

Die

Kerneierish Shprohch

Kerneier Shwovish as it may sound to an English Speaker

By
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Selected from the Work and following the guide of
Filpwa Shwovish
by

Josef Franz Thiel
(vulgo Brieze Yoshi)
With many additions and changes.

See:
<http://filipowa.at/bildbände/die-filpwarische-schprooch.html>

(Retrieved Dec. 10, 2015)

Chapter 1 Foreword (Joe Psotka)

I am very grateful to Josef Thiel not only for this dictionary, but also for his thoughtful and honest book, **Fremd zu Haus**. You can get a clean copy of his Shwovish - German dictionary on the web at:

<http://filipowa.at/bildbände/die-filpwarische-schprooch.html>

but it is also kind of embedded here. I have added my English version of his text as a kind of Shwenglish, with a Kernei accent.

Socio-Political Influences on Shwovish Evolution

Shwovish, a primarily spoken language with roots in the Rhine Valley, evolved within the unique socio-political context of the Habsburg Empire and its successor states. Its evolution was heavily influenced by:

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The Habsburg Empire's multi-ethnic environment: The Habsburg Empire was home to a variety of ethnic groups, each with its own distinct language and culture. This diversity impacted Shwovish, leading to the inclusion of words from Hungarian, Serbian, Slavic languages, French, and Italian¹². This mirrors the linguistic blending seen in Yiddish, as noted in our previous conversation about the similarities between the two languages.

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Shifts in political power and national borders: As the Habsburg Empire dissolved and new national borders emerged, Shwovish communities found themselves under the control of different states and subject to various nation-building efforts³⁴. For instance, after World War I, the incorporation of Kernei and Filpwa into Serbia led to a decline in Hungarian influence on Kerneier Shwovish and an increase in Serbian elements⁵.

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The rise of nationalism and assimilation: The rise of nationalism in the 19th and 20th centuries, particularly Hungarian nationalism, exerted pressure on Shwovish speakers to assimilate⁶. Schools and religious institutions played a role in promoting assimilation, with Hungarian being the primary language of the Catholic school in Kernei before World War I⁷.

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The impact of the Nazi "Erneuerers": The rise of the Nazi "Erneuerers" in the 1930s marked a turning point in Shwovish evolution. These individuals aimed to "renew" Shwovish identity by aligning it with a Nazi ideology based on German racial purity⁸⁹¹⁰. They discouraged the use of Shwovish and promoted Standard German through institutions like German schools¹¹¹². This intervention disrupted the natural evolution of Shwovish and contributed to its decline.

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Post-World War II dispersal and assimilation: Following World War II, Shwovish communities faced further dispersal and assimilation, primarily due to expulsion, emigration, and ongoing political pressures¹³¹⁴¹⁵. The decline in Shwovish speakers and the dominance of other languages in their new homelands led to the near extinction of the language¹⁴.

The lack of a strong written tradition in Shwovish, combined with these socio-political factors, ultimately contributed to its decline. Unlike Yiddish, which developed a rich literary and cultural tradition that helped sustain it, Shwovish remained primarily a spoken language, leaving it more vulnerable to assimilation and extinction¹⁶¹⁷.

Kernei was a little town in the Voyvodina / Batshka not more than 25 miles from Thiel's Filpwa (Filipowa) and the Shwovish is remarkably similar. I have listened to him on recordings and I feel right at home with his version in the same way as I do with all other Kerneiers.

Shwovish is a transitory language, a dead language that no one speaks any more. It began in the 18th century in the Habsburg empire when settlers from all over the empire and what would later become Germany were given special privileges to settle land conquered from the Ottoman Empire. Its core came from the Rhine Valley, where one of my ancestors Shaefer came from, with mixtures of many Hungarian and Slavic languages, including the Slovak of my Psotka ancestors. Like Yiddish, it was a vernacular language, not written down for hundreds of years. Unlike Yiddish, Shwovish never developed a written culture of either books or theater. Shwovish may be the only significant cultural product produced by the Shwova, and it is almost gone.

I began to learn my Shwovish in 1942 when I was born. After only 4 years (2 in Kernei and 2 in our internment camp Gakowa) we escaped to Vienna in Spring of 1947 where I went to Kindergarten and so learned some Viennese, but not too much. In the Fall of 1948 we moved to Toronto where I grew up and learned Canadian English, and then some French in 5 years of high school. In college I took German. From travels I acquired some Spanish and Italian. But whenever I went home to my extended family, and then finally for 20 years to my mother I continued to speak Shwovish, truly my mother tongue. I feel a familiarity and warmth in Shwovish that I cannot find in any other language.

Shwovish is a spoken language, although these dictionaries (Gehl, Lux, Sandles, Thiel, , etc.) have tried to write it down using traditional German orthography. Petrovic, in delineating Essekerish rightfully used Croatian orthography because it was so heavily influenced by Croatian that I can barely understand it. Gehl's Sathmar analysis showed how heavily that area was influenced by Hungarian, as was my Kerneierish, to a lesser extent.. Kernei and Filpwa became part of Serbia in 1918 after WWI, and so the Hungarian influence was lessened and Serbian strengthened: as a result, Kerneier Shwovish is relatively less influenced by both and remained more Germanic. However, it is an old German and in some ways more like English.

Since it was a vernacular language, Shwovish differed considerably from town to town throughout southern Hungary, Croatia, Serbia, and Romania. In Essegg / Essek in Croatia, Shwova assimilated more than in most places, since there was no religious barrier (Slavic Croats and Shwovish Croats were both mainly Catholic) and Shwovish became so laden with Slavic that I still have some difficulty understanding it. Then, around 1938, the Nazi Erneuerers / Renewers came to dominate the Shwovish cultural institutions in this whole area and began a process of ethnic cleansing; demanding that all Shwova send their children to German schools, instituting a form of the Nazi salute as a 'Volksdeutsch' / Ethnic German greeting; and rejecting the use of Shwovish in any form. I put quotes around 'Volksdeutsch' because it is a Nazi racist term that has no place in modern literature. We should now recognize only ethnic, and not "racial" differences.. After the April 1941 conquest of Yugoslavia all Shwova were forced to adhere to these official regulations since the Shwova became an elevated ethnic group (they thought of it as a 'race') throughout these areas. As a result, there is no formal tradition of writing Shwovish, although many letters throughout the region were sent in Shwovish, with a strongly Germanic spelling. Just as Yiddish had a strong Deitshmerish / German tradition; so Shwovish too had a deitshi form. My efforts to write it are from an English tradition so my spelling is noticeably different, but we are all trying to capture the same sounds.

Shwovish is remarkably similar across the areas of the former Habsburg dominion, yet different from High German in regular and predictable ways. I will try to make those regularities accessible in the dictionary and examples. Shwobes / Shwova can more easily understand each other than they can Germans or Austrians, and so in that sense form a distinct linguistic group, more than a dialect.

Since Shwovish stems from the 18th century, it has many commonalities with Yiddish which also expanded centuries ago from the Rhine valley throughout Europe.

Because Shwovish is a spoken, and not written language ,(unlike Yiddish ,there is no large written literature and no consensus transliteration) its vocabulary is considerably smaller than most written languages. Only 5 to 10,000 words are sufficient for most practical issues of daily life. Like Yiddish, the cultural elite who wanted to express themselves in a written form turned to German and its literary tradition. Like Yiddish there is an admixture of Slavic, Hungarian, French, Italian, and other languages (even a little Hebrew). As a spoken language, I am aware of only one book in Shwovish, the three volumes of **Kauli Bashtl** written by Ludwig Schwartz in Romania. It is written plainly to make as much use of Shwovish as possible, but falls back on standard German and Romanian throughout the book.

The early sociologists and geographers from Germany who studied the Shwova beginning in the 1920's and 30's, such as Herman Ruediger, had a decidedly paternalistic and imperialistic tenor in their writings and unilaterally decided to call the Shwova "Donauschwaben" to distinguish them from the Schwaben in Germany in the Black Forest area. Because they wrote widely and influenced other researchers, the English form of our name became the ugly 'Danube Swabians', in spite of the fact that many Shwova lived well outside the Danube regions in Hungary, the former Yugoslavia, and Romania and had no connections with the Swabians of Germany. After the diaspora in 1944 – 1948, many Shwova did return to the Pfalz area of Germany, where some of my relatives now live; but they were completely ignorant about some of their ancestors' origins there. It would be nice if this ugly moniker "Danube Swabians" were dropped in favor of the name we called ourselves: Shwova.

The Shwova don't exist any more. When I speak with Serbian and Hungarian colleagues, they are even embarrassed to call us Svabos, largely unaware that we also called ourselves Shwova. In some sense Shwova never existed, because their identities were tied most closely to their scattered villages throughout the former Habsburg Empire. Even in the years before WWII when the Renewers (Erneuerer) throughout this region tried to coalesce them into a National Socialist racist group, they were only politically successful. There were many excluded from the Nazi groups in a kind of ethnic cleansing because of their assimilation (perhaps 40%) and others because of their leftist political leanings. The leftist Shwova, from Social Democrats to Communists, resisted the Nazi appeals of money and prestige. This became particularly noticeable after Stalingrad when Germany's defeat became even more obvious. Both the Hungarian educated priests, such as Adam Berenz, and the Hungarian nationalist Shwova created a strong resistance movement in Hungary, called the Treubewegung / Loyalty Movement. Since this movement is only described in formal writings by Deitshi intellectuals and my parents never spoke of it to me, I don't know what its Shwovish name was. In other areas the resistance mainly arose because of the military exploitation of the Shwova by the Nazis through compulsory military service.

After WWII the Shwova in their development lands were dispersed or emigrated voluntarily

for many reasons. In Hungary, the largest remaining group still exists. Half of the 500,000 or so there were driven out by the Potsdam agreement, but many returned. Even in the liberation struggle of the Hungarian Revolution in 1956, few remaining Shwova left. They more than any other Shwovish group clung to their Habsburg tradition of citizenship in the Habsburg empire and remained in Hungary, even during the period of the Hungarian revolution and thereafter. However, the Hungarian Shwova have largely assimilated and now only learn in schools about German and Austrian cultures, nothing about Shwovish.

The Romanian Shwova were briefly mistreated after WWII. Some even interned for a few weeks; and then some more (but perhaps only half) along with many other Romanians were badly mistreated in a failed experiment to protect the Romanian borders and start new colonies on the Baragan Steppes. The cruelties of the Communist dictatorship, and these lingering memories of forced deportation, plus the allure of a thriving Germany, led most Romanian Shwova to leave during the 60's and 70's so the remaining group is only a splinter, and like me very old.

The most difficult post WWII story perhaps is in the former Yugoslavia. This is my story. Because many Nazi Shwova engaged in a traitorous collaboration with the Nazi Germans (including their participation in the holocaust of the Serbian and Croatian Jews) roughly one half of the Yugoslavian Shwova fled into Austria in 1944, and to the General Gouvernement in Poland, and then Germany in the late winter of 1944 – 1945; along with the fleeing German army. Another 90,000 actually served in the Waffen-SS (in the Prinz Eugen division among others). The remaining 150,000 or so were cruelly abused in the Fall of '44, and perhaps 25,000 sent as slave labor to the Ukraine in December, 1944 and as many as 5 to 10,000 killed outright throughout this period. The younger and stronger Shwova remaining in Yugoslavia were used in Yugoslavian labor camps until, worked out, they joined the elderly who were interned beginning in March 1945 in forced labor camps and village prisons, where many (perhaps 40,000 especially those under 2 and over 60) died. By 1947 all the remaining Shwova of Yugoslavia were in the village prisons, emaciated and helpless, but finally the restrictions were loosened so that many, perhaps 35,000 to 55,000 remaining Shwova (perhaps 110,000; there are no good statistics available on all of this) escaped the camps in "white" and "black" escape parties. Those who remained, 35 to 65,000 (a pure guess from the inadequate census of 1948) were finally released in the Spring of 1948 to work throughout Yugoslavia. Many (perhaps 10 to 20,000) were too old and frail to leave and so stayed for a while in the camps, now as "retirement institutions".

Serbia and Croatia still hide these records about the Shwovish internment camps securely under state secrecy laws, if they still exist. Only about 50,000 remained in 1948 (some 3,000 children in orphanages) under tightly controlled registration. Almost all left when they were able in the 1950's so that only about 5,000 now remain in Slovenia, Croatia, and Serbia. Their Shwovish language has all died out and the few remaining with any Shwovish heritage learn only German in schools, and have succumbed to the misleading and even dishonest ex-Nazis' myths about the period. This is a myth that says that all Shwova were innocent victims of the post war Communists; in fact, they were complicit in many of the crimes of the Nazi era from 1940 to 1945 in Hungary, Slavonia, Croatia, Bosnia, Serbia, and Romania.

After WWII, although many Shwova found a sense of community in the many Shwovish organizations that popped up largely under ex-Nazi leadership, especially in Germany, membership has now declined drastically as the old generation dies out, and the new generation becomes completely assimilated in the many countries of the Shwovish diaspora. The Shwova and Shwovish have almost completely vanished.

Shwovish is now a dead language, although there are still some communities in Brazil (Entre Rios) and Romania where some form continues in a small way. The Shwova in German speaking areas quickly adopted German and transformed their Shwovish. The sons and daughters of Shwova in their old homelands are now assimilated and learn German from classes, but not Shwovish. Those in English and French speaking areas maintained a purer form of Shwovish, but they are now dying out and the next generation has been virtually completely assimilated and learned the local language. Unlike Yiddish, there is no cultural tradition of any kind to maintain Shwovish. The only cultural construction of any merit may well have been the language, Shwovish. I feel in many ways like the last of the Shwova.

One of the consequences of an unwritten, vernacular speech is a greater diversity and less uniformity in individual speech forms. Any records that remain are being swallowed up in the post-vernacular era. Everyone can speak as they please, even if they are hard to understand. Every village had its own form of Shwovish, with many commonalities. My village was Kernei.

Chapter 2 A Brief History of Kernei

Early History

Kernei is located in the Pannonian basin extending across Hungary and Northern Serbia - a great plain that was created as a rift approximately 600,000 years ago during the tertiary period. The area was a sea throughout a geologically long time, then a salt and later a freshwater lake. This Levantine basin was filled by the rising surrounding land and fluvial deposits. Even though this area was never thoroughly excavated for its archeological history, traces of man from the stone age and bronze age have been found. The pottery found at Booklehof in the Sombor Plain suggest that the Celts probably lived here in the 2nd. Century BC. The Dacians followed them before our era and were replaced by the Iazyges (Sarmatians). They were defeated by the Romans under Marcus Aurelius (161-180 AD). The "Roman walls" that are visible in Apatin date from this time. One of the so-called "small walls" followed a line around the Teletschka hills of Miletich northeast of Sombor, past Tschinopl and Kernei to Tschervenka (Cerwenka).

Roman rule was shaken by the Goths.

During the migration period around 250 AD many different tribes alternated settlement here. Attila the Hun (434-453) dominated the expanse from the Black Sea to the Rhine.

Successively the people advancing from the Central Asia steppes settled in this area. Around 568, the Avars lived here who repeatedly raided as far away as the Frankish Empire and finally were defeated by Charlemagne, who expanded his domain far into the plain. When the Franks had to withdraw from this area, the Slavs and Bulgarians moved in. Population movement in the rift was initially completed only with the settlement of the 'seven' Hungarian tribes during 893 AD.

When in 1387-1437 Sigismund von Luxembourg ruled Hungary, the Turks conquered almost the entire Balkan peninsula. The political objectives of the Ottoman Empire were connected with the desire to occupy the Balkans and to protect its population against Christianity. With the conquest of Belgrade (1521) and the Serbian defeat at the battle of Mohacs on 29. August 1526 the Turks entered Europe. On 10. October 1526 they crossed the Danube near Belgrade. The marauding armies lived off the land and ravaged the countryside. Many of the inhabitants fled.

The Ottoman historians report the following:

"In the plain commonly known and famous under the name Batshka, which had many

important fortresses and castles, towns, villages and cultivated land, the conquering army has laid waste one after the other, all except the city of Szeged ." This pattern repeated itself when Christians regained control of the territory several hundred years later. Early Ottoman rule was not unattractive to the mass of its conquered Christian and Jewish subjects. . Local religious communities were allowed a great deal of independence under the concept of the "[millet](#)". The Ottoman armies faced few threats from revolts in lands already conquered.

When recruits for the military were needed, Christian boys were confiscated from the population as slaves and converted to Islam. While there were no regular timetables or set quotas, perhaps a thousand boys were taken on average per year. As slaves, these boys became absolute dependents of the sultan. They were not used for the army alone: after growing up and being trained, they took on all kinds of roles in the imperial establishment. They were treated well and could aspire to power and wealth. The brightest of these children were educated in the law, foreign languages, the sciences, sports and administrative skills and then entered the sultan's "Inner Service". Promoted on the basis of skill, they could grow up to be provincial governors, treasury officials, physicians, architects, judges and high officials, and helped to run the empire.

Levied children with less talent went into the military and formed the "janissary" infantry, the 30,000 men kept under arms as garrisons in key fortresses and as the core of the sultan's army. The janissaries were supported by specialists such as armor makers and an Artillery Corps supervised by experts, some of them renegades from Western Europe.

Millets

People interacted with the state through the leaders of their own millet, through a hierarchy leading up from local representatives to greater ones. Muslims were responsible to the "ulema" for taxes and legal matters. Only members of the Muslim millet could bear arms (including the forcibly converted janissaries), and were exempt from some taxes. Balkan Orthodox Christians (Greeks and Slavs combined at first) were under the authority of the Patriarch of Constantinople. In case of conflict, Islamic law and state practice took precedence but otherwise the laws and institutions of the Orthodox millet remained in force (largely unchanged from local customs before the conquest). Because so much administrative, fiscal and legal business took place through the millet, the Orthodox church acted as a "state within a state." Jews were administered through the chief rabbi in Istanbul, both the Sephardic Jews who came to the Eastern Mediterranean from Spain and the Ashkenazi Jews who were expelled from Central Europe.

At the time the Turks occupied Buda in 1541 Csobor Szent Mihaly (so Sombor was called up to 1543) was also occupied. The Turks began to rule the whole area, building mosques in many villages. The Serbs, coming from the south now resettled in this area. Under the leadership of Cserni Jovan (Csernajevis Nenad), the Serbs took advantage of their experience in dealing with the Turks to thrive. There were enough villages to support the future armies that moved through and commerce revived under the Ottoman rule. Sombor is not mentioned in the first two lists. Not until 1590 does Sombor appear as a village with 13 taxable Christian households. This list shows "Kernja" for the first time.

The Rise of the Erneuerers

The Shwovish-German Culture Federation (SKDB or Bund) was created in 1920, but then temporarily forbidden in 1924 by the government in Belgrade. Its goal was the description, support and promotion of all cultural interests of the Shwovish minority. When the local's group was formed again and Kernei joined in the year 1939, the leadership in Neusatz / Novi Sad was already in the hands of the Shwovish Nazi "Erneuerer" (Renewers) who led the association politically in the direction of National Socialism. The original goal was misdirected and the harmony of the various associations in Kernei was disturbed.

Membership in the Erneuerer-dominated Shwovish-German Bund in Kernei was badly divided, with Catholic groups opposed to the “new heathenism” espoused by the Nazi Erneuerers and refusing to join the Bund. This caused much strife and misery in Kernei. The Nazi group began naming their children non – Catholic saints names and joined in the ethnic cleansing of non-Germanic influences among the Shwova, including demands for genealogies that reflected only Germanic origins. The local priests drew these genealogies up from the Catholic church record books, changing names freely. The Catholic groups were led by Father Berenz of Apatin in opposition to the Nazi Erneuerers. It was not until 1941 when Kernei became part of Hungary, that everyone was obligated to join the Nazi Cultural Association but even then, those who showed non – Germanic heritage were encouraged not to join.

The Ottoman Era

This started a 150 year Turkish reign over the plain. The Turkish Commander Suleiman moved on the right of the Danube to Buda and arrived there on 20. September 1526 to cross the Danube. After a favorable peace in 1593 with Persia, their forces became free to threaten Europe again

People had to pay tribute to the former Hungarian landlords in addition to the taxes to the Ottoman occupation. In the winter months they faced the additional hardship of quartering the fighting troops. Furthermore, in 1663 Krim, the son of Chan, coming from Esseg with his Tatar forces, fell on the Batshka.

In continuing its expansion, the next goal of the Ottoman Empire was to take the city of Vienna with its inhabitants. On 28. June 1683 the Turkish army broke away from Stuhlweißenburg castle and besieged Vienna with around 150,000 soldiers. But the Turkish plans were not successful.

On 12. September 1683 the Ottoman army forces were routed by the combined forces of the western nations. Victories under Charles of Lorraine at Kahlenberg mountain near Vienna in 1683; at Ofen in 1686; in 1687 under Max Emanuel of Bavaria near Belgrade; in 1688, under Ludwig of Baden, at Slankamen; in 1691, under Prince Eugene of Savoy at Zenta; continuing in 1697 at Petrovaradin; and Temeschburg in 1716; finally, near Belgrade in 1717.

These battles were all slaughters of villagers (men, women, and children) and armies.

Armies lived off the lands and spoils of war. Ethnic cleansing was a pervasive feature of the destruction. Mosques in all villages were razed, with the apparent exception of Novi Sad where the mosque still stands today as a church. Destruction was so thorough that a later re-invasion of the area by Ottoman armies was cancelled because the area was so devastated that it could no longer support an army.

These victories created the conditions for peace agreements with the Ottomans, first in 1699 at Karlowitz, and in 1718 at Passarowitz. Resettlement of the whole region could begin.

Settlement and Community

The first settler list in Kernei proves that the Viennese royal chamber from the beginning encouraged the development of a functioning administrative structure. Among the first few settlers in 1765 a Johann Schmidt is mentioned as the mayor. In the settler list of 1767 Heinrich Druhar / Drouard is described as the judge / mayor. Beside the judge there were also listed several jurors, i.e. experienced advisors. The first contract with a teacher was Anton Frech who was employed on April 24, 1771.

The judge (Notar) had a superior social position into our time. He could sentence smaller misdeeds on his own authority. How the judge and the jurors were chosen is unknown. Surely in the initial years the ruling administrators participated substantially. Beside the judge and the jurors there were 24 members of the municipality committee. These main

positions in the administration were unpaid honorary activities until far into the 19th century.

The notary/ manager was a political civil servant and was always appointed by the majority party in the government after 1920. There was a special position called “the small judge“ / klohrichter. He was a municipal servant who had to fulfill numerous functions and was a trusted friend of the local administration - in addition, the population esteemed him highly for his advice. He was generally the drummer who proclaimed new laws and the news.

For the maintenance of order, Kernei had a police chief, who had up to six policemen at his side. These were mainly local inhabitants. They did not have much to do; only rarely did they have to lock up someone into the “Liesl“, the detention cell.

The First Settlers

Originally settled in 1765 by an equal mix of German speaking, Czechoslovak, and Hungarian settlers, some racist strife in town led to the Slavic departure and the rise of a majority Shwovish town with further German speaking settlers in 1784 (when, against the stream, the forebear of my Psočka name, Mathias Psočka, settled there from Orava County in Slovakia). This mixture of Hungarian, Slavic, and German evolved into Shwovish, with a common language for Shwovish towns miles around. It is not an exaggeration to say, now that the Shwova have all disappeared from Yugoslavia and Hungary and most of Romania, that Shwovish is the only important cultural innovation that the Shwova produced in their two hundred year existence. In a neighboring town, Filipowa, someone sent a letter to all the emigrant towns in Germany and Austria where the germanic Filipowa immigrants had come from, to see whose local dialects most closely matched the Filipowa Shwovish. None of them did, since the influence of Hungarian, Serbian, Slavic, and other languages had much to do with the creation of Shwovish.. Of course, the German in those towns had changed dramatically in the 200 years as well. Since Filipowish very closely resembles Kerneier Shwovish I can be reasonably certain that our Shwovish too is unique.

The settlements in the Batshka area, and even in Hungary, Croatia, and Romania were a polka dot of separate linguistic majorities. In defeating the Ottoman Empire's control of this area in the late 1600's the European armies under Prince Eugene conducted ethnic cleansing that obliterated the muslim towns in this area and slaughtered the men, women and children. It is not clear whether anyone was allowed to convert. A map of 1665 shows thriving populations that were turned into a wasteland by 1710.



In the late 1700's settlers from all over the Habsburg Empire were offered incentives to colonize the area. Non – muslim Serbs who had fled and others who had survived Prince Eugene's ethnic cleansing were the majority.

Community Center

We don't know when the first community center/city hall was built. A new community center with a covered column porch was established in 1879-81. After exactly 100 years this building was torn down. They found a bottle with a text and attached coins in the foundation. During the construction period Franz Rill was judge and the jurors were: Josef Beringer as royal tax cashier, Michael Eichorn as a municipality cashier, Josef Oswald, Peter König, Filipp Gauder, Jakob Jauch, Anton Ehrlich as assistant managers, and Anton Preszel as a notary.

At the time of the settlement the so-called controllers' pub was established by the leading settlers, which later became the property of the municipality. The pub's master sold the surplus wine of the early settlers, and at a certain season also offered wine for sale from the local residents who owned wine gardens. The meat store was administered similarly.

In the municipally-owned poorhouse, situated at the northeast corner of the cemetery, the needy inhabitants were taken care of by the municipality. The municipal physician was responsible for providing all health services. There were three further physicians. The nearest hospital was in the district town of Sombor.

The structure of the town's internal administration developed gradually. The local council and the local administration in Kernei in the year 1939 included Mathias Rill, judge; and Jurors: Heinrich Stelzer (second judge) who was incarcerated by the Hungarian Nazis in 1943, Karl Gärtner, Josef Tuffner, Mathias Sauer and Paul Schmidt. During the Nazi era, 1941 to 1944, Karl Gärtner was the town mayor / Ortsleiter / Fartsleiter.

More than 96% of Kernei's inhabitants, even those descended from Slavic or Hungarian settlers, spoke Shwovish. Prior to 1917 they learned Hungarian in school, and after that Serbian. From 1941 to 1945 the official language was again Hungarian. The minutes and Church books were written in Hungarian and/or. Serbian after 1917. The few Hungarian or Serb residents could use their own language in official business, during the appropriate time period.

The last Jewish inhabitants, who numbered approximately 30 persons during most of Kernei's history, left Kernei shortly after the First World War. At that time it became clear that Sombor, not Kernei, would be the regional capital and would become the center of mercantile activity. The Jews had their own small cemetery in Kernei but no synagogue. There was one Jewish Doctor who left in 1942 for Sweden, Sandor Spitzer (who from his first name was likely Hungarian. My father had high praise for him.).It continues to be maintained by the community, unlike the Catholic cemetery.

Education in Kernei

The initial phase of school history is hard to describe. There is hardly any source material about it. One can safely assume that at the beginning of the settlement, some of the children had some sort of education. Perhaps at first support for instruction came from Tshinopl (Csonoplya) as a branch municipality. The school in Kernei always had a confessional, Catholic aspect.

The church inspection of 1767 stated that the former home of the Parrish administrator, after his installation in the parsonage building, became a school building.

In the settler list of 1772 Franz Frech is already described as Kantor (singer and organist). This position was generally combined with a position as a teacher. It was only in 1771 that the Habsburg Empire demanded schooling for all children, so perhaps there was no organized school for all before then.

One of the first school masters was Augustin Szanotczky in 1775. The Kantor's home was rebuilt as a classroom. With the increasing number of students two classrooms were built alongside it and new instructors, mostly just part time teachers, were hired.

That long stretch of classes behind the church - which was the so-called "old school" - was built around 1850 with two teacher rooms.

"The new school" was established 1911. The need for class room space was a continuing problem. Plans already existed before the expulsion to clear away the "old school" in order to create sufficient class room in a modern building.



The language of instruction was generally Hungarian, under the Apponyi school laws of 1907, and after WWI, Serbian. Also, most of the teachers were not native Shwovish speakers

and so the first year of instruction was difficult for the children who only spoke Shwovish, with teachers and children not able to communicate fluently, since the childrens' native tongue was still predominantly Shwovish.

In the year 1944 there were 15 instructors in two schools. In addition to the kindergarten in „the new school”, in 1942 still another German kindergarten was built by the NAZIS in the Bahngasse, in opposition to the existing and mainly “Catholic “kindergarten.

An apprenticeship school offered further instruction. For those young people who left school there were Sunday or makeup schools developed in the middle of the 19th. Century. Continuing education schools were available in Sombor as day schools or as boarding schools in other cities.

Culture

Almost nothing is well-known about the establishment of associations and trade bodies during the time of settlement and shortly afterwards. There are no vouchers or artifacts from then but according to oral history there was a cooperative association in earlier times. While the craftsmen had already organized themselves by 1827 into guilds, a farmers' association developed only towards the end of the 19th century out of “The Southern Hungarian Farmer Association “. Kernei was then part of the Hungarian half of the Habsburg Empire. Around this time a young farmer association was also created. As well as specialized lectures in evening classes, stage performances were also organized. A special event was the harvest festival celebration or Kerweih, which is a contraction of words meaning church sanctification. Although this has the meaning of “Church sancitification” it was a largely secular event of dancing and eating. . In the rural economic life a “farmer assistance “ cooperative and later “The Agraria “, which had its seat in Neusatz / Novi Sad, played a large role.

A savings and credit cooperative became active around 1880.

A co-operative dairy was formed in Kernei in 1908, and two more were added later.

The craftsmen guilds from the year 1827 were closed around 1880 and the Trade Corporation was created in 1919 as a successor.

The United Associations existed since 1925. Also this association made a special name for itself by augmenting technical training with theatrical performances.

The church singing association “Cäcilia“ (Cecilia) became over the years richly praised.

Numerous smaller church-religious combinations enriched the cultural life with their members. So e.g. the Borromaus Book Association; the Rosary association and the Heart of Jesus association.

In the year 1920 Father George Potz created the Young Men Association. From this developed the Christian Youth in 1937. At the same time the girls were united in the Maria Union. These lay Catholic groups were very successful.

The first “Volunteer fire-brigade association” was created in 1910. Before that everyone helped with dangers mutually. The fire-brigade participated in numerous church and lay meetings.

Sport clubs starting from 1927 united many continuing students, schools, and their associates. The main objective was the soccer game, which they operated with considerable success against the clubs in neighboring villages. With their coaches, usually the school head master, Heinrich Ehrlich, they enriched our cultural life with their high level of play. During the Nazi era, 1941 – 1944, various Nazi social organizations were created in opposition to the Catholic youth, men, and women's organizations. As well, there was the Deutsche Mannschaft / German Team organized in a military style so that they were also known as the Boot Boys / Tshisma Boowa.

Dr. Adam Schlachter

Dr. Adam Schlachter was a central figure in our Kernei community for many years.

Following his own political path of friendship between all ethnic groups in the Vojvodina,

he was known far beyond our village boundary.

He was born on the 2nd of April 1893, in Kernei. After high school, he studied medicine, had to interrupt studies at the outbreak of the first world war, was drafted into the Hungarian Army (Honved), and fell into captivity in 1916 in Russia. Out of captivity he returned in 1921 to Kernei, in now completely changed conditions. Soon he married and went with his wife Apollonia, née Hemm, to Vienna and continued his medical studies there. There he became a doctor of general medicine, but later devoted more of his work to dentistry. He was a supporter of Dr. Macek's Croatian Farmers' party in Yugoslavia and appointed to the Hungarian parliament after 1941. After the founding of the Nazi Kulturbund in Kernei (1939) his political power weakened noticeably. When in the course of the second world war, our town was occupied by Hungary in April 1941, the Hungarian Government appointed Dr. Schlachter to the Hungarian Parliament as a representative of the Shwova in the Batshka. In this hectic period, he helped many Serbs and Bunjevci (Croats) from our area, who were persecuted by the chauvinistic Hungarian occupying forces. His tolerance, humanity and his sense of justice knew no national boundary. He was there for all who were distressed. He witnessed the rise of conflict between the older Hungarian – oriented generation in Kernei and the younger Nazi dominated Erneuerers. He never got to witness the terrible flight, abuse, slavery, and internment of our town. He died suddenly on 9 March 1942 in Kernei. Was there more to his death than meets the eye? We will probably never know. It brings some pleasure that this honest man, who some felt led the Vojvodina Movement in the direction of an active participation by the Shwova in Yugoslavian life, arose in Kernei. His movement was doomed with the Nazi conquest of Yugoslavia in 1941, but that someone made an effort that could have avoided the terrible internment in 1945 is at least reassuring that xenophobic racism did not have to triumph.

Music and Entertainment

As in all Shwovish municipalities where music played a special role in life, so it was in Kernei. Musicians' participation in services, processions and local dances was frequent. They were always available for the numerous dances and association meetings. Along with the brass band, there was a string orchestra, and the salon and teacher orchestra. Considerable success was achieved in music instruction. The local dances in Kernei always had live music. Up to the end of the 19th Century young musicians were divided into two age groups: the younger ones and older ones. When the number of hotels increased, the youth separated again into different groups: The farmer youth, the workers and the craftsmen.

Nearly all adults were members of the two funeral associations in Kernei. The first one, the so-called "Old Association" was created on 20 October 1889. Because the statutes permitted only a limited number of members, in 1905 the "New Association" was created. The members paid a small contribution with each death. This then covered the funeral costs of each deceased member.

Political Consciousness

Some Kerneiers maintained a political consciousness. In the time of the settlement and afterwards the colonists were focused on staying alive and improving their economic development. Political consciousness awoke first in the cities among those with higher education and did not affect the countryside much.

Briefly, around 1848, when there were peasant uprisings throughout Europe, some isolated Shwova took part. While the Hungarian revolutionaries were motivated by nationalism to find

their release from Austria, the Shwova simply wanted release from burdensome taxation without a nationalistic motive. In fact, right up to the WWII the older generation venerated their Habsburg ties. The breakup of the Habsburg empire into Austria and Hungary in the year 1867 affected mainly the political rights of the aristocracy and the high clergy. The political activities following separation were directed primarily to strengthen Hungarian nationalism. The ethnic Germans in the cities, but fewer of the Shwovish farmers had plunged less into the political fervor, probably because they by and large were more affluent.

The following period up to the end 19th Century is characterized by the continuing efforts by Hungary to assimilate their minorities in a process called Magyarization. This was somewhat more successful with the intelligentsia in the urban areas - however the Shwovish farmers in the flat country and in Kernei remained faithful to their own traditions.

The political development took place over a long period far away from Kernei. By the peace of Trianon after WWI, Kernei again belonged to the weak confederation of the Kingdom of Yugoslavia. The Hungarian language they had so painfully learned in school was now discouraged. The Yugoslav government, fearing Hungarian redentism, even encouraged Shwova to focus on their Germanic origins.

The Rise of the Nazi Erneuerers

Although their Cultural Bund was temporarily forbidden, it succeeded under the guidance of Dr. Stefan Kraft to lead the Shwova into a greater awareness of Germanic origins. Sadly, this helped lead them into the influence of the power politics of the Third Reich, which ultimately led to the destruction of the Shwovish community. This development was viewed as a mixed blessing not only by the Yugoslav state, but also by the Catholic leaders of the Shwova. The educated secular elite and many Protestants formed a political and ideologically Nazi organization called the Renewers in the cities and fought to gain political control of the Cultural Association, but did not succeed until the Nazi Anschluss between Austria and Germany in 1938.. This brought the growing Nazi Empire to the borders of Yugoslavia. The political tug of war between the Renewers and the representatives of the catholic church, such as Father Berenz, was fought out in the press, and drew a dividing line through the population - across each municipality and even though individual families. This division reached its high point in the start of the forties, when the south Batshka was re - attached to Hungary and the euphoria to participate voluntarily with the German army SS in war actions was not shared by all.

Kernei put up stronger resistance to the Nazi Erneuerers than most villages. It refused to join the Kulturbund before the Erneuerers took over in 1938, and then only in small numbers, although with some influential leaders, such as Heinrich Ehrlich. But when the Nazis conquered Yugoslavia in April 1941 and Kernei became part of Hungary again, this resistance collapsed. Still some of it must have continued, even though there is no trace in the Heimat Books. No mention is made there of the Treu Bewegung / Loyalty Movement by Shwova in Hungary in opposition to Franz Basch and his Nazi VDU. In 1944, when the Nazis ousted Horthy and took over Hungary, a Kerneier, Paul Stelzer, was arrested with Pater Adam Berenz and put into a lager, suggesting that some resistance to the Nazis remained overt. Again this is not mentioned anywhere in the "Donauschwaben" or Kerneier literature, dominated as it is by the ex-Nazis.

Escape and Internment (Translated in part from <http://www.hog-kernei.de/>, which is written largely by ex-Nazi Shwova creating a myth of Shwovish victimhood.)

In the year 1944, in 6th Year of World War II, the municipality of Kernei and its inhabitants were whirled into the frontlines of the war .

Approximately 1000 fathers and sons served on all fronts with the German and Hungarian (very few – perhaps 20 - in the Hungarian / Honved) armies. Almost as many others refused to enlist and hid from Nazi impressment gangs. Many family members at home were already in mourning for their fallen married men, fathers and sons. Others were fraught with worry because they had not received any messages for months whether their loved ones were still alive, missing or captured. Others who had refused to enlist were faced with greater violence and pressure to join the losing side. Some were humiliatingly marched through the streets and accusations such as Vertreter / Traitor or Jew Lover defaced their doors and gates. Windows were broken. The news spread widely that the advances of the Red Army on all fronts could not be stopped any more.

In the village many Bindlers / VDU members spoke increasingly of a temporary escape, in order to reach a secure place ahead of the approaching enemies. Some still believed in “super” weapons. The contradictory messages of guidance from Nazi German and Hungarian leadership confused everyone in this dire situation. The daily wearisome treks of Shwovish refugees out of the southern areas of the Batshka and Banat, who were quartered nightly in our houses for overnight accommodation, gave undeniable warning of the looming emergency to come to Kernei. Many of those fleeing emigrants also bemoaned leaving their homes, and added to the concern of those who might otherwise have fled. Unknown to most, Hitler had not given permission for the Shwova to enter Nazi German territory, which needed (and eventually received) a special appeal from Himmler.

The final instructions in Kernei for immediate departure came in the early morning hours of October 8, 1944. Many families had already prepared wagons in the days before. At eight o'clock the first Trek left Kernei with 400 persons headed toward Sombor. Continuing until the 10th of October further Treks followed. A combined, simultaneous departure of the whole village was not possible, because Shwova from the south were constantly carting through - and also the Hungarian settlers, the so-called. “Csango Magyarok”, who wanted to return to their motherland - blocked the roads. A slim majority of Kerneiers refused to leave their beloved village. Indecision prevailed. Those who were escaping asked themselves on the road between Kernei and Sombor whether their decision to flee was the right one, and those remaining in the Kernei also were in the doubt. A few demanding reprisals against the Kerneier Nazis for leading us into this mess were put down violently and beaten up. One dead.

Those Kerneiers making good their flight trekked through Hungary past the Plattensee lake, then through Lower Austria and then Czechia until they reached Schlesien ([Silesia](#)) which is now part of Poland and then part of the Nazi General Gouvernement. After a temporary stay of only a few months (many in farms stolen by the Nazis) they had to break camp again without their horses and wagons before the approaching enemy and arrived by detours to Austria, Vienna, Lower Bavaria or into other areas of Germany. What each individual family had to endure on its escape, what emergencies they encountered and misery they faced, are described in individual biographies. The Kernei Heimatblatter (homeland pages) have many articles describing the hardships of the Treks from many different perspectives. There are fewer articles about the internment. No one who went through the internment wanted to relive it or talk about it with anyone.

In Kernei those who remained encountered the advancing Red Army on the 20th of October 1944. It was not a pleasant encounter, with many physical beatings and abuses, humiliating

demands, rapes, and a few deaths. When officers were in charge, wantonness was not so bad, but drunken soldiers were a constant threat.

The village, not far from the Danube, became a convenient Red Army daily collection point for forced labor to help them prepare to cross the Danube against the retreating Wehrmacht / German army and Shwovish Prinz Eugen Division. This meant terrible strains and fears for the inhabitants, including shelling during forced labor near the Danube by other Shwova in the Prinz Eugen Division. Many lives were lost. Quartering and feeding soldiers, rapes and shooting were also high on the agenda. In addition, came the burden of daily work assignments, often far away, which were always connected with the fear that they would never come back. And in fact this finally happened. On the 28th of December 1944, 340 persons (181 men and 159 women ranging in age from 18 to 40) were forced into slave labor in Russia. On short notice, Russian and partisan officers gathered individuals on a list and demanded they come with food and clothing for two weeks to a collection point in Kernei. My father was among them, Having escaped induction by the nazis, He was now enslaved by the Communists) others with young children were supposed to be, but were often not, exempted, and their children left with relatives, often the elderly. After being held for a short period they were marched to Sombor where they joined many others on trains to unknown places. They were then locked in with only a bucket and a little water for several weeks, with only a few rest stops for basic relief in open fields. However, they were mainly young and hardy and endured the deportation. The last stop was Budenovka, a suburb of Stalino ([Donetsk](#)). All were fed little and worked hard: many starved to death. 59 persons (41 male and 18 female) did not return. The men tended to be older, and so more of them died in the slave labor camps. My father was let out early because he was very ill, but he survived the return to Kernei, to find us all interned and escaped to Austria.

Kernei's remaining inhabitants and those who had fled were stripped of their civil rights and all property on the 21st of November 1944 in Belgrade confirming the 1943 resolutions in Jajce (Bosnia) by "the anti-fascist council for national liberation of Yugoslavia" ([AVNOJ](#)), a resolution to expropriate and expatriate all ethnic Germans.

Numerous [work and internment camps](#) were created, in practically every village in the Banat and Batshka that held Shwova. On Karfreitag and Karsamstag, that is, the 30th and 31st of March 1945, 2,327 persons were driven from their houses to the town square where they were loaded into vegetable carriages on the train or on the next day forced to walk to Sombor on April 1, 1945. On their way several of the roughly 200 Serbian and Hungarian neighbors in Kernei, who were not expelled, drove their wagons alongside to provide some water and carry the disabled and infants to Sombor, in an act of generosity that defied the armed guards. There the Shwova were loaded into empty railroad wagon cars to be taken to the prison camp Gakowa. These were mainly those unable to do heavy manual labor, the old and women with infants. Gakowa was a half - emptied Shwovish village, now cordoned off by guards. Here the people fit for work were selected to the work details and distributed to the labor camps in Sombor and other villages and large farms. Some old people and mothers with very young infants and children were then driven into the neighboring village Kruschiwl, where they could try to find lodging in the existing houses. The houses were totally empty and vacated. Straw lay on the floor, on which people could find room for a bed for themselves. A coat or a long skirt served as a cover. 15 people or more fit themselves into rooms with an area of approximately 20 square meters. In the year 1941 Gakowa had 2531 and Kruschiwl had 936 inhabitants. Now, as internment prisons, at their highest occupation phase Gakowa had up to 16,500 humans and in Kruschiwl 7,000. Not only in the houses' rooms, but people also lay in the stables and as time progressed, especially in the summer they lay in the barns and in the attics. The place was always surrounded and

guarded by partisans until later in the year when muslim army guards from Bosnia, who were considerably more friendly, took over. There was no barbed wire.

In the first days little attention was given to the community food supply, because the provisions they had brought along were still sufficient. After few days people stood at queue in front of the common kitchens, in order to fetch the morning roué (eibrenn) soup or a corn pellet soup and in the late afternoon a bean or a pea soup. It was called a soup but it was so thin it was barely a boiled water gruel, without fat and salt. One could easily count the beans and peas but not the worms swimming on top. In the initial phase there were daily 800 gr. wheat and rye bread. Even this unsatisfactory food supply was continually lowered during the winter months 1945/46. There were times, where the bread ration fell as low as 200 gr. pure corn pellet bread. The supply of the necessary food was sometimes entirely missing and in the winter there was added the additional problem of nonexistent materials to make fire. Of course, the entire country was suffering from food shortages, so the Shwova were particularly underfed. New rumors arose daily that in Kernei the houses had all been plundered and we would return home again. These hopes were particularly raised on 13. April 1945 by a drum roll call. All camp inhabitants had to turn out with all their belongings. As it turned out however, only the money and anything of value were taken from us. In order to keep everyone in a heightened state of fear, two women were shot, who had allegedly (and probably had) hidden valuable articles in the hem of an item of clothing. One of the mothers had a small baby with her. After this total loss of more possessions the dream of returning home ended for many, but even then some persisted in hoping for an end to this impossible nightmare.

In the meantime, the houses in Kernei were released from inventory and assigned to Serbian families from the south, who had earned themselves the right as fighters against the Nazis. In the summer of 1945 all orphans (perhaps 500 from Gakowa and Krushiwl) were x-rayed and taken to orphanages where they were given good care.

By 1946 many began to escape to Hungary out of despair. Some escapees, the “white” group, paid for their freedom; others who did not have the means to pay anything, the “black” group, often followed those being led to try to find the border secretly. Against payment of 1,000 dinar for each person, the “white” group had experienced leaders, who knew a safe route. Later, it became known that this illegal “white” escape was condoned by the camp leaders, with kick-backs from the guides, in order to get rid of some of the Shwova, whose existence in captivity was becoming a potential international nuisance. How was this money obtained? Mainly by smuggling and selling whatever clothing was still useful to neighboring villagers. Of course, you had to steal out of the prison, and those who were caught were severely punished, in the extremes, with rape and death, but usually very lightly. Even children stole out of the camp to go begging for food and anything of value. Rarely, parcels robbed of their main valuables found their way into the camp legally.

Whoever had not died as a consequence of the starvation, malnutrition and the diseases of confinement – typhus, malaria, dysentery, and others - and also did not have the money to pay the escape guides, remained in the camps until March 1948. Under new regulations, they were given back their civil rights, but not their property, and conscripted to forced labor for three-years in factories, in the mines, or in agriculture. With time, many Kerneiers (perhaps more than 500) returned again to Kernei, where they found employment in the agricultural cooperatives. Of course, their homes were now occupied by strangers, and so they found lodging somewhere with the new Slavic population, which had been repaid as partisan fighters with the Swabians’ homes.

In the year 1951, when the church municipality was again created, 570 Catholic Kerneiers were registered (some were Hungarians who had never fled.). The Shwova among them soon tired of being not wanted and decided it was not possible to stay in Kernei for the long term. Around 1951 they began to reunite with their families in the Federal Republic of Germany and Austria and elsewhere, wherever they were, and by 1956 this had reached its conclusion. Most orphan children were also returned by the Yugoslavian Red Cross to their relatives. For the permission to leave Yugoslavia, a bounty of up to 12,000 dinar had to be paid. Only a few families have remained in Kernei, mainly those bound by mixed marriages with Serbs.

