimally adequate outline of the Hutterite migrations. Scheer does not locate the Hutterites within the larger context of the Anabaptist (*Wiedertäufer*) movement of the sixteenth century; he tells almost nothing of the beliefs for which they were persecuted, the differences which irreconcilably divide the group, or the mechanism of their isolation. The introduction establishes the Hutterite Tyrolean and Carinthian regional origins, but hardly helps the reader to understand why the Hutterites have remained a German *Sprachinsel*.

The "Anlage des Wörterbuches" does not describe Scheer's method of fieldwork, but Scheer maintains that he presents every word as it is spoken "im freien, mundartlichen Gespräch der Hutterer untereinander" (x). The greatest weakness of the dictionary is the inconsistency and subjectivity which pervade the presentation of linguistic detail. A few instances will help readers know what to expect.

The spelling of the lexical entries follows Standard German conventions if the word is similar to German, English conventions if the word is similar to English, and German or English conventions in double quotation marks if the

word is judged not German or English enough. Citation forms contain, for example, front rounded (umlaut) vowels and spellings indicating sounds in unstressed syllables which do not exist in the phonemic rendering. Scheer provides only the grammatical information which he believes necessary and likewise offers etymological explanations only if the forms diverge sufficiently from Standard German; no etymological information is given for English items.

The phonemic transcriptions also contain a number of inconsistencies: /w/ transcribes the English semivowel [w], the Bavarian-Austrian bilabial fricative [β], and the Standard German labiodental [v]. Scheer uses /o/ and "das sogenannte dunkle /a/," depending on how he believes readers will understand the word: "Wiedergabe der Wörter war, deren Lesbarkeit zu erleichtern, selbst wenn dadurch die Wiedergabe nicht konsequent durchgeführt wurde" (xvi). Lenes and fortes consonants are also not differentiated. Ease-of-reading is, of course, a matter of individual background, and judgments based on ease-of-reading criteria compromise the value of the dictionary for linguistic investigations.

The world-selection criteria are also questionable: "Bei der *Auswahl der Mundartwörter* wurden grundsätzlich alle jene übergangen, die dem hochdeutschen Wort entsprechen" (xiii, emphasis his). Function words, such as pronouns, prepositions, conjunctions, and verb particles are not included in any systematic way. *MHB* does not provide sufficient information to determine, for example, whether Hutterite German uses *um...zu* to express purpose or if it uses a variant of *für ... zu* as does Pennsylvania German. *MHB* contains neither *um* nor *für* nor *zu* in a usage with infinitives. The user is left to wonder whether the form does not occur in the dictionary because it is too similar to Standard German or because it simply does not exist in the dialect.

Who can profit from *MHB*? Readers must know Standard German, English, and have some fleeting familiarity with Bavarian-Austrian dialects to take full advantage of *MHB* entries. The German and English definitions overlap, but Scheer provides far more information to the German reader (see example below). If the word of interest is included, the reader may, indeed, discover worthwhile cultural information. Speakers from southern Germany will recognize a familiar food in the entry *Maultasche*, the definitions of which read as follows:

1. Spezialgericht, Teigwarengericht mit einer eingefüllten Mischung von Bröseln, kleinen Stückchen Fleisch, Speck, Zwiebeln u. dgl. Die hutt Maultaschen werden oft zusammen mit leerer Hühnerfleischsuppe serviert. In manchen Teilen des obdt Sprachgebietes streiten sich die besten Köchinnen darüber, ob die "echten Maultaschen" besser mit oder ohne Spinat zubereitet werden müssen. Vgl *Wuchtel. 2. so wie hutt /täjn/ *'Tasche' neben der wörtlichen Bedeutung auch die übertragene Bedeutung 'Ohrfeige' hat, so hat auch /maultäjn/ 'Maultasche' die zweite, übertragene Bedeutung 'Ohrfeige, Maultasche'

1. a special dish prepared from a dough with a stuffing of bread crumbs, small pieces of meat, bacon, onions, etc; 2. a slap in the face

Cross references are indicated by * but are not always mutual. Specialized usages in German or English are indicated by single quotation marks. The monolingual English reader will be further hampered in pursuing some cultural phenomena when, as in the example of the English borrowing *siren*, the specialized Hutterite usage is explained only in German.

The survival of Hutterite communities with their social organization based on the community of goods would seem improbable in the late twentieth century.

Hutterite attitudes and practices certainly merit closer scrutiny. *MHB* provides informative and important selected cultural insights into Hutterite life as reflected in their lexicon, and the volume is important for that contribution. While *MHB* is of limited use to linguists, it represents one of the few published dialect studies of the German dialect spoken by the Hutterite groups now living in North America.