At the conclusion of the internment in 1948, 706 people had died as victims. If one considers that the expropriation of all property was followed by three years of starvation and internment; and then another three-year labor conscription; and then in the end a bounty was demanded for emigrating, then this is surely a unique crime against human rights.

After all these years of suffering finally came to an end, many Kerneiers began the detailed and sorrowful work of tallying the final victim numbers. We are grateful to Adam Ackermann, Michael Eichhorn, Johann Schmidt, Michael Stöckl, and many others for this enduring blessing. We erected a [monument](#) to the memory of all these Kerneiers in Bruchhausen by Ettlingen created by the Kernei artist and priest [Josef Elter](#). It was inaugurated in August, 1982. Finally, in 2004 the town of Gakovo, Serbia supported the erection of a [memorial cross](#) to the dead in Gakowa from March 1945 to January 1948. Relations with Kljajicevo are steadily improving.

After the Yugoslav wars in the 1990's, the new Serbian state began to rehabilitate itself. It offered restitution to Shwova living in Germany in 2006; and Austrians in 2008. The difficulty of proving ownership of buildings and land required extensive legal work that often consumed half or more of the restitution payments. In September 2011 Serbia announced a law that would allow other Shwova in the rest of the world to apply for restitution. This is ongoing at this writing (2016).

At the time of decision to flee, on the 10th of October 1944, the population of greater Kernei including the surrounding farm lands was 6,347 Shwovish inhabitants (including those in the German armies and SS).

The Victims

Kerneiers	Number	Percent
Normal deaths per year per 6,000 Kerneiers	141	2.4%
Civilians who fled In October 1944 :	2,438	38.4%
Victims during the flight (about 6 months)	80	3.3%
Civilians who remained In Kernei	2,907	45.8%
Soldiers, who served in the German or Hungarian army:	1,002	15.8%
Soldiers dead or missing:	251	25.0%
Civilians transferred to Russian slave labor:	340	5.3%
Russian slave labor victims	62	18.2%
Interned civilians, mainly in Gakowa and Krushiwl:	2,325	36.6%
Civilian victims among internees (mainly 1945 - 46):	706	30.4%
Those remaining free in Kernei (mainly Hungarians.)	242	3.8%

So, to summarize, there were roughly 6,000 Shwova in Kernei in 1944. About 1,000 men were in the German armies and SS. Only a handful in the Hungarian Honved. About 2,400 fled the approaching Russian army in October 1944, leaving about 2,900. Of these, 340 were taken as slave laborers to the Ukraine in December 1944. Then, in April 1945 the remaining 2,300 were interned until 1947. Only about 242 were left uninterned, mainly ethnically Hungarian. Roughly 700 died in the camps of Gakowa and Kruschowl. Many escaped in 1946 and 1947, perhaps 1,000. Some of the children in the camps had been taken into homes for children without parents where they were slowly reunited with their relatives over the next 10 years; or some became assimilated Yugoslavians. The remaining Shwova in the camps in 1948 were set free to 3 years of forced work. A few (perhaps as many as 500) returned to Kernei and stayed as renters, laborers with Serbian families in their old homes, and gradually all emigrated. One family stayed behind to maintain the church, but they too eventually died, perhaps in a brutal robbery.

Chapter 3 Kerneier Spoken Shwovish

General Remarks (Psotka)

The Shwovish language of Kernei is a distinct mixture of Hungarian, Serbian (or Croatian) and German, with a little French, Slovak and Italian thrown in for good measure. The early settlers in the middle and end of the 1700's came from all parts of the Habsburg Empire, and beyond, especially from the Duchies and Palatinates of what would become modern Germany. The traditional street names of Kernei signal this history, with a Bohemian (Czech) Street and a Hungarian Street. A large contingent of Slovaks came in the early settlement period as well, but some conflict led most of them to leave and even provided an example to the Nobility and central government of the Hapsburg Empire in charge of immigration not to mix different ethnic communities in the early settlements. The formerly German speaking groups from the Habsburg Empire were dominant in Kernei and gradually assimilated or dispersed all the others, so by the end of the WWII, the town was almost completely Shwovish. Only 242 remaining people were not interned in 1945, out of 3,000 remaining, who did not flee, out of the 6,000 who originally lived in the town in 1944.

Not only did Shwovish in Kernei hold on to old German words and phrases that have now completely left German (although some trace can still be found in English) but it also added hundreds of words from Hungary and the local Slavic languages and French and Italian or Spanish (since those groups settled in the area as well).

One of the consequences of a spoken language is that you can write it however you please. My mother, with two years of elementary school, one in Hungarian and one in Serbian, wrote a unique form. I will not try to copy it here, nor will I stick with Thiel's version. Neither will I try to use the Croatian orthography of Petrovic's Essekerish. Shwovish in Croatia was heavily influenced by Croatian; in the Sathmar region (Gehl, 1981) by Hungarian; and in the Romanian Banat by Romanian. In the Batshka, Shwovish was less influenced by both Hungarian and Serbian. Since there is no written orthography I will tend to use an English orthography without diacritical marks. Shwovish did not use the German umlaut anyway, so all of the sounds except the Kh/ch have a distinct English counterpart, although they look very strange to an English speaker at times. I will follow Thiel's organization with its emphasis on words that are either not found in German or exist there in a quite different form. Many of the loan words from the Slavic languages will be marked accordingly as well.

This is perhaps the only Shwovish dictionary in English, and I do hope someone will find it useful. I have no illusions about resurrecting this dead language. This is for the record only.

The Selection of Words

I will follow the same selection criteria for words that Thiel did:

- I will use words that were widely used in Kernei, but generally no longer used in German: i.e. oarich, weib, bettlawd, gawfl, kowt, geg^eshwair, groombier ...
- Words that are still found in German, but not in conventional use, or that now have an altered meaning: i.e., blehd (sheu), gspessich (sonderbar), glishtich („gelüstig“ etwas zu essen), leikle (leugnen), groombier (potato)...
- Words that are still conventionally used in German, but have a special importance in the daily life of Kerneiers:, i.e., Hanf, Mais/Kookroots, Kameradshaft / Koomrawdes, religose Festa ...
- And especially words that are loan words from Hungarian, Serbian, Romanian, Croatian, French, etc., and especially our Slavic neighbors in the recent or more distant past, i.e. Tepsi, Mushkawtl, Meika, Gobila, Yurgini, Altrmarsh, Krembitte ...

I have also chosen words that I recognize from other Shwovish sources and dictionaries, such as Sandles, Luz, and Schwarz' Kauli Bashtl books.

It is astonishing how many old German and even English sources there are for some of the words, that have even retained a modern English currency. There are also many loan words that are treated equal to the words of Germanic origin in Shwovish. Many words, such as tepsi, tshishma, gatyaa, oarich I have used all my life without having an inkling that they were foreign to German, because in fact they are simply Shwovish. They are true Shwovish words. Other words, like guoolahtshi, for a dessert bread with raisins, are Shwovish but not so widespread because they are loan words of Slovak origin (colaci) and so may be specific to my heritage.

I am not a linguist so I will make no fine distinction among the various pronunciations of words. This is a simple dictionary, not a guide to pronunciation. For those who may be interested, I have included spoken versions of all the words where I could.

Verbs

The forms of the verbs are very much reduced in everyday speech. There is only the present (present tense) future (footoor) and past (ferganga), structured similarly to many germanic dialects and Yiddish.

A real imperfect and perfect sense is not used, and created only by the words "to be" - I was, etc. In other words, there are only composed times, which can create a negative and dulling impact in longer stories.

Note: the 'a' is pronounced like a 'u' in 'but'; and the 'u' like 'oo' in 'too'. In the rest of the dictionary I have made this replacement where it was convenient. Here I have left it to make the similarity between Shwovish and English orthography obvious at the expense of pronunciation.

Present

	To be		To Have		To sing	
--	-------	--	---------	--	---------	--

I	Ich bin		Ich hab		ich sing	
You(s.inf.)	Du bisht		Du hosht		du singsht	
He/She/It	Er/Sie/Es iss		Er/sie/es hot		er/sie/es singt	
We	Mir sin		Mir hen		mir singa	
You(honorific)	Ihr seid		Ihr het		ihr singt	
They	Sie sin		Sie hen		sie singa	

Future

I	Ich wair sei		Ich wair hava		wair singa	
You(s.inf.)	du wairsht sei		du wairsht hava		wairsht singa	
He/She/It	waird sei		waird hava		waird singa	
We	mir wairra sei		mir wairra hava		wairra singa	
You(plural)	ihr waird sei		ihr waird hava		waird singa	
They	sie wairra sei		sie wairra hava		wairra singa	

Past

I	Ich wohr		ich hab khat		hab gsunga	
You(s.inf.)	Du wohrsht		du hosht khat		hosht gsunga	
He/She/It	Er/Sie/Es wohr		hot khat		hot gsunga	
We	Mir worra		Hen khat		Hen gsunga	
You(honorific)	Ihr wohrt		Het khat		Het gsunga	
They	Sie worra		Hen khat		Hen gsunga	

Example:

In German: Als ich nach langer Fahrt in Batina an die Donau gekommen war, sah ich, dass die Fehre gerade abgefahren war. Ich musste eine ganze Stunde warten, bis sie wiederkam.

In English: When I arrived in Batina after a long trip on the Danube, I saw that the ferry had just left. I had to wait an hour until it came again.

In Kerneierish Shwovish we would say:

Nohch lungr fohrt bin ich tsoo Batina an die Dohna koomma. Die pletta wohr grod wegfohra. Ich hab a shtoond ooff sie worta messa biss sie tsoorook iss koomma.



Nohch lungr Fohrt
.m4a

Pronouns

The pronouns stand for another word, person, or thing, when these must be named again. Kerneiers didn't use all forms that are in use in German. Still, there are so many that not all individual forms can be listed in the glossary. I'll list those most commonly used in sentences.

I offer four groups of pronouns:

1. Personal pronouns
2. Possessive pronouns
3. Demonstrative pronouns
4. Relative pronouns

These four categories most commonly occur in the Kernei, though not in all the variations in German or English.

Personal pronouns

- **Mei** wayg kannsh ins mosi gay; koomm awr zeitich



Mei wayg.m4a

hohm; **mir** hen marya fiel Urweit.

As far as I'm concerned you can go to the movies.
Come home in good time. We have a lot of work tomorrow.

- **Dei** wayg bin ich extra hairkoomma oon yetz willsht far mich k^e tseit huvva.
I came here especially for you, and now you don't



Dei wayg.m4a

have any time for me.

- **Doo** moosht mit **deiner** leit aw wuss oontrnemma.



Doo moosht mit
.m4a

You have to undertake something with your people too.

- **Ihr^etwayga** [waygr **ihr**] bin ich ooff Miltitsh gfawhra,



Ihretwaygeh.m4a

oon yetz wohr **sie** gawrnet drhohm.

I drove to Milititsh for her, and now she wasn't even at home.



Wayger mir.m4a

- **Wayg^er mir, dir, aym, ihr** iss des passiert.

Because of me, you, him, her, this happened.

-
- **Mir** wahra *unser finfi*, **die** aus Gakewa durchganga sin.



Mir wahre.m4a

We were our five who escaped from Gakowa.

- Wann'r [**ihr**] heint mit'm dresha beim Simô fairtich seid, stellt'r noch die mashie beim Pahl ooff oon fungt dart marya fruh oh; **ich** mooss leidr marya ooff Sombor.

If you all are finished threshing at Simo's today, set up the machine at Paul's and start there tomorrow morning. Unfortunately, I have to go to Sombor tomorrow.



Wannr.m4a

Reflexive

- Ich wo^hr so tsornig, dass ich **meiner** nimmi mechtich wo^hr.



Ich wo^hr so
tsornig.m4a

I was so angry I wasn't in control of myself anymore.

- **Meinr** sail, yetz haw ich yoh ooff **ihra** nohmestag frgessa! My soul, now I forgot about her birthday completely.



Meinr Sail, yetz.m4a

- **Ich too mr** mit ohma gloss rohtwei aw gfilla, wann'r shmeckt. I'll fill my glass with red wine too, if it's



Ich too mr mit .m4a

tasty.

- Sie redt shlecht iwr andri mahdla, weil sie **sich selwer** net leida kann. She bad mouths other girls because she can't



Sie redt shlecht
.m4a

stand herself.



Ich wesh mich.m4a

- **Ich wesh mich**, un sie wesha **sich**. I wash myself and they wash themselves.

Reciprocal

- *Sie sin sich* oof dr guss begegnt.
They met each other on the street.
- Wie die eltra gstorwa wara, hen die kinner kaum noch *mitnand* gredt; sie hen gshtritta un **sich** gshlahga.
When their parents died, they barely spoke to each other.
They argued and fought among themselves.

1. Possessive

The possessive pronouns in Kerneierish raise a few issues. The genitive (2.Pers.) is practically missing. Instead of "my brother's House" we say "House of my brother" or as "my brother his House"

If the pronoun is needed however substantivish forms appear, although not simple.

- Uf die Frohg: „**Waym** ghehrt der Wahga?“ suggt mr:
To the question: „Whose wagon is this?“ we say:
Des is **meiner**, oder [des is mei Wahga]. Des is **unsrer**
oder des is **unser** Wahga
deiner oder **dei** Wawga. Eirer oder **eir** Wawga etc.

- Wem ghehrt die kapp?

Des is *meini* oder des is mei kapp etc.

- Wem ghehrt des haus?

Des is *meins* oder mei haus, *deins*, *dei* haus

- Wem ghehra die kieh?

Des sin *meini* oder *mei* kieh; *deini*, *dei* kieh, *ihri*...
Des sin *unsri*, *eiri*, *ihri*
Des sin *unsr* kieh, des sin *eira* kieh, des sin *ihra* kieh.

- *Ich hab am Yergl sei fattr gsehya.*
- *Ich hab dr Layne ihra Mottr gsehya.*
- *Die Lissi iss am fettr un die Kawtti am Yergl sei mawdel.*
- *Dr Kawthi ihr borsht is dr Yergl un dr Lissi ihrer is dr Phehtr.*
- *Am Hans sei mottr un dr Layne ihri gehn mitnand oof d' wallfahrt.*
- *`S Pawhla mensh hot/is heint binglt.*
- *`S Pawhla (als mehreri Personen) ihra mensh hot ...*
- *`S Pawhla (als Einheit) ihr mensh hot ...*

2. Demonstrativpronomina (hinweisende)

- In Kerneierish you used "'der, die, des, etc.'" indicative pronouns instead of the German "dieser". ...
- Instead of jener, jene, etc. we used "sellr", and "selli" These pronouns are supported with **do** (here) and **dart** (there). We say: **der do un sellr dart.**, i.e. **this one here and that one there.**
- The genitive (second person, e.g. dessen, deren etc.) is written out, for example: :Der do kummt grad foon Parbut gritta un sagt: Die heiyshtrecka sin im ohfloog oof Filpwa. Sellr andri reitr dart, der mohnt, sie werra abdrehya un sich in Lalitsh niedrlossa.
This man here has just come from Parabut and says that the locusts are in flight towards Filipowa. The other rider over there, he thinks that they will turn away and set down in Lalitsh.
- Die Rosl hot sich fun ihrer freindin un dera ihrem mann frabshied. [„...un fun ihm mann..“ wer zweideutig] Rosie separated from her friend and that one's man. [„.. and from her man“ would have been ambiguous.]
- Ich hab'n Sepp un sei neies weib gsehya.
I saw Sepp and his new wife
- Ich hab mit'm Sepp un seim neiⁱ weib gredt.
I spoke with Sepp and his new wife.
- Ich roof den oof, der woo zehrsht oofzeigt. (Das „woo“ versterkt das Pronomen).
I'll call whoever up, whosoever comes first.
- Deryaynichi, der nix uf'm kerbholz hot, soll fortretta! (Wirkt deklamatorish, fast feierlich).
Einfachr: Wer nix oof'm...
Whoever has nothing in his wood basket should step forward.
- Dieyaynich, die so frlohgeni Sacha frzehlt, die ghehrt mit'm nackicha awrsh in d'brennehsa ghockt.
Whoever is telling all these lies, they should be thrown into burning nettles with a naked ass.
- Dieyaynichi, die sich bisher nunet gmeldt hen, messa sich heint nõch im gmohhaus ufshreiwa lossa.
Whoever hasn't reported yet, must let himself be written down in the community hall.
- Doo also bish dieyaynich, die am Hans shayni augha macht. Loss'n in rooh, sugg ich dr! Mir hen shoon a weib far'n ausgsoocht.
So, you are the one who is making eyes at Hans. Leave him in peace, I tell you! We have already found a wife for him.

- Selli iwr dr Dohna sin Krawatta un Shokatza; die do hiwa sin Shwova
Those across the Danube are Croats and Shokatza. The ones over here are Shwova.
- Was doo doh drhehrplapprsh, des glahbsh doch selwr net.
Whatever you are blabbering about here, you don't even believe it yourself.
- Den oonsinn hot'r sich selwr ausdenkt.
He has finally thought out this nonsense himself.
- Ich hab doch beim tombola glatt dieselwich nummr tzohga wie sie. Wie kann sowas forkoomma?!
I just picked the same number as she did in the lottery. How can such a thing happen?
- Yetz rehngt's doch shoon a gantzi woch lang. Ich mohn, a solches wettr teht ich ah nòch tzummbringa!
It's been raining a whole week long. I mean, I could bring about this kind of weather too.

Wem ghehrt der wahga?
Who does the wagon belong to?

Des is dem sei wahga /
his here
Des ist sell^{em} sei wahga
His there
Des is dehra ihr wahga
Hers here
Des is sell^{er} ihr wahga
Hers there
Des is denni ihra haus
Theirs here
Des is sellni ihra haus.
Theirs there

3. Das Relative pronouns

Kerneierish uses Relative sentences only sparingly. The pronouns for them are: Sing. Der, die, des, Pl. die. der Genitive „dessen“, „deren“ are hardly ever used, but written out with „die, der, des, etc.“.

- *Die lagrzeit, an die ich mich noch goot erinnr.*
(...deren ich mich...).
- The time in the lagers, which I remember distinctly

...
The German forms: „welcher, welche, welches“ are never used..

The forms: „wellr, welli, well“ are used in questions.

- . Welli besl mohnsh doo yetz?

Which aunt do you mean now?

- „An well^{em} Soontahg far Ohshtra willsh d'n [willsh du denn] koomma?“ – „Am Palmsuntahg.“
On which Sunday before Easter do you want to come then?
On Palm Sunday.
- „Foon denni mahdla do, welli hosh gmohnt wer die shensht?“ – „Die in dr mitta, die Vrohni.“
Of these girls here, which do you thinkj are the prettiest? – The one in the middle: Veronica.
- Du hosh mr drei biechr gshenkt. Well willsh yetz widdr tzroockhawwa?“
You gave me three books. Which one do you want back?
- Well^{em} fun deine say willsh dei hof iwrgewa?\
- Which one of your sons are you going to leave your house?
- Dem lump, der sowas iwr mich frzehlt, dem will ich nachts net begegna!
That shit, who said something like that about me,
that one I wouldn't want to meet some night.
- Wer was gehgr mich hot, der odr die solls laut sahga un net allweil roomdroocksa.
- Whoever has something against me, he or she should say it out loud and not hem and haw about it.
- Glawb doch net alles, was die tratshweiwr frzehhla!
Don't believe everything the gossip women say.
- Du hosh uns a gootr wei kredenzt; was far ohnr is des?
You poured us a good wine. What kind is it?

Some problems of Orthography

It is already apparent that Kerneierish was an oral and not a written language. So, it was subject to no rules of orthography. There are many problems writing Shwovish with the German alphabet, and even more with English orthography.

1. As the sounds b - p, d - t and also g – k are often used interchangeably in the vernacular, the dictionary should really have them both as beginning letters. For instance, there were several families with the surnames 'Pintz' in Kernei; my mother pronounced one family as 'Bintz' and another as 'Pintz', although really I could never hear the difference. Similarly, Kernei itself was pronounced as 'Gayrnei'. Although some have obvious spellings in German, I did not default to those. Instead I went with my own choice of consensus. Sometimes, these consonants are even pronounced aspirated. I have tended to ignore this nicety. Yet, when words with apparent homophony are used with different meanings, they tend to use one alternate pronunciation consistently, e.g.: gohrta versus kohrta (garden vs. cards), gussa and kussa (streets vs. cashregisters), to avoid true Homonymy.

2. I have used double vowels for the sound of ‘too’ where German uses a “u”.
3. The ‘umlaut’ letters Ö and Ü and A-umlaut of German do not occur in the Kerneierish. The ü is generally a long ‘ie’, but sometimes too an ‘aw’. Ö and A has generally become a short ‘e’ as in ‘tell’.
4. The past tense of verbs often leaves out the ge- form of German, or changes it to “g” but not always:

Examples: ich hupp (ge)bayglt, ich hupp (ge)zawhlt, ich hupp kocht, er hot grahwa, tanzt. But also: ich hupp garw^{et}, gsunga, ich hupp’n gfiehr^t..

5. The ‘au’ diphthong of German has changed the most in Kernei, but not not consistently. Baum has become Bohm, Plural: Baym; Laub – Lawb pl. Lawa; auch – aw; aufhören – ooffhehra; aufblasen – ooffblohsa; but Haus – (has remained) Haus.
6. The German words ending in „-n“ often have no ‘n’.
i.e. at the ends of infinitive verbs: schneiden → shneida, denken → denka. Ditto with pronouns and other frequent words: mein → mei, sein → sei.
7. German pronounces the “e” at the ends of words but English does not, so I have compromised by using “a” at the end of words, as often happens in place names in Shwovish, such as Gakowa.

Whoever uses this glossary and dictionary should remember that it was the goal to list as many traditional Shwovish expressions as possible. The language in Kernei differed strongly by class and social status, and then after 1938 when the Nazis took over cultural institutions, by political orientation. The Nazis elevated High German and viewed Shwovish speakers with disdain, turning the vernacular ever more towards German, so this dictionary probably represents the language before 1941.

[Wenker Sentences.docx](#)

(Control-click on the above heading to go to the file of Wenker Sentences.)

These are about 50 sentences that provide a full range of the sounds of German and Shwovish. They demonstrate the strong links with German grammar and fail to demonstrate the great semantic variety of Shwovish that differs from German which can be found in this dictionary.

They include versions from Novo Selo (Neudorf) in the Banat to show the great variations in Shwovish in the area.

Chapter 4 An alphabetic Dictionary.

Chapter 5 The Letter A (79 words).

Some words that start with ‘a’ in German begin with an ‘uh’ sound in Shwovish. The ‘a’ sounds like the ‘u’ in ‘but’ in most cases, and I have changed it to a “u” in the Shwovish sentences. Most of the remaining ‘a’s sound like the ‘a’ in ‘ah’

Other words that start with ‘a’ in German begin with ‘oa’ in Shwovish, just as ‘schwaben’ has become ‘Shwova’, with an ‘o’ that sounds like the ‘o’ in ‘oats’. This is problematic for an alphabetic dictionary where German speakers may look for a word in the ‘a’ section. The Shwovish “oarich” is a good example. It is a very common word in Shwovish. It means something like “very”. It has a cognate in German, “arg” that means “extremely” and is rarely used: “sehr” is the default German for “very” and it is never used in Shwovish. My Hungarian and SerboCroatian is too poor to know whether there are cognates of “oarich” there.

There is also an “a” that sounds like the “aw” in “awl”. German spells this as “aa” but it generally also is “oa” in Shwovish.

The ‘a’ sound of ‘day’ is somewhat ambiguous in Shovish, sometimes longer and so transliterated with ‘ay’ and sometimes shorter and transliterated with ‘eh’ and sometimes even shorter as ‘ai’.

a – a – ein, eine, eines

A munn oon a weib sin in a kairⁱch gunga oon drnohch in a wairtshaus.



A Männ un a Weib
.m4a

A man and a woman (his wife) went into a church and then into an inn.



a er iss shoon.m4a

Air iss shoon tseit a pohr dayg drhohm.

He has been home a few days.



Àdrookpupeer.m4a
a

Àdrookpupeer, des – blotting paper - Löschpapier



Wair
tintepatzer.m4a

Wair tint^eputzr macht, brauch awh a ubdrookpupeer.

If you ke inkblots, y need blotting per.



abb^edrehya .m4a àbbedrehye .m4a Àbbedrehye .m4a abb^edrehya .m4a

abb^edrehya .m4a

abb^edrehy^er, dr - photographer – der Fotograf

Ich wair eich ubb^edrehya



àbbedrehye .m4a

I'll take your picture..



Ich wohr beim .m4a

*Ich wohr beim ubb^edrehy^er, oom mich ubn^emma z'lohssa.
I was at the photographer's to have my picture taken.*

abn^emma (lossa)- to be photographed – fotografieren

abn^emm^es, des – cat's cradle- Fadenspiele für Kinder.

Doo mr ubn^emm^es spiela, hot mr gsukt.



doo mr
abnemmes.m4a

"Let's play cat's cradle", we used to say.

The resulting thread patterns had names (cradle, table, spider etc.) and their level of difficulty was graded.

abdrooka (lossa) – to print a copy

*Ich wohr bei dr Zusann a tiechl ubdrooka lossa, weil ich's ausnehya will.
I went to Suzanne's to get a towel printed, because I wanted to sew the pattern.*



Ich wohr bei dr
.m4a

Girls/women went to a seamstress [you said "Naytrin"] and artificial flower maker to print picture patterns or sayings on a cloth, which were then stitched or sewn over. Often, these towels were hung up in the kitchen.

abgshossa – faded - ferschossen -

*Sie gayht halt noch allweil in der bloos, obshoon sie doch oarich ubgshòssa iss.
She's still wearing that blouse all the time, even though it is completely faded.*



Sie gayt noch.m4a

abkoonta – to finish knitting an edge– to edge

*Die shooh far dich huv ich fairtich gshtrickt; ich mooss sie nar noch ubkoonta.
I've finished knitting your shoes; I still have to finish edging them.*



Die Shoooh fár dich
.m4a

Shoes were often knit with thick and colorful threads. Some were also “knit” with cornhusk leaves.

obshtinaht – eigensinnig - obstinate

Oonser boo is genowso obshtinaht wie sei futtr. Der hot ayhm sei dickshaydl frerbt.

Our son is just as obstinate as his father. He has inherited his thick head.



Oonser boo.m4a

From French *and Latin*.

abfeicha, das – Durchfall - diarrhea

Ich mooss tsoom dokt^{er} gay, ich hub shoon a pohr dayg 's apfeicha.



Ich mooss tsoom
doktr.m4a

I have to go to the doctor's; I've had diarrhea a few days.

a(b)weshfetza, der – Abwashlappen - washcloth

„Koch'n ubweshfetza mohl owss; air fungt shoon oh ts'shtinka.“ – „Ich shmeck



Koch'n
ubweshfetze .m4a

nix; unoh kunn's aw net soh shlimm sei.“

Boil the rag: it's starting to stink. --- I can't smell anything, so it couldn't be too bad.

*„Was hosht dann du heint far a fetza oh? Hosht den oof'm tundlmark kahft?“
– „Ha noh, in Sombor im gsheft; der wohr teiyr. Du frstaysht nix foon dr*



Was hosht dann du
heint.m4a

neia mohdi!“

What sort of rag do you have on? Did you buy it in the flea market?

Nope, in a store in Sombor: it was expensive. You have no idea about fashion.

- *die wesh* – wash - die Weshe;
- *Marya gaymr wesh wesha.*



àbbedrehye .m4a

- *Tomorrow we'll do the wash.*

ackrreidl, des – plough knife - an approximately 5 cm wide iron knife with wooden handle to clean the plough blade. – putzgeraet beim Pfluegen
ackerreidl

Sepp, geb mohl's uckrreidl riwr, daß ich die shair bootz.



Sepp, geb
mohl.m4a

Joe, give me the plough knife, so I can clean the blade.

You often saw a single blade plow in the old days. You needed such plows for plowing deeply.

udyay – adieu (on leaving)

Sie hot oons noch udyay gsagt, oonoh iss sie gunga.



Sie hot oons noch
udyay .m4a

She next said farewell to us, and then she left.

French: *adieu* – goodbye [(go) with God]

udyohk, dr – mild belittling of a person – a nothing



hosht shoon
mohl.m4a

Hosht shoon mohl so a udyok gsehya!?

Have you ever seen such an nothing?

– The name is said to derive from Adjunkt. The latin word is adiungere. An 'Adjunkt' was a lower official in the Austrian officialdom.

udyoostierung, die – equipment for a soldier, e.g. his uniform.
udyoostiera – *equip* – *ausrüsten*

Wie mr in dr kussairn wohra, simmr udyoostiert warra oon hen oons^er



Wie mir in.m4a

Montoor gfusst.

When we got to the barracks, we were outfitted with our uniforms.

Latin: *ad* and *justus* – to the right (form).

uggrahsla, die – gooseberries/grooselbayrela– Stachelbeeren

„Koomm, mir gayeh uggrahsla roppa!“ – „Gayh nar uloh; die hemmr z’fieli



koom mir gaya.m4a

Stechla. Des wair z’shawd oom mei zawrti hend.“

“Come. We’re going to pick gooseberries.” – “Go ahead alone; they have too many prickles. They would hurt my tender hands.”

From the Latin *agresta* (*ager* – acre), but also from *acer* – sharp.

In Lothringen they say *Krus^elbehra*; Middle Latin *grosularia*. In French *groseille* or *groseille verte* – Stachelbeere.

awh – too - auch

„Bisht aloh um Kunahl gwest?“ – „Nô, dr Shafer [mr sagt „Shayfr“] Sepp war **awh** drbei.



bisht aloh.m4a

Were you alone by the canal? – No, Shafer Joe was with me too.

ayr^elehsa, das – grain gleaning – Getreideachren nachlesen

Sobal die gurwa eigfiert wara, sin die kinner un alti weiw^er oyrlehse gunga.



sobal die
gurwa.m4a

As soon as the bundles of grain were brought in, the kids and old women went gleaning for the leftover grains.

Often, poor single women and children did the gleaning. Sometimes farmers harvested haphazardly, if they knew that acquaintances were waiting on the grain gleanings.

After the grape harvest they “stoppled” / gleaned. If a corn field was about to be ploughed, the stumps were gathered. The corn stumps were regarded as good fuel, which was always needed, since there was neither forest nor coal.

Oyg, oy(^er), das - egg(s) – Ei, Eier



oyer aushayva.m4a



oayer ohsetza.m4a

oy^er hayva – gather eggs– Eier einsammeln

oay^er ohsetza – give a mother hen eggs.– einer Glucke Eier geben



a shiggsoayg – fried egg – in Spiegelei



a oayertunkila(s) – egg sauce – Eierspeise

Hinglsoayg – chicken egg – Hühnerei

Gackeloayg – chicken egg

Gutshoayg – duck egg – Entenei

Gensaoayg – goose egg – Genseei

oy^erweib, des – egg lady – Eierfrau,



klutshbaysel.m4a



oyerweib.m4a

klutshbaysl – „gossip auntie“



soayerweib
hot.m4a

'S oay^erweib hot sei baura khut, woo's hinglsoy^er kahft hot.

The egg lady had her farmers where she bought her chicken eggs.

- A woman who buys eggs from the farmers. She did it for a larger business or to sell them herself on the market or in the city. She wore a metal ring which she used to determine the size and thus the price of eggs. Because the woman came to many houses and learned all the village gossip, she was also called **klutshbaysl** “gossip auntie”. She had another important function in the community of women: she learned the news. There were no newspapers or radios at the time. The weekly market was held only on Tuesdays.

Thiel's Brieze grandfather died at age 37, and his grandmother brought up their three children as an egg lady. Later, he found her metal ring of brass used to measure the size of the eggs. “I heard often from older women who praised my grandmother: she brought them much news and she almost always loaned them her eggs and waited until their harvest earnings came in for repayment.”

oy^erwissili, das – weasel - Wiesel



soyerwissili.m4a

`S oy^erwissili hot shun widdr oy^er khohlt!
The weasel has already gathered its eggs!

Was in Filpwa die oayerwissili wara, des sin im Kongo die oayrshlanga. Die



was in Filpwa.m4a

stehla untr dr glucka die oayr ohni daß die glucka was merka.
What we called weasels in Filipowa, they called egg snakes in the Congo. They
steal eggs out from under the chickens without their noticing.

In Filpwa galten die Wiesel als Eierdiebe. Man hat sie daher wie *Itissa* und *Marder* bekämpft.

In Filipowa weasels were regarded as egg thieves and fought with polecats and martens.

ukar – vehement „none“, whatever - gar, wie immer, wann immer



ukar.m4a

Ukar wie d's muchsht, `s is allweil frkehrt.
Whatever way you do it, it is always backwards.

Hungarian: *akur hogy* – wie auch immer, *akur hol* – wo auch immer. Manchmal ist *akar* nur ein Füllwort.

ulatsh! –disappeared! - weg, verschwunden!

Child's play. Generally, you clap your hands and call out: *ulatsh!* Hungarian?

awhli (gewe), das –show affection - Liebkosung von Kleinkindern (geben)



geb am.m4a

Geb am/ihr a awhli.
Give him/her „awhli“, one says to little kids. If they agree, they kiss.

uliwelt^errock, der – expensive dress - Trachtenrock für Frauen

Uliwelt^erreck hen sich zmeisht nar die weibsleit vun reichi baura leishta kenna.



uliwelterrock.m4a

Expensive dresses were only affordable to wealthy farmer women.

These precious skirts were worn by women on festive occasions.
The dress was from muslin-like fine wool (cashmere). It was black, with small red roses. The name may mean: the Alti-world-rock – the old world dress.

ullerheilichi – all hallows - Allerheiligenfest

Am ull^erheilicha is mr gegrn ohw^ed in die kapell (friedhof) an dr greyvr betta ganga.

On All Saints Day we usually went to pray at the graves towards the evening.



am

ullerheilicha.m4a

ull^esohns – don't care - alleseins, egal

Mir is 's net ull^esohns, ob ich die urw^et krig odr net. Ich brauch sie doch



ullesohns.m4a

oonbedingt!

I care whether I get the job or not. I definitely need it.

ulliritt – every now and then - immer wieder (in kurzen Abstenden)

„Ich hab ulliritt uf's heisl gay messa.“ – „Was hosh dann zummgessa, daß d'so a sheisserei krigt hosh?“

I had to go to the outhouse every now and then. – “What did you eat then, that



ullirit.m4a

you got such diarrhea?”

The actions must occur repeatedly over a short period. The border between „allweil widdr“ and „ulliritt“ is fluid. If you say: *Er hot ullweil mitr^er brutt^elt*, the fights can drag out over months, unlike with *ulliritt*.

ulliwehg – anyways - ohnehin, sowieso

Ich koom ulliwehg bei eich frbei, weil ich tzoom fleishhuck^er gay muss.

Anyways, I'm coming your way, since I have to go to the butcher's.



ulliwehg.m4a

ullweil – always - immer, stendig

*Ich bin halt ullweil uloh, ulohnich. Uns^er mott^r is halt ullweil krank.
I'm just always alone. Our mother is always sick.*



ullweil.m4a

uloh - allein

ulohnich – allein

*Du bisht shun grohss gnung, du kannsht shun uloh bleiwa.
You're big enough to stay by yourself.*



uloh.m4a



*Sie is gshtarwa. So yetz is er ulohgshtarwa.
She died. So, now he is alone.*

There is a significant difference between these two words (uloh, ulohnich) but it is hard to be precise. Maybe the sentence rhythm determines the use of the words. With *alohnich*, one might expect that one other person should be there. E.g. *Wahrsht du mit'm Sepp dart? – Noh, ich war ulohnich dart. Were you here with Joe? No, I was there alone.*

uls – sometimes - im Sinne von manchmal, bisweilen, hin und wieder

Sin die eisheilicha, die oons uls so ergra. Ich gayh uls mei grossmott^r



uls.m4a

b^esoocha.

*Ich kunn mich noch erinnra, wie uls im wint^er in dr koochl maryets die sheiwa gfrohra worra.
I can still remember how in the winter in the kitchen in the morning the*



uls (2).m4a

windowpanes were frozen.

"uls" is seldom used in the comparative (wie) is mainly used for 'than'.



uls (3).m4a

Ich bin grehß^er wie du.

Elt, die –old age - das Alter

Wummr in die elt koommt, siggt mr ull^es a bissl annnersht. `S is net bessr, awr `s



elt.m4a

is net nei; mr hot shoombul ulles shun oft gsehya.

When you reach old age you see everything a little bit differently. It's not better but is not new: you have seen almost everything.

Ultrmursh, der – festival, drink - Umtrunk, Trinkgelage
Aldomash



ultrmursh.m4a

*Dr Yergl hot a ultrmursh gewa.
George gave a drinking fest.*

Hungarian: *Aldomus* – drink - Fest, Umtrunk

um– an dem; dem

um Steffa sei futtr; geb am hitshl Haoy; am ohw^ed hemmr oons troffa.



um.m4a

Steven's dad. Yell at the horse. We met in the evening.

Umber, der –pail - Eimer
Ampr; Umpr

Die ross wahra heint ohw^ed dorshtich, sie hen tzay umbra foll gsòffa.



umpr.m4a

The horses were thirsty this evening, so they drank ten buckets of water..

*See Slavik **Hambor***

Unkr, der – anchor - Anker



unkr.m4a

*Mit'm unkr hot mr kenna die hanfrehtz unter's wuss^er drooka.
You could hold the hemp stems unde water with the anchor.*

In Filpwa we called a roughly four-meter-long metal tube that had a spiral at one end an anchor. By turning these into the ground under the hemp during retting in water, you could

making the bundles of stems thicker and didn't need to cover them with clay to weight them down and then later to clean them.

ohsiedlungspatent

Im ohsiedlungspatent hot die Kais^erin den siedl^er freiheita vrsprocha.



ohsiedlungspatent.
m4a

In the settlement permits, the Kaiser promised the settlers certain freedoms.

Maria Theresia (1763) promised the settlers in the southeast certain privileges (see Thiel 2012:92 93). \

Upootshkrahga, der – a broad shirt collar - breiter, offener Hemdkragen

Zieg nar dei hemm^et mit'm uputshkrahga oh un trag'n krahga iwr^em reckl.



upootshkrahga.m4
a

Put on your shirt with the broad collar and pull out the collar over your jacket.

Nicht-beuerliche Yugendliche trugen heufig Hemden mit diesem Kragen. Wenn sie elter wurden, banden sie sich eine Krawatte um. Im HD spricht man vom „Shillerkragen“.

Uprikohs(a), die – **apricot(s)** -Aprikose

Marya macht uns^er mottr aprikohs^eknehdla.



uprikohsa.m4a

Tomorrow, our mother will make apricot noodles.

The word “marille” was known, but little used in Filpwa, and in the surrounding villages (like Kernei). Sometimes you also heard: small fruits are marilla, large ones uprikohsa.

Urahdi, die – die Rorate-Messe im Advent

Gaysht marya mit in die Urahdi?



urahdi.m4a

Are you coming to the mass tomorrow?

The Urahdi was celebrated in advent in the morning on weekdays at 6 or 7 o'clock as a silent mass.

Songs were sung then. The name comes from the input text of the mass (Introitus), where it says: Rorate coeli desuper-Tauet sky... This mass was visited by a lot of people and also by many school kids.

U[r]dnoonzr, der – municipal coach - Ordonnanzer, Pferdekutsher im Gemeindehaus



udnoonzer.m4a

Dr udnoonz^er hot'n shtuhlrict^er in Odshag abkhohlt.
The community coach picked up the mayor in Hodshag.

Whoever provide the municipal coach had to have at least four horses, with two available at all times along with a driver.

The etymology of this word stems from the French: *ordonner* – to order - anordnen, befehlen.

Urent^efeld, das – rente field - Pachtfeld

Weil'r z'wenich uck^erland khat hot, hot'r noch urent^efeld drtzo gnoomma.



urentefeld.m4a

Since he had too little acreage, he had to take on some rented fields.

The renter got some rent for his field.
From the French.: *rente fonciere* – land tax. *a rente* – “ (leased).

Over the years, land was divided among many children. To maintain its size, more land had to be purchased or leased: *Der hot's Feld in Urenta. / He leases the field.*

airg^er – more of something, worse, stronger - shlimmer, sterker (comparative of *oarich*)



airger.m4a

Wann's noch airg^er rehngt, gay ich heint ohw^ed net fart.
If it rains harder, I'm not leaving this evening.

oarich – very - stark, sehr
aircher, airgsht -- more, most



oarich.m4a

Die plauma sin oarich tzeidich .
The plums are very ripe.

Wann d' des muchsh, wer ich oarich bays mit dir. Die Strohs steigt oarich oh.

Der Puprika is oarich/stark sharf, dr unnri net so.

Ahring, die – Melodie (von Arie)



ahring.m4a

Wie gehht'n die ahring foon Großer Gott wir loben dich...?

How does the melody go for: „Great Redeemer, we adore thee ...”

oarsh, das – ass, arse - Arsch

Oons^{er} futtr hot gshimpft, wammr zu epr o arshkaplmooshtr gsugt hen.

Our father swore if we ever called someone a “ass – cover –



oarsh.m4a

sample/pattern”.

A very frequent swearword for all genders.

oarshrock, der – short skirt, ass skirt - kurzes gesterktes Röckchen

„Kensh des Weib, die do far oons gayt?“ – „Freilich kenn ich sie. Ich bin mit ihr in d'shool gunga.“-

„Hot sie a so gootr oarshrock oh, odr hot sie werklich a oarsh wie a wugerahd?“

„Yetz siggsh mohl, wie shêê die Filpwa^{er} weiwr sin!“

“Do you know the woman ahead of us?” – “Certainly, I went to school with her.”

–“Has she got a good ass skirt on, or does she really have an ass like a wagon



oarshrock.m4a

wheel?” – “Now you know how beautiful Filipowa women are.”

Women tied up their short skirts under their outer dresses to simulate a wide butt. Also the “Fodrosh” a bustled dress, had a similar task.

artaysibrunne, der – tiefer Bohrbrunnen

Die Mottr will morge wesha. Mir maysse mit'm Wehgl am ohrtaysibrunne Wuss^{er} hole.

Im Prinzip werden Springbrunnen Artesibrunnen genannt, bei denen das Wasser durch inneren Druck an die Oberfläche strömt. Der Name kommt aus dem französischen Gebiet Artois.

In Filpwa nannte man den Brunnen vor dem Gemeindehaus so. Er war ein tiefer Bohrbrunnen; das Wasser wurde hoch gepumpt. Streng genommen war es also kein Artesibrunnen.

Esh^eloch, das – Loch unter dem Herd für die Ashe

*`S Esheloch im Spurherd is shun ganz voll; mach's Lehr un putz's
aus!* Sparherd und Backofen hatten ein Esh^eloch, in das die Ashe fiel. Beim
Backofen kam die Glut hinein, um die Hitze im Ofen hochzuhalten.

Esh^etooch, das – großes Tuch, in dem man Heu, Stroh, Brechhahgle etc. trug

*Bring nar's Esh^etooch mit ins Feld, daß mr far die Gahse Hahy mithohm
nemma kenna.*

asanya neckidnuck – swearword in Hungarian - Schimpfwort.

I woss net wass es mohnt.
I don't know what it means.

as^e – als, wie

Die Spetzle shluppe us^e plutt aus'm Ahy – Die Spetzchen schlüpfen nackt [als
Nackte] aus dem Ei.

Us^e wer kannsh des frlange? – Wer bist du/mit welcher Vollmacht/Eigenschaft
kannst du das verlangen?

asn – also, also gut. Eine Redefloskel, einleitend gebraucht.

*Usn, ich wer eich mohl a Stickl vun dr Karbokr vrzehle, wie sie `s Krokodil in dr
Dohne gfangen hen.*

Wahrscheinlich ist *usn* nur eine Verkürzung von „also“.

ass^entierung, die – Musterung auf Militertauglichkeit

uss^entiere – gemustert werden

*Dr Bushtl is bei dr Uss^entierung durchgfalle, sei
Nochbr, dr Hans, is assatiert worre.*

Österreichische Ausdrücke aus dem Lateinischen:

assentire – zustimmen, bestimmen.

Die Yahrgenge wurden einzeln aufgerufen. Der Ausdruck wurde in Filpwa nur
für die Musterung gebraucht.

Wer bei der Assentierung nicht für tauglich befunden wurde, der hatte es schwer.
Die Rekruten zogen geschmückt mit Musik durchs Dorf. Man nannte dies *s' Rúmlahfe*.
Ihre Familien waren stolz auf sie. Der Zug besuchte die Elternheuser, wo sie zu
essen und zu trinken bekamen. Vor der Einberufung wurde nochmals gefeiert, wenn
auch nicht mehr in dem Ausmaß.

Im Wirtshaus gab es einen Rekrutentanz: „Wer will unter die Soldaten, der muß
haben ein Gewehr...“ Bei diesem Tanz durften nur die Rekruten mit *ihne*

Menshar tanzen. Wollten auch andere tanzen, kam es zur Rauferei.
attich, der – Zwergholunder (*Sambucus ebulus*)

*„Ich hab gsehhne wie sie Uttich-Blettr graucht hot. Sin die net giftig?“ –
„Des soll gut sei, wammr dempfich is.“*

Eine Arzneipflanze: Abführmittel, Blutreinigung. Man hat *Attich* auch in Meuselöcher gesteckt. Sie verließen dann angeblich ihren Bau.

atoot, der – Trumpf (beim Kartenspiel)

Shelle is Utut. Utut ausspiele.

Französisch: *a tout* – zu allem, das Ganze

atzl(a), der – die Elster

’S Utzlnesht is kugglrund un hot an dr Seit sei Eigang.

Die Bezeichnung *Atzl* für Elster ist in SWDeutschland sehr gelegeuflig.

Auebrohm, die – Augenbraue

Die Aug^ebrohm vun unsr^em Grohßvattr sin ganz bushich.

Auedeckl, der – Augenlid

Die Shlung^e sturre uns so oh, weil ihne Auge k^e Deckl hayn.