Bucknell University

Marion Lois Huffines

Hold Dear, As Always: Jette, a German Immigrant Life in Letters.

Edited by Adolf E. Schroeder and Carla Schulz-Geisberg. Columbia, MO: University of Missouri Press. 1988. 309 pages. \$34.00.

Henriette or "Jette" Geisberg was an 18-year-old orphan with six younger siblings when she married the 33-year-old Dr. Bernhard Bruns in 1832. But she was from a secure upper-middle class background in Westphalia. Her father had been a tax collector and mayor of the town in which he lived. He had died only six months earlier. Jette's uncle Caspar Geisberg, an archivist in the city of Münster, became the children's guardian. After her marriage, Jette, one brother, and one sister continued to live in her late parents' house in Oelde, from which her new husband practiced medicine.

Shortly after their first child was born, Dr. Bruns caught emigration fever. In the summer of 1835, following Gottfried Duden's example, Bruns went to the wilds of central Missouri where he bought a tract of virgin forest along a creek. He returned to his family in January 1836. Jette was forced into a painful decision between her young siblings on the one hand, and her husband and what was thought to be best for the future of her child on the other. Her uncle thought she should have insisted that the family remain in Europe. For the rest of her life, Jette would wonder if her Uncle Caspar had been right. But by 2 November 1836, Jette, her husband, son, two brothers aged 20 and 17, a maid, and the latter's child were on the site where the German Catholic village of Westphalia, Missouri, would grow. Jette wanted very much to bring along her four other siblings, but some did not want to go, and the guardian would not allow the 9-year-old girl to go.

From 1836 until the year before she died in 1899 at the age of 86, Jette wrote letters containing as much anxiety as hope or joy to Uncle Caspar, Heinrich, the oldest brother to remain in Germany, and finally, to Heinrich's widow. The letters were saved by family members and are here smoothly translated, annotated, and augmented just enough with excerpts from Jette's autobiography.

Owing to his medical practice, Dr. Bruns was more economically advantaged than were most Latin Farmers. But in addition to her guilt, Jette withstood loneliness, repeated bouts of malaria, and the deaths of her first three American-born children from dysentery. She yearned to commune with other educated German women, and yet when middle-class Germans came to the area, she feared that they, and especially the women, would be unhappy. She watched one brother struggle mightily to support himself and his family as a farmer while the other brother went slowly mad before returning to Germany to spend the rest of his life in an asylum.

In 1853, the family moved to Jefferson City, Missouri's small state capital. Twice during the Civil War, the Jefferson City *Turnerbund* carried the casket of a fallen soldier into Jette's house. In 1862, it was her nephew Caspar, whom she

had helped raise, and in 1863 it was her son Heinrich, a young captain beloved by his men. The next year, Dr. Bruns, then mayor of Jefferson City, died. From the first years in America, loans, reimbursements, inheritances, and even foundation stipends had been transferred back and forth across the Atlantic between the Geisberg and Bruns families, often to Jette's discomfort. At her husband's death, Jette learned that he had been so lax in business matters that his creditors, her brother Heinrich in Germany included, would receive only a few cents on the dollar. Jette had to support herself and her youngest children by running a boarding house for radical German legislators. She enjoyed somewhat more economic security during her last two decades.

Although Jette often expressed pleasure with certain aspects of American life, the benefits seldom seemed to compensate her for the loss of her family and friends in Germany. In 1856 and again in 1882 she went back to Germany for lengthy visits. Both times she expressed considerable discontent after returning to Missouri. The whole collection of letters reminds one of how little is known about German-American immigrant women as people in their own right, apart from the men in their lives. To what extent were Jette's struggles typical? And if Jette's concerns were typical of women of her social class, to what extent did peasant and urban working-class women share these concerns?

Jette often referred to the great events of her times. She wrote of her concern for her family in Germany during the Revolution of 1848, the Franco-Prussian War, and Bismarck's *Kulturkampf*. The overland migrations to the west coast of the 1840s, the Civil War, and America's periodic financial panics affected Jette's family in the New World. Jette mentioned many prominent people, from Senator Thomas Hart Benton, whose son lived with the Bruns family, to Mathilde Anneke, whom Jette visited in Milwaukee. But above all, this collection of letters is about one woman's concern for the health, happiness, and economic security of her family—a family which was split in two by emigration—and about her struggle for happiness despite that split. What a remarkably persistent lady she was! What a remarkable collection of letters this is!

Illinois Wesleyan University

Robert W. Frizzell