Aueglahs, das, die **Aug^eglehsr** – Brille

Wu haw ich dann shun widdr mei Aug^egluus hieglehgt?!

ausuckre – ausfurchen

*Wie’r’s Feld dr Layng nohch shêê guck^ert khut hot, hot’r’s ah noch unte un owe
iwrzwerch guck^ert.*

Wenn ein Feld geackert war, wurden zum Shluß Feinheiten durchgeführt und auch noch die beiden Endstücke quer geackert.

Ausbuck^en^es, das – paniertes gebratenes Fleish

Broht^en^es – gebraten, aber nicht paniert

Heint Ohw^ed gibt’s a yungr ausbuck^en^er Hohne mit Krumbiere un Sulut z’esse.

ausbulwiere – ausrasieren des Genicks(meist bei Weibslait)

*Mahdle un yungi Weiwr hen gern ihr Gnuck ausbulwiere glost, vor all^em vor
hoche Feirtehg.*

Dies traf vor allem bei Bauernmedchen zu, weil sie ihre Zöpfe um den Hinterkopf geshlungen trugen.
Handwerkermedchen (etwas eltere) trugen ihre Zöpfe meist in Form eines Dutts im Nacken. Verheiratete Frauen trugen ein Kopftuch, yunge Frauen auch eine kostbare Haube.

ausbrieye – ausbrüten

Dr Hans, der sitzt so dahsich dô; ich mohn der briet was aus, d.h. er werd krank.

Des shiffriichi Hingl is a stark gooti Gluck. Ich geb ihr alli Yohr 17 Ahyer un sie hot noch ullweil ulli ausbriet un uf ihre Hingilin gut Owacht gewe.

Aus[ge]ding, das – Altenteil, Leibding

Wie gshwind doch die Zeit vrgeht: Mr mohnt grahd, mir hen ersht Vorgayshttr gheiert, un yetz simmr im Ausding, wu dr Tod shun hintr^em Haus sei Sayns wetzt.

Die Butsher Beuerin Katharina Holzshuh beschreib, was Ende der 1930er Yahre ein wohlhabendes Bauernehepawr im Ausgeding von den Erben bekam:

12 Doppelzentner Weizen
150 kg Shwein
20 kg weiße Bohnen
15 kg Salz
2 Klafter (u 180 cm) Holz oder freies Brennmaterial 1-2 l Milch teglich
1-2 Eier teglich
1-2 Stück Yunggeflügel im Sommer wöchentlich
15 Suppenhühner
und alle Rechte im Haus: Garten, Keller, Speicher, Kammer

Ausgleich, der – 1867 zwishen Österreich und ungar geshlossen

Wie dr Kais^er Franz-Yoseph mit dr Ungar den Ausgleich gmacht hot, hen die Wiener drzu gsagt „Gleichaus“. `S is yo ah noh nimmi lung gunge.

Mit diesem Vertrag entstand die Doppelmonarchie. ungar wurde ein souverener Stawt. Damit begann der Abstieg des Deutshtums in ungar, denn die Magyarisierung wurde fortan forciert.

aushehve – herausnehmen, arretieren, einsammeln

Ahyer aushehve

A Nesht aushehve

Die Shandahre hen an dr Dohne a ganzi Bunde ausghohwe.

Ausleite, das – das Leuten nach einem Todesfall

Die grohßi glock hot dreimol ohgshlahga. Es muß a mann gstorwa sei.

Wenn yemand im Ort gestorben war, wurde dreimal mit vier Glocken geleutet. Ebenso wenn der Sarg zum Friedhof getragen wurde.

Wenn ein Mann gestorben war, wurde zunechst dreimal mit der großen Glocke angeschlagen, wenn eine Frau, zweimal und dann wurde mit allen Glocken geleutet. Bei einem Kind vor der Erstkommunion wurde nur die dritte Glocke geleutet.

Filpwa hatte noch kein elektrisches Geleute. Der *Kerch^evattr* war immer auf der Suche nach Gehilfen. Die Meßdiener haben ihm gerne geholfen, wenn der *Kerch^evattr* auch nicht immer mit ihrer Art zu leuten zufrieden war.

auspluxe – yemanden verlieren machen

Die hayn mich heint beim Rumshle auspluxt. Die maysse gfushlt huwwe, awr wie? Ich wer shun noch uf ihne Shlich kumme, unô dreh ich `n Spieß um!

ausshitte – geben, zur Welt bringen (*nur* von Tieren!)

Heint Nucht hot unsr Lohs ausgshitt.

Nach Kluge leitet sich das Wort von *sheiden* (ausscheiden, trennen) ab.

austutsht – Ebenbild sein, aus dem Gesicht geschnitten

„Eve“, sugt a Behsl beim B^esuch dr Wechnerin, „zeig uns doch mol dei Boo. – Uch, was is des far a shehnes Kind! Der is sei austutshtr Briezegrohßvuttr.“ Sugt a undri Behsl druf: „Des sigg ich net so. Der kummt gunz noch dr Gilliche. Er is dr Gilliche wie aus `m Gsicht

gshnitte.“ – „Shau doch sei starki Lefze ô, des werd a Blohsr wie sei Grohßvttr`ohn war. Der werd Moosich muche!“

Die Wechnerin naymmt ihr Kind un suggt: „Wannr shun Moosichr werd, wannr nô nar net viel beim Ott im Wertshaus rumhenge muß!“

auswitsha – escape - entkommen

Ich hubs ohrwissili in dr fall gfunge, awr wie ich sie oofmach, is's mr ausgwitsht!

I caught the egg weasel in a trap, but when I opened it, it escaped.

Awandi, der nogood – Lausbub

Uwoosht, der – derber, ungehobelter Mann, Grobian

Mei Munn kann yo so a Uwoosht sei, daß mr sich mit ihm nindrsht sehne losse kann.

Chapter 6 The Letter B (117)

Due to the Kernei accent, you may find words in German or Hungarian that are not under B, under P.

Buckshiess^{er}, der – Brotshieber- Bread board for the oven

*Ihre Gòsh is grehssr wie am Beck sei Buckshiess^{er}.
Her mouth is bigger then Beck's oven board.*

Round or oval thin board on a long rod with which the dough is pushed into the oven and the bread is taken out.

Bucksimbl, das – a small basket - kleines aus Stroh/Binsen/Liesht geflochtenes Körbchen

Backsimpl

*Ich hab 'n brohttahyg in zwah bucksimbla zum Josef gewa
I gave the bread dough to Joseph in two small baskets..*

Simbl/Simpl connects together with the Sümmer/Sümer in the southern German area (an old measure of capacity) (Kluge 1953 s.v. simmer p. 725). In neighbouring villages such as in Batsh they used the word Simbrli .

Budar, der – guard for the wine garden - der Weingartenhueter

Bacsi [Bahtshi], der – Onkel

*Ich hahss yetz nimmer König; mei Bacsi hot sich magyarisiera glosst un
hahsst yetz Kiraly [König], un sei Weib is mei Nayni worra.
My name is no longer König; my uncle decided to make his name Hungarian
and now is called Kiraly, and his wife is become my Nayni.*

Das Wort Bahtshi wird ehnlich wie *Nayni* – Tante, auch für die höfliche Anrede verwendet.

In farmla speech the words Bacsi and Nayni (uncle and aunt) are used (especially for Hungarians.)

Einfache Dorfleute hat man in Filpwa *Vettr* und *Behsl* angeredet. Wenn der Vorname bekannt war, hat man den davor gesetzt wie Frenzbehsl. Herreleit hat man gewöhnlich mit *Bacsi* und *Nayni* tituliert, aber nur ungar!

Bugahsh das – eine negative Bezeichnung einer Gruppe

*Ya was hayt iehr, du un dei Kumrahde, net all^es ohgstellt. Iehr wart yo so a
Bugahsh!
Now, what have you and your friends done! You are a rowdy lot.*

Der Ausdruck hat mit dem französischen Wort *bagage* – Gepeck, Tross, zu tun. Das ungarische Wort *bagazs* kann auch Gesindel bedeuten. Die Filpwaer haben das Negative wohl aus dem ungarischen übernommen, denn im französischen Wort gibt es diesen Sinn nicht.

behha – toast bread - toaste, Brot rösten

*Zum froohshtuck haw ich mr broht uf dr shpahrherdplutta behht.
For breakfst I toasted some bread on the oven plate.*

Laut Grosser Duden soll es das Wort *behen* noch im deutschsprachigen Süden geben. Ich habe es bisher noch nie gehört.

Acoording to ‚Duden‘ the word ‚behen‘ is still used in German southern lands, but I have never heard it.

In Filpwa sprach man von *Behhbrot*. Man hat aber auch andere Sachen gebehht z.B. Grie – Kren, Meerrettich. Das Wort hengt laut Duden (1995, p.46) mit backen zusammen.

Bakanshe, die – derbe Arbeitsschuhe - workshoes

*Far a growi Urw^et sin Bakanshe nitzlich; awr ullweil kaynnt ich sie net ohawwe. Wanns dreckig zugange is, hot mr sie halt doch ohzohge.
For dirty work, workshoes are necessary, but you can't wear them all the time.
When it got muddy, you put thm on anyway.*

In Kernei sagte man *ohgezohge* wie z.B. in Miltitsh. Kerneierish sues the g^e in front of past tense verbs.

Hungarian: *bakancs*, pl. *bakancsok* – Shnürstiefel, Bergshuh.

Bulwier^er der – Barbier, Frisör - barber

*Mittwochs un samshtags is dr Bulwier^er ins Haus kumme, um die Menn^er zu bulwiere un iehne die Hohr zu shneide.
On Wednesdays and Saturdays the barber came to th house, to shave the men and vut their hair.*

Frauenfrisösen gab es nicht; sie gingen mit ihren Frisur-Fragen zur *Zoppmacherin*.

Women's barbers did not exist; they wnt to the pigtail maker.

Ursprünglich kommt das Wort Barbier aus dem Lateinischen: *barba* – Bart, *barbarius* – Bartscherer. In den meisten europaishen Sprachen existiert eine Variante von *barba*, *barbarius*. In der französischen Umgangssprache existiert das Wort *barbifier* für rasieren.

bambl, der – pompom – Troddel, Quaste

bundegusda, der – boss on the threshing machine -Vorarbeiter an der Dreshmaschine

Dr bandegasda an dr dreshmashie hot sella gut rechna kenna.

The boss on the threshing machine was supposed to know how to do arithmetic.

His main task was accounting for the amount of threshed wheat. He had to figure out the farmers' shares of the machine owner's as well as the workers'.

From the Hungarian: *banda* - group und *gazda*- leader.

Bendrlhse, das – hemp harvester - getrocknete Hanfbender auflesen

Wann dr grehzti hunf oofgrpraht worra is, hot mr die zwah bendr an dr bushl ufgshnitta un hiegworfa. Wann dr truckeni hunf weggfiert worra is, sin die bendr liggebliewa. Armi leit hen die oofglehsa un zoo werg gmacht.

When the bundles of hemp were thoroughly retted and dried, you cut the two coarse hemp bands that held the bundles together and left them lying. When the dried hemp was hauled off, the bands were left lying and poor people picked them up and used them for oakum: loose hemp fibers impregnated with tar..

Bunkrt, der – Kind einer unverheirateten Frau; man sagte ein „uneheliches Kind“; die Mutter war ein „Mahdlweib“- child out of wedlock, bastard

*In Filpwa a Bankert sei, war die Urshkart fars Lehve.
To be a bastard in Filipowa and Kernei was a burden for life.*

The name Bankert implies that the child did not come from a marriage bed, but from a hard bench.

Barack, der (palinka),[Barazk] – baratsk; apricot brandy - Aprikosenshnaps

*In SiedUngarn trinkt so manch^{er} Mann noch 'm oofstayh gern a shtump^{er}li odr zwah barack.
In southern Hungary many a man got up in the morning and had a shot or two of apricot brandy.*

It is the counterpart of the plum brandy *shlivowitz* of the Southern Slavs.

Burburuzweig, der – am 4. Dezember Fest der Hl. Barbara

Die Burburuzweig hen fiel frsprocha, awr s'mehrshti net ghalta. Sie hen an Weihnachta blicht, un die techtr vum haus sin doch sitze bliewa!

According to an old custom people cut branches, mainly of cherry or early plum, etc. and put them in a vase on the evening before Barbara's feast between 11 and 12 o'clock. They said if they bloom at Christmas, the daughter of the House would be married in the coming year. As so often in such customs this too was not correct: the branches are flowering, and the daughter does not marry.

In Kernei the festival often began on the evening before, as it is with Jews and other Catholic villages

For birthdays, one congratulated someone on the eve of the day. I do it to this day.

Barch^{et}, der – Barchent, Baumwoll-, Flanellstoff

*Wunn's im Winter sturk kult war, hen net nar die Kinder gern Hem^et^er un
Guty^er^hohse aus Barch^et ohzohge.*

Barchent fabrics were very popular in winter because they are cuddly soft on one side. Children especially loved sleep shirts in Barchent.
The name comes from Arabic via Middle Latin.

Barchent fabrics were very popular in winter because they are cuddly soft on one side. Children especially loved sleep shirts in Barchent. The name comes from Arabic via Middle Latin

Behr^ezuck^er, der – Beredreck. Shwarzer Zucker in dicken Stengeln
Black sugar in thick sticks

*Ich hab mr a Stayngl Ber^ezuck^er kahft, weil ich a so rauh^er Hals hab.
I bought a stick of Berzucker because I had a sore throat.*

Barg, der – verschnittener [kastrierter] Eber -castrated boar.

*Dr Saushneid^er hot aus unsr^em Ewr a Barg gmacht un unsr Lohs hotr
gelzt[sterilisiert].
The pigcutter turned our boar into a castrated male pig and sterilized our sow.*

Kluge 1995 kennt das Wort *Barg* als altes HD Wort. Das kastrierte weibliche Schwein nennt er *Gelze*. In Filpwa war dieses Wort meines Wissens nicht in Gebrauch, wohl aber das Zeitwort *gelza für sterilisieren des weiblichen Schweins*.

Kluge 1995 knows the word *Barg* as the old high german word. He calls the castrated female swine *Gelze*. As far as I know, this word was not in use in Kernei, but the verb *gelza* for sterilizing the female swine was.

Burg^etell, die – Bagatelle- trifle

*Wegr dere Burg^etell hettr eich in d' Hohr kriggt? Des war's net wert!
Because of that trifle you were put in jail? That wasn't worth it!*

Bartlme, der – am 24.8. Fest des Apostels Bartholomeus

*In dere Milô is doch shun dr Bartlmeh drin. Die ess ich nimmi!
This melon has hairs inside. I'll never eat that.*

Ab diesem Tag assen manche Leute keine Melonen mehr, weil der *Bartlme* drinnen were. Man wollte damit sagen: die Melonenzeit sei für dieses Jahr vorüber.

From that day on, some people no longer ate melons because the beard was inside. They wanted to say: the melon season is over for this Year.

bass –very - sehr

Du sagghsh, dr Hans is gshtohrwe. Do bin ich bass ershtaunt; ich huw'n noch am

Sunntag in dr Kerich gsehge.

You say Hans died. I am really shocked. I saw him in church just on Sunday.

Croatian: baš - very

Bushtrnaht, das – die Knollenpflanze, Pastinak(e)- Parsnip

Wann d' in dei Supp noch a Worzl Bushtrnaht gibsh, shmeckt sie noch bayssr.

If you put a piece of parsnip in the soup, it smells better.

The parsnip or parsnip was also prepared like the black root.

Baysl, die – aunt, auntie - Tante, höfliche Anrede für alle Frauen especially Shwova.

Sugt die Mottr zu ihrer yunge Tochtr: „Was pucksh dann do zumm? Willsh bingle?“ – „Ich zieg zu dr Lissibehsl, die is baysser wie ihr. Vrleicht kumm ich iwErhaupt nimmi hohm!“

Mother says to her young daughter: "What are packing away. Do you want to bingle?" ---- "I am moving to aunt Liesl. She is better than you. Maybe I will never come home!"

In the extended family in the village, there was always the possibility to call the mediation of the grandparents and/or aunts/uncles in the event of a difficult pedagogical dispute with the parents or, in a difficult case, to move in with them. This was often not difficult, because usually a grandparent lived in the same house. (To the other grandparents they said "weiti Grossmottr".) These "Mediators" have consistently taken the side of the children, especially the grandparents. Of course, the children knew who had the greatest influence on the parents. They turned to them when they were in a tight spot.

If you knew a woman's first name, you assumed it: Lenebehl, Lissibehsl. *Behsl* or *Vettr* did not refer to cousins. They were called *Gshwishterkinder*. "How do you come to her?" – "She's my *Gshwishterkind*." That's exactly what they said about the cousin.

Batshi, dr - see **Bacsi-** uncle (Hungarian)

Batok, der – Stock, Prügel

Mit'm Batok kummr mol drufhaue, awr regle losst sich uf die Art z'mehnsht nix.
With a Batok you can hammer on it, but it is hard to control it.

Ursprung Polen: *batog* – Stock, Peitshe

How does a Polish word get into the Filpwaer Wortshatz? Since there is no indication anywhere that Poles were also settled in Filpwa – after all, the area around Krakow still belonged to the Habsburg Empire at that time. Could *batok* have been introduced by the Bohemian veterans? (think of our Böhmengasse!)

When an icy wind blew in autumn or spring, my mother used to say: "*Heint blohst a shlesishr wind.*" As a boy, I asked her why this should be a "shlesish wind". She answered: "*All the wind from Shlesia is worth nothing.*" "Why"? I wanted to know. And she: "*Des hot mr halt frieyr so ggesagt.*" "That's just what we said earlier."

This sheinbar old saying certainly cannot come from the Shwaben, Franks or Pfelzers, because they all lived too far away from Shlesien to feel its wind. But if you look at the territory of the Bohemians, then they very likely called the biting northeast wind the "shlesish wind". My mother obviously repeated an old saying, even though she didn't know exactly where Shlesien was.

The fact that the Bohemians were present in Filpwa is still evidenced by family names from ancient times. When I dig into the parish registers, I discover a number of Slavic names. In my own family tree, names such as *Csermak*, *Yanosanska*, *Sumetz*, *Hönish (Heniš)*, *Raindl*, *Lavati*, *Zollitsh (Čolics)* appear (this name is of Serbian origin, see A. Zollitsh, 1957:73-74).

The fact that there are several Slavic names in my family tree may have to do with the fact that in 1762 a Thiel (Till) appears in Filpwa in the group of Bohemian invalids and veterans (A. Zollitsh, 1957:71). Perhaps he had closer contact with the veterans from Bohemia.

(Ein weiteres Wort der böhmischen Veteranen ist *Kluzi*.) Another word for Czech veterans is "Kluzi".

Batshgau, der – deutshtümelnde Bezeichnung für Batshka/Bacska - The Nazis used „Gau“ for an area.

Baur^ehanf, der

Baur^erohhunf – Hemp that has been purified with the hand crusher

„Leider gibt's yehd^es Yohr waynich^er Baur^ehanf. Er is dr bayshti; aw^er er macht viel Urw^et.“

Sadly, every year there is less hemp. It is the best but makes a lot of work.

- Der Baur^ehanf war ergiebiger und wertvoller als der mashinell gereinigte Hanf. Er war in den Hecheleien auch geshetzt, da er meist von besserer Qualitet war.
- The construction hemp was more productive and valuable than the mechanically purified hemp. It was also hounded in the pancheries, as it was usually of better quality.
- Viele Filpwa^er sagten *Hamf* für *Hanf*. Besonders heufig wurde von *hemf^en^er Kleidung* gesprochen z.B. *Dr alti Baur hot den ganze Summ^er sei hemf^en^es Chorhem^et ohkhat.*
- *The old farmer wore his hemp shirt all summer.*

In my childhood, you rarely saw how the hand break was used. In almost every

house, however, there was still a *Zammshlag*- and a *Putzbrech*.

Bahz, die – Beize - mordant, axe
bahze – beizen

Ich daynk, ich wer den Kushte nar bahze un mit Ferneis iwrstreiche.
I think I will scrape the box and paint it with

Beckmehs, der – Marmelade

Wann die Mottr Beckmehs kocht hot, hots far die Kindr allweil was zum shlecke gewe.
When mother made marmelade, there was always something fo the kids to lick.

Is the word *basin/baking* + *moss* ?

S. Wildmann writes Pekmez. "In Anatolia/Turkey the jam made from grapes was called that, to us came the word from the Serbischen" (1998:69).

In Webrwaz sagte man dazu *Shleckl*, in Gakewa und Kernei *Leckwar* (Hungarian). Since lecken means to lick, Leckwar had an useful meaning in german.

behgle – bügeln; (Abb.32 S.295) - iron

„Hosh shun gebehglt?“ – „Noh, ich hab nun^et gebehglt.“
(Auch hier in Kernie one used the Preteritum das „ge-„)
Did you iron already?“ - No, I haven't ironed yet.”

Beistand, der – Trauzeuge- Best man

Dr Geht un die Gohdl vum Brautpahr wahre ihne Beishtend.
The godparents of the marriage pair were their best man.

Wenn der Geet nicht mehr lebte, nahm man den Firmpaten als Beistand.
Beistand ist ein altes österreichisches Wort für Trauzeuge.
When the godfather was no longer alive, the confirmation godfather was taken as **eistand**/ Assistance is an old Austrian word for best man

Behsa, der – broom - Besen

'S is shun Samstag Numitag; nemmt die Behse un kehrt'n Hofoon die Guss!
It's Sunday already. Take the broom and sweep the Hof and the street.

In Filpwa kannte man vershiedene Besen:

- Den *Stuwwebese*: Er war aus einem Besenreis (Sorghumhirse)

gefertigt, das einen langen Stengel hatte. Es wurde vielfach am Ende eines Maisfeldes angebaut. Der Stengel hat sich erst weit oben rispenartig ausgefechert.

- Den *kratziche Behse*: Das bushige Reis wuchs wild in den Gerten („wildes Behsereis“); es setete sich von selbst aus. (Es war aber kein *colluna vulgaris*. Das ist ein Heidekraut, das auch zu Besen gebunden wurde, aber nicht in Filpwa.) Das wilde *Behsereis* diente auch zum *b-fange*.

Mit dem Stubenbesen fegte man den Gang und das Haus. Mit dem Kratzichen den Hof und die Gass.

- Man kannte auch ein *Behsili* aus feinem Material des Stubenbesens. Es diente u.a. dazu, die Bügel-Weshe zu befeuchten und die Federbetten glatt zu streichen. Die letzte Funktion hatte auch
- Der *Flehderwish*, die Shwungfedern einer Gans, d.h. das letzte Glied des Flügels mit den Federn.
- Fehdrbehsili: aus weissen Shwungfedern hat man ein kleines „Beslein“ gemacht, mit dem man beim Backen Fett/Öl, Eiweiss etc. verstrich.

In Filpwa various brooms were known: The *stuwweb hen*: It was made from a broom rice (sorghum) that had a long stem. It was often grown at the end of a cornfield. The stem has only swept out like a panicle high up. Den *kratziche Behse*: The bushy rice grew wild in the crops ("wildes Behsereis"); It sets itself out. (But it was not a *colluna vulgaris*. This is a heather that was also tied into brooms, but not in Filpwa.) The wild *Behsereis* was also used for catching butterflies. With the parlour broom they swept the corridor and the house. With the scratch the courtyard and the alley. A *behsili* made of fine material of the parlor broom was also known. It was used, among other things, to moisten the temples and smooth out the feather beds. The last function also had The supplication, the shwung feathers of a goose, i.e. the last member of the wing with the feathers. Fehdrbehsili: a small "beslein" was made from white shwung feathers, with which fat/oil, egg whites etc. were spread during baking.

Uf'm Wochemark henn sich mohl zwah konkurrierendi Behseebinder troffe: Saggt der ohⁿi: „Ich wahs net, wie kannsh du dei Behse so billich vrkafhe, wu ich doch shun's Behsereis stehhl.“ – Saggt dr andri: „Weil ich bei dir die fertiche Behse stehhl.“

At the weekly Market a couple of broom binders met each other: One sys: "I don't know how you can sell these so cheaply, when I steal the broom's rice

stems?—Says the other:” Because I STEAL THE FINISHED BROOMS FROM YOU.”

Bekesh, der – a short jacket for men – kurze pelzjacke fuer Maenner

Betyahr, der – **good for nothing** - Taugenichts, Flegel (harmloses Shimpfwort;

Vulti, was bish du far betyahr! Du hosh shun widd^{er} unsr^{er} Lehnshl kletta in d'hohr gwohrfa. Ich hab sie messe stund^{elang} rauskumpla!

Valentine, you are such a good for nothing. You threw burrs into Layni's hair again, and I had to spend hours combing them out.

*Oof oons Boowa fun unsr^{em} Eck hen yo ah **shumbul** allis Shimpfwert^{er} zutroffa. Mir hen allweil widd^{er} was ohgstellt. Un soweit ich mich erinn^{er}, wars in dr annri ecka net bess^{er}. Heint teht mr frleicht sahga: des wahra asoziali kinner, fun drhohm frnochlessicht. Awr des wahra mir doch ulli net. Bei uns hot's far die kinnnr strengi rehglä gewa. Uf dr annri seit hot mr sie widr an ohma langa shtrick lahfa glosst.*

Almost all the swearwords there are were used against the boys of our corner. We always had something going. And as far as I can remember the other gangs were no better. Today you would say, these were asocial children, ignored at home. But that wasn't us at all. There were strict rules for us. And in another way they let us out on a long rope.

Hungarian.: *betyar* – good for nothing; tyke,

Bettbruns^{er}, der– dandelion - Löwenzahn;

Beim Genshiete haymmr uns mit Bayttbruns^{er} Hulskette gmacht un aus dr Stieel Himml^{esshlissle} (mr hot sie am End a bissl eigrisse un ins Wuss^{er} gworfe.)

At the duck pond we made necklaces from Dandelions and thistle stems. At the end with threw them in the water.

Bettbruns^{er}, der– bedwetter - ; Bettnaesser

Sich shayma wie a bettbrunser.

To be very ashamed, like a bedwetter.

Betta geh, das – going to pray

Spritza geh – going to spray (vines or the dead).

Wunn epr gshtorwa is, sin die Nochbrsleit / Nofbersleit un die Freint spritza un betta koomma.

When someone died the neighbors and friends came to spray (the dead) and pray.

If an adult was lying as a corpse, the relatives, neighbours and friends came to sprinkle it with holy water and pray to the departed. On three evenings, these people in the funeral home came to pray for the soul of the deceased. At the end they had something to eat and drink.

On the evening of all Saints (1.11) after going to the cemetery, the people of the district ("eck" or quarter) came together in a House to pray for the souls of the dead. The children knelt on a long bench and each had a burning candle in front of himself. As the prayers (Rosenkrenze and all Saints litany), lasted long children liked to pass the time watching sparks rise. At the end there was simple cake and something to drink.

Betlahd, die –bedstead - Bettstatt, Bett

*In viel Heis'er hot's mehr Kind'er als Bayttlahde gewa. Drum hen ah oft bis drei Kind'er in ohme Baytt shlohfe mayssse. Do is oft trete und gshtritte worre.
In many homes there were more children than bedsteads. So, often 3 kids slept in a bed, so there was often strife and kicking.*

A total bed includes:

Betlahd (wooden frame)

Dr *Strohhsuck*, stuffed with corn leaves [Shehlawb]

The *feuderite*, filled with feathers

The *bedside* – - duvet, quilt - the bedding, duvet

The *sheet*, sometimes underneath an *undercloth*

The cloth (*blanket*) and the *polshter* (*pillow*)

The word part *Lahde* comes from ancient times. *Lahde* means chest, box. In the past, beds looked more like chests. The bed frame has changed over time, also in Filpwa, but the name *Lawde* has been preserved. It is a sign of how much old German language has been preserved in Filpwarish.

In better households, many beds had a "Wandshohnr", because the beds were almost always against the wall and never next to each other in the middle of the room, as is the case with matrimonial beds today.

The Wandshoner was a beautifully crafted wooden frame that stood between the wall and the bed. From the straw sack up to about 80 cm high, the Shoner was covered with a coarse, patterned cloth, which was covered with "seagrass" [coconut fibre]. The actual task of the Wandshoner was not to protect the wall from abrasion, but rather to protect the Shleferin from the cold wall.

Although there was a bed available for both spouses, especially yunge spouses often slept in one bed, at least temporarily .

The man usually went to the woman's bed, and so she came to lie against the wall. Perhaps this is why women attach great importance to the Wandshoner when purchasing wardrobe furniture.

Bettzeitleite, das (Angelusleite) – prayer time bells (sounding Angelus .)- zum Gebet

leuten

*In Filpwa hot's dreimol am tag bettzeit glitta. Do hot mr den engel des Herrn
bett un am ohw^ed noch a Futtr Oons^er far die ahrma sehla ônghengt*

*In Filpwa prayertimes were about three times a day. Then you were expected to
pray for the angels of the Lord, and in the evenings an added Our Father for the
poor.*

In Filpwa, the large bell was rung alone three times a day: morning around 5 or
6 o'clock, lunch at noon and in the evening at 7 or 8 o'clock. In the evening,
after the great bell, the Poor Souls Bell was rung for the commemoration of the
deceased. (It is also said that this was for the lost souls.)

Bettziechl, das –quilt - Bettbezug

*„Wart, ich will die Bettziechle noch vor'm iwrziege behgla.“ Mr hot ah
Tooch^etziechl un Polsht^erziechl gsagt.
Wait, I want to iron the quilt before we put it on. We also called the pillow
covers a Toochtziechl.*



Bild^ermach^er, der – Glaser - glazier

*Gayh halt mit deim Hochzeitsfoto zum Bild^ermach^er. Der rohmt's dr ei; unô
kannsh's ufhenge.*

Just go to the picture maker with your photo. They will fit it in and then you can

hang it.

Normally, Tishler fits the glass into windows and doors. The two glaziers in Filpwa were responsible for special glass, for pictures, picture frames. Daher der Name *Bild^ermach^er*.

Billich^er Hans, der –peddler,- ambulanter Kleinhändler.

„Mottr, brauche mr was vum Billiche Hans, er is grad in unsr^er Guss?“ – „Hakahf halt zwah Shachtle Helzle.“

„Mother, do we need something from the peddler? He is just in the street.“ Oh just buy a couple of boxes of matches.

In Österreich nannte man ihn *Billiger Yakob*.

Bingl, der – das Bündel

Bingili (trahge) – Geschenkbündel - bundel of gifts.

An Ohshtr derf ah shun s'Ehvili mitgayh Bingilitrahge. Iwr die Lezeltepoppp werd sie sich gfrahye.

At Easter, little Eve can go along to carry the bundel. She will be happy with the last doll.

Bingl-, Bingilitrahge: An Ostern und Weihnachten trugen die Kinder zu ihren Taufpaten Kuchen und Süßigkeiten für deren Kinder. Für Buben gab's an Weihnachten u.a. einen *Letzelt^ehutsh*, an Ostern einen *Letzelt^ehaws*. Für Mädchen ye eine *Letzelt^epoppp*. An Weihnachten trug die eine Seite Bingilin und an Oastern die andere.

Bingl-, Bingilitrahge: At Easter and Christmas, the children carried cakes and sweets for their children to their godparents. For boys, there was a *Letzeltehutsh* at Christmas and a *Letzeltehaws* at Easter. For Mädchen ye a *Letzeltepoppp*. At Christmas, one side wore bingilin and at Oastern the other.

When Gohdl had a child, the other godmother brought good food (a yunges chicken or teubchen) to her on four days. The food should be enough for the whole family.

The things were worn in a white, embroidered and embroidered cloth. One of her children went with her and wore a flash of "Godlwei".

bingle – moving, changing homes and workplaces

'S Mattehse ihne Maynsh hot heint bing^elt. Sie hen ah widd^er a nei^es Maynsh krigt.

The Mattel's maid changed homes. They got new maid.

Am dritte Weihnachtstag sin die Knecht un Maynshr bing^elt, d.h. sie hen ihne Urw^etsplutz gwechselt. Der Tag war dr Bingilistahg.

On the thrid day of Christmas, the servants and maids changed homes, exchanged work places.

Bingilibahl, der – Ball at Fashing- Ballveranstaltung an Fashing

Kahthi, puck nar zum Bingilibahl hibsh Shunkefleish un Brohtwersht ei, dass mr uns vor dr andre im Wertshaus net shayniere maysse.meat and Kathy, pack a lot of meat and wurst, so we don't have to be ashamed at the inn.

It was a ball for married people. They brought their food in Bingilin, but not their drink.

Bier(a), die – pears

Biere hot mr gern in Glehsr als Dunsht einglaygt, awr zehrsht hot mr sie gshwehft, dass sie hart un weiss bleiwe. Far Beckmehs hot mr sie net gern gnumme.
Pears were pickeld in Glass, but first they were steamed so that they stayed hard and white. They were rarely used for jam.

Bireshr, der

Biresh – Worker and administrator of a farm

Ich hab heint uf'm Wochemark bei's Pahle ihne Bireshrin a Zimaynt rot^er Puprich kahft. Der is urich gut. Sie bringt ihn aus ihrem Dorf in ungarish.

Hungarian.: bayres [behresh] - Knecht, Lohnarbeiter.
Das Hungariane Grundwort ist bayr- Lohn, Miete, Pacht. Bayrlö – Mieter, Pechter (s. auch Eichinger HB18,1972:9).

Bíró, der – Shiedsrichter beim Fussballspiel

Beim Fussbullspiel is heint grahft worre, weil dr Biro vum Fussbullspiele k^e Ohnung hot.

In Filpwa hatte man beim Fussballspiel Hungariane und englishe Ausdrücke verwendet. bíró - auf Hungarian Richter. Man sprach von Beck und Zentrhalf etc.

Bishkohte, die –biscotti - eine Kuchenart, Biskotte

Du bish doch noch k^e Grohssmottr, dass d'die Bishkohte in d'Milch tunke mush!

Ital. biscotto, Franz. biscotte

bishpre – flüstern, wispern, tusheln

Die zwah Weiwr hayn lung in dr Kreizguss mitnand bishp^ert. Was die Zwah wohl auskund^elt hayn?

Bitshgrli-butshgrlis, das – Versteckspiel grösserer Kinder

*Kummt, mir gayhn zu uns un spiele im Shoppe Bitshgrli-
butshgrlis.*

An einer fixierten Stelle muss einer mit geschlossenen Augen laut bis 100 zählen.
Die anderen verstecken sich. Sobald er umhergeht, um die anderen zu suchen,
klatschen die anderen ihn an der Zehlstelle ab oder er die anderen. Yener, den er
abklatsht, muss dann zählen.

Bittange, der – Shimpfwort: Herumstreunen-expletive for beggar
bittange – streunen, begging

*Wahrsh widd^{er} bittange?! Wann du nar bittange kannsh, unoh bish yo
glicklich!*

Nach Pfarrer Seb. Wildmann were *Bittange* für Bettler gebraucht worden, weil
von den fremdsprachigen Bettlern ihre meist gebrauchten Wörter „bitte“,
„danke“ gewesen waren.

„Im Serbischen ‚*bitango yedna*‘ etwa: ‚Du Bittange!‘“ Ob diese Herkunft
stimmt?

Das Zeitwort *bittange* bedeutet in Filpwa herumstreunen. Es wurde oft auf uns
Buben angewandt, wenn wir im Gelende herumstromen.

Bizik^{el}(a), der – Fahrrad

*Bizikle far Kindr hot's im Dorf net gewwe, haychshtns mohl a Dreirad.
There were no bicycles for children in Kernei, at mor tricycles.*

Auch Damenreder waren selten. Kinder fuhren Herrenreder. Sie hingen
sozusagen an der Seite des Fahrrads, weil sie „*unt^{er} dr Stang*“ gefahren sind.
(„*Bal kannsh ah shun iwr dr Stang fawhre*“)

Also, there were no women bicycles. They had to ride under the crossbar.
(Soon, you will be able to ride above the crossbar.)

Blutt, das, – Baumblatt, ein Tuchmass- leaf, cloth measure

*Dr Lind^ebohm is mit Blettr grussvoll.
The Linden is full of leaves.*

*Fur a shehn^{er} Weiwrrock hot mr bis zu acht Blatt/Blett^{er} Tooch braucht.
You need 8 leaves for a nice women's frock. (a leaf about 80 cm. wide)*

- Baumblatt
- Blatt Papier
- Blatt im Kartenspiel
- Stoffbreite von 80 cm.
Ein traditioneller
Frauenrock benötigte
5-8 Blatt Stoff. Man
sagte dabei fast immer
5 Blatt (in der Einzahl).

Vielleicht ferbt hier das
Hungariane ab, denn
nach Zahlwörtern folgt
im Hungarianen das
Substantiv in der
Einzahl: *kayt pohar* –
zwei Glas, *kayt ayv* –
zwei Jahre. Man sagt
aber auch im HD „zwei
Glas Bier“.

Blettlichs, das – filo dough cookies, puff pastry - -Kuchen aus Bletterteig- filo dough
Bletttrahyg – filo dough, flaky dough- Bletterteig

*Unsr Mottr hot zersht Bletttrahyg gmacht un mit dem hot sie Blettlichs backe.
Tahl Kiechl sin so hoch worra, dass sie umbartzt sin.
Mom first made puff pastry dough and made puff pastry cookies with it. Some
cookies rose so high they somersaulted in the frying fat.*

blehd – kann mehrere Bedeutungen haben:- various meanings

- *Der is blehd, den kaynne
mr net brauche*
- *He is blehd, can't stand
him.*
- *Sie is halt so blehd un
traut sich nix sahge,
sie is shicht^{ern}.oesn't
trust herself to say
anything.*
- *Die Hohse werd an dr
Knie shun blehd; ich wer
dr a neiyi kahfe, d.h. sie
is ausgewest.*
- *Teh pants were blehd at
the knee; I'll buy you a
new one.*

blemblem – nicht normal sein, verrückt sein- not normal, crazy.

*Naymm 's net so ernsht, was 'r sagt; er is yo blemblem!
Don't take what he sasys seriously; he is so crazy.*

blessiere – verwunden, verwundet werden- to wound.

*Des Messr is shurf, blessier dich net!
Th knife is sharp. Don't cur yourself.*

Das Wort *blessiere* wurde in Filpwa viel mehr gebraucht als verwunden.
Teh word ,blessiere' was used more often in kernei then 'verwunden'.

Franz.: blesser - verwunden

Blessoor, die –wound - Verwundung, Wunde

*Mir hen mitnand grahft. Er hot uwwer mehh blessoora drfohtrahga wie ich.
We fought each other. He came away with more wounds than I did.*

French.: *blesure* – wound.

Bletsha, die – 1. Large leaves, such as with beets, sunflowers, cabbage -- grosse Bletter
z.B. von Rüben, Sonnenblumen, Kraut (Kohl)
2. Spanks

Reisst nar a korbfol bltsha fun dr kiehroowa ab; mr nema sie mithohm far die Saua.

Pick a basket full of those cow beets, leaves, would you? We will take them home for the pigs.

Blayfl, das – blueing agent - Washblau

Wunn unser mott'r weissi wesh gshwenkt hot, hot sie allweil a bissl blayfl ins wuss^{er} gewa.

Whenever mother rinsed white wash, she always put a bit of blueing agent in the water.

- In Kernei they added some blue to the white wash at the rinse. Because white wash with time become a little yellow; and blue is a complement the yellow color disappeared, the wash became white. Usually the blueing agent was of mineral origin. There was also one based on cobalt .

For the same purpose, some blayfl was added to the whitewash.

The housewives used to whitewash both inside and outside the house, only door and window frames were painted by the carpenters. It wasn't until 1931, that the first professional painter settled in Filpwa . The villagers then began using him (HB15,1970:49-50).

- Der Malermeister Valentin Rack schreibt 1970: „Die weiw wara beim weissla ukkoorat bis oof's tippili.“ The

*housewives demanded
perfect white washing
even to the last stroke.*

blinzla – blink - mit den Augen zwinkern

*Dr Steffe hot dr Lissi blinzlt, droom hot sei weib so a kruch gshlahga oon is
hohmganga.
Steve winked at Lizzy, and so that's why his wife made such a fuss and went
home.*

Blinzlmeisls, das –child's game, blind mans bluff - Kinderspiel, Blinde Kuh

*Die boowa hen net so gern blinzlmeisls gspielt. Des war enndr was far
klenri mahdla.
Boys did not play blind man's bluff as much as girls. Earlier, it was more for
younger girls.*

One person's eyes are covered and all stand around in the circle. The blinded person walks until they touch someone. If your name is guessed then your eyes are blindfolded.

Blohd^er, die –bladders, blisters - Blase

blohdrgshteppt – pockmarked - pockennarbig

- *Frieyr hot mr shun
messe mit dr tuttl^ekindr
blohdre setza gehh
(impfen).*

Earlier, you had to vaccinate even suckling children by dabbing them with seepage from infected blisters.

Wer krank worra un *net gshtorwa is, war blohdrgshteppt* (pockennarbig).
Whoever got sick and didn't die, was pockmarked.

- *Blohdre kriega – get
blisters - Blasen
bekommen*

*Er hot gurw^et, bis'r blohdra krigt hot.
He worked until he got blisters.*

- *„Wann's Blohdre rehge^rt, rehge^rt's drei Tehg lang“, hot mr gsagt.*
- *„When smallpox took over, it raged for three days.“ Is what was said.*

Blohs, die – horn - Tröte der Kinder

Blehs, das - little horn

*Tzoo yayd^em Instrument, mit dem woo die kinnner blohsa hen, hot mr blohs
gsagt.*

Every instrument that children could blow was called a blohs / horn.

*Wann die blohs klohs war, hot mr blehs gsagt. Mit ohma blehs hen awr ah die
ulte blohsa.*

When the horn was small, you said blehs. Even older people blew a little horn

too.

blohssfiessich – barefoot - barfuss, barfüssig

Im soomm^er hen mir kinner selta shoo un noch seltenr shtrimp ohkhat, weil mir blohssfiessich glöffa sin. Tahl kinner sin sogur blohssfiessich in d' shool ganga.
During summer, we kids seldom had shoes on, and even more rarely socks, because we walked barefoot. Some kids even went to school barefoot.

Bloos^em, die – blouse - Bluse

Die weiwr hen tzoo dr reck a bloos^em trahga. Shpaytr is nô's yunkerl oofkumma.
Women wore a blouse with their skirt. Later they added a light jacket.

"it resembled in its form a jacket... with the lower edge edged with small serrations (monogr. Bd.IE, 1979:92 93). My mother often wore it as an older girl: Yunkerl.

Blootrose, die – peony, bloodrose - Pfingstrose, Peonie
partonrose, die

Die Blootrose hen in kohme baur^egarta gfehlt. Die weisse phingshtrohsa ware „weissi partonrosa“.
Peonies were commonplace in farmers' gardens. White peonies were called „weissi partonrosa“.

Blootzuckl, der – Blutegel

Wie'r aus dr Moshtung rauskummt, hengt doch a blootzuckl an seim fooss.
As he came out of the water, a leech was hanging on his foot.

In many standing and quietly flowing waters, such as the Moshtung, or dike trench, there were leeches. Sometimes we took with us some salt, when we went there to bathe to get them off easily.

Bòcksherndl, das – Shote des Yohannisbrotbaumes – seeds from Carob tree

An Weihnachte hen die Kind^er Bòcksherndle krigt.
At Christmas children got Carob tree seeds.

„Yohannisbrot“ hat mit Yohannes dem Teufer, dem enthaltsam lebenden Büsser und Prediger in der Wüste, zu tun.
Die Shote nannte man „Bockshorn“. Die grossen braunen Kerne wurden zu Rosenkrenzen verarbeitet.
"Yohannisbrot" has to do with John the Baptist, the abstinent penitent and preacher in the desert. The pods were called "Bockshorn". The large brown seeds were processed into rosaries.

Bohde, der, Pl. **Behde** – Erde; Speicher- ground, attic

- *Warum hocksh*

*dann du uf'm
Bohde un net uf
ohme*

Shumm^erli?

- *Why are you
crawling around
on th floor and
not the blanket?*
- *Bei uns hot mr die
Frucht uf'm Bohde
glahg^ert, do is sie
trucke glehge.*
- *We used to dry the
wheat on the ground,
where it was dry*

Bohd^eloch, das – die Öffnungen im Hausgiebel-m opening for the attic

*Im Giwwl zu dr Guss hot's allweil zwah Bohdelechr gewe. Sie hen far die
Durchliftung gsorgt.
On the house gabels there were lways two openings for the draft.*

Bohfl, das – Ausschussware, minderwertiges Zeug

*Des grehshte Bohfl hette die uns ohhenge waylle.
Das Wort geht auf das hebreische bafel (babel) zurück.*

Bogati – serbisches Fluchwort; *bog* – Gott

Bohm, der, pl. **Behm** – Baum, Beume – tree(s)

*Wann Behm zu grohss worre sin, hot mr sie gshtimplt,
d.h. mr hot die grohsse Nesht abgshnitte.
When the trees got too big, you pruned them, cutting off big branches.*

Wenn an Karsamstag die Glocken aus Rom oder Yerusalem zurückgefliegen kamen und wieder geleutet wurden, haben die Kinder die Fruchtbeume im Garten geshüttelt, damit sie in diesem Yahr viele Früchte bringen mögen (*un mir Kindr hen uns noch uf dr Ehrd korglt*).

On Holy Saturday, when the bells flew back from Rome or Yerusalem and were rung again, the children shook the fruit trees in the garden so that they might bear much fruit in this year (and the children still let us be honoured).

Bootzamun, dr – bogeyman – der Butzemann

*Mr hot die kinner engshterlich gmacht mit red foon a bootzamun.
We frightened children with talk of a bogeyman.*

WE kept th children frightened with talk of a bogeyman.

borgs, uf -.- auf Borg (kaufen)-on credit.

Er hot oft uf borgs eikahft, awr selte zahhlt. Shliesslich hot dr Gwellw^er ihm nix mehr gewwa.

He often bought things on credit but seldom paid. At the end the merchant didn't give him anything more.

Bòrsht, der, pl. **Bersht** – Burshe, Geliebter (Freund) - friend
Barsht

Dr Yoora is dr Wawi ihra barsht.

Yoora is Wawi's friend.

Bohrze, der – Bürzel - ass

- *'S hen net viel Leit den Hinglsbòørze gern gesse; bei uns hot'n ullweil uns^er Mottr gesse.*
- Many people ate the chicken's ass. At home my mother always ate it.
- Es ist der Steiss des Geflügels mit der Bürzeldrüse. Die Wörter *Bòørze* (auch *Berzl*) wie *Bürzel* werden bereits seit Jahrhunderten im Deutshen verwendet.
- Von einem shmechtigen Mann oder Yugendlichen sagte man: *Des is nar so a Bòørze*, d.h. er stellt körperlich nichts dar. Man urteilte im Dorf: *„Dem muss mr yo noch a Pelsht^rli in d'Hohse stecke, dass'r a Oarsh krigt.“*
- For a thin man of a young one, it was said” for hime, you have to

put a little pillow in his pants to give him an ass.

- Frauen hatten sich einen *Fotrosh* [einen steifen Rock] unter die Röcke umgebunden, um Hinterteil und Hüften zu betonen.
- Women use a *Fotrosh* [a stiff short skirt] under their dresses to give them a backside and hips.

Brunau, die – Baranya, - Baranja, deutshtümelnde Bezeichnung

Bruutl, das – der Braten
brohte - braten

*Bruutl hot mr vor all^em vun Shwein^ern^em, Kelw^ern^em un Gfliggl gmacht;
selt^en^er von Spohfahdl und Rind.
Bruutl wer fried from chicken skin and fat.*

*Die Rahze in dr Milititshr Miehl hen an ihn^er Ohshtrnucht a ganzi Sau am
Spiess brohte un alli, die woo frbeikumme sin, hen sie eiglahde. Sie hen ohm
umarmt un groofe: „Christ is risen!“ Mr hot ufrahtzish gantwort: „He is truly
resurrected!“ Sliwowitz is drbei reichlich gflossa.*

*The Serbs in the Milititsh Mill roasted a whole pig for Easter, Everyone who
came past was greeted with “Christ is risen!” You had to answer in Serbian: “
He is truly resurrected.” Sliwowitz flowed freely.*

braucha – herbal medicine, healing prayers, black magic - heilen nach hergebrachter Art

`s Braucha

*Uns^er ulti Nochbrin hot foom Braucha fiel frshtanna. Zum Doktr is mr ersht
gunga, wammr n‘ Kopp untr^em Arm gtrahga hot.
Our old neighbor understood a lot about herbal medicines. We didn’t go to a
doctor until our heads were under our arms.*

Healing with nature, but also esoteric means. Rational and Magical could be combined perfectly.

Brautfier^er, die – groomsmen – Trauzeuge der Braut

Die Brautfier^er hen feierlich tzur Hochzeit glahda.

Normally, the godfather of bride and bride’s brothers were their groomsmen. Their hats and

upper arms were adorned, their breast with Rosemary with artificial flowers and long blue and Red silk bands. On the Sunday afternoon before the wedding, the groomsmen went to the wedding preparations.

Brecha - to throw up - erbrechen

*Er wohss net warum er krunk iss oon muss sich brecha.
He doesn't know why he is sick and has to throw up.*

Brechhahgle, die – leftovers from making hemp - Holz des Hanfstangels

*Die Brechhahgle wohra wohl's wichtichshti Brennsach in Filpwa.
The leftovers from cleaning cannabis stems were the most important fire material in Filipowa.*

- Hat das Wort mit Hagel zu tun? Hagel hat auch die Bedeutung „eine Menge harter niederfallender Gegenstände“ (Wahrig). In Nachbargemeinden sprach man von *Ehgla*. Die Eiskörner hiessen in Filpwa *Shlohsse*.
- Das Wort *Shebe* war in Filpwa unbekannt. Wahrig definiert Shebe: „Holzabfelle bei der Flachs- und Hanfbearbeitung.“

Breckl, das – kleiner Brockenv- little chunks fo bread (ei)breckle - einbrocken

*Ich hab soh a Hungr un ihr het mr nix wie a pahr Breckle iwrichglost.
I have a huge hunger and there are only a few crusts left.*

*Uns^er Grohssmottr hot in ihre Supp Broht neibreck^elt.
Our grandmother broke pieces of bread into her soup.*

Brenneckili: Wenn ein Kind etwas sehr Gutes hatte z.B. einen Zuckerstengl, bat man um ein Brenneckili davon, oder: *Loss mich ohmohl abbeisse*.

Brennehs^elsuck, der – Yutesack, der etwas durchsichtig war- sack made from hemp

Dr Fruchtsuck war faysht, dr Brennehs^elsuck war grehss^er un lock^er gwehbt aus Nesslfasern.

Wahrscheinlich hat man in Filpwa aus dem Nesselstoff einen Brennehselstoff gemacht.

Brennhelzl, das – Zündholz – firestarter sticks
Helzle - Zündhölzer, Streichhölzer

Oft hen Leit k^e Helzle im Haus khat, unoh sin sie zu's Nochbrs Feiy^er hole gange.

Often people had no matches in their house, so they went to the neighbors' to get fire.

Brennsach, das – Heizmaterial- firewood

Mir hen nimmi viel Brennsach im Shoppe, un dr Wint^er is noch lang. Mr maysse shaue, dass mr Brechhahgle kriege!

We don't have a lot of firewood, We have to see that we get more firewood.

Brettlohse, die – alte Trachtenhose – old clothes

Weggr ihrem Latz hot mr zu dr alte Trachtehohse Brettlohse gsagt.

Becausse of their bib, we called old clothese Brettlehose.

Bei diesen Hosen wurde der Latz, wie bei einer Lederhose, nach unten geklappt. In den Hosentaschen rechts und links trug man sichtbar grosse rote Tashentücher. With these clother, as with Lederhose, they were not buttoned below. In both pockets you wore large red hnadkerchiefs.

Briefl, das – Papierbeheltnis für Arznei in Pulverform- little envelopes

Ich kumm grad vun dr Ap^ethek; ich hub mr zwah Briefle Koppwayhpulv^er kahft. I just came from th epharmacy where I bought headache tablets in two envelopes.

Brindl, das – „Brünnlein“, die Wallfahrtsanlage in Doroslo -Pilgrimage site.

Statt „wallfahre“ hot mr ah gsagt: mr gayht zum Brindl uf Doroslo.

Instead of pilgrimage, you said 'Brindl' in Doroslow.

Hinter der Wallfahrtskirche in Doroslo gibt es einen schönen Brunnen aus Stein mit Rad und Kette. Yeder Pilger hat aus diesem Brunnen Wasser getrunken und sich damit frish gemacht.

Der Brunnen war für die Pilger so wichtig, dass er der ganzen Anlage den Namen gab. Dies geschah auch bei anderen Wallfahrtsorten, z.B. Fieberbründel in der Oststeiermark. Brunnen/Quellen sind wichtige Elemente eines Wallfahrtsortes, nicht nur im Christentum. Der Gedanke ist: Wasser wesht nicht nur Shmutz, sondern auch Sünden ab. Daher das heilige Bad!

Behind the pilgrimage church in Doroslo there is a beautiful stone fountain with

a wheel and chain. Each Pilgrim drank water from this well and made himself fresh with it. The fountain was so important to the pilgrims that it gave the whole complex its name. This also happened at other pilgrimage sites, e.g. Fieberbründel in Eastern Styria. Wells/springs are important elements of a place of pilgrimage, not only in Christianity. The idea is: Water not only wards away smutz, but also sins. Hence the holy bath!

Bròcke(Broht-), der – feste übriggebliebene Nahrung

Ess ah Bròcke net lautr Brie!

*Mr hot sich in Milch odr Supp Broht neibrecklt. Un wammr hot satt werre waylle, hot mr ah die Bròcke esse maysse.
You broke bread into milk or soup. If you wantd to be full you had to eat the bread too.*

*Ihr het mr nammehr Bròcke iwrich glosst.
You only left me bread crumbs.*

Brohtsuck, der – Sack fürs Brot bei der Feldarbeit – sack for bread while doing fieldwork.

*'S Weissbroht hot mr in ohme klohne Stoffsack mit Bendl ins Feld mitgnumme.
You took white bread into the field with a little bread sack.*

When you went to work in the fields, you had a bread sack, a pluzr filled with water and a Henkkerwl with shunkefleish and bacon with you. This was part of the standard equipment.

Brunn^ekutz, die – eine Art kleiner Anker mit aufgebogenen Zinken. - a pail for drawing water from the well.

*„Uns^{er} Umb^{er} is in Brunne gfulle. Gayh zum Teiflshmid und hol sei Brunn^ekutz“, hot dr Vuttr gsugt.
Our pail fell in the water. Go to the smithies and get his Brunnkatz.*

Die Brunn^ekatz hatte drei Zinken, die spitz zuliefen und nach oben gebogen waren. Sie war an einem langen Strick befestigt. Wenn etwas in den Brunnen gefallen war, leihte man sie bei einem Shmied aus.

The weel pail had three buckets, whose points came together and were tied together. If it fell into the well, the smith made another.

Brushtzuck^{er}, der

Hoosht^ezuck^{er} – Kandiszucker – cough candies

*Ich muss shun a pahr Tehg lang so stark hooshte. Gayh doch ins Gwelb un kahf mr Hoosht^ezuckr.
I have to cough for several days. Go to the pharmacy and get some cough candies.*

bruttle – vor sich hingrümeln, nörgeln, shimpfen - grumble

Uns^{er} Mottr brutt^{elt} heint shun 'n gunze Tahg mit mr rum. Ich mohn, sie wahss ah net warum

Our mother .

Grumbles the whole day. I believe she doesn't know why.

Bshreea – bewitched – verhexen, bezaubern

Epr is beshreea wann er sich brecha muss.

A person is hexxed when they have to vomit.

Boo(wa), der – boy - Bub, Yunge, Knabe

'S Biewl – boys - die Buebchen

'S Biewili – little boy(s) - die Buebchen

„A halt boowa sin oft shlimm^{er} wie a sack voll ratzmeis“, hot dr tohnivettr oft gsugt.

„A bunch of boys are worse than a sack of rats“ was uncle Toni's favorite saying.

Boobanya, die – fishtrap, bownet - Fishreuse

Die Moshtung war net tief, drum hen die fish^{er} gern bubanye ufgshtellt. A shlimmi Boow^ebande hot eft^{er} shehni Fish rausgshtohle un sie uf'm Sulitr an ohme Stecke brohte. Die hen oarich gut gshmeckt.

Serbian: *bubany* – drum, fish-trap

boochsi – warm underwear – warme Unterhose

boocklmohttrahge – yemanden (Kind) auf dem Rücken tragen

boocklleimoht bockslmoht

Du bish shun zu grohss und shwer, ich kann dich nimmi bucklmohttrahge.

Du mush lahfe.

You are too big and heavy. I can't carry you on my back. You have to walk.

Booda, der – winter jacket - Winterjacke

See Bunda

boodös svaba – stinky Shwobe

Hungarian swearword at the Shwova

Buik, die, pl. **Biege** – Popel, verherterter Nasenschleim

Dei Nahs is vollr Biege, bohhr sie doch mohl raus!
The nose is full of buggers. Dig them out.

Bundushi, der – slawische Bezeichnung für Mitglieder des Schwabish-Deutschen-Kulturbundes bzw. Volksbundes- Serbian for Bundlers.

Dr Dyohka hot for dr arw^etskolonna gshreea:
„Bundushi, hosh Kuruushi, trett noh raus!“
„Bundler, got courage, step out of line!“

Boonda, der – coat, long cape from sheeps pelt –
lunger oomhung aus Shohfsfell

Die baura hen im wint^er a boonda trahga; des war a oomhung aus Shohfsfell.
The farmers wore a bunda in winter. A cape made out of sheepskin with its wool.

They wore the fur inside. The leather was sometimes colored and embroidered.
Mostly a man's clothing. A die of the mulberry tree served as a coloring agent.

Hungarian.: *bunda*, pl. *bundak*

Boorgush, die – an outspoken woman - eine courashierte Frau; (Abb.16 S.294)

Uns^er nofb^erin, die Nunni, die war a richtichi boorgush. Die hot sich vor nix
gfericht. Wie awr ihr tot^er futtr ihra beim hunfshneida ershiena is, hot
Sie engshta krigt, hot's hunfmess^er hiegworfa un is hohmgrennt kumma.
Our neighbor, Nunni, was a really courageous woman. She was afraid of
nothing. But when her dead father appeared before her while cutting hemp, she
threw the hemp knife down and came running home.

Booshl, die –a band of hemp or corn - ein Bund Hanfstengel oder Maislaub

Wiefiel booshl hunf hosh heint gshnitta?
How many bands of hemp did you cut today?

Two handfuls of freshly cut hemp stems made a **Bushl**, tied together with two bands of green hemp. The Bushls were much thicker with the corn stems. The hemp bushels could not be made too thick, because when they were lifted out of the hemp water, they were wet and very heavy.

Booss^em, der –bosom, breast - Gewandbausch um die Brust

Wie mr mohl a booss^em foll biera im weigorta gstohla hen, hot uns dr
feldhiet^er frwisht oon oons frsohlt.
As we had stolen a breastful of pears from the winegarden, the field guard
grabbed us and beat us with the soles of his shoes.

Auch im alten Deutsh hat Busen den Gewandbaush und nicht die weibliche Brust bedeutet.
 Wenn Buben auf Beume kletterten und Nester plünderten oder Epfel stahlen, steckten sie ihre Beute in den *Buss^em*.
 Eine Frau hat ihrem Kind die Brusht od^er 's *Tuttl* gewe.
 Even in ancient German, bosom meant the garment and not the female breast. When boys climbed on trees and plundered nests or stole apples, they put their booty in the bosoms.
 A woman has given her child the Breast or a pacifier.

Buss^erli, das – Baiser, kleines Schaumgebeck – little fart

Mr hot zu dr Nunn^eferz ah Buss^erlin gsagt
We called a nun's fart f Busserli.

B(/p)uttlich – zerzauste Frisur, ungekempt - unkempt

Du bish puttlich, gayh dich kumple! Wann dich epr siggt, krigt'r Engshte vor dir!
You are unkempt. Go comb your hair. If anyone saw you, they would be afraid of you.

Bootzeman, dr - scarecrow, boogeyman

Boow^etsfress^er, der – Maulwurfsgrille

Mir hen die Buwetsfress^er mit Wuss^er aus'm Loch khohlt un umbrocht.

Die Maulwurfsgrille ist im Garten sehr shedlich, da sie die Wurzeln der Pflanzen abfrisst.
 Crickets in the garden do a lot of damage: they eat plants' roots.

Boowikopp, der – Kurzhawrshnitt mit Stirnfransen – boys' haircut

Klohni Mahdle un Herreleit-Damen hen so a Pagenfrisoor khat.

Chapter 7 The Letter C (2)

Chorhemm^et, das – hemf^enes Überhemd - a hempen outershirt.

Zum hemf^ene Iwrhaym^et dr alte Menn^er hot mr Chorhaymm^et gsagt. `S war weiss un shumbal so lang wie am Phurr sei Chorh^ehemet^t.
We called the hempen outershirt a 'Chorhemet because it was about as long as the priest choir shirt.

Ich habe dieses Überhemd aus selbstgesponnenem Hanf garn nur mehr bei unserem alten Nachbarn, dem Baur^ehans^e-Grohssvatr, gesehen.

Csirkepaprikas, das –chicken paprikash - Haehnchengulash

So a csirkepaprikas im kessel kocht, war shun a Delikatess!

Hungarian: *csirke* – chicken

Chapter 8 The Letter D (49)

Aufgrund der Filpwa^er Aussprache möge man Wörter, die nicht unter D stehen, auch unter T nachshlagen, as in Kernei too.

Because of Kernei's pronounciation, you can find imilar words under T or D.

Duchtl, das – ear slap - leichte Ohrfeige (an den Kopf?)

Hair mit dem oonsinn oof, shunsht krigsht gleich ohni ans Duchtl!
Stop with that nonsense or you may get a slap on your ears.

Bavarian slang: Dachtel, (f).

Duchtruff, auch: **Dachtrahf**, **Dachtrapp** - der – eaves -Dachtraufe

Am duchtruff/duchtrapp rehgt's so stark runt^er, dass's a grohssi kletsch gibt.
It's raining so hard from the eaves that there is a huge waterfall.

In Kernei, many houses had no gutter, so the rainwater came down in sheets from the roof.

Duchwarzl(a), die – houseleek - Dickblaetter (*Sempervivum tectorum*)

Wummr ohraway khut hot, hot mr a blatt foon dr Duchwarzl ins ohr gshteckt, un des hot (sheibar) gholfa.
If ou had an earache, you stuck a leaf from the house leek in you ear, and it helped (IT SEEMS).

Grown mostly on small, easily accessible roofs.

dalge – sloppy-(unfachmennish) kneten, herummachen-

Du dalgsh den deug do room, dass ohm dr app^etit frgayt. Wer soll den koocha noch essa wella?!
YOU ARE slopping THE DOUGH AROUND, so that you lose your appetit watching it. Who would want to eat it?

Dulla, der – dent - die Delle, kleine Vertiefung

Tulla

Du hosh in deim kopp a dulla

*You have a little dent in your head..
Die dohsa hot a dulla.
The tin can has a dent.*

demfich – asthmatic; short of breath - kurzatmig, asthmatisch

*Mit ohma demficha ròss kamm'r net shurf reita.
With an asthmatic horse you can't ride fast.*

The word **demfich** was used often about horses: **a demfiches ross** but also about people. Especially older people were referred to as: he is short of breath already, i.e. he breathes heavily, wrestles with his breath. Originally, the word means **engbrüstig. Narrow chested**

Doppshedl, der –empty headed - Dummkopf

*Mit so ohma doppshedl kannsh nix ohfanga!
You can't even begin to deal with such a meathead.*

derr – dry - dürr

*Mich wund^{er}t, dass eiy^er derr^es Ross den Wahge noch ziege kann.
Its a wonder that your dired out horse can still pull the wagon.
Des Weib is nimmi shlank; die is shun derr. Sie vrtricklt so gstawd.
That woman is no longer slim. She is dried out. She is slowly wrinkling.*

Derri Kiechle: in Fett ausgebackener Kuchen (Teig aus: Eidotter, Shnaps, Sahne und Mehl).

Derrloch, (mache), das – **dry hole(make)**-eingraben des trockenen Hanfs zur Zeit der Handbrechen

In ull^er Herrgotts Fruh hot mr die Hunfbushl aus'm Derrloch khohlt un ohgfange z'urweite.

Der Hanf, der zum Brechen war, hat man in der Gewanne in die Sonne gestellt. Abends wurde der trockene Hanf zusammengebunden und in die *Brechhahgle* eingegraben, damit er über Nacht trocken bleibt. So konnte shon morgens vor Sonnenaufgang mit dem Brechen begonnen werden. Das Eingraben bezeichnete man als *Derrloch mache*, also ein Loch für den dürren Hanf machen.

The hemp, which was to be broken, was placed in the sun in the field. In the evening, the dry hemp was tied together and buried in the *Brechhahgle* so that it remained dry overnight. So the breaking could be started in the morning before sunrise. The burying was called *derrloch mache*, i.e. making a hole for the dry hemp.

Dermshleiss^er, der – Reiniger der Gederme geshlachteter Tiere - cleaner of the intestines.

*Dr Dermshleiss^{er} hot z'mehnsht far die Fleishhuck^{er} gurweit.
The intestine cleaner worked mainly for the butchers.*

Die Dermshleiss^{er} Yulibehsl hatte diesen Beruf von ihrem verstorbenen Mann übernommen. Als er im Ersten Weltkrieg blieb, führte sie ihn weiter. Sie ging zu den Fleishhackern und machte dort diese Arbeit.

The Dermshleisser Yulibehsl had taken over this profession from her late husband. When he stayed in the First World War, she continued to lead him. She went to the Fleishhacker and did this work there.

In Filpwa/Kernei there were also *feather wearers*: they pulled off the quills from large feathers so that they would not pierce through the cushions. However, the feathers obtained in this way were of inferior quality. They were good for the undergarments, not for the blankets, because they were heavy. For the duvet cloth, down was preferred.

dahsich – traurig, kleinlaut, krenkelnd - sad

*Er is shun a pahr Tehg lang so dahsich. Sei baysht^r Freind is vrunglickt, un des gayht ihm nohch.
He has been so sad the last few days. His best friend was hurt and that stays with him.*

Dappshaydl, der – inept person – ungeschickter Mensch.

Dauf^l, die – Daube, Fassdaube - piece

*Dr Bind^{er} hot aus dr Dauf^{le} a fuss gmucht.
The Binder made a barrell out of the pieces.*

Die Binderarbeit hat auf uns Kinder immer faszinierend gewirkt. Ich hab oft meinem Grossonkel zugeshaut, wenn er aus Dauben Fesser baute. Wenn sie grob zusammengesetzt waren, machte sein Lehrling mit Eichenspenen für yedes Fass ein Heufchen und zündete sie an. Sobald sie gut brannten, wurden die Fesser darübergestülpt. Nach und nach begann mein Onkel mit seinem Gehilfen mit Hammer und Bindermeissel die Reifen im Takt auf die Fesser zu treiben. Mein Valtivettr sagte, folgender Spruch würde den Takt bestimmen: „Dr Bín^{er} kummt, dr Bín^{er} kummt, dr Bín^{er} is shun dó.“ Und wieder: „Dr Bín^{er} kummt...“ Und dabei drehten sie sich immer wieder um das Fass. Da die Fesser hohl waren, hallten die Shlege und der Duft des brennenden Eichenholzes durchs ganze Eck.

Binder work has always been fascinating to us children. I often hit my great-uncle when he built barrels out of staves. When they were roughly assembled, his apprentice would make a small fuss with oak spans for each barrel and light them. As soon as they burned well, the shackles were put over them. Little by little, my uncle and his assistant began to drive the tires to the beat with hammer

and binder chisel. My Valtivettr said that the following saying would set the pace: "Dr Bínder kummt, dr Bínder kummt, dr Bínder is here already." And again: "Dr Bínder comes..." And in doing so, they kept turning around the barrel. As the bars were hollow, the hammer and the scent of the burning oak wood echoed through the whole corner

Gute Weinfesser wurden aus Eiche gemacht. Deshalb gab es auch den Spruch: „Ahycheholz is's Binder's Stolz!“
Good wine barrels were made out of oak. Som you still hear the saying:" the binder is proud of his oakwood."

denke – denken im Sinne von sich erinnern – thinking in the sense of remembering.

*Des denkt mr heint noch, wiemr aus unsre Heis^er triewe worre sin.
Wie mr im Lag^er veg^etiert hen, des denkt mr allweil widd^er mohl im Trohm.
You still think of it, how we were drive from our houses. When we starved in the
Lagers we always though of it in our dreams.*

Depeshi, die – telegram - Depeshe, Telegramm

*Zum Telegramm hot mr in Filpwa Depeshi gsagt.
We called a telegram in Kernei, a 'Depeshi'*

This French word for telegram was in use in Kernei until the end.

Franz. *daypêche* - Telegramm

Dayputat, das – remunerations for retirees.-- Natural-Entlöhnung (für Biresh^er odr die im Ausding etc.)

*Biresh^er un ulti leit im ausding hen a dayputat khat.
Reirees and old people who retired to the back of the house had a retirement remuneration.*

Die Biresh^er wurden fast ausschliesslich mit Naturalien entlöhnt.

Katharina Holzshuh (daughter of large farmers) gives precise information about the Yahresdeputat for her parents' Biresher in the 1940s:

- 25 Doppelzentner Frucht (Weizen)
- 8 Doppelzentner Kukruz
- 200 kg reines Shweinefleisch
- 10 kg Salz
- 20 kg weisse Bohnen
- 300 qm Garten am Haus
- Wohnung frei
- Licht frei
- Die Milch einer Melkkuh

- 25 kg fertiger Hanf
- 40 Althennenbestand
- yedes dritte Ei
- bis zu 200 Stück Yunggeflügel. Wenn die Biresherin tüchtig war yedes dritte Stück
- 3.000 Dinar bar
- 12 freie Tage
- *Wann dr Bireshr beim Grossvattr im Weigarte kholfe hot, hotr 25 l Wei un a Korb voll Trauwe krigt.*

Latein: *deputatum* – zugewiesener Anteil; von *deputare*
– zuweisen. – assignment.

Der-die-das – ein Spiel für Jugendliche

*Mahdle un Boowe hen des gspielt, uwr net mitnand.
Girls and boys played this, but not with each other.*

The first thing to do is to catch a ball. If you make a mistake, you become *he*, then *her*, then *that*. The loser will be eliminated

Dehs(a), die –a small container for things (like salt and pepper) Holzgefess um etwas aufzubewahren

*Shmalzdehse hot's in Filpwa in ohme yehde Haus gewe.
Fat containers were in every house in Kernei/*

According to Kluge in 1995, the origin of the word is probably the Greek word *dósis* [gift, donation]. This becomes *a can* and *a canx*.

In Filpwa there were the *Shmulzdehs* and the *Dehsl* –

Sulzdehsl, Shmulzdehsl ...

The old Shmalzdehs was made of wood, had a lid, was wider at the bottom than at the top.

Over time, however, there were also *dehse* made of enamelled sheet metal.

The word can in Filpwarishen as well as in HD referred to a tin can.

desmohl – diesmal

Am letshte Sunntag hosh die Praydich gshwenzt, daysmohl wersh awr zeitich in dr Kerich sei, dass d'ah die Praydich hehrsh.

Last Sunday you missed the sermon. This time you will get to the church on time so that you too hear the sermon.

des un sell –this and that - dies und das (yenes)

„Was hosh dann gesht^er dr ganzi Tahg gmacht?“ – „Ich wahss’s nimmi genau:
des un sell un all^es Mehglichi.“
„What did you do all day yesterday?“ – “I can’t remember exactly, this and
that... and everything possible”

dahvre –argue, do- toben, brüllen, streiten

*Ihr^e Mann kann yo sowas vun unguttich sei. Wie ‘r letshtns widd^er bsoffe
war, hotr yo so mit ihre rumdehv^ert.
Her husband can become quarrelsome. After he had his last drink, he
started arguing with her.*

Dyawoola, der – unkempt guy - Mensh mit zerzaustem Hawr

*Der is buttlich wie a Dyawule.
He is a unkempt as a Dyawule.*

The Word might have to do with the serbian word ‘davo’ for a devil.

Dickkeppl, das – tadpole - Kaulquappe

*‘S Wuss^erloch is voll^er Dickkaypple. A Tahl hot shoon klohni Fiessle un
andri hen gohr k^{oh} shwentsl mayhr.
The puddle is full of tadpoles. Some have little feet and other have no more
tails.*

Dishkoorsh, der –debate - Diskurs, Auseinandersetzung, Debatte

*eS is wohhr, mir hen mitnand a Dishkursh khat.
It’s tru, we had a debate.
Franz.: discours – Rede, Ansprache*

Dobrowolaz [dobrovólyac], der – Freiwilliger

*In Filipwa war dr Shusht^er Yoshi a **Dobrowolaz**.
In Filipwa, the shoemaker Yoshi was a **Dobrowolaz**.*

This was the name given to the volunteers and deserters from the imperial army during the First World War, who then fought for the Serbs against the imperial army. After the war, they enjoyed a number of privileges in the previous period (from 1918).

dod^efohr – for that - dafür

*Ich het gern die Milô do kahft. Was willsh dod^efohr?
I would have bought the melon. What do you want for it?*

dódimohl – recently - neulich, kürzlich

*Ich hab dich dodimohl mit ohme Mahdl gsehhne. Is des vrleicht dei Maynsh?
I recently saw you with a young woman. Is she perhaps your maid?*

dohmish --dizzy- schwindlig, beteubt,

*Ich war lang uni Hut in dr Sunn, un uf ohmohl wer ich ganz dohmish. Ich mohn,
ich muss kotze.
I was in the sun a long time without a hat. All of a sudden I was dizzy. I thought I
would have to vomit.*

domols-then - damals

*„Wahsh noch Saypp, wie mr domols Trauwe gshtohle hen, un dr Feldhiet^{er} uf
uns mit Bohne gshosse hot?“ – „Oh Vulti, mier gedenkts: die Bohne hen ganz
shêê uf dr nackiche Haut phetzt!“
„Do you remember Sepp, how we stole grapes and the watcher shots at us with
beans?“ – “oh Walter, I remember how the beans pelted us very nicely on our
skin.’*

Dozvol, der – PASSPassiershein

*„Bish du mit ohme Dozvol ins Lahg^{er} neikumme?“ – „Nô, ich hab mich unt^{er}
die Waggôshiew^{er} gmisht.“
Were you able to get in with a pass at length? – No, I got under the wagon’s
tongue.*

The wagon pushers have been pushing a wagon of flour from Staneshitz to
Gakewa every day and have not been checked on arrival in Gakewa.

Slaw. *dozvola* – Erlaubnis, Passiershein

drahye –threaten - drohen

*Des dunnerwettr drahyt shun a ganzi Weil. Frleicht frziegt’s sich yo doch
noch uf Ker^estor niw^{er}.
The thunderweather has been threatening for some time. Perhaps it will go
over to Kerestor.*

Drehdl, des – braid – Flechte

*Si hot ihr haar mit drei drehdla gflocht.
She plaited her hair with three braids.*

dreshe – thresh-m dreschen des Getreides und anderer Samenpflanzen
dreshmashine.

*Die ersht mit ohⁿr Damfmashi betriewayni Dreshmashi hot dr Shlossr Adam
Müller 1895 in Filpwa eigfiehrt. Des war fars Dorf a Revolutsyô.*

The locksmith Adam Miller installed the first threshing machine driven by steam in 1895. It was revolutionary.

The threshing places (ye approx. 900-1000 sqm) became superfluous. They were converted into vine crops or house pits.

At the end there were 13 Dreshmshinen in Filpwa; two of them mostly worked outside the Hotter.

18-19 people worked on a Dreshmashin, six of whom were women.

The farmer gave 7% as a toll to the owner of the machine. He, in turn, gave the half (3.5%) to his team.

The threshing period lasted about 6 weeks (until mid-August). On good days, up to 30,000 kg of wheat were threshed.

Drittlbauer, der – a farmer who got one-third of the harvest - ein Bauer, der ein Drittel der Ernte erhelt.

Dr Drittlbauer war oft besser drô wie dr Halbsheidbauer.

The one-third farmer was often better off then the half-farmer.

A farmer uses his own horses and crops to cultivate another's field for a third of the harvest. All the field work such as hoeing, yeten, harvesting, etc. is done by the owner of the field.

driwrnaus – over and out - darüber hinaus

„Hot‘r `s Ziel trôffe?“ – „Nô, er hot driwrnaus gshôsse.“

Did he hit the target? – No he shot over and past it.

Drohgeld, das – added paymernt.- Anzahlung

Ich hab ihm shun 500 Dinar Drohgeld gewe.

I gave him and additionl payment of 500 Dinar.

Druck^{er}, der – flashlight- Tashenlampe

In dr Nucht is 's gut wummr a Druck^{er} hot.

At night it is good to have a flashlight.

In the past, the flashlight was called "**pressure lanterns**".

Drooda, die – druids – Druiden

Ich hub ungsht far die drooda in er nacht.

I am afraid of druids at night.

Doodash, der – belly (children) - Kinderball, Bauch (Kindersprache)

Tootash

Mir toot dr doodash so way.

My stomach hurts so much.

Supposedly, earlier one called the bagpipes of the travelling people a Tuttash. In Hungarian, the bagpipe is still called a duda . Is there a connection with the word Dudash?

Doombass, der – dummy, - dummer Kerl

Doommyoh, der –stupid guy - h Dummkopf

*Is des a dummyoh! Mit dem kennsht heishrecka eireenna.
Is this a stupid guy? With him you could catch locusts.*

doonka – dünken

*Was sugsh, hot des Messr kosht, fufzich Dinuur? Des dunkt mich/mr awr oarich viel.
What do you say, did the knife cost 50 Dinars? That seems way to much.*

*Die blehd Gahs, die dunkt sich wohl als was Bayssr^es; struzzt hochnesich an uns vrbei und toot, als tet sie uns gawrnet sehge.
That crazy goat. She thinks she is better than us; struts high-nosed past us, as if she didn't see us.*

Doonsht, das –steam, steamed stuff- eingemachtes Obst, Kompott; der Dunst

*Dunsht un Kooche ware's End vum Sunntagsesse.
Stewed fruit and cake was the finish of a Sunday's meal.*

When there was stewed fruit and cake for dessert on Sundays in summer, it was usually compote with fresh fruit.

Dunsht powder – preservative for pickled fruit (usually it was *salicyl*). Shelled pears were often steamed so that they would last and not turn brown.

The word *Dunsht* is also used in the same way for the *Dunst* gebraucht: *Heint is awr dunshtich* (dunstig).

Doonshtpapier, das – hazy paper- Pergamentpapier, Zellophanpapier

*Wummr Dunsht eighlgt hot, is Dunshtpapier uf die Glehsr kumme un zubunde worre.
After you stewed the fruit, you tied paper around the glass.*

dusht^{er} –dusk - düster, dunkel

*Die Rauw^er gehhn „urw^ete“, wann's dusht^{er} werd.
Robbers started to work at dusk.*

Dutzi, der – a coat for men for winter - Wintermantel für Menner. Er war mit Shafsfell gefüttert.

Im Wint^er hot mr ayft^er Menner im Dutzi in dr Kerich gsehge.
During winter men went to church in their Dutzi.

Chapter 9 The Letter E (33)

Eck, das – corner of the town - Dorfviertel. („S Eck“; „uns^er Eck“)

Bis in die 1940er Yohr hen ulli leit im eck mitnand gredt un gfei^ert.
Until the 40's everyone in their corner of town spoke and socialized.

In Kernei the corner or quarter was not only a spatial, but also a social unit, at least until the 1940s when the nationalsozialistic confrontations reached their worst height. In some ways they redefined a quarter or corner.

Farmers, craftsmen, peasants were used to dealing primarily with each other: the men met for card games, or bowling; the women on Sunday afternoon to chat. It was very much a habit. They spoke of "our corner". The boys were in many cases in feuds with the clique of neighbouring quarters, and skirmishes arose between them again and again.

As deep as political differences arose in Kernei, the social behavior of the Eck was not affected. All men played cards together, and on Sunday afternoon, all women of the Eck came to the *Weiwerrawy*.

Ecksleit, die – members of quarter or corner– Nachbarn eines Viertels/Ecks

Die Ecksleit hen eft^ers mitnand in kesslae puprikahsh kocht.
The members of a quarter often cooked paprikash together.

Ehfili, das – little stove - „kleiner Ofen“, - Sayings on the stove

Die Kutze hen sich gern uf's Ehfili glehgt, weil 's dart druf shêê wahrm war.
Cats were happy to lie on the little stoves, because there it was warm.

The brick Spare stove had an attachment in which the roasting/baking oven - *the Rehhr* - was located. This thing was called *Ehfili*.

Ehg, die - Egge
ehge - eggen

Mit dr Ehge hot mr die Sholle uf dr Feldr klohr gmacht.
With the Ehg, you broke the clumps in the field.

eibreckla – einbrocken

Eibreck^elti Milch war oft's Froohshtuck far uns Kind^er.

Chunks of broken bread in milk were often breakfast for us kids.

Crumble bread into the soup or milk. This was mainly done by children and the elderly.

Eibrennsupp, die – Brennsuppe mit Brotsheiben darin

Im Wint^er hots in dr Frooh oft Eibrennsupp mit Brohtshnitte drin gewe. Sutt simmr worre, awr gern gesse haymmr's net.

In winter we often ate a soup made from roux with croutons. We were sated but didn't eat it with pleasure.

eifahtsha –bind a wound- verbinden (z.B. eine Wunde)

Er hot sich an dr Hand stark gshnitte, drum haw ich sie ihm eigfahtsht. He cut his hand deeply. That's why is bound his hand.

Kinds wiyth pacifiers are in a bound in a pillow, eibunde, but not eigfahtsht. We called them pillow kids.

Ehl, das – oil - Öl, vor allem das Petroleum; (Abb.31.,295)

In Kernei if you talked of 'ehl' you meant petroleum oil. Other wise you talked about Shmierehl or grease.

The petroleum - it was called Ehl - was bought mainly in the Wildmann department store, but not only. This is why it was also referred to as *Ehlkahl*. With electrification, petroleum lost its importance. In these places, however, kerosene lamps were still often hung on the turns. Sunflower oil was also known, but it was almost exclusively cooked with shweinessh malt. In my childhood there was still *an* oil mill, but it had already become meaningless.

Ehl, die –measure of length - Elle, Lengenmass – 78cm

All^es mit Mahss, hot dr Shneid^er gsagt, un hot sei Weib mit dr Ehl vrshlahge. Everything has length and measure said the tailor, and beat his wife with the Ehl.

eimache, eilehge –canning - die Hausfrau legte Obst, Gurken, Paprika etc. sauer für den Winter in Gleser ein.

Ich hab heint Numitag Uprikohse eiglehgt un im Spohtyohhr werre mr Kraut eishneide. I canned apricots this afternoon, and in the Fall we will cut the cabbage up.

When you made sauerkraut, you said 'Kraut eishneide', not 'einlege'.

eishlahge – beaten - einshlagen

*Dr Bauer hot uf'm Murk a Ross mit Handshlag kahft, un sei Weib hot drhohm Zellrich eigshlahge.
The farmer bought a horse at the market with a handshake, and his wife steamed carrots.*

In the case of a larger purchase or bet, the partners have each other's hands as soon as they have agreed given. If a third party was present, he put the edge of his hand on the hands

"eigshlawge", i.e. he witnessed the purchase.

- *Tooch, Papier etc. hot mr eigshlahge.*
- *Im Spohtyohhr hot mr Gehlroowe, Zellrich, Griezeig*

.. im Kellr in Sand eigshlahge. In the Fall, you laid in carrots, celery, and root vegetables in the sand

- *A Blitz hot in's Haus eigshlahge. Lighting struck a house.*
- *Sie hen Eis, Sheiwe eigshlahge. They broke ice and gls.*
- *Er war eishlehgich bekannt. It was well known.*

eishreiwa – written down - einshreiben

*Wunn yungi Leit gsagt hen: „Mir gayhn eishreiwe“, hen sie ihr Eheaufgebot bshtellt.
If young people said ‚Mir gehen eishreve‘, they meant the would get married.*

- As soon as it was clear that a Pair was going to marry, the Pair went to the congregation with the supporters – who were their godparents – and to the priest to order the summons. This was the beginning of the engagement period. On the following four Sundays, the Pair was called out from the pulpit.
- From then on, every day until the wedding, the bride went to mass

festively dressed with a blue ribbon around her neck (*Gnackshlupp*). On Sundays, she was led to church by her comrades.

The day before the wedding, the groom also went to mass with the bride. Both went to confession and communion.

Eisgroob, die – Eisgrube

Im Wint^er hot mr grohssi Eissholle far 'n Summ^er in Eisgroowe eiglahgrt.
In winter we put large chunks of ice for the summer into Icebins.

Butchers and soda makers often had their own ice pits. They had about the appearance of the dwellings of the former shepherds in the Pussta. A 2-3 meter deep pit in the earth with a thick reed (thatched) roof that reached almost to the ground. In winter, ice chunks were chopped in the ponds and two straws were stored in the pit. S. Wildmann reports (1998:24): "The community had its own ice pit, whose ice was kept ready for emergency use." I don't know where it was.

eistampa -prepare the fire- einstampfen

Uns^er Vuttr hot die Tutt [den Blechofen] shun ohw^eds eigstamp^t. In dr Frooh is er allweil als Ehrsh^t^er ufgshtanne, hot die Tutt ohbrennt, un wann 's warm wahr, sin mir ufgshtanne.
Father prepared the oven in the evening. The next morning he was the first to get up, started the fire, and when it was warm we all got up.

eitabliera –write in the register- im Grundbuch belasten

Sei Shulda wara im Grundbuch eitabliert.
His debts were recorded in the Basic book.

If you took out a loan on a house or field, it was entered in the land register. The expression has a similar meaning to the Latin words *tabulae* – deeds, documents and the related *tabularium* archive. There is no verb for this, such as *tabulire*, in classical Latin. The word comes from the old administrative language of the Empire.

French: etablier - establish

Ell^ebohga, der – elbow - Ellbogen

Ich hab mei Ehl^ebohge so stark an dr Tier ôgshtohsse, dass ich alli Engl im Himml singe ghehrt hab.
I knocked my elbow so hard into the door that I heard all the angel sing.

Elektrifizierung von Filpwa

Dr Nikolaus hot 1935 Filpwa's elektrishi Licht brocht

(6.12.1935).(Siehe HB20,1973:9-12).

Ehllicht, das –oil lamp - Öllampe, Petroleumlampe;(Abb.31,S.295)

Zersht war's Shmalzlicht, unô's Ehllicht un 1935 `s elektrishi Licht.
At first it was animal fat, then petroleum oil, and finally electric light in 1935.

My grandmother used a **animal fat light** . (the petroleum was too expensive for them).

Ehlmiel, die – Ölmühle

In dr Ehlmiel hot mr vor allem Sunnerohsekern presst un Ehl gwinne.
In the oil mill you pressed all th summer seeds into oil.

In Filpwa there was still an oil mill in the 1930s. I didn't see them anymore. An oil mill was still operating in Karbok in 1945; it produced sunflower oil.

Ehlphendl, das – oilcan- Ölkennchen

Im Ehphayndl hot mr Petroleum ufkhohwe.
We kept petroleum oli in an oilcan.

Despite electrification, it was advisable to have a kerosene lamp and a kerosene can at hand, because the power often failed. There were also places where there was no electric light (such as the stables, in the Kaymmrli).

aylyen –make quick - hoch!

Hoch lehve losse.
Live high.

Hungarian.:*ayl* – Leben

Englishreiterei, die – merrygoround, carousel - Karussell mit Reitpferden aus Holz an der Kerweih

Die englishreiterei hot an dr kerweih net fehla derfa.
The carousel had to be there during kerweih.

If you pushed the button above 10 times, you were allowed to ride once free.

eppes – something - etwas

Er breet eppes aus.
He's catching something. (A sickness of somekind is developing.)

Eppes is a high frequency word in Yiddish. Not so much in Shwovish.

Appl, der – Apfel

Eppl(a) (pl.)

Kanzappl – der erste Apfel im Yahr (im Yuni)

The first apple in the year (in June).

Laydreppla – seuerlich und gut zum Backen.

Wann die Behm in ohma yohr viel (g)trahga hen, hemmr epplshnitz gmacht. Die hot im Wintr gut gshmeckt.

In a year when the tree hat lots of appel, we made eppleshnit (cut up and ried apples). They were good in the winter.

epplshnitz, die – dried apples - getrocknete Apfelstücke

Die AYppelstickle hot mr lock^{er} uf Shnier ufgfhd^{elt} un a pahr Tehg lang in die prall Sunn ghengt, bis sie derr wahre

The cut apples were tied on a string and hung in the sun a few days until they were dry.

epr – someone - jemand

„eS kummt epr uf dr Strohss.“ – „Wer is 's?“ – „A Shohfhult^{er}.“

Someone is coming on the street. – Who is it? – A shepherd.

Ehrdextl, das –lizard- Eidechse

Lizards in Kernei were seen as useful.

'S Ehrdextl belonged to the taboo animals like Stork, Shwalbe, hedgehog, to which we boys were not allowed to do anything. It was said that the cows would then give red milk; and if you kill a shwalbe or a stork, a cow or a horse would die.

Erneir^{er}, der –Nazi Renewers - nationalsozialistische Gruppierung

Die Erneir^{er} ware dr Mohning, 's Dritti Reich wer die Hohm^{et} vun uns Shwohwe, also unsr Vuttrland.

The Erneuerer thought the Third Reich was a Shwovish homeland and out fatherland.

Mostly Danube Swabian Young men, who rebelled against society and often also against the church. They tried to bring the National Socialist ideology to the people, if necessary with violent actions.

Esstzeich, das – cutlery - Essbesteck

Leffel, Guw^{el}, Mess^{er}, Sheppleffel

Spoon, fork, knife, serving spoon.

eshtimiere – value, estimate- wertschätzen

Die Kerch^emoosich war in Filpwa stark shay, un die Leit hen sie

geshtimiert. Church music in Kernie was very nice and people valued it. We had an organ.

The word was still quite common in my Youth. French.: *estimer* – shetzen

Ex^equaynt, der – bailiff -Gerichtsvollzieher

*Dr Ex^equaynt is bul kumme, wann epr net zahlt hot.
The bailiff came quickly, when someone didn't pay.*

In Filpwa, there was no long reminder when someone could not pay his bill. The exequent was quickly at the door.

Latein: *exsequor* – Prosecute, punish, rake

exk^epress – expressly - gerade yetzt, yetzt erst recht!

*Obshun sie mei mohning kent hot, hot sie den Newalye exk^epress ghei^ert.
Axss soon as she understood his meaning, she married the Newalye right away.*

Exklusion, die – exclusion - Ausschlussung

*Die Rahtza hen uns Shwova in Yugoslawien net huwwe wella. Sie hen uns^er
Exklusion betriewa.
The Serbs di not want us Shwova in Yugoslavia. They evicted us .*

This repeatd an earlier pattern. The newly founded Balkan states, which emerged after the Ottoman rule, did not want minorities on their new territory, but they did want the Land on which the minorities lived. They often forced the minorities to emigrate, exchanged them for compatriots, expelled them or even liquidated them.

Chapter 10 **The Letter F (56)**

Fabian un Sebastian – Festival on 20th of January; Community Holiday

*An dem dawg hot mr krupfa bucka. Dass dr wind net's duch fortweht, hot mr a
krapf iwr's dach gwarfa.*

*On this day we baked krupfa. So that the wind wouldn't blow the roof away, we
threw a baked dough krupfa over the roof.*

*For krupfa, see all **pannekiechle** and **shtritzkrapfa**.*

falliere – to lose; fail

*Die Kuh falliert, sie krepirt, freckt.
The cow is failing. She is dying.*

Wahrscheinlich aus Franz.: *faillir* – verfehlen, Bankrott machen. *Faillite* –

Bankrott.
Italienish: *fallire* – verfehlen.

Fushing, die - Easter

futuzze –get from - klauen; abbekommen

„*Vun waym hosh dann die Glahspehle?*“ – „*Die huw ich ‘m Vulti gfutuzzt.*“

Who did you get the Glahspehle from? From Walti?

Die vun dr Behhmeguss haymmr mohl ordentlich gfutuzzt.
(verprügelt).

Fahtsh, die – gauze bandage - Mullbinde

Die Fahtshe maysse kocht un ufgrollt werre! Wie oft haw ich eich des shun gsuggt!
The bandage has to be boile3d and rolled up. How often do I have to tell you?

Über Italienish aus Latein: *fascia* – Band, Binde, Windel; *fasciare* – binden

Fechsung, die – harvest - Ernte insgesamt
fechsen - ernten

Die Fechsung war des Yohhr recht goot. Die Frucht war stark gut; dr Hunf hot a bissl waynich Rehge ghat un is drum net so lang worre wie andri Yohre.
The harvest was really good this year. The hemp didn't get enough rain and so was not as tall as past years.

The word Fechsung is probably related to the word *Fechser* – rooted sapling, especially in viticulture.

fechte –beg- betteln

Wann d'net urwete willsh, mush fechte geh. If you dont' want to work you have to go begging.
(For more information, see *Fochter*.)

Fehd^eritt, die –bed ticking - Inlett

In die fehde^eritt sin die fehdra far tooch un bolsht^era koomma.
The feathers for the sheet and pillows cam from the bed ticking.

Dense cotton fabric into which the feathers for the bed are filled. The bedside is pulled over it.

Fehd^ershleiss^erin, die – Woman Cutting Feathers For Pay

*Sie hot vun dr grohsse Fehdre die Kiel runtrgshlisse.
She cut the largest stems from the feathers.*

There were women who cleaned feathers for wealthy households, i.e. the keels of larger feathers were removed.

Fehgeise, das – whirlwind - Feger, Wirbelwind

*Die Lissi is a richtiches Fehgeise: wu die iwrahl rumraynnt, un in alles steckt sie ihr^en Rissl nei! Sie hupst rum wie a Forz in dr Latern.
Lissi is a regular whirlwind: where she sticks her nose in everywhere! She jumps around like a fart a lantjern.*

Fehml, der – male hemp - männlicher Hanfstengel im Blütenstand, Femel

*Sobal dr Fehml ubbliet war, hot mr'n ausgshnitte.
As soon as the the male hemp had finished blooming , you cut it out.*

The *Femel* stood alone between the maize plants. They were allowed to go into seed. From the female stems the hemp seed was harvested for the next year. The other hemp was cut out before it could go into seed.

Fehrshte, der –heel - die Ferse

*Mir tut dr Fehrshte unte uf dr Sohl so wayh, ich mohn, ich hab durt a Hiehn^eraug.
My heel hurts so much, I think I have there a chicken eye.*

*Fehrsht^egeld gewe – gshwind drvôrayne
Give heel money- quickly run away*

Feiermershl – lively, bubbly woman - eine temperamentvoll Frau

Fetshka – Shimpfwort für eine überkandidelta Frau

*So a Fetshka kammr doch net ernsht nemma. Die lehbt in ohnr unnri welt.
A swallow like her can't be taken seriously. She lives in another world.*

Hungarian.: *fecske* – swallow

Fickmiel, die – mill gme-das Mühlenspiel

*Die Kindr spiele gern Fickmiel, bis sie bemerke, dass ohn fushlt [shwindelt].
Children love to play the mill game, until thy realize they are being cheated.*

*Do gayhts yo heint zu wie in ohn^er Fickmiel: uf un zu, raus un rei...
Its's like a Fickmiel here, open and closed in and out ...*

Finger, der - finger – Finger

*Die finger ubshlecka bis tzoom ellebohga
To lick your finger up to the elbow.
To be very happy about something.*

Fishkahl, der – lawer-Rechtsanwalt, Advokat

*A Bauer untrweist sei Soh: Mach a Bohge um yehde Fishkahl: er pluxt dich
nar aus!
The farmer gave his son this advice: go around every lawyer;*

In the HD, the word *fiscal* is known for civil servants: the State Lawyer.

From Latin: *fiscus* – Stawtskasse, *fiscalis* – concerning the Statskasse.

Fishpuprikahsh, das – Hungarian fish soup - Ungarische Fishsuppe

*Tzoo ohma shwowisha fesht ghehrt unbedingt a kessel voll fishpuprikahsh.
A shwovish feast has to have a kettle of fish paprikash.*

It is eaten with pasta or white bread.

Hungarian: *hal paprikas*. *hal* – Fish.

fiesla – to hotfoot away - schnell davonlaufen

*Wie uns dr weigart^ehiet^er beim trauw^eshtehla frwisht hot, simmr awr gfieslt.
Krigt hot 'r uns yo sowisoh net.
When the wine garden guard spotted us stealing grapes, we hotfooted it off. He
never caught us.*

Fitsh^efeil, die l - a nimble young woman; bow and arrow - Pfeil und Bogen

*Er hot mit 'r fitsh^efeil uf die fehgl gshossa, awr selta ohg^etroffa.
He shot at birds with a bow and arrow, but rarely hit them.*

*You usually called the bow and the arrow together as a **Fitsh^efeil**.*

Fixiluft, der –ne'er do well- leichtsinniger, unzuverlässiger Mensch

*Er hot Pech mit seim Soh; aus ihm is nar so a Fixiluft worre. - Yetz werd die
Tochtr mit ihr^em Mann die Werkstatt iw^ernaymme.
He had bad luck with his son ' who became a ne'er do well. – Now his daughter
and her husband will will take over his workshop.*

Fixl, der –diluted wine - Wein mit geringem Alkoholgehalt

*Fum lahbshneidrwei, mr hot ah fixl drtzu gsagt, hot mr ah a flash foll trinka
kenna, un nie bsoffa tz'werra.
For the corn harvest wine, you called it a Fixl. You could drink a whole bottle*

and not get drunk.

Another term for it is **Lahbshneiderwei**. It was made from grains and wine dregs. You drank it like in the late fall, if the corn leaves were already cut.

Flumm^ekooche, der –donuts - Flammkuche

Dr warmi flamm^ekoocha mit rohm druf hot allni gshmeckt.
Warm donuts with cream on top were loved by everyone.

If bread was being baked, some of it it was made into a flat dough which was briefly baked.

Flunk^e, der – rag - abwertend für Kleid

Was hosh d'n heint far a flunka oh?! Woo hosh dann den kahft; doch net uf'm tandlmark?!
What kind of rag have you got on? Where did you buy it; surely not at the flea market?!?

Flux(a), die –tendon- Flechse, Sehne
fluxich

Oft hots im Intrnaht im Puprikahsh mayh Fluxe als Fleish gewe.
Often in the internment the Paprikash ahd more tendons than meat.

Flayd^ermaus, die – bat - Fledermaus

Wann's gegr'n Ohw^ed dusht^er warre iss, sin die Fledd^ermeis kumme. Mr hot sie net fliege ghehrt. Vun woo sie wohl herkomme sin? K^e Maynsh hot's gwisst.
Towards evening at dusk, the bats came. You couldn't hear them fly. Where did they come from? No one knew.

Mr hot zune awr ah Speckmaus gsagt, weil mr gmohnt hot, dass sie an die Speckseite gayhn.
We called them bacon mice, because we thought they would go to th bacon sides.
To the big night bombings we also said Speckmaus, and that was a very big rush of wings..

Flehdrwish, der –very thin woman.- Genseflügel; dünne shwechliche Frau

Gayh, loss des Mahdle sei, an dem is nix drô; des is doch nar a Flehdrwish.
Bei der mush zwamohl hishaue, bis d'sie ohmol siggsh! So a Weib is nix far a Baur.
Go leave these young women alone. They have nothing on their bones. You have to look twice to see them. Such a woman is not for a farmer.

The last limb of a duckGense wing was cut off with the flight feathers and rubbed with Ashes. It served as a kind of hand broom.

Fleishbank, die – butcher shop - Metzgerladen

*Wann ihr yetz im Summr Griewepogehstshle esse wayllt, unô geht in
d'Fleishbank zum Beshtili, vrleicht hotr grad Gramml gmacht!
In the summer is you wanted to eat fried skin, go to the meat store and see if
the just made meat scraps.*

*Wann ohme sei Hohselatz ufgshtanne is, hot mr gsagt:
„Mach dei Fleishbank zu!“
If your zipper was down, you said. „Close your meat store.“*

Fleishhack^{er}, der – butcher-Metzger

*Zum Fleishhack^{er} is mr vor all^m wegge^r Rindfleish un Kelwrn^m gange, un
zwahr z'mehnsht im Summ^{er}. Im Wint^{er} hot mr selw^{er} gshlacht.
You went to the butcher in the summer for cut meats. In winter, you butchered it
yourself.*

Fleishkiechl(a), das – fried cutlets - Frigadellen

*„Ich sigg Mottr, ihr macht heint Fleishkiechle. Ihr wisst, die hahse Fleishkiechle.
Net, dass draus Brohtkiechle werre.“ – „Shau, dass d'weiter kumsh, du
Naywalye! Ich wahs shun, wie Fleishkiechle gmacht werre!“ – Go on, you
Mother, it see that you are making Fleishkiechle. You know that they are not
meat cutlets but bread cutlets. !“ – Go on, you troublemaker, I know how to
make fleishkiechle.*

Flettrdutsh, die – Shmetterling - butterfly

*Mir hen Flettrdutshe gfangen. Wummr 100 zum Ap^ethehk^{er} brocht henn, hot
yehd^{er} a Zuck^{er}li krigt. Er hot awr die Flettrdutshe nie nochzehlt. Er hot uns
allweil glahbt. Mir hen sie yo ah shun oft zehlt khat.
As boys we caught butterflies. If we brought 100 to the pharmacist, he would
give us sugar sticks. He never counted them. He always believed us. But we
counted them a lot.*

Flettrdutsh obviously derives from "flutter".

Flieg^epick^{er}, der – glue strip for flies - klebriger Streifen gegen Fliegen

*So fiel flieg^epick^{er} kammr gornet ufhenga, uf denni ullifFliega im haus platz
hetta.
You couldn't hang enough glue traps in a house for all the flies that were in
it.*

You hanged these strips in the kitchen, where there were always many flies in the summer : many domestic animals and the nearby dung heap etc. were the cause of the many flies in the house.

flick –lightly dressed - leicht, dünn (angezogen)

„Sahli, mohnsh d'n du, dass mr des Yohr Ohshtr im Summer feiert, weil d'so flick ohzohge bish?“ - „Ha nô, ich hab halt uf Ohshtr shêê sei waylle.“ - „ Ha goot; unô kannsh ah gern a bissl friere.“
Sal did you think that this year we celebrated Easter in the Summer, becuae you ar so thinly dressed.- - Ha, no I JST WANTED TO BE NICE AT East er. – Ha, good, so now you can freeze a bit.

Floote, die – Krumbiereflutte, Kartoffelpuffer

Greshti shpeckbreckls oon greshtr tzwiefla hot mr in grumbier^ebrei neigriert un korz in shmaltz bucka. Des hot gshmeckt. Un d'mottr hot gsagt: „Lang nar tzoo un ess tichtich, drfoo wersh shtark!“ Heint tet mr mayh oof d' linya achta.
The largest roasted bacon bits and roasted onions were stirred into potato mash and baked for a short time. That was tasty. And my mother used to say: “Pile it on and eat hearty. You'll get strong from that. “ Today, you would worry more about your waistline.

Focht^er, der – beggar- Bettler, Fechter

Dr Wunder-Franzl war in Filpwa a Focht^er.

"The meaning 'begging for wandering' seems to come from the old custom of begging from wandering boys for money" (Kluge 1995 s.v. fechten).

In Filpwa, the word *Fochter* was particularly common. In Sombor I could still read on houses in 1945:

"Fencing and peddling prohibited."

Fohrwehg, der – pth- Fahrweg der Pferdewagen.

Die Fohrwehg ware in Filpwa net plashtert, drum hen sie bei Rehgewett^er tiefi Glahse krigt.
The wagon paths in Kernei were not paved, and so when it rained there were deep ruts.

On the Filpwaer Gelende there was only a paved road from the community center to the train station. All other roads were loamy in autumn, worn out and dusty in summer. The horse-drawn carriages have deep grooves, *ruts*, carved into the ground.

Fòtròsh, der – short underdress - kurzer Unterrock

Dr Fòtròsh war a gsterkt^er Unnerrock, der nunt^erzus ullweil breht^er worre is.
The Fotrosh was a stiffened underdress that became wider as it went down.

Women tied the *fotrosh* around their waists, over which they put on their skirts. As a result, the buttocks and hips looked more presentable and the waist more attractive. That was considered beautiful.

Hungarian: *fodor* – frill

Frahs, die – fainting spell , unconscious - Ohnmacht, Frais, Fraisen

Ich bin bei der Nohchricht so vrshröcke, dass ich shumbul in d' Frahs gfalle bin.

I was so shocked by the investigation that I almost fell unconscious.

Frahs is the old word *Frais* – cramp, in children. In Filpwa, however, the content is somewhat different: the *Frahs* is not a cramp, but powerlessness.

Frutshl^erin, die –a talkative woman - eine Frau, die viel redet, handelt

Die Sahli richt wie a Fratshl^erin die Leit aus. Was sie hehrt, vrdreht sie un vrzehlt's weitr.

Sally treats everyone the same. What she hears she repeats .

What is meant is a woman who talks a lot, makes magazines, a market shreier, etc.

Frutz(a), der – pejorative word for children - Kinder (ca. 4-10 Jahre)

Wummr behs war uf die klohne Kind^er, hot mr zune Frutze gsugt.

If you were mad at kids, you called them Frutze

The expression always has a negative flavor in Filpwa. The "sweet face" is not Filpwarish. In one song it says: ".. a room full of grimaces .."

freind sei –friendly - verwandt sein; befreundet sein

Dr Net-Vrwandti un dr Vrwandti hahse ulli zwah Freind.

Relatives and non-relatives can all be friends.

Die Zollitshe Nanni un ich sin freind zamm; sie is mei Gshwisht^erkind. Die

Gilliche sin ah uns^er Freind. Mei Grohssmottr war nemlich a Gillichin.

The Zollitsche were friends and cousins. The Gilliche were also friends. My grandmother was a Gillich.

„Ich hab gmohnt, du bish mit dr Pahle Nunni freind zumm.“ – „Mohnsh vrleicht, weil ihre Grohssmottr un meini in dr gleiche Sunn ihne Waysh trick^elt hen?“

I thought you were friends with the Pahle Nanni. -- Did you think that because they hung their wash out together in the sun?

Freind/Freindin – der Freund, die Freundin; Verwandte(r)

Mr muss gaynau hihehre, um zu wisse, wer gmohnt is:

- *Wann epr sagt: Ich hab a gootr Freind – is k^e Vrwandtr gmohnt, sondrn a echtr Freind (vrleicht dr Borsht).*
- *Mei Freindin kummt mich heint besooche – is ah k^e Vrwandti gmohnt (vrleicht `s Mensh).*
- *Sagt mr: Mei Freind aus Odshag kumme – sind `s wohl k^e Vrwandti.*
- *Sagt mr awr: Uns^er Freind aus Odshag kumme – sin `s sehr wahrsheinlich Vrwandti.*

When it comes to the family in Kernei, one speaks in the plural: our futtr, our mottr, our friend (a relative of the family). One speaks in the singular, it is mostly a personal relationship.

Frissl, der –rubeola, measles - Masern

Wer `n frissl khut hot, hot net messa/derfa in die shool geh; ehrsh, wann `r ganz abkhahlt war, hot mr gayh derfa/messa.

If you had measles you couldn't/shouldn't go to school. Only when they were fully healed could/should you return.

*The word goes back to the **Frieseln** skin eruptions. They are similar to millet grains - the **Frieseln** (Kluge 1954:227).*

Froshmaul, das –snapdragon - Löwenmeulchen, eine Blume
Froshequawk, der

Unsr Mottr hot in ihrem gehrtl immer froshmaul- bliemla khut.
Mom always had snapdragons in her little garden.

Froocht, die –cereal - Weizen

Korn – rye

Gehrsht – barley

Kukrutz – corn

Haww^er – oats; of oats they said: Wann dr wind mol iwr die haww^ershtooppa blost, is `s shpohtyohr nimmi weit.

When the wind blows across the oat stubble, Fall is not far away.

Froochtnehgili(n), das –cornflowers - Kornblume

*In dr frucht hot's shehni blohi fruchtnehgili un rohti pipatsha gewa.
Among the growing wheat, there were often lovely, blue cornflowers and red poppies.*

Froochtsuck, der – cereal sack - Sack für Weizen

*A voll^{er} Fruchtsuck hot 50 Kilo gwohge.
A full sack of grain weighed 50 kilos.*

The fruit sack was woven from coarse hemp yarn, the name of the owner of the corner was inscribed. An average farmer with 40 yoch owned about 100 such secke. It was his pride to own many and tidy pieces. In winter, the sacks were thoroughly checked and, if necessary, repaired.

Foodrheis^{el}, das –little food hut - Brettersvershlag im Pferdestall

*Im Foodrheis^{el} ware Hahy un die Foodrseck (Foodrtanishtre) far die Ross.
I the little food hut were hay and the feed sacks for the horses.*

Im Vershlag befand sich Futter für die Pferde, darüber gab es eine Pritshe, wo der Knecht schlief.

Foodrtanish^{er}, der –littlefeed sack - kleiner Sack

*In die Foodrtanishtre is Hawwr gfillt worre. In ohnr Arw^{et}spause hot mr sie dr Ross umghengt, dass sie fresse kaynne.
You filled the feed sack with oats. AT a work pause, you hanged them on the horses so they could eat.*

fooyakr, der - drivers of horse spans – fuhrmaenner

*Sie hen shtroh gekofft un an Sombor gfahra.
They bought hay and drove it to Sombor.*

fushle – mogeln, shwindeln; Shwindler

Fushl^{er}

*Mit dir kummr net spiele, du fushlsh allweil.
You can't play with you. You always cheat.*

The expression was mainly used in the game. The word fusheln also exists in HD, but it has a slightly different meaning. Wahrig writes: "to run around, to tauschen, pfushen".

Fooss, Fiess, der –foot, feet - Fuss; Masseinheit

'S Baur^ehanse ihne Hund hot mich in Fooss bisse.

John the farmer's dog bit me.

In Filpwa, the foot reaches up to the hip. The dog had not bitten the foot, but the calf.

One foot (shoe) has 12 inches = 30cm

Fussr, der –lint, threat - Fussel

Futuzbauer, der – little farmer - Feierabendbauer, *Wupp^{er}*

*A klohner Bau^{er}; mr hot ah „Wupp^{er}“ zun^em gsagt.
We called a little farmer a 'Wupper'*

Small farmer. He often had to lease additional fields in order to survive or he had another profession.

Chapter 11 **The Letter G (91)**

Due to the Kernei ambiguities of speech, you may find words that start with G, also under K.

Gubrush, der - someone who always wants to be the center of attention - jemand, der/die sich immer in den Vordergrund spielt; immer Heuptling sein will

*Ich speel nimmi mit, weil die Vrohni allweil dr Gubrush sei will.
I'm not going to play anymore because Veronika always wants to be the Gubrush.*

Das Wort geht auf das Hungariane *kapras* – Angeber, Wichtiguer, zurück.

Gackl, des - cock, rooster, chanticler, something to eat

From the sound a rooster makes, cackle.

Gahfl, die – a handful - eine Hende voll

*Ich hab oarich gshwind a gahfl mehl tzum deug gewa, er war z'dinn.
Very quickly, I added a handfull of flour to the dough. It was too thin.*

*Uns^{er} mottr hot in d'sau^etrenk allweil zwah gahfla kleia gewa.
Our mother added two handfuls of clover to the pig trough.*

The word **Gahfl** derives from the ancient German Word Gaufe - hollow hand. In Kernei, they called the filling of two hollow hands **Gahfl**, when they were put together.

Geg^eshwehr, der – The uncle of the marrying children - the witness- -die Fetter der verheirateten Kinder nannten sich Geg^eshwehr.

*Ich hab heint mit meim Geg^eshwehr die Mitgift ausghand^elt.
I negotiated the gift with my marriage witness*

(I am not aware of a female form of Gegeshwehr. So they only meant the uncles?)

geglich – affected, snobby - überkandidelt, überspannt, snobistish

*Ich hab yo net gdenkt, dass a weib mit ihra kinner so geglich toot wie a gutsh mit ihre getshla.
I never thought that a mother could be so affected with her children as a goose with her goslings.*

geh – quick to anger, irascible - aufbrausend, zum Yehzorn neigend

*Ihra Futtr war a geh^er Mann; er hot gshwind zushlahga kenna.
Her father was and irascible man; he hit back swiftly.*

Gakewa (Gakovo) – Ort eines Konzentrationslagers

*Im log^er Gakewa sin 756 Filpwa^er un 706 Kerneier gshtorwa.
In the lager Gakowa, 756 Filwaers and 706 Kerneiers died.*

Report of the yungen Mrs. Eva Shmidt (HB8,1967:8-14) and numerous others.

Gulaytt, die -cocoon of the silkworms - Kokon der Seidenraupe

*Wann die Gulaytte putzt wahre, hot mr sie mit hahs^em Wuss^er abbrieht, dass die Mahde drin sterwe un sich net durch die Gulaytt fresse kaynne.
Wenn the cocoons were cleaned, you put them in hot water so that the worms would die and not eat their way out.*

The word *galett* seems to have a strange history behind it. You won't find the word meaning "silkworm cocoon" in any of the major dictionaries.

The Spanish island of Tenerife in the Atlantic has been proven to have carried out a large silkworm breeding and trade in silk as early as 1680. The town of Los Silos, the "Silk City", was the center, a neighboring town was La Caleta. Is it possible that the name came from here to the friendly Habsburg Empire and to Kernei?

In French, the word "galette" means "flat cake made of climbing dough" (Grosser Duden). According to an old dictionary, galette can also be "hat skeleton" and other means, but everything is unrelated to a silkworm cocoon.

Gelroowa, die –carrots (yellow beets) - Karotten,

(gelbe)Rueben

*Oonsr mottr hot heint die gelroowa far'n wint^{er} im kellar in sund eigshlahga.
Mother laid the carrots in a bed of sand in the cellar today.*

Galotsha, die – rubber boots, galoshes -Überziehshuhe aus Gummi

*Tzieg nar dei galotsha oh, dass d' trock^{eni} fies hosh, wann d'durt ohkoomsh.
Just put your galoshes on, so you will have dry feet when you get there.*

French: la galoche (interestingly from the Latin: a Gallic sandal!)

Ganahs^{er}, der – gander, male goose - Genserich

*Vieli shoolkinnner hen im froohyohr far dr ganahs^{er} ungsht khut.
Many school children were afraid of the ganders in spring.*

So that the children do not fear the bad ganders - this happened when they protected chicks - they stuck a feather through their nostrils. So they could not bite because they could not breathe. May be related to the Hungarian **gunar**.

Gung, der – entryway, hall - Flur, Gang

*'S Langhaus hot zum Hof hi a Gung khat un zur Guss hi a Tehl mit Gungheis^{el}.
The long house had a hall to the yard, and to the street a gate with a hallway house.*

There was a covered corridor at the aisle, from which almost all the rooms of the house were accessible. Usually it ended towards the street in the so-called *Gungheis^{el}*.

Gungheis^{el}, das – covered access to the house from the street

*Grohssi Mahdle hen sich ohw^{eds} spoht vun ihm Borsht im Gungheisl
vrabshied.*

Older girls said goodbye to their male friends in the Gungheisl.

Zum Glick hen die Gangheisle nix vrzehle kaynne.

They were lucky the gangheisl couldn't tell.

*Do wer munchr gern a klohn^{es} Meisl gwest, des alles siggt un hehrt, awr selwr
net gsehge werd.*

*Many a person would have loved to be a little fly that heard and saw everything,
but would not be seen.*

The Houses had a wagon entrance in the gate and a pedestrian entrance in the yard. In the case of Langhouses, the corridor very often led into the Gangheisel.

Gunishn, die – garnish, adornment - Schmuck und Aufhengevorrichtung für Gardinen

*Far gewöhnlich hot dr tishltr die gunishn gmucht un iwr dr fenshtra ohbrocht.
Usually the carpenter added flourishes over the windows.*

Gurb, Gurwe, die – Bundle of wheat, rye, and oat stems.

*Zwah klecka hen a gurb ausgmacht.
Two gleckas made a gurb.*

Gurw^eguwl die – two-pronged fork with long handle

*Mit dr Gurw^eguwl hot mr die Gurwe beim Eifiehre uf'n Wahge gewe. ^eS war a hurti Urw^et.(Abb.24,S.294)
With the Gurwegawl you heaped the Gurwe onto the wagon. It was hard work.*

Gort^eweiwl, das – A phantasry garden woman.

*„Wann ‘r im Gahrte rummraynnt un Planze zammtritt, kummt’s Gort^eweiwl un holt eich!“
So hot mr dr Klohne Engshte gmacht!
„If you run around the garden and crush the plants, the garden woman will come and get you.“
That’s how you put fear into little children.*

Gahs(a), die –goat - Ziege

*Die Gahse ware frieh^er die Kieh dr ahrme Leit. Mr hot sie waynich gshetzt. In ohme Spruch hahsst’s: „A Gahs is a Shahs [Forz], a Kuh deckt alli Armut zu.“
Goats used to be the cows of poor people. You didn’t like them as much. “a goat is a little fart, a cow covers all poverty.”*

- Gahsbock
- Gehsl(e) -little goat.

Guss^efront, die – the side of the property facing the street

*Uf d’ Gussefront hot mr grohssi Sorgfalt glehgt. Die hot allweil maysse tipp-topp ausshaue. Sie hot Rang un Prestige dr Hausleit ausdruckt. Was hette die Leit gsugt, wann die Gussefront net uf d’ Kerweih gweislt worre wer! Die Shand im Dorf hot k^e Weib uf sich lahde welle.
You had to take care of the streetfront. It always had to be tipp-topp. It expre3ssed the position and prestige of the owners. What would people have said if the street front wasn’t freshly whitewashed for Kerweih? No wife could have taken the shame.*

Guty^er, die – underwear for men, long johns - Unterhose für Menner

Du kunnsh mohl widdr dei guty^er wechsla!
You can change you underwear again.

Hungarian: *gatya*- underwear

Gutsh, die - duck– Ente

Franz, du wersh heint mit dr Gutshe an's Hunfwuss^er gayh un sie durt bis heint Ohw^ed hiete.
Frank, you have to go with the geese to the hempwater, and guard them until tonight.

Hungarian.: *kacsa* - duck

Gutsheloch/Enteloch – small waterhole in the yard

Mr hot des vor allem far die Getshle gmacht, dass sie bahde un shwimme kennne.
You made the waterhol in the yard for the young ducklings, so that they could bathe and swim.

It was a small brick basin with a shallow entrance, so that the little ones could easily get out again.

Gutsh^eshnuwl, der – earthen drinking vessel for young poultry; (Abb.4,S.292)

Hingilin un Getshle hen aus 'm Gutsh^eshnuwl gsoffe.

Cheickens and geese drank from the Gutsheshnuwl.
Far die Getshle hot mr Brennehsle zammgshnitte, mit Kleie, Kukruzshroht un a bissl Wuss^er vrmisht.
For the yound geese you mixed some thistle, clover and corn leaves with a bit of water.
Do sin sie urich gshwind gwaxe. Die Hingilin hen Kukruzshrot un kloh gshnittenr Hinglssalawt krigt.
Thne they grew very quickly. The chicks got corn seeds and clover with cut chickenweed.

Dr Gatsheshwnuwl was a drinking vessel for the chicks. At the top it was closed and had holes all around for drinking. It stood with the food under the *Hingl* basket made of willow rods. The chicks could not go directly into the water so that they would not drown. It kept the large chickens as well as the birds of prey from food and chicks.

Gâûⁿtsh, die – swing - Schaukel
gâûⁿtshe – shaukeln

'S Mahdili hot 'n ganze Numitahg gâûⁿtsht.
The girls used the swing the whole afternoon..

Kluge 1995: In SWDeutschland gebrauchtes Wort aus dem 15. Jahrhundert; man sagte *gautshen*.

Gutzza, die – very large vat for the grape harvest

*Die Trauwe werre in die Guzze gmahle.
The grapes were pressed into the Guzze.*

gell – interjection, eh?, don't you know? -Aufforderung, nicht wahr?

*Gell, doo koommsh ah oof mei Hochzeit!
You're coming to my wedding too, eh!*

Gelobt sei Jesu Kristoo - greeting, good day, hello - – hallo!, guten tag!

*Mr hen immer „golobt sei Jesu Kristu“ gsugt wa mir epr uff dr shtrohss gtroffa
hen. Dann hot mr gantwart: In aywichkeit, amen.“
When you greeted someone, you said: „Beloved is Jesus Christ.“ And that
person answered: “Forever, amen!”.*

Proof about how religion dominated our town.

Gelts(a), die –mosquito(es) - Shnaken, Stechmücken

*Die geltsaplohg hot net nar kenna grohss sei, ah gfehrlich, weil's noch die
malaria gewa hot.
The plague of mosquitoes wasn't just great; it could be dangerous too
because malaria was still endemic t that time. My methier drank wormwood
her whole life to ward off malaria and to make her stomach feel well.*

Geltz Gott – Bless you - Gesundheit

*Wuss mr sugt wann yehmand gniesst.
What you say when someone sneezes.*

May god forgive you!

geltz– ein weibliches Shwein sterilisieren, verschneiden

*Heint hot dr Saushneide^r uns^er Seilin kastriert un gelzt.
Today the sow cutter castrated our boar.*

Kluge (1995) erwehnt das Wort „die Gelze“ – verschnittenes weibliches Shwein, als altes Wort im HD. In Filpwa war, meines Wissens, das Wort Gelze für eine verschnittene Sau unbekannt, wohl aber das Zeitwort gelz^e.

G(e)nunk – enough – genug
genung

Er hot shun genunk gess.
He ate enough, already.

Wann't yetz nets m464aul haltsht , bisht alt genunk!
If you don't keep quiet, you're as old as you will get. (you're old enough)

Geht, Gohdl, der,die – Taufpate, -patin

Zu dr Gohdl un 'm Geht war mr wie freind zumm
We wer3e friend with the godmother and godfather..

The two expressions come from an ancient word that has its origin in the Latin *compater* – co-father. This gives rise to various expressions such as *Gevater* and also *Geht* and *Gohdl*.

The godparents are considered spiritual parents by the church, which is why the church ban on marriage also applies between them and the devils.

Mrs. Holzshuh from Batsh tells an impressive symbolic scene of her wedding (1941):

At midnight, the bride's husband sits down on a chair in the middle of the dance hall. The Gohdl puts the bride on his lap, takes off her white wedding crown and puts a black silk bonnet with roses on her. Gohdl says: *"ES Krenzle ab, es Haibli her - bish Yungfrau gwest un nimmermehr."* During the following dance, the bride remains seated and holds up her apron. The dancers throw their money into it.

Probably a gift for the loss of virginity, which she faces on the coming wedding night.

gewl – courtyard – Platz vor dem Hause.

gflink – brave

Der Rauw^er war so gflink un gshwind wie a Ahy^erwissili.
The robbers were as swift and brave a an eggweasel.

gfloht -beaten up – durchgehauen, verprügelt

Die untre Behmegesslr, die vum Deitshe Eck, die hemm'r mol richtig gfloht.
Die sin grennt, wie wann's oom ihra lehva gayht het.
The gang rom Bohemian street , from the German section, we beat them up
So that they ran as if their lives depende on it.

The term "gfloht" was only used in this sense. In the case of fleas, one would have said "Fleh fange".

Gfrett, das – plague-andauernde Mühsal, Plage

eS is shun a Gfrett mit dr Zuckrroowe, wamm'r sie bei Rehgewetter un Kelt liefre

muss.

It is a plague of sugar worms when they have to be removed during rain and cold.

Does Gfrett go back to the verb *fretten* – to toil, to toil? In southern Germany there is the *Gefrett*. In the Alt-HD *fraton*, ital. *frettare* – rub.

Gfriss, das –impolite version of face - Fratze, vulger für Gesicht

Ich kann sei gfriss nimmi sehya. (I can't stand his face any more.)

Sie macht a gfriss wie drei dehgh rehyawettr. (She makes a face like three days of rain.)

This is probably where face and grimace are brought together. In Miltitsh I also heard *Gfries*

Glahych(a), das – limbs, bones, body - Glied

Sie hen'n so stark vrshlahga, dass ihm tehglang alli glahycha wayh too hen. They beat him up so badly that his whole body hurt for days.

Glahs(a), das – glies, track - tiefe Wagenspuren im lehmigen Boden

Gayh nar shêê in dr Glahse, do geht mr noch ullweil am beshte. Go nicely in the tracks, that's always the easiest way.

Glahs is a variant of the word *track*.

Glahsgang, der –glass way- eine Art Wintergarten

Im glahsgang hot mr iwr wint^{er} die mehryehricha shtreiss in dr gsherra ufkhohwa.

In the greenhouse, we kept the annuals in pots.

Greater houses often had a wide covered walkway that was partly glazed out to the courtyard. It served as a winter garden the frost sensitive plants.

glahsich – sickly- wessrig, krenklich

Der is net tshisti, der hot glahsichi Auge, der werd krunk. He is not healthy. He has watery eyes. He's getting sick.

- *glahsichi Krumbiere* – watery potatoes.
- *glahsich dreishaue* – sickly appearance..

Glahsr, der – dragonfly - der Glaser, die Libelle

Im Summ^{er} sin allweil viel Glahser iwr'n Teich gflohge. Sie wahre far uns Boowe shwehr z'fange.

In the summer there were always many dragonflies over the hollow. They were

hard to catch.

We boys did not know the term dragonfly. The professional glazier was called *Bildermucher*.

glishtich – „gelüstig“, Esslust auf etwas verspüren

*Ich bin so glishtich uf Fishpuprikahsh.
I love fish paprikash.*

Glocka - clock

Gluck, die –sitting hen – brood hen - Glucke, Bruthenne

*„Mottr, die Gluck briet uf'm Nesht un hot gar k^e Ahyr!“ – „Mir messe sie fange un ihren Kopp a pahrmohl untr Wassr tunke, unô werd sie ufhehre z'brieye un sie werd bal widdr Ahyr lehge.“ – „Warum gebt'r ihr k^e Ahyr?“ – „S is shun zu spoht im Yohr. Do grohte die Hingilin nimmi.“
Mother, the brood hen is sitting on her nest without any eggs. -We have to catch her and put her hear under water a few time. Then she'll stop boording and lay a few eggs. – Why not give her a few eggs? – It's too late in the year The cosk will not crow any more.*

gloose – glow - glosen, ganz shwach glühen

*„Shau doch mohl in Spahrherd, ob noch Feiyr drin is.“
See if there is still fire in the Spahrherd.
- „Feiyr is kohns, awr untr dr Esh gloosts noch.“
No fire, but under the ash it is still glowing.*

Gmahd, die –swath of cut wheat - die Shwade, mit der Sense gemehte Reihe

*„Wieviel Gmahda wersh d'n braucha far des shtick?“ –
How many rows of mown wheat do you need for a stick.
„Ich denk so tzehni, aussr sie werra gegr n'ohwed, wann ich mied bin, shmehlr.
I think about 10, unless it is near evening, and I am tired, then less.*

Gmoh, die

Gmohhaus, das –the municipal building - die Gemeinde, das Gemeindehaus

*Ich muss heint zum Dyoke ins Gmohhaus, ich brauch a Dozwol, weil ich morge uf Milititsh geh will.
I have to go to the Dyokein the parish hall today. I need a pass because I'm going to Milititsh tomorrow.*

Gmohfeirtehg – Gemeindefeiertage

*`S hot finf Gmohfeirtehg in Filpwa gewe. Des ware k^e Kerch^efeiertehg
There wer five municipal holidays. These were not church holidays.*

1. Fabian und Sebastian 20.1.- protecting from storms
2. Philipp und Yakohwi 1.5. – Church patron; and Kerweih
3. Yohanni und Paul 26.6. – from hail storms
4. Roches 16.8 against pests
5. Wendlini 20.10. animals patron (Y.
Eichinger, HB 12/13,1969)

Gnuck, des – neck, nape – Genick, Gnack
Mei Gnuck tut weh.
My neck hurts.

Gnuckshloopp, der – collar, choker - buntes Halsband: der Braut und der
Krenzla-Mahdla

*Die Mariya-Mahdla hen frieyer bei dr prozessyoh a gnuckshloopp um 'n hals
khat.
Maria – Maidens used to have a choker around their necks during processions.*

gnauntza – whine, murmur - raunzen, herumdrucksen

*Du gnauntzt heint shun `n ganza tahg room. Ich kann des nimmi hehra. Schau,
dass d' weitr koommsh!
You have been whining the whole day already. I can't take it any more. Get over
it.*

Gòbila, die – swear word for young women - Shimpfwort für Mädchen

*Du grohssi gòbila, du shpielsh noch mit kinnr, du kennsht shoon urweita geh.
You big mare. You're still playing with children. You could go work already.*

From the slavic. *kòbila* – mare, female horse

Goldamshl, die – Oriole

*In Filpwa hot's viel Goldumshle gewe, awr k^e Shwarzumshle.
In Filpwa there were many oriole but few blackbirds.*

Gohdl, die – godmother - Taufpatin, siehe „Geet“

*Z'mehnsht hot die Gohdl `s Kind bei dr Tahf ghohwe.
Did the godmother hold the child at the baptism?*

Goreisl(a), der – carp - Karaushe, Gareisle, Bauernkarpfen etc.

*Die Goreisle sin klohni Fish mit viel Grete.
Carps are littel fish with many*

Im Summ^{er} simmr mit Sterzkerb im Deichgrahwe fishe gange. Mir hen awr nar Goreisle un Weissfish gfange. Weil sie ah noch derr(magr) ware, hemmr sie dr Katze gewwe.

In summer, we wenty to the canals with baskets fishing. WE only caught carp and whitefish. Because they were still very thin, we gave them to the cats.

A small carp fish with many Greten[bones?] (scient. name *Carassius carassius*). As a single fish it was not hunted, but very much in the fish soup. Only connoisseurs have fried it fresh and eaten it together with the Greten. It was found in all ponds and water-bearing ditches.

Goritzl/Godritzl, das –a quantity - ein kleines Hohlmass

'S Goritzl/Godritzl war a Mohss far Kern^{er} un d'Kleie.
A goritzel was a measure of grain or bran.

Das Goritzl/Godritzl wurde beim Füttern der Tiere verwendet, so z. B. für die Pferde: yedes Pferd bekam ein oder ein halbes *Goritz^{el}* Hafer.

The cantor teacher came to collect every year for his activity as a church musician. Usually one had to give two goritzl of wheat or equivalent money.

We also have a similar process as with *korica* – Godritzl with Fotrosh – *fodor* (Hungarian.)

The word is slav. Origin: *korica* – Beheltnis.

gotttrkeit – es könnte sein, als ob, gewissermassen

Er tut yo so, wie wann ich des gotttrkeit gmacht hett.
He acgts as if I really did it

Wann ich des yetz all^es hehr, hot'r des gotttrkeit gar net gsagt.
When I hear all of that, he really didn't say it.

What this statement has to do with God is a mystery to me.

grusht – lively -rüstig, tatkräftig; (Abb.9,S.293)

Uns^{er} Grohssvuttr is shun 80, awr er is noch grusht; er spritzt noch allweil aloh den ganze Weigahrte. Grandfather is 80 already He sprays the whole garden by himself.

Probably, the word is derived from "equipped" or "scaffolded".

Grasht is said of people who are no longer easily believed to be so sprightly. A man in the best years will not be said to be grusht. That's why you almost always associate the word with grusht.

graupich –boastful - selbstbewusst, angeberish, auftrumpfend

Hot der Bohrze sich doch graupich gmucht. Der is ersht in dr Wirklichkeit

*ohkumme, wie ich ihm a pahr hint^{er} die Leffl gewe hab.
The guy became boastful. He only became realistic when I gave him a pair
behind the spoons.*

gresht –roasted – gebraten, roestet

greina/kreina –to cry - weinen

*Wie ihra mottr gshtarwa is, hen sie alli greint.
When mother died, they all cried.*

In Filpwa, the word *priele* (from roaring) for crying strongly, as in Miltitsh or Batsh, was not in use; in our country they said "howl – howl".

From old French: crier

Grie, der – green, horseradish - Kren, Meerrettich

*Zum frishgshlachte Shweinefleisch hot dr Griesohss gut gshmeckt.
To freshly slaughtered pork, horseradish sauce really tasted good.*

grie – green - grün

*Desyohr is alles so frooh im gohrta grie worra.
This year everything turned green so early.*

griewa – crackling, greaves - Grieben

*Die motter hot griewa mi glohni shticker hinkel haut gebrohta.
Mom made **griewa** out of small pieces of chicken skin.*

griessbrei – cream of wheat - Greissbrei, Griessflammeri

Griss, das – Geriss, sich um etw. reissen

*Des Mahdl is so shêê. Bei der stehn die Boowe Shlange. `S is a richtiches Griss
um sie.
The girl is so nice, the boys all stand around her. It's a real torn space around
her.*

Griezeig, das -parsley - Petersilie

*Ich hab heint worzlgriezeig ohgseht. Mir hen die worzla so gern in dr soopp
wegr'm gshmack. Ich ess awr ah die worzla gern.
I planted root parsley today. We loved the roots in soup because of the taste. I
also like to eat the roots.*

groshitshar, dr – tradesman - vermittler

Groondkerwl, das –a medium sized basket - mittelgrosser Korb aus Weidenruten

`S volli Grundkerwl hot oh Persô trahge kaynne; am (grohsse) Korb hen zwah trahge maysse.

One person could carry a groondkerwel. For the large baskets, two people had to carry it.

groontzlich, adj. Curly – kraus

Ihr hohr wor so groontzlich wie a shaaf.

Her hair was as curly as a sheep.

groosslfoll – overly full, full to the brim - überaus voll, über die Massen voll

Uns^er ringlohn^ebohm war alli yohr groosslfoll. Die ershta ringlohna hot mr gessa, awr drnohch hot mr'n bohm gshittlt, alli tzummkehrt, in a fuss gewa un shnaps brennt.

Our Italian prune tree was full every year. The first plums were eaten, but then we shook the tree, swept them all together into a barrel and made brandy.

What is the basic meaning of "groossl"? Could it connect with "Grus" – meaning a crane; analogous to the English "goose"berries (see next). or meaning broken, coarse?

grooslpairla, die - gooseberries – stachelbeere

Die motter hot aw gruslpairla in Kanada ohgsetzt.

My mother planted gooseberries in Canada too.

Gsherryutt, der – tradeperson for ceramic goods - Kleinhändler, der Keramikgeschirr anbot- clearly racist reference to a Jew (yutt) who trades pottery.

„Mir sin a pahr Milchhehfe vrbroche; ich kennt a pahr neiyi brauche.“ – „Dr Gsherryutt kummt sich^er bal widdr mit seim Wahge durⁱch.“

Since in many cases Jewish small traders appeared in the villages with horse-drawn carts and bought rags, scrap iron, feathers, etc., or sold goods, one spoke of the Alteiseyutt (old iron Jew), Lumpeyutt (scrap Jew), Gsherryutt without these Handlers necessarily being real Jews.

Gshaht, das –injury - Grenze, Rain, Ackergrenze

Wammr Gens hiete gange sin, hot uns d'Mottr vorher eigsherft: Passt yoh uf die Gens uf, dass sie net ins Gshawt geh!

Wehn we went to care for the geese, mother told us ahead of time "Be careful

and make sure they are not injured...”

Gshaht has to do with the word *Sheide*, which means "to separate". In HD, the word *Sheide* is found in the sense of border in *Völkersheide*, *Wassersheide*. Border towns are often called *Shaidt* (Kluge 1953).

Gshahtblock, der – Rainstein, Grenzblock

Wer a Gshahtblock zu sein^er Gunshite vrsetzt hot, der war ausghrie im Dorf un hot sei Reputazyoh vrlohre khat.

If someone put a boundary stone on their property, they were laughed at in th town and lost thei reputation.

Gshmucksuch – taste - Privatsache, yeder wie er will

Des is Gshmucksuch, wie'r sich ohziegt, - awr net far alli Leit in Filpwa.
How you dress is individual taste, - but not for all people in Filpwa.

In Filpwa, a lot was constrained on the taste of the individual. Those who did not follow public opinion were easily sidelined.

gshpessich – strange - sonderbar, zweifelhaft

Was der uns alles vum Krieg vrzehlt hot, is mr oft gshpessich vohrkumme.
What he told about the war was often strange to me.

Dass des Ross uf'm Mark nar Tausent Dinar kosht hawwe soll, des dunkt mich gshpessich.
That the horse sold for a thousand dinar at the market seemed strange to me.

The word *gshpessich* probably has to do with fun, but has a different meaning in Filpwarishen.

Gshpiel, das – ein Spiel der Kinder; ein Theaterstück

Wu wahrsh d'n? – Mir hen a Gshpiel gshpielt, un du hosh gfehlt.
Where were you?. We played a game and missed you.

Why did they say to the game – Gspiel, Gspoor, gspiere etc.?

gshpiere – feel - spüren

„War's shlimm beim Dokt^er, hot'r wayh tûû?“ – „Ich hab gar net viel gshpiert.“
Gspiersh was, wann ich dich kitzi?
Was it bad a the Doc's? did he create pain? - I felt nothing.- Do you feel it when ai tickle you?

-

Gshpoor, die – rut.

Bleib mit dem grohsse Stroh wahge am beshte in dr alte Gshpoor, do fahrsh am sichrshte.

Stay in the old ruts with the straw wagon. That will be the surest.

gshtawd – slowly, quietly - langsam; leise

Mir sin so gshtahd vum Feld hohmgloffe, uf ohmohl blitzt's un tundrt's. Awr noh hemmr die Fiess in d'Hand gnumme un sin grenna.

We walked slowly home from the fieldwork, Of a sudden it thundered and lightened. Then we took our feet in our hands and ran.

Mir messa gshtawd mitnand redda, shunsht hehra's die Nofbrsleit!

We have to tqlk quietly to ourselves or the neighbors will hear us.

Gshwunnr, der – jurors; the mayor's assistant - Geschworene beim Gericht im Dorf

Dr gshwunnr hot mr im dorf reshpekt entgayga brocht. Sie ware ruhichi alti menn^er mit viel erfahrung.

The mayor's jurymen were given much respect in the village. They usually were quiet old men with a great deal of experience.

There were five honorable men; from each main alley one.

Gsellshaftszwieefl, die – Shalotten

Stuck^er siw^e odr acht Zwiefel wahre in ohme Stock beinand.

About 7 or 8 shalottes were on one stock.

Gsetzl, das – piece, section- Strophe, Abschnitt

Wammr wullfahre gange is, sin unt^erwegs viel Gsaytzle vum Rohsekrantz bett worre.

When we wntdriving, we often praye several sections of the rosary

Gsetzl may refer to: the verse of a song, a poem; the 5th part of a rosary (an Our Father, ten Hail Marys and an honor..).

Gucksl, das – a little hole to spy through , part of the kindergarten- Loch zum Spehen; Finsterkammer in der Öw^ede

gucksle – spehen

Dayne ihne Grohssmottr war so neugierig, die hot allweil am Tohr rausguckslt, weil sie hot wisse welle, wer mit wem do vrbeigeht.

Dayne's grandmother was so curious, she constantly spied out the door to find our who with whom passd out front.

„Hosh heint widdr ins Gucksl messe?“ hen sie mich gfrohgt, wann ich aus dr Ow^ede kumme bin.- „Ich hab oft nei messe, awr net alli Tehg.

Were you in the Gucksel again, they asked me as I came from the Kindergarten. I often had to go there again, but not every day.

Goolawtshi, des Sweet bread with raisins often braided like Challah. From Slovak Kulatschi

Goomma, der –godfather of your child - der Taufpate der Kinder

Dr Yohler Yoshi un uns^{er} futtr hen sich mit „Goomma“ ohgredt.
Johler's Yoshi and my father called each other „gooma”.

The children never talked about or referred to him like that, but their parents called him the godfather. So my father said: *Dr Yohler Yoshi is uns^{er} Gumme.*

The godparents were chosen soon after the wedding in the same class (the friendship group) and age. As many children of a family had the same Godfather as possible. Gohdl and Geht are very old words; they come from the Latin compater as gumfader; *gudfader*, *gudmoder* ; in old Swedish, **gumma** was an honorary title for an old woman (Kluge 1953 s.v. Gote).

It is very likely that the word Gumme, as it is used in Filpwa, goes back to slawish *kum* – godfather, best man. There are also the variants *kume* and *kuma* among the Slavs (see also Gehl, "Dictionary of Danube Woven Life Forms.")

gucklich, adj. – suddenly - jäh;

Sie iss gucklich fershwoona.
She disappeared suddenly.

Goommiflintl, des -slingshot - Gummishleuder, Zwillle

Die boowa hen sich goommiflintla selwer gmacht.
Boys made their own slingshots.

They shot on all sorts of things, like birds and frogs, with this . Sometimes a window was also broken. Then there was hell to pay!

Guntahg sahga – say hello - die Zeit bieten

Im Dorf hot mr yaydem, den mr troffe hot, die Zeit bòtte. So war's bis in die 1940er Yohre.
In twon yu said good day to everyone.

It was considered a great impoliteness not to say hello in the street. It also happened rarely, except in the 1940s because of National Socialism. It was then said: *"Der / die hot mr netemohl die Zeit botte."* „They didn't even bid me the time."

Gwunt, die –strip of dividing land - die Gewanne (Kluge), das Gewinn(e) (Duden)

*Die Gwunta ware far uns Boowe wichtich: do hot's Weigerte gewe un wenich frkehr. Do hemm'r uns oft mit obst un trauwe frsorgt.
The Gwunt was very important for us boys. There we bet a lot. and shared our fruit loot.*

The agricultural border, where the plow was turned is the "Gwunt". This small strip of land was the property of all bordering farms. In Filpwa, the Gwunt was the passage way or corridor between fields, mostly wine gardens or any fields. When a piece of land had several corridors, they were called *airshtr gwunt* (seen from the village), *tzwutter gwunt* etc.

Gwelb, das –store - Kaufladen, das Gewölbe

*Ah im klenshte gwelb hot mr shumbal alles krigt, was mr far'n alltahg braucht hot: tzeig, tzuck^{er}, saltz, nohdla, tzwehrn bis tzu qwertznehgili oon tzimt; un im winter behretzoock^{er} un brushtzoock^{er}.
Even in the smallest ,Gwelb' you could get almost everything you needed everyday: yeast, sugar, salt, noodles, showstuff, thread to spices and cinnamon; and in winter more kinds of sugar sweets.*

In principle you called every store in Filpwa "Gwelb"; even stores with only textiles. Since you had but the most to do with mom and pop stores, you thought of them especially as "Gwelva". It took ya too little because most households were widely self-sufficient: it bought yeast, salt, sugar, spices...

The expression "Gwelb" is still from the old country, because in Filpwa there were no real stores with sales counters. So this image was Filpwarish.

Gwelter, der – store owner - der Ladeninhaber.

*Die Mottr hot oft gsagt: „Renn gshwind tzoom gwelw^{er} un hohl tzeh deka tzeig (Hehfa). Ich hab gantz frgessa, dass ich kohns mehr drhohm hub.“
My mother often told me: 'Run quickly to the store owner, and get ten deka yeast. I forgot completely that I don't have any at home.
Mother often said, "run quickly to the Gwelb and get two letters of yeast I completely forgot I don't have any more at home.*

Gwehrtz, das – spices - Gewürz

*In dr Filpwa^{er} Kuchl hot mr net fiel^{er}lei gwairtz khut. Fars alltagssessa wara am wichtichshte: tzwiefl, knohfl un siessr un sharfr rot^{er} paprich. Drzu: Saltz, tzuckr, pheffr, essich, wacholderbehra un kimml.
Aus'm gorta sin koomme: puredeis, grie (meerrettich), rosmarei, worzlgriezeig un kabr (dill).
The Kernei kitchen had few spices. For everyday use, there was most importantly: onions, garlic, and sweet and sharp paprika, Thereto: salt, sugar, Peper, vinegar, berries and kimmel*

For kuche we needed: powdertzoochr, tshokelahdi, gwehrznehgilin, neigwehrz (piment), tzimt, tzitrona/limoni, noossa, mand^{el}, mahg (mohn). bisweila ah likehr, wei, rum un gin.

The Filpwa cuisine was often a bit hearty, as is usual in quiet societies (think of the French farmhouse cuisine: it is excellent and high in calories!). But it was well-groomed and choppy. Their biggest advantage was that almost all the ingredients came from their own farm and garden and were therefore fresh and natural.

A side effect was that at table you could always hear protests from children like: "Ich ess ke Fleish vum Petr. Why did you slaughter him? He was my friend." It was bad when the Phehtr had become a fat pig. So that the child did not have to spare meat for too long, they fumbled and did as if the meat had been bought by the meat hacker.

Gwerznehgilin, die - Gewürznelken

Mr hot die Gwerznehgilin in dr Filpwa^er Kuchl recht oft vrwendt, so in Dunsht, Kompott, in Sohsse etc.
We used cloves a lot.

Chapter 12 The Letter H (108)

Hohbl (Kraut-), das – head (of cabbage) - Krautheuptel, Kohlkopf

Beim krauteishneida shneidt mr's hohbl mitta durch un die tohrsha raus, unoh werd's im krauthowwl eigshnitta.
When you are cutting cabbage, you first cut it in half and take the white center(torscha) out, and then you shred it into a bowl.

Hadshiloi, der – Swear word for a Crook

Der Boo is doch a richtichr, nixnutzichr Hadshiloi worre!
That boy has r3eally become a right, useless Hadshiloi!

Hadshi Loia was a Bosnian-Muslim freedom fighter who assisted the Austrian troops in the incorporation of Bosnia into Austria (1878-1880). He died as a prisoner in the Brno fortress.
Hadshiloi was used as a swear word in Vienna and also in Filpwat.

Huft, die, Huftl das –hook and eye - Haken und Öse ,Vorrichtung zum Vershliessen der Kleidung

„Mottr, an meinr blus^a haw ich a hufil frlohra. Kennt'r mr a hufil gewwa, dass ich's mr ohneh?“ –
„Soll's a mayndl odr a weiwel sei?“ „Gebt mr halt a ganz^es pahr, dass sie gleich aussshaua.“
Mother, I lost the hook on my blouse. Can you give me one so that I can sew it

on? Was it a hook or an eye? Then give me a pair so that they look the same.

Hahfa, der - **barrel** — Fass

Huftlmuchr, der –smart aleck - deryenige, der die Haftln herstellt

In mein^er kindheit hot's den beruf in Filpwa (oon Kernei) nimmi gewa, avr die alti hen noch drfoô frzehlt.

In my childhood in Kernei this was no longer an occupation, but old people still talked about it.

Huftlmuchr refers to pedantishe people."Der pusst uf as a Huftlmuchr", i.e. He is overly attentive and petty.

Hoybier(a), die – hay pears; a kind of pear - Heubirne

Die hoybiera ware die ershti biera im yohr.

The hay pears were the first pears of the year.

The hay harvest took place in June. I think you ate your first pears in the harvest. That must then have been about mid-July .

Hoygawwl, die –hay fork - Heugabel(Abb.23,S.294; Abb.38,S.296)

Die Hahyguwwl und die Hahyreche ware aus Holz. Dr grohssi Hahyreche hot awr ah shun manchsmohl Zêê aus Metall khat.

Die Hahyguwwl war ganz aus Holz gefertigt, leicht, mit drei Zinken; zwei strebten weit nach aussen. Sie diente nicht dazu, das Heu auf den Wagen zu laden, sondern um es zu wenden und zusammenzuwerfen.

In einem Kinderreim werden die langen Beine des Storches als Heugabeln bezeichnet: „Storg, Storg, Shniwl, Shnuwl, mit dr lange Hahyguwwl, mi dr korze Knie, auf Marie ...“

Heigeig, die – *easy swear word far a large, skinny woman*

heiglich – fussy

Uns^er Mottr is hahyglich was's Esse ohgeht.
Mothe3r is picky about her food.

Uns^er Maryan is hahgliche; dehre passt net so gshwind a Boo (Kluge s.v. heikel:309).

Maryanne is fussy; she's not fast to like a boy.

The word *shnahygich* means to be choosy in relation to food. The cats were said to be *shnahygich*.

hayoh – Expressing consent

„Vuttr, lahde mr zersht den Wahge noch uf, unoh gehmr esse.“ - „Hayoh, mach^e mr's soh.“
Fathr, let's load the wagon and then we'll go and eat. Sure thing, let's do it.

Heiròppr, der – pointed iron with barbs

Naymm'n Hahyroppr un hol vum Shehvr a Korb voll Hahy.
Take the Heiroppr and get a whole basket from the harvester.

The device was pushed into the hay harvester and pulled it out full of hay. As a result, the protective roof of the Shober was preserved. (Abb.39,S.296)

Heishtrick, der – Hayrick of long, strong

Bind die Foohr mit'm Heishtrick fesht, shoonsht fallt si dir oonterwaygs noch aus^enand..
Bind the hayrick well or else it will fall out underway

With a **hay rope** you tied together the highly loaded rick of hay, so that it will not break apart on a bumpy road. Both straw and sheaf loads were lashed with this rope. There was also a **Heibohm**, a long and strong round wood of some length to put on top of the load and tied with the rope.

Heiwiesa, die – the large meadow near Kernei where the animals grazed - grosses Grasfeld bei Filpwa

Die heiwiesa ligt ziemlich in dr mitta tzwishe Filpwa un Odshag, aver oof'm Odshagr hottr.
The grazing meadow lay between Filpwa and Hodaschag, in the Hoadschag fields.

During the war, this area was used as airfield for dive bombers and night attack planes. In November 1944, here 212 men from Filpwa were liquidated and buried.

In June 2011 a memorial was built and inaugurated by Archbishop Robert Zollitsh from Filpwa.- his brother Josef was among the liquidated.

Hulbsheid, die –half - Haelfte

Wann zwah a eppl in dr mitta tahla, krigt yehd^er a hulbsheid.
If two people divide an apple in the middle, each one gets a half.

Hulbsheidbaur, der – renter, half-farmer - Paechter um die Helfte des Ertrags

Dr Phurr hot far's Kerch^efeld a hulbsheidbaur khat.
The priest had a half-farmer for his fields.

Renter of the field had to: take care of the horses, vehicles, engineering; hack, drills etc. and then ceded half of the yield as rent to the owner of the field.

Hulft, die – der oder das - halter without a bit - Halfter, Zaum ohne Gebiss

*Dr baur hot's ross an dr hulft in hof zum trenka gfiert.
The farmer led his horse to the trough by his halter.*

Halpapríkosh, das – Fishpapríkawsh

*'S fishpapríkash im kess^{el} hot ersht a fesht so richtig gemietlich gmacht.
Fish apríkosh was a requirement for any feast to make it a success.*

Hungarian. *hal* – Fish; das Wort *gulyas* – Hirte; Gulash, hat man nur für das Szegediner Gulash verwendet.

Some Hungarians named Halasz are Hungarianized Shwova, previously named Fisher, also Kiraly - King; Molnar - Müller; Kovacs - Schmidt etc.

Hulsbreine, die – Diphtheria, Throat disease - Halsbreune, Diphtherie

*Friey^{er} sin an dr hulsbreina fiel, for all^m kinner, gshtorwa.
There was a time when many, especially children, died of diphtheria.*

Hulstiechl, das – bandana, scarf - dickes wollenes Tuch

*Die weiw^{er} hen im wint^{er} statt mentl hulstiechla trahga..
In the winter, women wore scarves instead of coats.*

The women laid it over their shoulders. Sometimes, especially in the winter, it was also crossed over their chest and tied back.

Hult, die –group, herd - Herde; Gruppe; Ansammlung

- *Sauhult, Kiehult – pig herd; cowherd*
- *Do hen a gantzi hult leit tzammgshtanna un hen gshtritta mitnand.*

A whole group of people stood around and argued with each other there.

- *For'm mosi wahra a guntzi hult boowa beinand gshtanna.*

A whole bunch of boys stood together in front of the movie theater.

hult – at last, finally, even, just - endlich, doch mal, einfach, stopp, eben

„hult“ is often just a phrase thrown into a conversation.

And then we'll just go home -

Just go to sleep at last!

I'll stay there: then I'll just say it.

Halt! No further or I'll shoot.

So, I just stole. I'm sorry.

- *Unoh gehmr hult hohm – dann gehn wir shliesslich nach Hause.*
- *Geh hult mohl endlich shlohfe!*
- *Ich bleib drbei: ich sag hult noh!*
- *Hult, net weitr, shunsht krucht's!*
- *Ich hab hult gshtohla, des toot mr lahd.*

Hult^{er}, der – **Hueter**, the – Guardian, Shepherd
, Hirte

In Filpwa hot mr vum Sauhult^{er}, Kiehult^{er}, Shohfhalt^{er} un vum Hult^{er}haus gredt.

In Filpwa, you said; pig guardian, cow guardian, sheep guardian and guardian house.

Hult^{er}haus, das – common house of the farmers' organisation

Die Zuchtwicke un Zuchtewr vun dr Gmoh ware im Hult^{er}haus unt^{er}brocht.
The guardians from the community stayed in the Hult^{er}haus.

The cowherds and their families also lived here.

Humbor, der – bin, pail, bucket as well as a slat storage for corn on the cob -
Lattenspeicher für Maiskolben

Im Humbor hot mr die Kukruzkolwe glahg^{ert}.

We kept the corn in a slatted bin.

Earlier you said for Hambor Tshartak. Both expressions came from the Slawishen - čardak (bin) and hambar (granary). Because corn was introduced by the Ottomans into the Balkans, it may well be that these expressions have to do with Turkish. In Kernei, a hambor / ampr was just a pail or bucket of any kind.

Hamokl, das – Calf in children's language

Die Kelwle hot mr groofe:

You called the calves: Homokl, come,

Hamokl se se se, kumm ...

Hundshtitzl, das – wrist warmer

*'S war ihre so kalt, dass sie die Hundstitzle ohzohge hot.
She was so cold she put on the wrist warmers.*

Hunf, der – Hanf; (Abb.16,S.294)

*Dr Hunf is im 20. Yohrhundert far die Filpwarer wichtich worre wie die Frucht:
er hot viel Urwet gewe un viel Geld eibrocht.
Hemp was more important for Filpwa then grain. It created a lot of work and money.*

Einen sehr informativen Artikel In Filpwa, many people said *Hamf*. I only have hemp in my ears.

- über den Hanfanbau und seine Verarbeitung gibt es in HB17,1971:28-30.
Über die Hanfproduktion ein Artikel in: HB15,1970:50-59.
- Über Hanfexport und Hanfpreis in HB16,1971:10-12.
- Hamf hörte man oft im Wort *Hamfreib* und in *hemfen^es Hemm^et*.

Hunfreib, die – Hanfreibe (for spinning hemp)

*In Filpwa hot's in dr 1940er Yohre k^e Hunfreib mayh gewe.
There was no hemp spinner in the 40s.*

*Des loss ich mr net nemme, dass dr Hunf zersht ghechlt unô griewe worre is. Er is zersht griewe un drnohch ghechlt worre.
I don't agree that hemp was rkaaed and then rubbed.*

Broken and purified hemp was put into the grater. After that, it was stripped and then spun. With the falling work, coarse strips were spun to weave horse blankets or to tie up the vines in the vineyard for a year.

Hunfvehgili, das – hempbird.

*'S Hunfvehgili macht sei Nesht im Hunf un hengts mitte an dr Stengle uf.
So ist es vor Bodenreubern geshützt.*

The hempbird makes its nest from hemp and hangs it from the branches. That way

it is sheltered from the robber birds.

Hunfshleiss/-z, der – it is the green hemp stalk with fiber

*Den griene Hanfshleiss hot mr oft als starkr Bindfahde gnumme.
You often took the green hempstalk for string.*

The Hanfshleiss/-z was used, among other things, for the Weihbush to Marie Himmlfahrt (Marie Kreuterweih 15.8.). The stems were tied together with it.

Hunftulfe, die – Hemp Breaking

*The word "tulfe" probably comes from the Rhine-Palatinate. There are the values
the "Dulfe", "dulfen" and 's
"Dulfloch". (The dictionary says the words are already outdated.)*

I didn't consciously hear this expression in Filpwa anymore, but my parents assured me during sound recordings that they had used it in the past.

The *Hunfbreche* used to be called the Tulf in Filpwa .

Hengdach, das – open roof

*A ohseitichs Dach; mr hot ah „Shòpp^edach“ gsagt un manchesmohl ah „`s
Dechl“.
A one-sided roof, also called workshop roof, and sometimes a little roof.*

Ein Dach, das nur *eine* Fleche hat. Vielfach gab es solche
A roof that has only *one* wing. In many cases there were such roofs about stables, sheds in small houses. Large farmhouses had saddle coats throughout, except above the chicken coop and the toilet.

Since in small houses the shed had a stall roof, one also spoke of the
"Hengshoppe"; it held firewood.

Herrgottsfogel, der – ladybug - Marienkäfer

Hoonikl, die – Derisive nickname? for members of the Reformed Church

*Die Hunik^{el} hen uf ihn^em Kerchturmspitz a Hohne.
The hoonikl had a chicken on their church spires.*

The rooster on the top of the church is intended to remind us of Peter's denial.
The name has to do with this rooster.

Hoshpl, der – spinning wheel, reel, superficial woman - die Haspel

*Mit'm hushpl hot mr den fahda foon dr shpinnsPOOL oof a shtrung zohga.
With the spinning wheel, you could pull the thread from the spool into a skein of
wool..*

The skein was then bleached and colored.

Hushpl could be also a swear word for someone inconsiderate who spoke and acted rashly..
You said usually: “ Du hoshpl! “

Hahsebehml, das – Adult wild asparagus

*Warum mr Hahs^ebehml drzu gsagt hot, wahs ich net. Ich hab nie Hahse drunt^er
gsehge.*

Why it was called rabbit ree, I'll never know. I never saw rabbits unter them.

Hahsebroht, das – Bread and food for field work

Ase Kind^er haymm 'r gern Hahs^ebroht gesse.

As children we eagerly ate rabbit bread.

The beautiful name for leftovers from the field made the children like to eat these
leftovers. They thought the hares had sniffed at itt.

hatshe – hobble, difficult to walk

*Mitnand mit ihm willsh uf Odshag gayh? Der kann doch nett^emohl hatshe; den
mush noch unt^erwehgs trahge!*

*You want to go with him to Hadschag? He can't even hobble. You'll have to
carry him underway.*

If someone is very tired, maybe has an injury, he hobbles, maybe pulls another
leg.

Shlurfe/shlorfe is said when a healthy person pulls his shoes across the floor.

haufich – sehr viel, fast zu viel

*„Soll ich noch a Stock Krumbiere rausmache?“ – „Hert nar uf Mottr, dr Korb is
shun oarich voll. Mir hen haufich gnung.“*

Should I pull out more potatoes? - Stop it, mother, the basket is very full. We
have plenty.

Hausnohme, der

Spitznohme, der –household name and nickname for its inhabitants -- Name für
ein Haus und seine Bewohner

*In Filpwa muss mr vun epr'n shpitznohma kenna, shoonsht wahs mr net, wen mr
far sich hot.*

In Kernei you had to know someones nickname or you didn't know the person.

Many people had nicknames, which were of course different from their family name.
Especially among farmers who married people from the fields next to theirs, and so were
often closely related. With birth rates high, there were many people with the same

surnames. The Household nick names facilitated the discrimination. The nicknames were awarded according to various criteria:

occupation: *Baurefranz, Wangrmishke, Tishtlrhans, Lahwrshneid^{er}, Griezeigshmid...*

- house location: *Endfranz, Wugemottr, Hawtfranz ...*
- Father's first name: *Simons, Basilis, Balzrs ...*
- work: *Grosspawl, Brieze Balwier'r, Damenshneidr*

...

Outstanding feature: *Plutzryoore, Bohdelochsimô, Backsimblhans, Kerweihvettr...*

Haussahf, die –household soap; home made soap from the fatty leftovers of the pig slaughter - selbstgekochte Seife aus Schlachtabfällen

„Die haussahf hot heint wenich gshohmt.“ – „Du hosh yo ah mit brunnewuss^{er} gwesht.“

The household soap didn't foam much today. – You must have washed yourself with pumpwater.

The soap had no fragrance and smelled of the lye and fat that was cooked together to make it.

Hechtika, des – TB, tuberculosis, galloping consumption --- Schwindsucht

Hechlshoppa, der – stoop or shed for raking hemp. - Ort, wo Hanf gehechelt wurde

Im Hechlshoppa hen sich die Hechl^{er} so manch^{en} Shuw^{ernuck} ausdenkt.

In Filpwa there were about 60 raking shops. Here, the broken and purified hemp was stripped and refined by hand. Then pressed and mostly exported abroad.

Heiduck(en), der

Hayduck – ursprünglich: Gesetzlose, Reuber

The Heiducke have changed their profession often: they would be robbers, freemen, fighters against die Turks, finally regular Hungarian Soldiers.

At the time of Maria Theresa, they belonged to the Hungarian troops in the imperial army.

The origin of the word is unclear. Turkish: *haydut* – Reuber
Hungarian.: *haytó(k)* – Ochsentreiber Kommt
Haudegen von Heiduck?

Heifl, das – small bunch

heifle (oh-) – little piles

Mir hen heint die Krumbiere ohgheifelt
We piled the potatoes in little piles today.

Am Nohmestawg vun unsrer Grohssmotttr hot sie far yehdes Enklkind a Heifili Zuckrlin gmacht. Sie hot stuckr dreissich Enklkindr khat. Mir hen allweil nohchzehlt, ob net ohns mehr krigt hot wie's andri. Awr unsr Grohssmotttr hot noch gut zehla kenna.

On grandmothers' name day (like a birthday) she made a little pile of candies for each child. She had about 30 grandchildren. We always counted if someone got more than another. But she could count well.

Certain plants such as potatoes, corn, cucumbers, etc. were brought in as soon as they had reached a certain height. In this way, more soil came around the pile and it remained moist for longer. When it rained a lot, the plants did not drown.

heile – howl, cry hard - heulen, stark weinen

Wie sie vun dem Unglick ghehrt hot, hot sie Rotz un Wasser gheilt.
When she heard about the bad luck, she howled snot and water.

In Filpwa, the word *briele* for *crying*, from *brillen*, was not used, as was the case in neighboring villages.

The HD word *heal* in Filpwa is *hahle*. When a child had hurt himself, they blew on the spot and said the saying: *Hahle, hahle Gensdreck morge Frooh is alles wegg. Heal heal, goose shit, tomorrow morning its all gone.*

heint – today - heute

Heint bleiwe mr drhohm.
Today we stay home.
So yung wie heint kumme mr nimmi zumm.
As young as today, we'll never come back.

heira – marry

Heirat, die – Marriage

'S Traudls Knecht hot unsrer mensh gheiert.
Traudl's servant married out maid.

heisl, das; **Abort**, der –toilet, outhouse - Klosett, Toilette
ssheissheisel, des - shithouse

*Im ulltahg hot mr heisl gsagt; for fremde leit: **ubort** odr **klosett**.*

Sheissheisl galt nicht als unanständig.

Usually you said „little house”, but with strangers you said “closet” Shithouse was not impolite among friends.

There was no running water in the village, only outhouses.

helling, die – gloaming - Helligkeit, Licht

Tzieg die fohrhengle zroock un loss die helling rei!
Open the curtains and let the light in.

Hellr, Kreitzr, der... unit of money -

Alti Leit hen oft noch in dr Wehrung vun dr alte Monarchie grechnt: „Ach, was war selmohls alles billich! Um zwah Heller hot mr a Glas Wei krigt un a Kaisersemmel drzu!“ – „Awr wann hot mr shun mohl a Gulde im Sack khat?“
2 Heller = 1 Kreuzer; 100 Kreuzer = 2 Kronen = 1 Gulden

Helzl(a), das – match (es) - Zündholz, Streichholz

Die rauchr hen ullweil helzla im suck. Mr hot ah reibhelzla gsagt.
Smokers always had matches in their pockets. You also said “strike matches”.

Hemmerlunker, der – someone dressed only in a nightgown (a kid) - nur mit dem Nachthemd bekleidet

„Hemmerlunker, sherelunker, dreckfresser geh in pharrer's gahrta ...“ so hen die grehssra ihra klennri gshwishtrich vfrspott.
Dress wearer, haircuttee, shiteater, go in the priest's garden. That's how the older children made fun of the younger.

It was especially used on children, to make fun of them when they came to breakfast in a nightgown.

Henkkerwl, das – strap handled basket - Einkaufskörbchen

Die Weiwr sin mit'm henkkerwl uf'n qochemark eikahfa ganga.
Women went to the weekly market with a medium basket with a strap handle.

You never saw men or adolescents. Some women also had larger shopping baskets for larger objects. Still, there were no shopping bags. It was a basket with two handles.

The **Henkkerwl** was a medium sized basket with a large sturdy handle (Henkel.) or two.

Hen^dshing, die -mittens - Handschuh

Sie warra aus woll, peltz un far die herrleit aus ledder.
They were made of wool, fur, or for the gentry, leather.

Small, weak people were called „mittens“.

Hernkashtl, das – cranial basket, skull - Kopf als Beheltnis des Gehirns

*Ich hab's dr shun tzaymohl gsagt: Schau, dass des endlich mohl in dei
Hernkashtle neikrigsh!*

I've told you tens times: see that you finally get this into your skull.

Herreleit, die –gentry, the highest class in the village - der oberste Stand im Dorf
Herregshmass.

*Tzu dr herr^eleit hen ghehrt:
The gentry had the following members:*

Priester Und Nuns, Teachers, doctors, larger store owner, pharmacist and notary

Wealthy farmers were not among the gentry – they were farmers.
*When people tried to rise above their station to a higher level , they were made
fun of . A motto was:*

*Wann a bettl^er a ross reit, reit 'r's tzootot. A bettl^er soll lahfa!
When a peddler rides a horse, he rides it to death. A peddler should walk!*

Herrgottsfehgili, das – ladybug - Marienkefer

*Wann die kinner a herrgottsfehgili gfoonna hen, hen sie's uf ihra hand ghockt un
groofa: „Herrgottsfehgili flieg fort, bring mr a shtickl kehs un broht.“*

When children found a ladybug, they put it on their hand and said: “ Ladybug, fly
away, bring me a piece of cheese and bread.”

Herrshtwertshaus, das – Municipal Inn

*'S war a Herberg mit Restaurantbetrieb.
It was an inn with a restaurant.*

This inn was *auctioned*, i.e. auctioned. Among other things, it had to give every
beggar the opportunity to spend the night (in the shed on straw).
Travellers had to be taken in.
Originally, every settlement village had to run such a Herrshtwertshaus.

Hetschl, die – Rose hip; auch *Awrshkitzl* genannt

*A behs^es Spiel vun shlimme Boowe war:
Sie hen fayshti Ahrshkitzle gsammlt, ufbroche un wann mehglich Mahdle, odr
andre Boowe, ins Gnuck gsteckt.
Des hot ferchtrlich kratzt un bisse bis zum Ahrsh nuntr.
A bad rhymmer from bad boys was:
They gathered tight rose hips, broke them open and suck them in boys or girls'
necks. That scratched and bit all the way down to the ass.*

*A andres Spiel war mit dr Klaytte. Die hot mr gern andre – wann mehglich
Mahdle - in d'Hohr gworfe. Wammr halt mohl a shlechtr Roof im Eck khat hot,
hot mr dem ah messe gerecht werre.
Another trick was with burrs. You threw them in girls' hair.*

Hetshlbeckmehs, der – Rose hip marmelade.

*Ich hab nie Hetshlbeckmehs gesse, awr oft hot mr drvô vrzehlt.
I never had rose hip marmalade, but often they talked about it.*

In Filpwa there were not enough wild roses to cookmarmelade from their fruits.
In Sombor at the market there were Hetshlbeckmehs.

Hettrich, der –Name diverse weeds

*Morge gehmr uf's Fruchtfeld Hettrich röpfe.
Tomorrow we'll go to the fields to rip out the weeds.*

The name is derived from the Latin *hederaceus* - ivy-like. A cruciferous plant (white, yellow and purple).

Haywammin, die –midwife - Hebamme

*Was hosh du far dreckichi Fiess. Do kaynnt mr yo daynke, die Haywammin hot
sie dir zum letshte mohl gwesht.*

Hehvr, der – holder for wine - für Wein; (Abb.25,S.295)

*Zum Weiprowiere hot dr Baur mit'm Hehvr aus'm Fuss a Glas Wei zohge.
To try out some wine, you extracted a glass of wine from the barrels with a
hehver.*

There were lifters made of a certain type of pumpkin (calabash
pumpkin) and those made of glass.
The Heber pumpkins also grew in Filpwa.

Hexa, die - witch(es), hex(es) - Hexe, die

Hickl, die – ein Spiel, vornehmlich für Medchen

*Nar klayntri Boowe hen manchesmohl mit dr Mahdle Hickl gspielt.
Little boys sometimes played hickl with the girls.*

Squares are carved on the earth. You throw the piece of a roof tile into a square
and hop on one leg to fetch the shard. So it goes through the squares until the
other leg touches the ground or you finish all the squares. Then another player
comes into play.

There were several forms of hickl. A popular one was the
Gutshhickl (Eitherform).

Hickle - hop - nicht richtig gehen, ein Bein hochziehen

*Er is ghicklt, weil'r a schlimmr Fuss khat hot.
He hopped becuase he had a bad foot.*

Hiefall^{et}, die –epilepsy - eine Krankheit, Epilepsie

*In Filpwa hot's Leit gewe, die hen die Hiefall^{et} khat.
In Filpwa there were people with epilepsy*

hindre, vrhindre – hinder

Ich hab 'n droh ghind^{ert} Froshe ufz 'blohse. Ich hab net vrhindre

kenne, dass 'r's macht.

I got in his way to blow frogs. (from leaves)

hindrnand – divided, one after the other

*„Kummt yetz dei Shweshtr uf d'Kerweih?“ – „Ich denk, sie werd net kumme. Is
your sister coming to Kerweih? - I don't think so.*

Mir sin wegr dr Erbschaft hindrnand kumme.

Because of the inheritance we cam one after the other.

*Wammr morgets die Gens uf die Wahd triewe hot, is die Alt vorausgange un alli
andre shêê hindrnand nohch.*

*When you drove the geese to the woods, the old one led and the others followed
nicely.*

hindrshich – backwards

Die Kinder spiele: wer am gshwindshta hindrshich geh kann.

Kids play to see who can wlk backwards faster.

*'S gibt Vehgl, die drehye ihra Kopp so rum, dass sie hindrshich shaue
kaynne.*

There are bird who can turn thir head so the look backwards.

Hingl(a), das –chicken - Huhn, Küken, Hahn

Hingili(n) Hohne, der

Im Hinglshohf war dr Hohne dr Gubrush.

In the chicken coop the rooster was the boss.

*'S hot awr ah Hingle gewe, die ah Gubrush gspielt hen. Bei uns hot's mohl so
ohns gewe. Des hot alli andre phickt und kohns hot sich traute z'ruckphicke.*

*Wie's zu urich worre is, hemmr's gfangen und dr Vuttr hot ihm 'n Kopp
abgshnitte.*

There were always chickens who tied to act the rooster. There was once one

that pecked all the others and they would not peck back. When it got too bad, father caught it and cut its head off.

Mr hot zmehnsht vrshied^eni Hinglssorte im Hof khat. Nehvr dr Farwe Rot, Weiss, Shwarz, Gehl ... hot's noch gewe: Tshowlichi [mit Shopf], Nuckhulsichi [sie solle gut glehgt hawwe], Fehdrfiesichi [mr hot sie zur Zierde khat], Shiffrichi [gute Glucke]. Manchi Leit hen ah noch Zwerghingle (Hansl un Grehtl) khat.

Wie had a varied bunch of chickens in the yard. Besides red colored, white, black, yellow .. there were: Tshowliche (with jowls), Nuckhulshi (good layers) featherfooted, shiffriche (good hens) Some people even had twin chickens (Hansel und Gretel).

Die hen viel Lerm gmacht un hen iwr alli Zei fliege kaynne. Drum hot unsr Mottr sie net hawe waylle.

They made a lot of noise and could fly over all fences, That's why mother didn't want them.

A shwovishr Spruch lautet: A gsheits Hingl legt als ah nehv^ers Nesht. Will sahge: A Schlaumeir stolprt ah mohl.

A shwovish saying goes: A smart chicken will also lay in its neighbor's nest. A bad one stumbles too.

Hinglsderm, die– chickweed - Vogelmiere, Gartenunkraut

Wann ich was ohgshtellt hab, haw ich zur Strohf im Gahrte Hinglsderm rausroppe maysse.

When I got into mischief, as punishment I had to pull chickweed from the garden.

Hinglskorb, der – a coarse weave of willow rods

Im Froohyohr hot mr far die Hingilin'n Hinglskorb vum Bohde khohlt. (Abb.3, S.292)

In spring you had to get the chickens in chickenbaskets from the attic.

Chickens often came among them and also the eating and drinking for the chicks. The little ones were able to go

outside, but the big ones don't go in. In case of danger,
e.g. by *pushing birds* (birds of prey), the hen called the chicks to her.

Hintri, der – the back, sass, ass

*In dr Shool hot mr mit'm spannishe Rohr uf'n Hintre krigt.
At school yo got it with th Spanish reed on your ass.*

hintri – nach hinten

*Treib die Hingle hintri in Hof un riggl's Tehl zu.
Drive the chickens back into the yard and close the gate.*

Hiwax, die – Slashes, blows

*Die Hiwax vun dr Hungariane Shandahre hot mr gspieert. Unser Nochb^er, dr
Yacke Yoore, hot gsagt, er will sie k^e zwattes Mohl kriege.
You felt the blows from the Hungarian gendarmes. Our neighbor, Yacke, he
didn't want another one.*

Hiwwl, der – Hill

*Mir Filpwa^er wahre so ans ehveni Land gwehnt, dass mr in yehd^em Hiwwl shun
a Berg gsehne hayn.
We were so used to flat land, that we sow a montain in every hill.*

Hock^erli, das – small stool, see *Shammrli*

*A Hòck^erli hot gewehnlich vier Fiess. A Shummerli ist niedricher un hot an
yayder Seit a Brett, an dem zwah Fiessle ausgshnitte sin.
A small stool had 4 feet usually. A Shammerli is lower, and has a board on each
side with two feet cut out.*

Hohge, der - Hook

*Was a Hohge werre will, muss sich froohzeitich krumm mache.
If you want to make a hood, you have to bend it early.*

Holipp(a), die, - Hohlhippe, cake

*A Holipp muss fresh sei; wamm'r druf beisst, muss sie im Maul vrbreche.
A Holippe has to be fresh. If you bite it it has to rbeak apart in your mouth.*

A thin egg dough baked in a *hollippe* iron . While the cake is still hot and flexible, it is turned over a Kukruzputzen. As soon as it is cold, it becomes crispy.

To keep the hollow hips crispy, they were placed in a *Polshtrziechl* and were hung over the oven.

The *Hippe* is a Frankisher flatbread-shaped, rolled-up cake.
Hippe can also mean the skin of the willow, with which boys used to make pipes in the spring.

Holl^er, der – Elder

*Die Boowe hen mit Holl^eernesht gern Stopprflintle gmacht.
Boys mad stoppers out of cur pieces of Elder.*

Between the limbs (*glahyche*) you can hollow out elderberry stalks very easily. Two plugs are made from hemp, moistened with saliva and pressed into the tube with the help of a pestle. The air is compressed so that a plug flies out with a bang.

Marmalade was cooked with the ripe elderberries. As with eating mulberry jam, you got a dark blue mouth.

Holztoffl, die – Wooden slippers with leather upper

*„Zieg yo die Holztoffl oh, wann d' in Gahrte gehsh. Un wann d'zruckkummsh, zieg sie drauss aus, shunsht bringsh laut^er Dreck ins Haus!“ hot die Mottr gsagt.
Mother said: Put on the wooden shoes when you go into the garden, and take them off when you come back or you bring a lot of dirt inside.*

The wooden shoes and klumpen were always ready to go into the garden in rainy weather, to feed small livestock, etc.

Holzweih, die – Consecration of fire at the Easter Vigil

Sobul am Karsamshtag im Kerichhof's neiyi Feier gshlahge war, un dr Holzstoss brennt hot, sin mir Boowe zum Rahfe kumme, weil yehd^er hot sei Priggl zehrsht ins Feier stecke waylle.

The consecrated wood was supposed to protect the house from lightning strikes.. It was put into the fire of the hearth during severe thunderstorms.

hohm – home

*Yetz simmr im Lahgr, awr mir derfe sichr widdr hohm.
Now we are in the lagers but certainly we will be allowed to go home.*

How often have I heard this sigh of hope from the grandparents! Both died in the Gakewa camp.

Hohm^et, die – homeland

Ich hab mei Hohm^et vrlohre un k^e neiyi net gfunde. Awr in d'alt will ich ehrsh^t recht nimmi, weil des k^e Hohmet mehr is far mich!

I lost my homeland and couldn't find a new one. But I don't want to return home because it is not a homeland for me any more.

For the older people, it was very difficult to feel "drhohm" in their new home.
My mother never really got it.
Drhohm ist drhohm un wann es nar hinter am Ofe is.

Honved, die –Hungarian army - die Hungarishe Armee, „Heimatshützer“

Fiel Folksdeitschi hen ah bei dr Honved dient.

Shwova served in the Honved.

Hungarian.: *hon* – Heimat;ved- Shützer

Hopoyka, die – Shimpfwort für Frauen (angebl. Tshechish)

A vrruckti hopoyka.

Crazy hoppoka

Du spielsh noch mit dr kinn^er, du grohssi hopoyke!

You're still playing with kids, you hopoyka.

Hoppegahrte, der – Hop garden on the road to Odshag

Wann Hoppezeit war, sin viel Weiwr un Mahdle Hoppe roppe gange; sie hen sich drbei a Klohnichkeit verdient.

At hops tiem women and girls went picking hops. They earned money fof little things.

Mr hot ah Hoppe zuppe gsagt.

You also had hops soup.

hoppnaymme – festnehmen

Im Krieg un in dr Yohre drnohch hot mr Leit oni Fehdrlehse hoppgnumme un manchsmohl ah glei vrshosse.

In the days after the war, people without passes were arrested and sometimes shot.

Hohr, das – hair

„Ich ess die Supp net, do is a Hohr drin“, hot die Kloh kritisiert.

The little one whined: I'm not eating the soup. It has a hair in it.

Hohrshneidmashie, die – haircutter machine.

*Far Kindr un Yugendliche hen die Bulwierer folgendi Frisoore ohbòtte:
Here' what the hair cutter did:*

Far Mahdle: Buwikopp; Gnuck ausbalwiere.

Far Boowe: Hitshlfrisoor: vorne klohni Zippilin. Beim Shippili bleibt vorne a Bushl Hohr steh. Plutt: Glatzkopp mit'm Null^er (des war die hehchsht Stroh^f far a Boo).

For girls: boys hair with the neck shaved.

For boys: bangs in the front. The most severe punishment was bald head with the nuller.

Balwiers had exclusively hand-operated Hawrshneidemashinen. If they weren't good at Shuss, they "groppt" and the children said: "'s ròppt!".

Hohrfress^er, der – Hair disease (*Trichophytie*)

Ich will net nehvr^em Franz hocke, der hot 'n Hohrfress^er; shunsht krig ich 'n ah.
I don't want to go to Frank. He has a hair disease, or I'll get it.

A fungus causes round patches of hair loss on the head. This disease was often seen in boys in Filpwa.

Hohselòttre, der – Unreliable, with sloppy trousers

Du wersh doch net den Hohselottre heire waylle?!
Surely you don't wnt to marry a slopy trouser guy.

hott, wisht – gee, haw - rechts, links, - Shout for horses

Hovelspeh, die –wood shavings.

Wu a Tishtlr urw^et, falle Howlspeh ab.
When a carpenter planes, the shavings fall to the ground.

Hoodlwoosh, der –unkempt person - messy personn

Hoolakr, der – cheap penknife - Klappmesser

Wer asa Hulakr uf d'Welt kumme is, der werd k^e Schnappmessr mehr.
Whoever comes into the world as a cheap knife will never be a switchblade.

A pessimistishes shwovish saying. The Hulukr was regarded as the lowest category of pocket knife; you started it as a boy. A simple knife with a wooden handle; they said too:

Terk^emessr. (turkish knife) It supposedly came from Turkey.

Hooljasti, der –shallow man,

hoopsa -- jump - hüpfen

Hoopsr – jumper - Hüpfen

Die Mahdle hupse uf ohme Fuss durch ihne Hickl.
Girls hop on one foot when thy hickl.
Er hot a weitr Hupsr gmacht.
He made a further jumper.
Strickhupse hen die Mahdle gern gspielt.
Girls gladly played skiprope.

Hoosht^ezuckr, der – Candy

*Ich hab soviel Shleim uf dr Lunge; gayh hol mr doch im Gwelb Hoosht^ezuck^er.
I have a lot of slime on my lungs. Go get some candy from the store.*

hoote, hoote, hoote – call for ducks – that's how gense were called or expelled

Hitshl, des\

Hootshela, des foal – Fohlen, –

Oons'r parr'r hot am dinshtahg a hengsht on am doonnershahg a growes hutshela gekhofft.
Our priest bought a goat on tuesday and a foal on thursday.



Oons'r parr'r hot am dinshtohg .m4a

hootshig – rossig, in heat (mare)

*Des Wort hot mr ah vun ohme Mahdl gsagt, des sich viel mit Boowe rumtrieuwe
hot.*

WE said that abot a girl who ran after boys.

Hott^er, der – the Hotter; the entire area of the municipality

*Um den Hott^er rum vun Filpwa is dr Hottrwehg gange, un an yehd^er
Richtungsendrung vum Wehg is a haufe gwest.
The hotter street an round the hotter in Filpwa and at every corner the was a
sign.*

Hott^erhaufe, der – Directional Signs

*Erdhaufe hen die Huttrgrenz markiert. Um 'n ganze Huttr is a Wehg gange, dr
Huttrwehg
Signs marked the boundary of the hotter..*

Hotwahd, die – Municipal meadow

*Ums Dorf hot 's Wiese gewe, uf die 's Grohssvieh triewe worre is. Des war die
Hotwahd. Around the vllage there were fields on which the cows were driven.
This was the Hotwahd.*

This village meadow belonged to the Urbarial community. Those who were not
urbarialists had to pay the owners something when the large cattle grazed there.
But all the cattle of the village were allowed to graze.

Hut probably has to do with guarding; *Wahd* with field.

Chapter 13 The Letter I (13)

Ilg(a), die – Lilie

*Mit ohme Bush Ilge is uns^{er} Mottr ulli Yohr uf Batsh zum Heiliche Untonius
wulfahre gange; un die ganz Strecki is sie gloffe.
My moher went on a pilgrimage to Batsch to the holy Antony with a bundle of
lilies. She ran the whole way.*

The Ilg is the symbol of purity. She's
frequent burial for saints such as Madonna, Anthony of Padua, especially for holy
Young women.
The name "Ilg" is also common in the Upper German language area.

Ingwahd, das – Guts: Offal of animals.

*'S Ingwahd hot mr vor all^{em} zu Wersht vrurw^{et}, awr Niere un Milz sin ah ins
Paprikahsh kumme.
Primarily, you used the guts for wurst, but kidneys and spleen also found their
way into paprikash.*

Inklusyô, die – Inclusion, as opposed to exclusion

*Wann a Staht sei Mindrheite so vreinemmt, dass sie ihne kulturelle Herkunft
vrliere, is des Inklusyô.*

If a State takes in a minority so that it loses its ultural origins, that's Inklusyo.

In den Balkanstawten waren Minderheiten nicht erwünscht, wohl aber das Land, auf dem sie siedelten. Um sie loszuwerden, hat man sie in die eigene Ethnie eingeshmolzen – so in Hungariann durch die Magyarisierung – oder man hat sie ausgetauscht (Türken – Griechen), vertrieben oder liquidiert. Wie lange eine Minderheit schon ansässig war, spielt(e) dabei keine Rolle.

Inshlich, das – Rindsfett aus dem Inneren

Inshlich war mindrwertich^{er} Shlachtabfall. Mr hot'n net gesse, haychsht^{ens} Hund un Kutz vrfoodert odr mr hot mit'm Sahf kocht.

Iwrbleibsl, das – übriggebliebenes, Reste

Heint gibt's nar die Iwrbleibsl vun gesht^{er} z'esse.

Iwrdohn^{er}, der – die von yenseits der Donau

Die Iwrdohnr aus Tomashunzi hen 1938 's Heimatfest vun Filpwa b^esucht. Mr hot zu Tomashunzi ah Klô- Filpwa gsagt..

Tomashunzi war eine Gründung von Filpwa. Man nannte sie die Iwrdohn^{er}; aber auch die anderen Bewohner westlich der Donau nannte man so.

iwrhahbs – nach Übershlag, insgesamt, in einem

- „Wieviel Yoch Feld hot'r?“ – „So iwrhahbs tet ich sahge zêêh Yoch.“
- Den Puprichwahge aus Bukin haymmr iwrhahbs kahft. D.h.: Mir (die Ecksleit) hen ihm den ganze Wahge Puprich abkahft.
- Einer meht mit der Sense einen Acker iwrhahbs, d.h. er macht vorher mit dem Besitzer eine bestimmte Summe für diesen Acker aus. Er arbeitet nicht im Stundenlohn.
- Du hosh heint widdr dei Stubb iwrhahbs

d.h. er/sie hot shlecht, owrrflechlich zammgrohmt. *zammgrohmt,*

iwrhelsich – unartig, vulger
andere Ausdrücke: *ungattich, unkolbrt*

A iwrhelsichs Mannsbild – ein Unkultivierter (Prolet)

iwrich – übrig (sein)

*Vum Broht^ene is noch so viel iwrichbliewe, dass mr noch gnung hen far heint
Ohw^ed z 'esse.*

*Des Stiefkind is halt allweil iwrich gwest, d.h. es hot nie so recht zur Familie
ghehrt.*

iwrohns – überein sein/kommen, sich einigen

*Dr Hendl^er hot veel far des Ross vrlangt, awr shliesslich simmr doch
iwrohns kumme.*

iwrzwerch – quer

Der Balke muss iwrzwerch glehgt werre d.h. quer glaygt werre.

*Im Wertshaus wahre drei grohssi Tish ufgshtellt: ohn owe iwrzwerch un hiwe un
drive ohn runtrzoos.*

iedrich, des – - rumination, pondering – das Wiederkäuen –

ipo, des – -and so ursache –

Croatian: i po and so.

Chapter 14 **The Letter J/Y (17)**

Because the German letter J is pronounced like an English Y, I use a Y.

Yucht, die – noise - Jagd; Aufhebens, Lärm

*Im Shpohtyohr gayh ich als Treiwr mit uf die Yucht.
In the Fall is go as a driver to the hunting.*

*Mach doch net so a Yucht wegr ohme Glehsl Wei, des ich z 'viel trunke hab!
Don't make such a noise over one glss of wine. That I drank too much.*

*Macht net so a Yucht, mr vrsteht yo sei ahyg^en^es Wort nimmi!
Don't make such a noise. You can't understand your own words.*

yeh –suddenly - jäh, plötzlich, heftig

*Er is yeh uftaucht un ah widr yeh vrshwunde.
He sudenly appeared and disappeared.*

Wann du so weitr lehbsch wie yetz, werd's mit dir mohl a yehes End naymme.

If you live the way you live now, you will come to a sudden end.

Yakowieppla, die –Jacob's apple - Jakobiapfel (Fest am 25.7.)

Die Yakowieppla sin end Juli zeitich warra.

Jacob's apple became ripe at the end of July.

Die Kanzeppla wahra shun a mohnet frieh^{er} zeitich, nemlich um Phehtr un Phaul(29.6.).

The Kanzeppla were ripe a month before.

Yunkl, das – Women's garment Women's garment

'S war vrshieda foon dr bloos^em: 's hot unnerum tzottla khat un langi ermla.
It was separate from the blouse. It had fringes at the bottom and long arms.

yehmra – to complain -yammern, klagen

Was hot die grohssmott^r net um ihre f^rfrohr^eni jurgini- knolle gyemrt!

What didn't grandmother complain about her frozen lumps.

Yergl, Yoore, Gyuri, Yurgi – St. Georg, Fest am 23.4.

Kieh- un Sauhultr hen an Yurgi zum ershte Mohl im Yohr austriewe

Cows and pigs were first driven into the fields on St. George's day,

Yess^esnei

Yess^esnô — Jesus! - Exclamation of Surprise

Yess^esnei, 's werd ihm doch nix passiert sei! Er is doch shunsht ullweil so pinktlich.

Jesus! Surely nothing happened to him! He has always been so punctual.

Yessmandyohs^ef, dr Ex^ekwent werd doch net zu uns kumme!

Jesus and mary! The impounder isn't coming to us!

Yoch, das – measure of area about 1.38 Acres. -

In Filpwa hot mr with the catustral or normalyochrecken\oned.; It had 5,575 sq. ft. 'S Hungariani Yoch had 4,241 Whereas a modern acre has 4,047 sqm. In some localities (with Hungarian./ slaw.

parts of the population) hot mr with Lanz (chain) (Hungarian, Slav. lanc) grecent.

Yohanniswei, der

Am Faysht vum Heiliche Yohannes dem Evangelisht (27.12.) hen die Leit Wei in

d' Ker^lch brocht.

On the feast of holy John the Evangelist (27.12) people brought wine into the church.

In the morning before Mass, they placed the wine at the altar of Mary. After Mass, he was blessed. Afterwards, people took him home again.

I assume that the blessing of wine has to do with the following legend: Enemies of the apostle gave him poisoned wine to drink. Yohannes pierced their evil intention and blessed the cup. As a result, a poisonous snake jumped out. Afterwards he drank the wine unharmed.

Yuramentshund, der – Swear word

Der Juramentshund soll mr nar noch^emohl ins Haus kumme! Den werf ich âig^ehendich Hals iwr Kopp naus!

The hound should just come into my house. I'll throw it head over heels outside.

Yurgi – St. Georg, Fest am 23.4. siehe auch „Yergl“ Lohstahg. Neheres bei Y.

Eichinger HB18,1972:7-10.

Yurgini, die –dahlia - *Georgine*, Dahlie

Ich denk net, dass's in Filipwa a gahrta ohni yurgini gewa hot.

I don't think there was a garden in Filipwa without gardenias.

A German botanist had named the flower native to Mexico in 1791 after the botanist Georgi living in St. Petersburg "Georgine". Shortly thereafter, it was discovered that someone else had already named it after the Swedish botanist Dahl "Dahlia".

They corrected their error. In Eastern Europe, it remained largely as Georgine, in the West as dahlia. In Kernei, you said Yurgini. All dahlia species may be assigned to one of two groups for flower-colour: Group I (ivory-magenta) or Group II (yellow-orange-scarlet).

yusht^ement – dennoch, gerade doch

Yusht^ement tut'r's doch!

Do it in a minute!

This is obviously a reference to the French *justement* – rightly so, (from Latin *justus*). The content is different in Filipwa.

Yutt^egessl, das –Jewish Street - Judengesschen

Dr yuttvettr hot groofe: „Weiwr, kahft doch dem yuttvettr was ab!“

The Jewish uncle called out: Women, but something from the Jewish uncle.

It came to be called the Yuttegessl in Filipwa because an old peddler named Sebastian Shroft

lived in this street. He sold burnt lime and housewares. He moved with his horse and carriage through the streets and offered his wares, as did a few others, for example dr Lumpeyutt / rag peddler Jew and the Alteiseyutt / old iron Jew. So it was that it was called the old Hendler Yuttvetter / Jewish uncle. They all called themselves by these names.

When women came to his wagon, he used to say: „Kahft doch dem Yuttvett^er was ub: a Raindl, a Milchhahfa odr Kulich far weissa!“

“Please buy something from me: a pan, a milk pitcher, or burnt lime to white wash.”

His old horse was said to stop at every Tavern in the village, so he could drink a spritz. It was still common knowledge that he was not a drinker. He had several sons and daughters. He said: "I tet yo do net in yehdes Wertshaus, awr mei Ross erkan mr yo ke Rooh." "I wouldn't stop at every tavern but my horse nags me incessantly." (He too died in 1945 in Gakowa. Was he somehow protected from the Nazis until then?).

Yutt^eshool, die – yeshiva - Judenschule

Shreit net ulli durch^enand, des is yo wie in ohn^er Yutt^eshool!
Stop yelling at the same time, all of you. This isn't a yeshiva.

yooxe – rejoice

Oof ohn^er hochzeit muss mr fiel yooxa, dass's brautpahr glicklich werd.
At a marriage you have to yell and rejoice often so that the marriage pair will be lucky.

Chapter 15 **The Letter K (178)**

Both the Filpwa and Kernei form of Shwovish interchange G and K, so you can look for words beginning with a K sound also under G.

Kahfl, des – handfull - Handvoll

Geb mr doch noch a kafl tsooker far den toig.
Give me another handfull of sugar for the dough.

Karnitzl, der –blue vitriol - blaustein

Kahbr, der –dill Dill

Im gahrta is iwrahl vun allohnich kahbr oofganga, fleicht droom hen mir kinnr'n kahbrsöss net so gern gessa.
In our gardens, dill sprouted everywhere by itself. Perhaps that's why as

children with didn't like dill sauce so much.

Hungarian: *kapor*; Serbian *kopar* – Dill

Kulich, der – lime - Kalk

Im Froohyohr, vor all^em vor dr Kerweih Ôfang Mahy, hen die Weiwr die Heis^er mit Kulich gweisslt.
In Spring, before Kerweih, the wives whitewashed their houses with lime.

Kulich leshe: burnt limestone was dissolved in water, boiling and splashing. (Children had to go far away!) The shmiery white mass was further diluted with water. With this, the houses were *whitewashed* inside and out. Often some sand and Washingblue, *blehvl*, was added.

In times when plague and cholera were raging, lime was an important disinfectant. The deceased were poured with lime broth. Old people still talked about it. (Last Cholerayahr 1849 with 330 Toten and Philpwa.

Kulichohfe, der –oven for burning lime - Ofen zum Kalksteinbrennen
In Filpwa hot 's a Kulichohfe in dr Nehch vum Phurr seim Sallash gewa. Wie dr Yuttvett^er nimmi gfahre is, hot mr Kulich bei Kassis und Burghardts kahft.
There was a lime burning oven near Phurr's farm. After the Jewishuncle stopped delivering, you could buy lime at Kassis and Burghardt's.

Kulichzuckr, der – a kind of halva -, „türkisher Honig“, eine Art Halva

Den hot mr vor all^em an Kerweih un dr Kukruzkerweih gesse.
You ate Halva at Kerwei and corn Kerwei.

Kalupp, die – little house, hut - Hütte, minderes Haus

Des kunn doch net ei^er Ernsht sei, dass ich a Yohr lang in der Kalupp wohne soll!

That can't be your sincere idea, that I should live in eht Kalupp a year.

Kumbl, das – **comb** - Kamm

Kumbl die hohr, sie sin oarich frwirrt.

Comb your hair. They are very disheveled.

It is interesting that the Shwovish kumbl is more like the English comb than German Kamm.

Kelwl, das –**calf** - Kalb

Bind's kelwl wiedr oh, sobal's gsoffa hot.
Tie the calf up as soon as it has drunk.

kelw^ern –throw up - erbrechen, kotzen

*In seim raush hotr kelw^ert wie a hochzeithoond.
In his drunkenness, he threw up like a wedding dog.*

Kelwrn^es, das – **calf meat**- Kalbfleish, Kalbsbraten

*Oof ohn^er grohssi hochzeit hot's shweinrn^es, kelwrn^es, gfliggl un shpohfahdl
tzoo essa gewa.
At a big wedding there was pork, calf, fowl, knedle, and other stuff to eat.*

Kemm^erli, das -larder, pantry - Vorratskammer

*Im kemm^erli ware die shmaltzdehsi, `s mehl, d'kleie un for'm loch in dr wand sin
die shpeckseita, shoonga un die brohtwersht ghunga.
In the larder there were a lard tin, the flour, the bran, and in front of a hole in the
wall hung the side of bacon, ham, and wursts.*

Kumpl, der– Kamm – comb -
kumple – kemmen, strehlen

*Wann mei Mottr mich kumplt, röppt's allweil so stark; die Zöppmacherin
macht des viel bess^er. Bei dehre tut's net so weh.
When mother combs my hais it always hurts a lot; The braidmaker does a much
better job. With her, it doesn't hurt as much.*

Kumplmachr, der – hairdresser - Kammmacher

*Gut zahlt worre sin die grohsse vrzierte Kumple, die far die grohsse Mahdle
un die yunge Weiwr bestimmt wahre.
Hairdressers were paid well , those for older girls and women especially.*

The Hairdresser made their combs mainly from cattle horn. The horn was cooked, polished and further processed (decorated).

My maternal grandfather was a comb maker. He made large combs in openwork and decoration, which Younge women wore as decoration on Sundays in church services. When the pastor railed against the vanity of the young women in the sermon, they should rather wear a headscarf, my grandfather had to give up his profession, because no one bought his big combs from him anymore. As a result, my grandfather did not want to go to church for a longer period of time. Finally, my grandmother persuaded him to go back to church. He then became a letter carrier.

When older people from the village asked me: *Waym ghehrsh dann du? Haw ich gantwort: „Dem Brieze Tishtlr Balzr un dr Poshter Eve“. Het ich gsagt: Ich hahss Yosef Thiel, het k^e Maynsh gwisst, wuhi ich ghehr. In Filpwa hots naymlich viel Thiele gewe.*

Who do you belong to? I would have answered” to the Brieze carpenter Balzer and to the Poshtr Eve.” If I had said I was Josef Thiel no one would have known where I belong. There were many Thiels in Filpwa.

In Filpwa, people had to define themselves through their parents for a long time. I still did it to parents as a university lecturer.

In Filpwa, people had to define themselves through their parents for a long time. I still did it to parents as a university lecturer.

Kunitzl, das – spraycan for spraying vines - Kupfervitriol zum Reben spritzen

Father always sprayed his vines with the Kannitzl and lime.

When the Kanitzl was dissolved in water, a lime broth was prepared, mixed with the Kanitzl, and diluted with water. The whole thing was strained and then sprayed in the large brass factory. It was the pride of the winegrowers when their vineyard shone all in turquoise. (Abb.9,S.293)

Kuntorlehrer, der - kantor teacher-

Die trauriche Psalma, die dr Kuntorlehrer mit seiner frsterkung bei dr Leicht gsunga hot, klinga mr heint noch in dr ohra.

The sad psalms, that the Kantor teacher sang by the coffin, still ring in my ears.

A teacher was responsible for church music. He had a school apartment and since the settlement a certain deputation. Once a year, he collected: two *Meritzla* fruit per household or money.

Kuntzepple, die – kantzepple, the earliest apples of the year - die früheste Apfelsorte im Yahr

’S Yucke hen in ihrem Hof a grohssr Bohm Kanzepple khut.

The Yuckles had a huge kantzapple tree in their yard.

Beim Bendl’mache mit Kornstroh vor ‘m Shnitt – des war vor ‘m Faysht von Phehtr und Phaul (29.6.) – hot mr shun Kanzaypple gesse.

We ate kantzapples before the feast of Peter and Paul.

Kantzltrauva, die - currants – Johannisbeeren
See **Riwiesla**

Kapehrdecka, die – quilt, coverlet - Bettdecke

In dr parahdistubb hot mr die bettr mit kapehrdecka tzoodeckt un owedrooff war a shehn^es pelshtrli.

In the display room the beds were covered with quilts, and a lovely pillow on top.

It consisted of expensive thick fabric with printed floral patterns.

Kapell, die – chapel in the cemetery - Friedhof

Am Samshtag Numitag hot unsr Mottr oft gsagt: Ich muss noch in die Kapell geh

die Grehv^{er} herrichte un Streiss nausbringe; khehrt ihr shun mohl n'Hohf un die Guss.

Saturday afternoons my mother often said, I have to go to the cemetery to decorate the graves with flowerws.

Kapush, der – Torwart beim Fussball Aus dem

Hungarian. *kapu* - Tor

Karcsi – Karlchen. - Hungarian. Verkleinerungsform von Karoly - Karl.

Kurm^enahdl, das – stick for roasting - Karbonade, auf Kohle geröstetes Fleisch

Uf'm Ultrmursh hot's Kurm^enahdl un Spohfahdl gewe.

On the old marsh, you could find Karmednahdle and Spohfadle

Franz.: *carbonade* - Rostbraten; lat.: *carbo* - Kohle

Kurtutshnaygilin, die – short nails with broad heads - kurze Negel mit grossem Kopf

Sie ware gut um Stoff, Leddr odr Papp^edeckl ohz'nahgle.
They were good to us to nail leather and cardboard.

Kart^ezwickr, der – conductor's assistant - Shaffner, Zugbegleiter, Konduktör

Heint hot uns dr Kart^ezwickr net vrwisht, yetz kaynne mr mit dr Kahrt numohl fahre.
Today the conductor (cardpuncher) didn't catch us. Now we can ride the cart again.

Kushpr – comedic name- Kaspar (Melchior, Balthasar); unseriöser Mann

Dr Hans is doch a richtichr Kashpr; der end^{ert} sei Mohning alli Tehg zwahmohl.
John is a real Kasper, he changes the meaning twice each day.

Kehs, der. Cheese

In Filpwa hot mr eigentlich nar des Wort Kehs vrwayndt.
In Kernei, we used the word cheese for all kinds of cheese.

If you wanted to refer to cottage cheese or Quark you said '**weissr Kehs**' / white cheese. Then there was: **Shohfskehs** / **sheep cheese** and: **Ohgsetztr odr sharfr Kehs** / **modified or sharp cheese**. This was made for parties and festivals..

You waited until your **Stender** (wooden barrel) was full. You bought for example a kilogram at the beginning of the Lenten season and added another kilogram white Kehs (Quark) to it. After a few days it was also sharp. After a bit

of time it you added some new cheese to it over the whole time of fasting. In lent, there was rare to eat ham or bacon. My grandmother ate no meat in the whole of lent and during holy week, she used either shmultz or oil. The holy week was always meatless with us at home, as well as other households. Only after the resurrection procession on Holy Saturday evening was there meat again.

Kehsauga, die –infected, eyes stuck together - Kinder mit verklebten Augen

Im summer simmr ins deich camilla roppa ganga. Mr hot die kehsauga im kamillabahd gwesht.

In summer, we went to the canal and picked chamomile. We washed infected eyes with a chamomile wash.

Almost every house always had a bag of Chamomile flowers as a tea or remedy.

kehsich – overly friendly, sweet as pie - einfeltig, überfreundlich

Die hot yo so kehsich, dass's net tzum aushalta war.

She was so palsie-walsie, you just couldn't stand it.

In particular women might be **kehsich**; a **kehsicher** man was not taken seriously.

kehslawl – a pale child – bleicher Junge

Kehsmaika, die –simple minded woman - eine einfaltige Frau (Slavic. *majka* – mother, Mutter)

Kehsmetshke - slavic - mečka – female bear - Baerin

Ich hab in dr shool a freila khut, des war a richtichi kehsmaika. Die hot sich ke^e reshpekt frshaffa kenna.

I had a freila in the school. She was a real kehsmaika. She couldn't get any respect.

Kehsmolka, die –whey - Molke, Flüssigkeit aus geronnener Milch

Ase Kinder haymmr oft Kehsmolke trunke. Mr hot uns natierlich vrsichert, dass sie stark gsund wer. Ich wahss net, ob mr sie shunsht ah trunke hette..

As a child we often drank whey. We naturally made sure it was very healthy. Don't knw if we would have drunk it anyway ...

Kehsnoodla, die – Noodles with sweet quark (curd cheese)

Kehsnoodle wahre ehnlich wie Mahgnoodle, Krumbiere un Noodle, Bohne un Noodle, Shuppnoodle etc. a heifigs Freitagsesse.

Cheese noodles were much like Poppyseed noodles, potatoes and noodles, beans and noodles, knedla, etc. a huge Friday food.

Kehspappl(a), die – „Mallow" with small flowers and seeds

„Hosh so grohssr Hungr, dass d' Kehspapple esh?“ –
 „Ich hab yo nix andres.“
Are you so hungry that you eat Mayapples? - I don't have anything else.

While herding geese, we made chains and head adornments with the long-stemmed climbers; the small fruits were edible.

Kehssuck, der
Kehstorwa – cheese sack - Stoffsack, in den die gebrühte Milch gegossen wurde. (Slaw.
torba – belly)

*Ich un mei shweshtr, mir hen ulli tahg a tshoopa foll mil^lch bei ohme baur
 ghohlt. Mit dr iwriche mil^lch hot unser mottr kehs gmacht.
 I and my sister, we got a container of milk from a farmer every day. With the
 leftover milk, mother made cheese.*

Kehsshtend^er, der –cheese barrel, tender - kleines Holzgefess in Art eines Bottichs

*Wammr viel kehs khat hot, is 'r in a shtendr koomma un kiehl gshtellt worra.
 If you had a lot of cheese you put it in a little barrel in a cool place.*

There were also cabbage tenders, which were much larger.

Kehsstroodla, die – cheese strudel – a typical Kerneier /Filpwaer cake

*Kehsstroodle hen bei kohme Faysht un kohnr Hochzeit fehle derfe!
 Cheese strudles were at every Fest and marriage.*

In pulled strudel dough was filled with: quark, cream, eggs (egg whites for snow), raisins, sugar, oil... My mother pulled out the dough very thin over a table cloth on a table.

Kushta, der –box, cabinet - Shrank

*Im Kushte hot mr's Gwand ufkhohwe.
 We kept our clothes in a cabinet or box.*

*In dr Kommohd: Hemm^etr, Blus^en, Unt^erwaysh Im Kredenz:
 Kuchlgsherr
 In dr Troogl: Wintrgwand etc..
 In a commode we kept blouses;
 In a credenza, underwear
 In a crate, winter wear.*

Kutz^ebrettl, das – the teacher's podium

*In dr Ów^ed^e war ich mit 'm Guksl vrtraut, awr in dr Shool haw ich nie am
 Kutz^ebrettl knie maysse.
 In the evenings I used the Guksel, but I was never forced to kneel at the teacher's
 podium.*

There was also talk of a *cat table*: If children were naughty at table, the parents threatened: *You would eat at the Katzetish*, i.e. away from the big table..

Kutz^eloch, das – Hole under the brick hearth

*Die Kutze sin im Wintr gern im Kutz^eloch glehge. Do war's shêê warm.
During winter the cats lay in their hole under the hearth.*

The stove had a structure for the oven, the Ehfil. This created a place for the cats under the ovenhearth.

kauf^tvoll – Full to the brim, overcrowded, full as purchasedd

Ich kahf mei weissie Bohne ullweil bei ohn^er Shòkazin uf'm Wochemark. Die macht nemlich 's Backsimbl kauf^tvoll, kaiftich voll.

I suspect that the *Kaufvoll* is just a variant of *geheuftvoll*.

Kaut, die – Kuhle, kleine Grube im Boden

In Filpwa hen die Boowe a Kaut in die Guss^eehrd gmacht. Des war a ca. 10 mol 10 mol 10 cm tiefes Loch. Unô hen sie Kneppla odr Murmle in die Kaut gshniggt.

In Filpwa (maybe in Kernei too) the boys dug a Kaut in the ground, about 10 by 10 by 10 cm biThey kept their buttons and marbles there.

In old German there is the word *die Kaute* – a small hollow, pit in the earth. In the HD of the present day, this word no longer exists.

k^e – none, none (always in conjunction with a noun)

*k^e Haus, k^e Geld, k^e Moosich, k^e Mensh = niemand.
„Is epr drhohm?“ – „Noh, 's is k^e mensh drhohm.“
Is someone home? No, no one's home.*

Keitl, der – Wedge

*Dr Kushte steht shepp, do muss a Keitl druntr.
The box is at an angle. A wedge need to be placed under it.*

Kellerehsl, die – common wood louse - Kellerassl

Kep^erniz, der –heavy cape like a bunda - Mantel für Menner

Bei starkr kelt hen die mennr'n keprniz trahge. Den Bunde hen die Baure im Alltag umghengt.

When it got very cold, men wore their heavy cape. Their bunde was used every day.

It consisted of fixed-loden-like wool. It had its own tailor: dr Keprnizshneider.

Kerbs, die – gourds, pumpkin, squash– der Kürbis

In Filpwa hot mr vershied^eni Arte Kerbse ohbaut:
In Kernei there were many kinds of gourds.

- *Kochkerbsa: die sin lenglich, un ase gemies gshetzt worre (a kind of bright Zucchini).*
- *Terkishi (türkische) Kerbsa: sie sin breitr als hoch. Sie shmecka siesslich un sin im wint^er brohta worra.*
- *Kiehk^ekerbsa – sie hen als fiehfooder dient.*
- *Die klohni bunta Altarkerbslea hen oft die kinner zohga. Mr hot sie im shpohtyohr gern an a heilichebild gshtellt.*
- *Die hehvrkerbsa hot mr an ohma boh^m nufkrauwwla glosst. Wann sie zeitich wahra, hot mr sie auskehlt, trickelt un drauss weihehver gmacht.*
The siphon gourd was allowed to climb trees. When they were ripe, they were dried and made into a wine siphon.

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Kerch^egwand, das –going to church clothes - Sonntagskleidung

Yayde(r) Erwachs^ene(r) hot waynichsht^ens oh shehn^es Gwand khat, des sie/er sonntags in d' Kerⁱch ohzohge hot.
Every adult had at least on fine set of clothes that they used Sundays for church.

Going to church was the central event of Sunday, which is why people wore the most beautiful clothes.

Of course, the Sunday dress also underlined the social importance of the village. Back home, they dressed every Sunday, but a little more casually.

People in the village could not afford to go to church on Sunday in work clothes. The social coercion was great in Filpwa. Probably people would have preferred not to go to church at all without Sunday clothes.

Kerch^evutt^er, der – Sacristan

Zwishe'm Kerch^evutter un uns Messdiener hot's manchesmohl Spannung gewe, weil mr z.B. net gut glitte hen odr uf'n Turm gshtiege sin un des net derfe hen. Wann'r's dem Yackehans gmeldt hot, hot der uns ausgshimft. Manchsmohl war die Strohf: „Du saggst zêêhmohl fehrlfrei's ,Confiteor' uf un du's ganzi ,Introibo ad altare Dei!' ah zêêhmohl“
Between the sacristan and the lay helpers there were often disagreements, i.e., if the clocks were not peeled correctly or if they climbed the tower and were not supposed to.

If they told Jack, he swore at us. Sometimes he issued a fine: You have to repeat without error ten times "Confiteor" and then too 10 times 'Intorib ad altare Dei'!

The sacristan was almost a full-time profession in Filpwa: ringing the bells (still by hand), keeping the church clean, keeping the vestments safe, being present at every service, etc. (The word sacristan does not go back to mass, but to Latin. *mansionarius* – caretaker.)

Kerⁱch, die –church - Kirche

*Die Kerⁱch wars Gebeide wie ah dr Gottesdiensht.
The church was the building as well as the service.*

It was said, for example: *Is the Kerich already out?* Even if it was not a mass at all, but a devotional.

A Spruch lautet: „In die Kerⁱch un ins Wertshaus brauch mr k^e Mensh roofe. Dô soll yehdr vun alloh kumme.“ A proverb reads: To the church and inn you don't need to call anyone. They will come by themselves.

kerchfatter, dr - church senior - Kirchendiener

Kersh(a), die –cherry(ies) Kirshe, Kirshen

*Die Herzkershe sin dick un siess
The heart cherries are thick and sweet..*

Kerweih, die – the church ordination - the biggest feast in Kernei - Kirchweih, das grösste Fest in Filpwa

*Kerweih war a grohsses Faysht, un net nar die Kindr hen sich druf gfrayht.
Jkerweih was the biggest feast and even the children were joyful for it.*

In Filpwa the celebration took place on the first Sunday in May. The patronage was on St. Philip and Yakob (1 May). The first of May as Labour Day only became a holiday in Yugoslavian times.

As nice as Kerweih was here was a hole on the third day (it was over).

Kesht(a), die – chestnut - Kastanie(n), Maronen

*Esskeshta hot 's in Filpwa net gewe; die Wintre ware far die Behm z'kalt. Im
Spohtyohr hot 's awr ah broht^eni Keshta gewa.
There were no eating chestnut trees in Filpwa. The winter was too cold.*

Kesslheisl, das – cooking hut - Kesselheushen;(Abb.1,S.292)

*'S Kesslheisl war a klohn^r Bau irgendwu im Hof; oft untr ohme Dechl
The cooking hut was a little buildi somewhere in the yard, often under a roof.*

In large farmer's houses there was also an oven for bread. The Kesslheisl (kettlehouse) was standing in the courtyard near the cooking house; sometimes under a common roof. The kettle house was used during jam making, at the Schlachtfest, at the big Weshe, etc.

Kett(a), die –chain - Kette

*Oft ware die Kieh mit ohⁿr Kett an ihner Kripp ohbunde.
Often the cows wre tied together with a chain to their manger.*

- Metallkette

Unit of measurement for the fields. In Hungarian. and Slav. Local people were reckoned with chains. A chain had 2,000 Quadratklafter. A Klafter measured 180 cm.

Kettl, das – necklace - Halskette

*Zur Ausstaffierung vun ohme yunge Mahdl hot unbedingt a gold^en^es odr
silv^ern^es Kayttl mit ohme Kreiz odr Mottrgott^es maydaiyô ghehrt.
To outfit a young girl, there was certainly a golden necklace with a cross or a
Mother of God medallion.*

kett^elos – boisterous - übermütig, ausgelassen, kettete los

*Die Kindr sin heint yo sowas vun kett^elos!
The children of today are kind of boisterous.*

*Meaning **unchained**.*

Kie, das –chin - Kinn

*Bei der Rahferei hot dr Vulti ohni ans Kie krigt, dass'r umgfalle is un a
pahr Minute ohⁿmechtig war.
While fighting around, Walter got one on the chin, so that he fell over and
was unconscious a few minutes.*

Kiebuckeshpeck, der – chinjowel shpeck - die Hengebacken (Shmer) des
geshlachteten Shweins

*Far viel Leit war Kiebuckeshpeck, kalt un mit Knohfl gspickt a Daylikatess. Un
was hen die Shmerkipfle gut gshmeckt mit Kiebackeshpeck!
For many people the jowel fat with garlic was a delicacy. And the fat kipla tasted
great with it.*

Kiechel, des – cookie,- Kuchen

Also **Pannekiechel** – deepfried beignet without a hole, donut - Pfannkuchen, Berliner

*Die kiechel muss mr mit oarich looka deug in fett brohta.
You have to fry beignets with very moist dough in lard.*



Our favorite, dessert; deep fried in Crisco and served with jams or sweet chocolate powder.

Kiewitz^efeld, das –marshland = feuchtes Land, „salitriches Feld“

'S Deich in Filpwa, Lalitsh zu glehge, war so a Gebiet. Gras, Kiewitze un Kamille hot's dart viel gewwe. Wann die Kamille bliebt hen, ware viel Kinder un Weiwer beim Kamillerope im Deich. Manchi hen sogar a Kamilleroopr khat. (Abb.14, S.293)

The marsh in Filpwa (Kernei too)was such an area. When the chamomile bloomed, children and women went to harvest them. Some even had a chamomile harvester.

With the large disinfection graves, Beechnut also came into the dike over time. I remember sunflower fields in particular.

Kiehult, die – Herder of cattle

Zwishe Yurgi un Michehli hot dr Kiehultr mit seine Boowe un Knecht die Rindr in dr Frooh uf die Hootwahd triewe un am Ohw^ed widdr zruck in die Heisr. Between Georgie and Mikie, the cow herder with his boys and servants drove the cows onto the common fields and evenings back to their houses.

Kiehlhaws, der –rabbit - Kaninchen

Shulboowe hen oft Kiehlhawse un Tauwe ufzohge. Manchi hen ah a Hund khat. Um Kutze hen sie sich net kimmert; die hen zu dr Kuchl ghehrt un durt war die Mottr zushtendich.

Schoolboys often kept rabbits and doves. Some had a dog too. They didn't care about cats because they belonged to the kitchen and to mother.

When a rabbit was to be slaughtered, there was usually protest and tears because the animals were a kind of playmates and had names. There were also adults who bred rabbits as suppliers of meat.

Kitt(a), die – die Quitte

Im Spohtyohr hot mr gern Kitte in d' Wesh glehgt, unô hot dr ganzi Kushte drnohch gshmeckt.

In the Fall your put Kitte into the wash and the whole box smelled of them.

kittre – kichern, lachen

kittrich sei – zum kichern aufgelegt

Die Nanshl is doch so stark kittrich, sie is a richtichs Kittloch.

Nancy is so ticklish she is a real tickle hole.

Kitzin/Ketzin, die – weibliche Katze
See also **Tzitzin**

*Mir hen drhohm a Kahtr un a Kitzin khat. Sie hen sich ganz gut vrtrahge, nar hen sie sich alles anand weggfresse.
At home we had a male and female cat. They got along quite well, but they ate each other's food all up.*

Kitzlotoppe, die – Pebbles-; die gab es nur am Bahndamm.

*Wammr mit'm Gummiflintl hen gut treffe welle, simmr an Bôdamm gange rundi Kitzlotoppe suche.
If you wanted to shoot straight with the rubber shooter, you went to the Bodamm to get pebbles.*

In Filpwa there were no stones in the fields. The fields consisted, except in the pond, of black alluvial land.

Kluwrius, das – card game, Jacks.- klawrias – klawerjas, beliebtes Kartenspiel

*Die fier kluwriusshpieler wahra oft eltri gsetzti mennr
The four klawrias players were often old retired men.*

Also called Klüberjass or Bela, it is still one of the most popular games in the Netherlands. It is also the two hand game played in Damon Runyon stories. Jack and 9 are the highest trumps in a shortened 7 to ace deck..

Klecka, die – an armful of harvested wheat sheaves - ein Armvoll gemehte Getreidehalme

*Mit dr Sens mehya, des war mennersach. Klecka mit dr sichel oofnemma, war weiw^eerurw^eit. Zwah klecka hen a gurb gewa. Bendr lehga hen die Kinner messa. Wann sie shun a bissl grehsser wahra, hen sie ah die gurwa bunda un uf a heifl tzohga.
Ohw^eds hen nô futtr un mottr ufkreizt.*

To mow with a scythe was men's work. Bundling the sheaths with a sickle was women's work. Two sheaths made garb. Piling them together was work for the children when they were a little older. In the evenings the mother and father made larger piles. Mowing was a family affair.

At the mowing, the stalks are not allowed fall to the ground, and the scythe had attached a fixed rod at the Worf (Scythe handle) and attached to the foot of scythe with a thick rope. Thus were the mowed stems shoved together and they could easily be shortened with a sickle. This device was called **Sensebehgl**. On the cut, one has to mow the standing grain away from him. You can imagine how hard work that was.

Kletsh, die –puddle,sheet of water; giggle - kleine Lache, Wasserlache; verschüttete Flüssigkeit

Puss doch uf, wann d'wusser holsh; dr gantzi gang is shun oh kletsh.

Be careful when you gert water, the whole path is one puddle of water.

*Shau nar, wie dei boowl nuss is. 'S is in yehd^{er} lucke neitappt.\
See how your boy is so very wet. He has jumped into every puddle.*

*Wann d' iwr die grohss kletsh hupsa willsh, mush ordntlich ohlauf nemma.
If you want to jump over this large puddle, you have to take a decent run.*

Probably **kletsh** is somewhat onomatopoeic, because it is the sound of a splashing liquid. A small standing puddle of water is not called **kletsh**, but "the **Lukka**".

Klickr, das – marble ball – murmel
Glicker

Mr hen efters klickra gshpielt in der shool. Mr hen sie in a kringl room gsetzt oon raus gshoss.

Wie played a lot of marbles in school. We put them in a circle and knocked them out with other marbles.

Klingl, das – a round of wool-Kneuel

*Die Kutz hot mei grohsses Wollklingl total verhuttelt; des krig ich mei Lebtahg nimmi ausenand!
The cat muddled my whole large round of yarn. I'll never get it stright in my life.*

Klohft^{er}, das – Klafter

*Baure hen noch oft ihne Feld mit dr Klohftirstang ausmesse.
Farmers measured their field with Klafterrods.*

A Klafter/fathom had 6 shoes and 30 cm = 72 inches = 180 cm.

Klohheislr, der – die Handwerker/Tagelöhner (Riesawre)

*Als Klohheislr hot mr frieyr die Handwerkr un Riesawre bezeichnet.
The little houses were previously for the dayworkers and paid workers.*

The name refers to its houses. When the village was founded, there were two types of houses: the small house, "colonist house". It "had only one room and one kitchen, two doors and two windows and five locks" (A. Zollitsh 1957:45).

The other type of house was the large or farmhouse. It "consisted of a parlour, a kitchen and a chamber; had three doors and three windows ... and seven barriers. The stables were attached to the dwelling building" (A. Zollitsh 1957:45; see also "Sessyohbaure").

As the Heuser became larger over time, the difference between the two Heuser types was retained. In my childhood, the expression "Klohheislr" was hardly

heard. Sometimes it was used to refer to the people of the Wuke.

Klohrichtr, der —drummer - „Kleinrichtr“, Austrommler

Dr Klohrichtr hot 1944/45 alli grausamkeita gegr sei eig^enes folk austroommla messa. Des war sichr bittr far an.

The news drummer in 1944/5 had to announce all the horrors against his own people. That must have been very hard for him.

The drummer had to make all the terrible announcements in each town and lager during 1944 and early 1945, and then even on into the lager years until 1948. This was very difficult for him.

Urgent messages were drummed out in the whole village. If you could hear the drum roll, everyone on the street went to hear the news. On the Sunday after the mass, the men in front of the church waited eagerly until the drummer came, stood on a stone, and then read the most important news of the village. The women had gone home. In the years 1944/45, there was just too much sad news. You no longer wanted to hear the drummers.

Klòtthohsa, die – shorts made of black satin scarf

Mir boowa hen im summer a klòtthohsa un a hemmet ohkhat; zmeisht wara mr blohssfiesich.

We boys only had a shirt and cloth pants on in the summer. Mostly we were barefoot.

Klott ist von engl. *Cloth* – Tuch, abgeleitet.

Klotz, der ,Pl. **Kletz**, – Wooden block; large grape bunch

Kletzl, das – small grape bunch

You should not just cut the large cluster. The little ones also make good wine.

Kloompa, der – wooden shoes - Holzshuh

Baure hen oft im Wintr Klumpe ohkhat.

Farmers often had wooden shoes in the winter.

They usually had some straw in it and wore thick red socks. Since the courtyards were usually not fully paved, in bad weather you needed *Klumpas* or wooden shoes to get to the stables or into the garden.

kloore – howl - heulen, Trübsal blasen

Wann d'weierhie so shlimm bish, wersh ins Kemmerli eigshperrrt, unoh kannsh kloore, bis d'widdr rauskummsh.

If you stary as bad as you are, you will be locked in your room and you can howl all you want.

Klootzi, der – little helpless boy - kleiner Bub, Lausr

*„Liewr a Sack voll Fleh wie eich kloozi im haus hawwa“, hot dr tonivetr
uns zammgshimft
Rather a sack of fleas than you young ones in the house.*

Tshechish: *kluk, pl.kluci* – Bub, Yunge

Knullohw^{ed}, der – whip noiseevening - Knallabend

*Am Samshtag Ohw^{ed} vor Phingshte sin die Boowe mit ihre
Knullpeitshe uf die Guss gunge un hen um d'Wett knullt. Do sin shun a pahr
Treibshnier druf gange!
On Saturday evenings the boys went out to whip their whips in a bet. They lost a
few whip lines.*

*Wie ich noch kloh war, haw ich mohl mei Mottr gfroht:
„Mottr, warum knulle die Boowe heint Ohw^{ed}?“ Un sie:
„Dass dr Heilichi Geisht widdr zu uns uf die Ehrd kummt.“
I asked my mother why the big boys whipped their whips. Sh answered: so
that the Holy Ghost will return to us on the Earth.*

Knullpeitsch, die – A whip made with hemprope that sounded loud.sich veryüngendes Hanfseil

*Dr Sahl^{er} hot far die Viehultr Peitshe gmacht un far die Boowe kerzri. Sie ware
an ohme ca. 40cm lange Stiel ohgmacht. Die Treibshnier hen sich die Boowe
selwr aus Hanf gflochte. Am End hen sie Franse stayhglosst; des war dr Bart.
Ye mayh mr knullt hot, umso mayh Barthohr hot die Treibshnur vrlohe.*

*Sahler mad whips for the cowherder and shorter ones for the boys, about 0 cm
long. The y left finges at the end (beard) . The mor eyou whipped the shorter the
beard became.*

knuppe, (ei)knuppe – nod of the head - einnicken, kurzes Shlayfchen machen

*„Vuttr, shloht'r shun?“ – „Ach wuhehr, ich war nar a bissl eiknuppt.“
Father, are you sleeping.? I think I just fell into a short nod.*

knuwwre – nibble- herummosern

*Was macht's Biewili? - Oh, des knuwwrt shun lang an ohme Keks rum.
What is the little boy doing. . He's been nibbling a long time on a cracker*

*Der macht nix wie dr ganzi Tahg rumknuwwre
He doesn't do anything all day except mosey around..*

Knehdl(a), die – dumpling - Knödel, Dutt

*Gesht hemmr Krumbiere un Knehdle gesse un Morge gibt's Bohne un Noodle.
Yesterday we had potatoes and knedla, and tomorrow we will have beans and
noodles.*

The hairstyle of women (mostly of craft girls) was called Knay. Sie steckten ihre

Zöpfe am Hinterkopf zu einer *Knehdl*, *Dutt*, zusammen.

Knewl, der – Kott.

knewla – knebeln, festbinden

Wammr die Kieh trenkt hot, hot mr ihne Halsstrick am Knaywl ufgmacht un die Kieh zum Sauße in Hof glosst.

When it was time to let the cows drink, you loosened the knot on the throat on the throat and let them into the yard.

Die Ross hot mr an dr Hulftr zum Trohg gfiert.

Horses you led to the trough.

Dogs were tied around their necks with a piece of wood about 20cm long in such a way that they were prevented from running quickly. They wanted to prevent them from poaching outside the village.

Kneppl, des - button – Knopf

Tsoom knepplashpiel brauch mr grayseri oon klennri kneppla far an a mauer shmeissa.

To play with buttons, you needed a bag of smaller and larger buttons to throw against a wall.

You started off with a large button (a hex, or witch) and threw it against a wall to make it bounce back as far as you could. Whoever made it bounce back furthest won a smaller button from his opponent.

Kniekelle, die – Back of the knee

Mich hot was an dr Kniekelle gshtochte.

Something bit me on the back of my knee.

Knohfl, der – Garlic

Manchi Leit esse gern Shmalzbroht mit Knohfl druf. Sie sahge des soll gsund sei. Aw'r stinke tuⁿ die Leit urich un wisse's vrleicht garnet!

Some people like to eat fatbread with garlic on it. They say that It is healthy. But they stink terribly and may not even know it.

Im Summ^er hot mr gern grieⁿer Knohfl aus'm Gahrte khohlt un Speck un Broht mit Knohfl gesse.

During summer you liked to get green garlic from the garden and ate it with bacon and bread.

Show him: Thumb between index finger and middle finger: "You can lick me mohl am Uursh!"

Knottl(e)(Ross-), der – Pferdeepfel

Rossknottle uf'm Fohrweg hen allweil viel Spatze ohzohge.

Horse droppings on the road always attracted a lot of sparrows.
knottre – nag-, meckern, kritisieren

Die knottt den ganze Tahg so vor sich hie. Sie is mit sich un dr ganze Welt unzufriede.

She grumbles tha whole day. She is unsatisfied with herself and the worl.d

Knuppr, der – a smll hit Knuff, leichter Schlag

`S Mahdl sagt: „Der hot sich an mich drohgmacht; awr ich hab ihm a Knuppr gewe, dass`r nimmi so gshwind zu mr kummt.“
The girl said: , I gave him a le knupper so that he won` t come near me as quickly agdain.

kochlefflshtauss, dr – zinnia; die Zinnie

Kokash, dr - rooster – Hahn

Dr kokash kreht tsoo laut in der froo un weckt alli ooff.
The rooster crows too early and wakes everyone up.

From the Hungarian for rooster **kakas**

Komitat, das – Larger administrative district in Hungarian-; etwa die Grösse eines Lankreises?

Kommassierung, die – Merge,- z.B. von Grundstücken,
Kommassatsyô, die – Land consolidation

Die Feldr zammlehge, zammfiehre. Des hot in Filpwa 1901 stattgfunde.

Aus dem Lateinischen: *commeare* – zusammengehen, zusammenführen; *massa* – Menge

Kohne, die – Kahl, Schimmel auf Wein odr Essig

Uf`m Wei im Fuss sin Kohne.

According to Kluge: frühnhd. *Kôn* – sky on fermented liquids.

kohn(i) – none- kein(e)

„Hosh du Epple zu vrkahfe?“ – „Noh, ich hab kohni mehr, es sin shun alli weg.“
Do you have apples for sal ?—No, I don` t have any. All gone.

Kontukter, der
Kahrt^ezwick^er – Conductor on the train

„War dr Kahrtezwickr shun in unsrem Waggô?“ – „Hosh mol widdr k^e Kahrt, weil d` frohgsh?“

Was the conductor already in this car? - Did you forget again, so you are asking?

Latin. *contueor* – to contemplate. In other words, someone who keeps the passengers in view.

Konzessyô, die – Commercial pass, Erlaubnis fürs Gewerbe

Wer sei Professyô uni Konzessyô ausiebt, werd gshtrohft
Whoever sells stuf has to have a pass..

From Latin. *concedere* – concede
concessio – Approval

Koppgshtell, das – Harness for the horse's head.

Kawl, kumm môl her! – Glei, ich setz grad'm Gitran's Koppgshtell uf.
Kawl, come here a sec. - Right away, I'm just putting his harness on.

korgle – to twist around on the ground, in bed
(sich) rumkorgle – mostly describing children

Korglt eich net im Stahb rum! Don't twist around in the dust!

Is the word *korgle* similar to *torkle* onomatopoeic?

Koritzl/Kodritzl, das – small wooden vessel; it also served as a measure.
(s. Goritz^{el}/Godritzl)

Korn, das – der Rye

Mit dr Halme vum Korn hot mr die Bendr far'n Shnitt gmacht, weil sie lengr
sin wie die vun dr Frucht. Mr hot awr's Korn vorher auskloppt un vrfoodrt.
You used the stems of rye to tie the cur harvest because they were longer than
the wheat stems.

The rye grain was fed to the animals, because in Filpwa only white bread made from wheat flour was eaten.

Korporatsyô, die – Industry, Innung,

Unsr Vuttr war in dr Korporatsyô dr Tishtlr.
Father was a carpenter for industry.

From Latin: *corporation* – corporeality, corporeality, union

Korso, der (gehen) – Walk in the evening or on Sunday

An shehne warme Ohw^ede sin yungi Leit in Gruppe vun dr Kerich Richtung
Boh spaziert. Mr hot zu dem Spaziere „Korso gayh“ gsagt.

On nice warm days the young people walked in groups from the church in the direction of Boh. We called it the "Corso".

In Hungarianen Ortshaften wurde dieses Corso gehen sehr viel praktiziert.

kòrz – short

*'S Lehve is shêê awr kòrz.
Life is nice but short.*

Kotshtoh, der – „Kot-Stein“; air-dried clay brick

Frieyr hot mr am Kotshteloch Kotshoh gshlahge. We used to make air-dried bricks at the Kotshteloch.

The *Kotshteloch* takes its name from these mud bricks
The *Kotshteloch* takes its name from these mud bricks.

kriwl'nuss, der – shrimp boy, whippersnapper - Gernegross

Krumahshi, das – lots of small stuff lying around the house

*Des ganzi Krumahshi, was do rumligt, werf ich yetz uf'n Mishthaufe!
All the Krumahshi that's lying around here, I'm going to throw on the dungheap.
Was die far a Krumahshi do hot; Ihre ganzi Stubb is voll drvoh!
Look at what a Krumahshi she has here. Her whole room is full of this stuff.*

Probably it is a continuation of the word *Kram* – Zeug.

Krumaunz, die – whining woman

Is des Weib a Krumaunz. Die krext'n ganze Tahg rum un hot drbei ihre Kopp vrbunde. What a whining woman. She groans around all day with her head all bound up.

Krumbambl, das - caramelized sugar with schnapps

*Wummr hahsrich un fiewrich war, hot die Mottr Zuckr un Shnaps zammgrieert un ohbrennt. Des hot mr hahsr gnumme, un des Krumbambl hot gholfe, wammr drôn glahbt hot.
If you were hoarse and feverish. Mother prepared sugar with Schnapps and it helped if you believed in it.*

Krambe, der – nag, hack, horse - Gaul

Krumpe, der – Spitzhacke; Lausr whittler, laubuw.

• Pickel: Far die

*Urwe^et brauch ich
a Holzhuck un a
Krumpe.*

- *Was der krushtichi
Krumpe sich doch
erlaubt: Frohgt, ob
ich ihn net tet heire
waylle! Ich hab'm
gsagt: Vrdruck dich,
shunsht vrdruck ich
dich!*

Krumpus, der

*In Filpwa war maehr die Rehd vum Knecht Ruprecht als vum Krumpus. Er hot
awr ah im Auftra\g vum Niklohi gshetrohft, awr er war k^e Teifl net. Drum hot mr
ah net so viel Engshte vun'm hawwe maysse.*

*In Kernei we talked more about the knave Ruprecht than the Krumpus. He also
did Saint Nick's bidding but was not a devil. So you didn't have to be as a afraid of
him.*

Krunushtr, das – Swear word for a woman

*Des Krunushtr soll mr nar noch^emohl kumme, dem wer ich helfe!
Du Krunushtr du schlechtes!*

Krenzlumfrin, die – crown virgin (at a wedding)

Sie wahre die Ehrenbegleitung ihr'r Kumredin als Braut un bei ihrer Hochzeit.

- Ihre Funktion vor der Hochzeit: Am Donnerstag Abend kamen sie die *Kopptiechle* der Braut anshauen, sowie das Brautkleid. Man muss wissen: in Filpwa war das Kopftuch das Zeichen für eine verheiratete Frau.
- Am Sonntag Abend tanzten sie mit den *Brautführern* im Wirtshaus, wenn die Brautführer die Musikanten zur Hochzeit einluden (HB 1970:47-48).
- Sie hatten

wiederholt ihre
Kumredin zur
Messe zu begleiten.

Krunzshorz, der – dark blue apron with white flower wreath

*Die Weiwer hen an Werktehg allweil a Krunzshorz trahge.
Women always wore a krunshorz on workdays.*

Krupp, die – KreheKrehe, Raven

*Franz kumm, mir gayhn Krupp^enesht^er aushehve! Die Krepple maysste grad
vor'm Ausfliege sei.
Frank come. We're going to rob the crows nests of their young. They must be
about to fly.*

*With fledged young crows , the boys have often made themselves a
crowpuprikawsh .*

Kratizfetze, der – Tie

Kruwuttl, der

*Farmers wore ties but took them off when they were buried in the church, but had
them on a dances.*

kruttel – to move around with difficulty

*Der ulti Shusskruttelr soll's Maul halte un sich net eimishe in was `n nix ohgeht.
Old shusskruttles shold hold their mouth an not mix in when its not about them.*

Krautgehrtl, das – Flower Garden, Kreutergarten

*`S Gertl war im vodre Hof un dr Gahrte hintrem Haus. Im Gertl ware Streiss
un Kreitr un im Gahrte Obsht, Gemies un Rehve.
The flower garden wws in front and th garden out back. In the front there were
flowers and stalks. Out back the fruit and vegetable sin row.*

*Ein Spruch lautet: Die shaut yo ins Krautgehrtl, d.h. sie shielt.
She's looking in the cabbage garden. d/gh. She uses slang.
A sayeing went:*

Krautstender, der – grosser Holzbottich für Sauerkraut

*Im Spohtyohr hot mr Kraut eigshnitte far Sauerkraut.
In the Fall your readied cabbage for sauerkraut.*

*`S war gegr'n Ohw^ed. Do sin z'mehnsht a pahr Nochbrsleit zammkumme. Die
Weiwr hen die Hahble putzt, halbiert un die Tohrshe rausgshnitte. Die
Hausmottr hot Salz, Kwerz, Lorbeerblettr, Kimmel, Wacholdrbeere hergricht. A
pahr shehni Hahble sin uf d'Seit glehgt worre, weil die ase ganzr in den Stendr
kumme sin far im Wintr Krautsarme mache. Wann alles so weit war, hen die
Mennr mit'm Howle ohgfangen un ich mit'm Eitrette.*

It was almost evening. A few neighbors joined us. The women cleaned the cabbages, cut them in half and took out the hearts. Mother prepared salt, spices, and set them out. A few nice heads were seert aside to make sarmakraut in the winter. When all was prepared, the men began their conversations and I came in.

Bevor ich awr in Zuwr hab steige kaynne, hen sie mir mit warm^em Wassr die Fiess gwesht. Ich war im Eck a gsoochtr Eitrettr, weil ich a feshtr Brocke war. Die Menner sin rumgshtanne, hen guti Ratschleg gewe un hen hie un widdr a Stampfli trunke. Am Shluss hot mr sie awr braucht: Sie hen den Zuwr in Keller schaffe un den grohsse Stoh druflehge maysse. (Abb.30, S.295)

Before I started to step in, they washed my feet with warm water. In that section of town, I was a sought after presser because I was well built. The men stood around, gave good advice, and now and then drank a little glass of liquor. They had to move the container to the basement and put a heavy stone on it.

krexe – to groan

*Wann epr neiyi Shuh krigt hot un die hen krext, hen die Leit gsagt, er het sie nunet zahlt.
When someone got new shoes they graoned, said people, they hadn't paid for them yet.*

*'S hot ah den Spruch gewe: „A gut glahd^en^er Wahge, muss krexe.“
There was a saying- a well laden wagon groaned.*

Krcsma, die – simple inn, tavern -einfaches Wirtshaus; slaw. *krčma*,

*In ohnr krcsma hot's for allem zu trinka un ohfaches essa gewa.
In a tavern you got simple fare but above all else, something to drink.*

Kreiz, das – a bundle of harvested 9 up to 13 sheaves

- *Bei handgmehte Gurwe sin neini uf a Kreiz kumme: viermôl zwah Gurwe ufenand, die Ehre noch inne. Die Neint, dr Reitr, is owe druf kumme. Er hot vor Rehge shitze selle.*
- *With a hand harvested sheave, a Cross of 9 was made, with the ninth on top to protect them from rain.*
- *A Kreiz mit Meh-Bindrgurwe hot dreizenni khat. Do sin viermôl drei ufenand kumme un dr Reitr.*
- *Anothr cross of harvested sheaves had 13 on: four times 3 on top of each other, and then the rider.*
- *Manchesmohl hot mr ah zwah solchi Haufe als oh Kreiz zehlt*
- *Sometimes you counted two such heaps as a Cross..*

Krepdeshi-Seida, die – Crêpe de Chine silk - leichter Seidenkrepp

*Des Weib muss reich sei; die hot a Blus^em aus Krepdeshi-Seida oh.
That woman must be rich. She has a blouse out of Crêpe de Chine*

Franz.: *Crêpe de Chine* – leichter Seidenstoff (aus China)

Krehsl, das – tripe, chitlins - Gekröse, Fettnetz aus dem Schwein, Shaf

*In Filpwa hot mr meines Wissens nar die Derm vun Kelwle gesse. Mr hot sie dr Leng noch ufgshnitte un gut gwesht.
As far sas I know only the intertines of calves were eaten. Yo curt them in lengths and washed them thoroughly.*

*'S Krehsl hot mr um truckenes (magr^es) Fleish gwicklt, wammr's hot brohte welle, so z.B. s'Meisl.
To eat the tripe, you wound them around dry meat and fried them.*

kriege – kriegen,- get - bekommen

*Er krigt far sei Urw^et 10 Dinar. Het'r ah geshtr gurw^et, krehchtr 20.
He gets 10 Dinar for his work. If he had worked yesterday, he would have got 20.*

Kriegilin, die – hyacinth - Hyazinthen

*Die Kriegilin sin dankbari Streiss; sie shlahge alli Yohr widdr aus so wie ah die Morgetstern (Narzissen).
Hyacinths are thankful flowers. They grow every year, just like the narcissus.*

kringl(s)rum – in a circle - im Kreis herum

*Bei dr Pilgrimage is die Prozessyô dreimol kringlsrum um 's Kerⁱchl gange. Bis ohn aus dr Prozessyô groofe hot: Simm'r denn in Yericho?! Unô simmr ehrsht in 's Brindl eizohge.
During the pilgrimage, the procession went three times around the church, Until someone yeled out: are we already in Jericho. An then we entered the church.*

Krishtlehr, die – chruch teachings- Christenlehre

*A pahr Tehg vor dr Hochzeit sin die Braut un dr Breitigam zum Pharr in die Krishtlehr gange (dreimôl?).
A few days before the marriage, the bride and the groom went to the priest for Christian teaching.
He taught them about married life, marital duties, family life, and child-rearing, although he had no experience of all this.*

krishtlich – crusty, hard roasted- kross gebraten, mit einer Kruste

*Krishtlichi Krumbiere hen alli gern gesse', and above all, what is left at the Reindlbohde.
Everyone ate crusty potatoes, and above all the crust at the bottom of the*

pan.

Kritsh, die – hamster - Feldhamster

Die Kritsh hot ihre Geng vor allem im Fruchtfeld ohglegt. Do hot sie net weit lahfte messe.

The hamster ad its path in the field. It didn't have to go far.

The European hamster was still quite common in Filpwa. The farmers saw him as a destroyer. He was drowned with water or driven out of his burrow and killed (once in a wheat field over 80 hamsters drowned). Since their paths were often quite wide, several buckets of water were needed. That's why it was said of a drinker: *He drinks like a Kritsh(eloch).(hamster hole)*

Vom Latein. *cricetus* – Hamster.

Krixl, das – cricket - Grille

Sepp kumm, mr gehn Krixle kitzle.

Joe, c'mon. We're gong to tickle crickets.

Use a blade of grass to poke into the cricket hole until it comes out. But we boys usually let them hop on.

It also happened that a *Krixl* nested in the brick stove and began to chirp at night. This *cricket* was also called *Krixl*.

Krottaltzr, der – peppermint - Pfefferminz

Krottahietl, das –mushroom, toadstool - Pilz, Champignon („Krötenhütchen“)

Ich hab nie ghehrt, dass in Filpwa epr Krottehietle gesse het. Die Mohning war: die sin doch far die Krotte do.

I never hear of anyone eating mushrooms. Their meaning was : they were fir for toads.

Krottakieksr, der – cheap penknife – minderwertiges Taschenmesser

krotzich – mouldy - voller Schimmel

Krohzichs Broht hot mr weggworfe, awr k^e hartes.

Moldy bread was thrown away, but not hard bread.

Something didn't necessarily have to be moldy to be considered *krohzych*. If, for example, the paint on the house tore open and became unsightly, it was also called *krohzych*.

Kroombier(a), die – potato(es)(n)

Groombier(a)

Krumbieere hot mr in Filpwa oft als G^emies ohgshaut. Wie mr Bohne un Noodle kocht hot, so hot mr ah Krumbiere un Noodle, Krumbiere un Knehdle kocht. Gemies drzu hot's net gewe, ausser vrleicht mohl Salaht. We often ate potatoes as a vegetable. Just as we cooked beans and noodles, we cooked potatoes and noodle.. We didn't eat a vegetable with it., except perhaps sometimes a salad.

„Krumbierefeld“ – a kind of shreberg garden. Households without a large garden and field leased a plot of land from a farmer near the town, where they grew potatoes and vegetables. In most cases, the lease was limited to one yahr.

Krumbier^eflootta, die potato puffs– (see „Flutta“)
Grumbierflootta

*Mit kartoffelpuffer hen die krumbiereflootta awr nix zu too!
 Potato are not fluffed potatoes.*

Krusht, die – crust;
krushtich – full of hard crusts/

Brohtkrusht; crusty bread,, or apple..

Was do far a krushtiches Zeig uf'm Bohde rumliggt.

What king of crusty thing is lying on the floor.

*Des ghehrt doch mohl alles weggworfe!
 That should all be thrown away.*

kruwlich crinkled, wavy hair

*Mahdle mit kruwliche Hohr hen als besondrs shêê golte.
 Girls with wavy hair were considered very beautiful.*

Kuchl, die – kitchen

Iwr alles, was zu dr Kuchl ghehrt hot, hot die Hausmottr bstimmt. Sogar die Fochtr un die Zigeinerinne hen sich an sie gwendt, weil nar sie ihne was gewe hot. Over everything else, the kitchen was owned by the mother. The beggars and wanderers went to her because she was the one who gave them something.

The men have practically only cooked kettle peppers and they had also used the assistance of the women (keep onion shells, peppers and oil ready, etc.).

Open Kitchen: In old large houses there was still the old kitchen form with an open fireplace upstairs, which was also used for the smell of bacon, sausages and Shinken. The chimney on the roof was closed at the top because of the rain, and the smoke escaped sideways. The storks liked to move into such chimneys for

their nest building. It could then happen that a frog or a blinded creature also fell into the kitchen.

SummerK itchen: Wealthy farmers had a kitchen in the front courtyard for the summer. They often had a porch called *Salettl*, which was well ventilated where people ate in the summer.

Kuhpluttre, die – Cow patties

Kuhpluttre un Rossknottle/Rosspolle hot mr net als Sheissdreck bezeichnet. Mr hot in ihne was Nitzliches gsehge.

Cow patties and Horse droppings were not called shit. We saw something useful in them.

For example, a thin porridge was mixed with water, clay and cow dung and used to paint the floors in the house. This happened several times in the year. The ground became hard and smooth and was effective against vermin.

Kukendl great[- great- grandparents.

Wann d' mich noch lang seckieersh, shmieer ich dr ohni, dass d' dei Kukendl im Wixshachtldeckel Bizikl fahre siggsh.

If you continue to annoy me, I'll give you one that will make you see the great grandparent in the picture riding bicycles.

Kindr

Vuttr/ Mottr=Eltre/ Elders

Grohssvuttr/Grohssmottr=grandfather\

grandmother\Urendl

Kukendl=great grandparents

Shmalzphendl – this 6th generation was only used heartily. In Filpwa there were no living six generations, probably some to five.

Kukruz, der – corn, maize - Mais, Türken

Dr Kukruz war in Filpwa zu all^ersht far die Haustierte do. Die mensha hen'n nar gessa asa Griess (Polenta), asa griener am Kolwa, sowie abgriew^eni Kern im Wasser kocht un asa Platzkukruz. Alles zamm war des net oarich viel.

Corn was not eaten much in the village.

Nevertheless, corn and the affirmation with it were very present in everyday life:

Kukruz hoe – the small plants cherish

Kukruzbre – the cobs break from the stem *Kukruzshehle* – separate the foliage from the cobs *Kukruzkolwe* – the cob with the seeds

Kukruzputze – the pitted cob

Kukruzstumpe – the root system of the stem

The maize was probably spread by the Ottomans in the Balkans. It became known there like coffee through the Turks. In Styria, you can still hear the word *Turks* for maize.

The word Kukruz was Slavic, Hungarian and Turkish: Turk.: *kukuruz*,

Serb.: *kukúruz*, Hung. and Slovak.: *kukorica*, auch *török búza* – „türkisher Weizen“

Kukruzbreche, das – break the cobs from the stems

Bei gut^em Wettr hot mr ,uf'm Kolwe ' odr ,am Stock gshehlt'. Bei shlechtem hot mr die Kolwe im Shellahb glosst, hohmgfiehrt un ohw^eds im Shoppe gshehlt.

In good weather, you peeled ghe corn from the stems as you picked them, In bad weather you picked the stalks and left the cobs on them, took them home and peeld the cobs in a shed.

Kukruzgriess, der – corn porridge.

Den Kukruz hot mr far's Viech shrohte glosst, z.B. beim Wangrmishke. Den beshte hot mr sich als Kukruzgriess rausgsiebt. In die Miehl hot mr nar Frucht zum Mahle brocht.

Corn was for the animals, mixed in withe their trough. The best ones we pulled loose for corn porridge. In the cornmeal you just added fruit.

Kukrüzgsemolina was a winter meal. It was mixed with milk, fat, salt, placed in a high tepsi (baking pan) and baked in a preheated room oven on a tripod. We children liked this dish very much.

Kukruzhucke, das – Loosening of the soil by hoeing.

'S Kukruzhucke war k^e gemietlichⁱ Urw^et: Mr hot bei Sunneshei ghackt, hot sich oft bucke maysse un Shritt halte mit dr andre nehvr ohm. (Abb.7,S.293)

Oh, was hen die Tehg beim Kukruzhucke lang sei kenne!

Corn hoeing was a pleasant work. You hacked when the sun shone and paused for your neighbor to catch up. Oh, the days for hoeing could have been longer.

During the first hoeing, the soil was loosened, weeds were razed, the plants were isolated; they said

'ausschneide'. When the maize was a little larger, about 4 weeks later, it was also mounded, usually with a plough, often touched up by hand.

There were also Riesawre (day labourers) who did all the work on the Kukruz for the 6th share: they had to hoe once or twice, cut out, possibly create a pile, break, cut leaves, etc. The farmer did the work with the horses.

Kukruzshehle, das – separate the leaves from the cob

Des war vun allne Arw^ete mit 'm Kukruz die shaynsht: Mr hot net gsehge, wie gshwind ohn urw^et, un mr hot sich drbei allweil untrhalte kenne.

This was the nicest work with corn. You had no idea how fast the time flew and you could be entertained throughout.

Peeling took place in the evening in the farmer's shed. It was often a social gathering. The farmer's people were often joined by neighbors. It was often

funny. The children were happy to take part.

Kukruzstohl, der – corn seat (for removing the corns)

Dr Kukruzstuhl hot shun a richtichi Plog sei kenne. Wann dr Kukruz noch net lang uf'm Luttebohde glehge hot, hosh gribblt un gribblt, dass dr die Fingre wayh tûu hen. Shelling the corn could be a serious undertaking. If the corn was still fresh and not lain long enough, You gribbelled and gribbelled until your fingers hurt.

The Kukruz chair was equipped with a board, on which there were short metal teeth. The cobs were rubbed on it (gribbelled) and the grains were harvested. A laborious job. They also had a hand-driven machine. But it still had to be ribbed by hand.

Kulehger, der – colleague

*Dr Kulehger war a Urwetskumrahd.
Your colleague was your worker comrade.*

Kuless, die – caleche

*In Filpwa hot a Kuless zwah Axe und zwah Ross khat. Bei ohnr grohsse Feier is mr ah Vierspennich gfahre.
A celcehe had 2 axels and 2 horses. At a great feast a 4horse span was used.*

In Filpwa, Kulea calech was more of a *Landau* with at least two horses.

Kulturbund, der - der „Swabian German Cultural group, A Nazi organization.

*Bei dr Grindung 1920 in Neisatz sin alli iwrzeigte Shwova Mitgliedr worre. Sobal sich die Erneirer drin ausghprahtlt hen, sin stark viel widr austrette.
At its founding in 1920 most Shwova became members. As the Erneuerung Movement (Nazis) took over, many left.*

Initially, the Kulturbund had culturally Christian goals. His motto was: "*Stahttreu und Volkstreu*" (*Tru to the State and the people*). With the advent of National Socialism, it came completely under its ideology and was led by Erneuerers. The motto was changed to "Blut-Ehre-Boden".

kumoht –comfortably, familiar - kommod, bequem

*In dem Stohl sitzt mr richtich kumoht.
You can really sit comfortably in this chair.*

Franz: *commode* – bequem

Kumohtskashte, der – commode

Shau halt mohl im kumohtskashte nohch, ob vrleicht dei Hemmet drin ligt.

Look again in the commode box. Perhaps your shirt is there.

Eine kind of trunk with drawers, in which small items of clothing were also stored.

Kumrahd, Kumrehdin – comrade, friend -

*Dr Franz un ich sin Kumrahde gwest. Mir sin
mitnand Kumrahde's gange.
Frank and I were comrades. We went everywhere as
comrades.
Die Maryan war doch mei Kumrehdin!
Maryann was my friend too.*

The importance of the comradeships in Filpwa cannot be overstated for the social fabric.

In the schooage, the young boys formed cliques and gangs at the local level, i.e. in the corner. They were almost always in conflict with neighboring gangs.

After school age, the children organized themselves in their class. The lords were among themselves, as were the farmers, craftsmen, day labourers/shepherds and servants. There were also individual surprises.

In my father's comradeship there was a non-craftsman, a servant; plus two sons of small farmers. In my mother's comradeship were two daughters of small farmers. Each friendship circle had its own inn where people met for dancing.

The girls were organized in a similar way to the boys. The daughters of the craftsmen met like the craftsmen's boys in the Rack inn. Here they danced bare-haired and partly in ties. The farmers danced with hats and ties in the Ott inn. If it came to a marriage between different groups, which happened occasionally, you had to go to the dance hall of the other group, which was not always without complications.

The mothers of the girls of a comradeship – occasionally also those of the boys – came into the dance hall to watch the offspring. What was important for them was how and with whom and how often they danced with someone. For here acquaintances were in the offing, which had to be gently steered into the right channels.

An anecdote tells that a wealthy Becker, who came from the Banat and did not speak Filpwarish, complained to the craftsmen that his daughter was not brought to dance enough: "Just let her stand, mine Agi [Agathe], if someone knocks once, she will leave them standing!" But she got a husband.

In a way, the comradeships lasted a whole life. When a Pair married, they usually chose the godparents for the children from his own comradeship. My father was still able to name all his comrades at the age of 90. I often heard from my parents: "*Who knows better, Maryan was my Kumrehdin!*" Or my father

argued: "He went with me Kumrahdes."

Unfortunately, the National Socialist movement has also largely blown up this old social unit. (Siehe: Peter Yohler, Die Kameradschaften, in Monographie Bd.2, 1979:117-144)

Kunkl, die – es ist die Stange über dem Spinnrad, daran wird die *Hanflocke* angebracht.

Die Tock an dr Kunkl war mit ohme brahte gshtickte Band umwicklt.

Kupfr, der – Suitcase

*Die Filpwa^{er} hen nar a koopfr braucht, wann sie eigruckt sin.
We only needed a suitcase when we joined the military.
Smeisht hot mr's essa un a bissl gwand in ohma sack khut.
Mostly we had a little to eat and some clothes in a sack.
Ich bin noch mit ohme koopfrli un sack ins intrnaht gunga.
I was interned with a little sack and suitcases.
Mit dem gleicha sack bin ich ah fun drhohm austriewa worra.
With th same sack I was driven out. `.
S kupfrli hot dr futtr in Russland khut.
His father had the little suitcase in Russia.
(Thiel owns both pieces still.)*

Earlier, the woodworker made wooden cases in Filpwa. Every man who was conscripted, got such a wooden case. Those suitcases were heavy and solid and lasted a lifetime.

koopliere – become a couple, marry – heiraten

*'S war noch dr alti Pharr, der uns kupliert hot.
It was till the old priest who married us.*

Latein: *copulare* – unify, bind together

Kooploop, der – Bundt cake - Gugelhupf,

*A gutr kooploop kann a feinr koocha sei un lang halta, wammr'n richtig macht un gut oofhebt.
A good cowplop (Bundt cake) can be a great cake and last a long time, if you make it right and take care of it.
A good Bundt cake can be a fine cake and last a long time, if you make it right and keep it well.*

From the Ruhr Valley, a dough with eggs, sugar, raisins, rum, etc. It is baked in a specific form.

A small Kuplup counts as a cake and not a cookie / **Kiechel**..

Kurahshi, die – courage - Mut, Traute

Wann d' kurahshi hosh, kumm her. Ich hau dr ohⁿi nei, dass d' bis

Buxtrihoodi fliegsh

If you have courage, come here. I'll hit you so hard you'll fly to Buxtihoodi (far away). !

From the French:: *courage* – courage

Kuryak, der – Rowdy -; Slaw. *kuryak* – Wolf

Kurella, die – pearls, necklace - Koralle, Halsband

„Vun waym hosh dann die shêê kurelle krigt?“ – „Mei Vuttr hot sie mir vun Sombor mitbrocht.“

Who gave you those lovely pearls? “My father brought them fro me from Sombor.”

Necklaces of pearls or glass beads, we called kurella.

Kurphush^er, der – Kurpfusher

Frieyer hot mr zu Bulwierer un Shmied-Tiererzte Kurphushr gsagt.

In earlier tims we called the barber a smith-verterinarian cure pusher .

In the early days there was no veterinarian in Filpwa (only from the 1930s). At that time, some smiths took over noticed the work of the animal doctors. There were Shwovish localities, e.g. Batsh or Modosh in the Banat, where the veterinarian was called "Kurshmied". When the smith came to the Military, they were always assigned to the cavalry, where there were already veterinarians. They have therefore learned a lot of their knowledge.

Barbers, on the other hand, were also Feldsher in early times, a kind of miracle; they have also pulled teethe. My grandfather was a barber. He also pulled teeth. He did his job with a single pair of pliers. When I was a child, the wife of a barber pulled teeth in our neighborhood. My father was also once her (victim) patient.

Kurrende, die – needy students sang for alms.

In Filpwa hot mr untr ohⁿr Kurrende a Laufbotshaft vrstanne, z.B. vun ohme Meldereitr.

In Filpwa we underestood the a Kurrende meant a running messenger, ie, from a riding messenger.

Aus Latein: *currere* – laufen

Kurwahtsh, die – short leatherwhip, Karbatshe

Die Kurwahtsh war aus shmahle Leddrrieme gflochte. Mr hot mit'r^e Ochse gshlahge, awr manchr Gutsherr hot ah uf sei Urw^etr ghaut.

A kurwatsch was plaited from a smal leather belt. You hit oxen with it, but some landowners hit their workers.

Hungarian. *korbacs* – Peitshe

kushe – -to cuddle, snuggle up -kuscheln, be calm without speech; sich anschmiegen

kushla

*Hosh gsehya, wie die alli vor mier kusht hen?!
Did you see how they all were quiet with me.?*

*Zu klohne Kindr hot mr gsagt: Kushl dich nar shêê an mich un shlohf ei.
To little kids, we would say, cuddle up to me and fall asleep.*

Zum Hund sagte man: *kush!*
To a dog you would say: *kush!*

Franz.: *coucher* – (sich) niederlegen (zu schlafen).

Koott, die – frock; gown, habit; robe; either women's or priest's - Frauen-,
Medchenkleid; *Talar* oder *Habit* der Priester und Mönche; Kutte.

*Des mahdili hot a shehni koott oh.
The little girl is wearing a nice frock.*

*Er is aus dr koott ghupst. Oder: Er hot die koott an nahge^l ghengt; d.h. er hot sei
geishtlichr shtund ufgewa.
He jumped out of his robe (He left the priesthood.) or He hung his robe on a nail.
i.e.: He gave up his priestly role.*

- The Koott was considered gentry's clothes as distinct from what other women wore: skirts or dresses.
- Little boys up to about two years of age wore a cowl like Medchen. If a boy wore a cowl for too long, he was slurred as: "*Kuttepumpr, Sherelunkr, Dreckfressr, go to Pharres Gahrte ...*"

Koowekl, des –a poor throw, lob -

- Er hot a koowekl gshmiss un die kooh wirklich gtroff.
- He threw a bad lob and actually hit a cow.\

Kuwert, das – Briefumschlag

*Ufs Kuwert hot mr a **Stempl** [Briefmarke] picke messe, shunsht het die Posht's net ohgnumme.*

On the cover you had to paste a stamp of the Post would not have taken it.

Aus Franz. *couvert* – zugedeckt, *Gedeck* bei Tish. Der Briefumschlag heisst heute im Franz. *enveloppe*.

Kwetsh(a), die – prune plums(n)

Kwetsh^ebehm hot's in Filpwa viel gewee, un doch simmr uf Lalitsh Kwetshe kahfe gange. Bei dene hot's noch mehr gewee wie bei uns.

There were a lot of prune trees in Filpwa, but still we went to Lalitsh to buy prunes. They had even more than we did.

- *Kwetsh^ekuche*
- *Kwetsh^ebeckmehs*
- *Derri Kwetshe* – gedörrte
- ...
- *Kwetsh^eshnaps* – Shliwowitz
- *Kwetsh^eknehdle*
- *Bosnishi Kwetshe*- sehr grosse Früchte

Chapter 16 **The Letter L (71)**

Lahb, das – corn stems, leaves; Maisstengel

Lahb, der – loaf of bread -Brohtlaib

Im shpohtyohr hot mr fiel lahb zammrecha messa.

In the fall you had to rake together many leaves.

- General: the leaves from trees and plants
- In particular: corn leaves. If you said to go to the **Lahbshneida**, it was assumed to be the cutting of corn stalk in the late fall. If somehow the lahb was mentioned, you thought first of the corn leaves and not tree leaves.
- The **Shehllahb** meant the covering leaves of a corn ear (the shell).

The nicest ones were
set aside into a straw
sack for later
weaving.

- **A Lahb (Laib) Broht**, loaf
of bread - Brotlaib; kleiner
Laib – a

Lehfel, das

*Unsr motttr hot alli woch teug gmacht far fier grohssi lahb broht un a
flammekoocha. Mir kinnr hen den weidling mit 'm teug im wehgl for dr shul
tzum beck gebroonga.*

Our mother made dough for four large loaves and a fried bread. We kids
brought the large enamelled pan with the dough in a wagon to the school.

*Unsr elltra hen ko weckn wella, weil die gshwindr austrickla, hen sie
gmohnt.*

*Our parents didn't want a large loaf of bread because they thought it
dried out faster.*

Labferment *rennet, acid for curdling cheese – Labmagen*

hot mr (a Stickl) „Kelwlmahge“ gnootzt. Des hot mr beim fleishhackr kahft
far kehsmacha.

For rennet we used piece of calf stomach. We bought it from the butcher to
make cheese.

Lahbbushl, die – ein Armvoll Maislaub – Mais Garben

*Die lahbushla hot mr im shpohtyohr un im wintr dr kieh frfoodert.
The corn sheaves were fed to the cows during the winter.*

Lahbshehvr, der – corn sheaves bundle - Maislaubshober

*Mit kukruzlahb hot mr shehvr baut; nohch un nohch hot mr die bushla far die
kieh hohmgholt.*

*With the corn sheaves you built a stack, which you brought home for the cows
from time to time.*

Lahbshneida, des – corn harvest – laub schneiden

Lahbshneidr, der – exhausted - ausgetrunken

Lahbshneiderwei, der – a weak wine, with little alcohol - Wein mit wenig Alkoholgehalt;
Fixl

*„Was hosh uns dann do far a lahbshneiderwei forgsetzt!“ - So hot mr a
weibauer airgra kenna.*

What kind of weak wine is this? (This is how you could anger a winemaker.)

The Lawbshneiderwein was a mix of grape juice and infusion of grape pulp.(die
Trehver – Trester). It was made for drinking in the late fall during the corn

harvest / Lahbshneida.

Lahbstengel, der – Corn stalks

Die Kieh hen nars Lahb un net die Stengle gfresse. Die hen sie iwrichglosst. Des war a gutes Brennsach.

The cows ate the leaves and not the stems. That made for a good fire stuff.

lahd (tûû) – Make one sorrowful

Ich hab ghehrt, dass dei Vuttr gstorwe is. Des tut mr lahd.

I heard your father died. I'm sorry.

lahdich (sei) – leid (sein), oppressed, depressed

Ich bin 's lahdich; ich will vun dem Erbstreit nix mehr hehre.

I'm sick of it. I don't want to hear about the inheritance anger again.

Dr Hans is zitr a pahr Tehg so lahdich; er fressst was in sich nei.

John is so depressed the last few days. He's letting something eat at him.

lahykle – deny

Er hot bis zum Shluss all's abglahykt.

He denied everthing to the end.

Laimohni, die – Zitrone

Die eltre Leit hen oft Laimohni gsagt, die yunge Zitro.

Older people oftne said laimoni8, younger ondes Zitro

Luck, die – brine – Salzlake, die

Des frish gshluchi Shweinefleisch is far sechs Woche in die Luck [a Salz-Knohfl Brieh] glehgt worre. Drnohch hot mr's Luckfleisch greichert.

Fresh slaughtered pig meat was laid 6 weeks in a salt- garlic brew. After that you called it Luckmeat. (salted meat).

Lakka, der – puddle -

'S hot sohvieel grehgnt, dass mr durch grohssi lakka hot wahda messa.

It rained so much that we had to wade through large puddles.

Luckl, der – Lackel, stupid guy, Lout

Dr Hans is so a blehdr Luckl; mit dem kamr nix ohfange.

Lakahy, die –bunch, hangers on, lackeys - Anhang, Gefolge; klingt abshetzig

Ihr het yo uf eirer hochzeit a ganzi lakahy leit khat. Ware die alli eire freind?

At your wedding you had a whole bunch of hangers on. Were they all friends?

Geshtr ohw^ed sin a ganzi lakahy partisahn^r aus Odshag koomma. Des bedeit sichr nix gootes.

Yesterday a whole mob of partisans came from Hodshag. That certainly bodes ill.

French.: *laquais* – Diener,

lahfa –walk, by foot - zu Fuss gehen

„Seid'r mit'm tsoog uf Odshag gfahra?“ – „Noh, mir sin gloffa.“

„Did you take the train to Hodschag??“ “No, we walked.”

The high German "laufen / running" means "walkking" in Kernei. The increase in speed in Kerneierish goes: :gshwind lahfe, sharf lahfe, renna.

Lund, das – area of land; free time - Gemüsebeet; „Freiheit“

Ich will heint noch a lund tsookrersa stecka un a lund s htungebohna.

Today I still wnat to plant a row of suger snaps and a row of stick beans.

Wie unsr lehrer hot eirucke maysse, do haymmr lund khat, do is's tsooganga!

Uwr noch a pahr tehg is die shweshtr Adrienne kumma un hot widr ordnung gshafft.

When our teacher was called up, we had lund / free time. We got into it! But after a pair of days Sister Adrienne came and created order again.

langlechzich – longish, Sufficient

A Stroodl is a rundgwickltr langlechzichr Kooche.

A strudle is round, rapped longish cake.

Langwitt, die – Connecting rod between the front and rear axles of the horse-drawn carriage.

Wammr a iwrlanger Wahge braucht hot, hot mr die Langwitt vrlengert.

I you needed a longer wagon, you lengthened the connecting rod.

luppich – limp, schlaff, nicht steif

Der Speck is yo so luppich, den ess ich net.

The bacon is so slack I won't eat it.

Was hosh du far a luppichr Hoot uf un sie a luppichs Kopptiechl! Losst eich net so geh un lawft net so rum!

What kind of limp hat do you have on, ND TO A LIMP HEADSCARF? Don't let yourself go an drun around like that.

Luttebohda, der – The floor of the shuppen consisted of slats because of the aeration of

the corn

*Uf ohme Luttebohde sin die Kukruzkolwe gshwind tricklt.
The corn cobs drid quickly on a lattice floor.*

Lahtr, die –, ladder

*Unsr Lahtr is net lang gnung, um den Spitz vum Hausgiwwl zu weissle. Geh
halt zur Baurehansin un frohg, ob sie uns ihre langi Lahtr borgt.
Our ladder si not long enough to whitewash the gables. Go to the builders and
ask if we can borrow theirs.*

- **Shtehlahtr/Steiglahtr** – Stepladder, Vertical Ladder

Die Seitenwende vum **Lahtrwahge** (Leiterwagen)

's **Lehterli**: it often led to the chicken coop, one also spoke of the **Hinglslahtr**.

laut^er – only, nothing but

*Des sin doch nar laut^er Vrshprech^es, die er net halte kann.
These are only promises, that he can't keep.*

Lawoor, die - wash bowl -

*Zur Lawoor hot noch a grohssr Wass^erkrug un a Wass^erambr ghehrt.
To the wash basin there was also a big watrjug, and a water apil.*

Since there was no running water in Filpwa, people washed themselves in a
Lawoor and bathed mostly on Saturday evening in a large
Tzoowr.

French.: *lavoir* – Wash bowl; *laver* – wash

Leddreppl(a), der – steuerlicher Apfel, Boskop

*In dr AYpplstrooodle hen die Ledd^eraypple vun allne am beshte gshmayckt.
For appl strudles, the leather apples (boskop) were the best.*

Lefze, die – Lips

*„Beiss dr nar net uf d'Lefze, wann d'so grohss un dumm d^ehehrrayddsh!“ hot
mr ohme Grohssmaul gsagt.*

Don't bite your lips if you're so big and dumb to go

On a hayride.

One has also found in men of lips and mouth
spoken. That was not considered unrefined.

Lehg, die – Lage, Shicht, Reihe

Mir hen noch etliches ufz'lahde; mach ruhich noch a Lehg druf.

Beim Aufbau einer Fuhre oder einer *Trishte* wurden die Shichten miteinander verzahnt und an den Ecken wurden Wickel gemacht, damit die Fuhre oder Trishte nicht auseinanderbrechen kann. Diese Shichten

nannte man *Lehg*(so vor allem auch bei Garben und Busheln).

Leibding, das – Ausgeding; in Leibding, ins Ausgeding gehn.

In Filpwa war mr mit 60 Yohr shun a alt^{er} Maynsh. Die mehnshte Baure wahre in dem Alt^{er} shun in Leibding. Die Kindr hen yo ah an die Wertshaft waylle!

Leib-und-Sehl Gwand, das – Overall odr:**Leib-un-Sehl-anand**

Wie ich als Shlossrlehrboo mei ehrshstes Leib-un-Sehl Gwand krigt hab, war ich ganz stolz druf.

Es war vor allem die Arbeitskleidung der Shlosser, Maler. Die Shmiede trugen einen Ledershurz und eine Mütze.

Leicht, die – funeral, casket - Beerdigung; Leiche, sarg

Mit dr leicht geh; er hot a shehni leicht khat. Was alles zu dr eicht ghehrt

hot:

- Die Gesamt-Beerdigung
- Der Zustand tot zu sein. Man sagte: *uf dr Leicht ligge* – aufgebahrt sein.
- Prozession zum Friedhof und die Beerdigung selbst.
- *Wann am Shluss far alli Arme Seele a Vater Unser bett war, is noch a Vattr Unsr far den bett worre, der als Ehrshtr dem Vrstorwene nohchfolge werd. Drnohch hot ohn vun dr Trauerfamilie gsagt:*
- *„Ich maycht im Nohme vun unsr^{er} ganze Vrwandtshaft allne Vrgelts Gott sahge, die mit unsr^{em} Grohssvatter seiner Leicht gange sin un far*

*sei Sehl^eheil bett
hen.“*

Leit, die – Leute; Eltern

Was werre die Leit sahge, wann ich am Sunntag net in d’Kerich gayh!

„Gehsh du morgue mit uf Odshag?“ – „Ich muss ehrsht noch mei Leit frohge.“
Bedeutet: Ich muss noch meine Eltern fragen.

Leiw^el, das – vest - airmellose weste; sie wurde vorne geknöpft.

*Dr Grohssvuttr trugt sei Suckuhr an dr Kaytt im linke Leiw^elteshl, un’s Reckl
driwr hot’r ufshteh.*

*„Der shaut mit’m rechte Aug ins linki Leiw^elteshl!“ hen boshafte Leit iwr ohn
gsagt, der ins Krautgertl gshaut hot (geshielt hat).*

Leix, die – die Halterung der Seitenwende (der Leitern) beim Wagen

Die Leix hot die Wahgelahtre ghalte; sie war mit dr Radax vrbunde.

Sie war meist aus Eisen, konnte aber auch aus armiertem Holz sein.

Lenier, das – Lineal

Hosh ah s’Lenier in dr Shooltash?

leppra – mit Flüssigkeiten hantieren; sich ansammeln

Lepp^ert net allweil do rum, ihr het shun a grohssi Kletsh gmacht!

*„Bringt dei Gsheft was ei?“ – „So gshtahd un gshtahd lepp^ert sich doch was
zamm.“*

letsh –flat, insipid, tasteless - fad, geschmacklos (von Essen ausgesagt)

lepsh

*Was is des far a letsh^es puprikahsh! Die lepshi briehe soll a
soopp sei?!*

*What kind of tasteless paprikash is this? The insipid juice is
a soup?*

letz, letzrum – verkehrt, nicht richtig

*„Is des’s haus foom Plutzr Yohra?“ – „Fettr, ihr seid letz. Sell durt is sei
Haus.“*

*Is this Plutzer George’s house? Uncle, you are wrong. Over there, that’s his
house.*

„Bashtl, du hosh dei Pullover letzrum oh.“ – „Ach, ich hab’s garnet gmerkt.“

Lezelta, das – Lebzelten, Lebkuchen
Letzelter

A Lezelte-Popp far die Mahdle un a Lezelte-Hahs far die Boowe, hot’s beim Bingilitrahge an Ohshetre gewe. An Weihnachte: a Lezelte-Popp un a Lezelte-Hutsh.

Lawoor, die wash bowl – Waschschüssel, die

From the French - Lavoir

Laywit^elehse, die

Dem haww ich mohl die Laywite glehse! Der werd sich’s merke un nimmi soviel Lieege im Dorf rumvrzehle!

Lewwrknehdle, die – Leberknödel

Lewrknehdle in ohnr feine Hinglssupp, des shmeckt!

Leberknödel gab es als Suppeneinlage. Man verarbeitete meist Geflügel- oder Kalbsleber dazu.

Rezept im Filpwaer Kalender 1993.

ligge – liegen

Vum lange Ligge is ihr Rucke ganz wund worre.

Liesht, das – bulrush - der Liesh, die Lieshe

Uf’m Mark in Sombor hot mr Backsimble aus Liesht kahfe kaynne.

- The Liesht is a wide - leafed bulrush with cattails. The long wide leaves were used in many ways in Filpwa:
- sealing between the staves at wooden barrels,
- als Bindematerial,
- zum Flechten von Körbchen, Kanapehs

Nach Kluge 1995 ist das Wort „Liesh“ seit dem 10. Yh. in der deutschen Sprache bekannt.

Lieshtpootza, der – bulrushes, (Literally „light cleaner”) - Rohrkolben, Lamputzer

Im kanal hot’s fiel lieshtputza gewa

Liesl, des –jail - Verlies

linja –waistline - Gürtellinie

Linz^e(r)tahyg, der – Mürbeteig (manchmal mit „r“, dann auch ohne)

Mit Linz^etahyg hot mr u.a. ah Krenzle bucke.

Ein Rezept dazu gibt es im Filpwa^er Kalender 1993.

Lipadl, die – Blouse – die Bluse

lister – glenzend

Uns^er Kaploh hot im Summr a Kutt aus Listrstoff trahge.

Er hot a lister Leiw^el ohkhat – Er hat eine Weste aus glanzendem Stoff (seidig) getragen.

Aus dem Franz.: *lustrer* – glenzend machen.

littrich – lazy - liederlich, unordentlich, nachlässig;

Is uns^er Boo littrich; er krigt nix uf d’Rahy. Wie will der mohl den Hof iwrnemme!?

Im Filpwarishe is mit littrich net gmohnt: ausschweifend, sittenlos.

Litshahn^r, die – Einwanderer aus der Lika (SW-Yugoslawien)

Wie mir aus unsre Heisr vrtrieuwe wahre, sin die Litshahn^r nochgruckt.

Nicht alle Einwanderer in die Batshka kamen aus der Lika, trotzdem nannte man meist alle *Litshawnr*. Man hörte auch den Ausdruck *Petshkrin*. Wohl wegen ihres Shuhwerks, den *Opanken*.

lizitieren – ersteigern

Lizitation – Versteigerung

Am Sunntahg hot dr Puhlehans die Shohfppherch lizitiert.

Latein: *lecitari* – auf etwas bieten

Loch, das – im Sinne von Ende, Schluss

Yetz hot Weihnachte a Loch! Yetz hot die Hochzeit a Loch.

Heufig sagte man so, wenn ein grosses Fest oder Ereignis zu Ende ging.

Lohgl, das – a small waterbarrel; hogshead - tragbares Wassergefäss aus Holz

Im lohgl hot mr trinkwasser mit ins feld gnoomma.

Es war breiter als hoch und fasste zwischen 10 bis 20 Liter. (Abb.13,S.293)
Die Herkunft des Namens ist unbekannt. Hat es mit *log* – Holzklotz zu tun?

Lógósh, der– Faulenzer; im Krieg: Deserteur

Die Bedeitung far Desertör is im Ershte Weltkrieg ufkumme.

Hungarian.: *lógós* - Faulenzer, Shulshwenzer, Deserteur

Lohne, der – Sicherung am Wagenrad

A Eisering mit ohme Dorn in dr Wahgeax hot vrhindrt, dass's Wahgerawd abspringe kann.

Lohne, der – die Lehne

'S Strohbaytt hot k^e Lohne khat, wohl awr dr Diwoh.

lohne, ohlohne – lehnen, (sich)anlehnen

*„Wu soll ich die Sheib histelle?“ - “Ha lohn sie an die Maur.“
Er hot sich uf'n Stuhl khockt un sich ohglohnt, awr er war so shwehr, dass dr Lohne abbroche is.*

*Er lohnt sich an a Bohm (ô).
Sie hot sich an die Saul ohglohnt.*

Lokomobil, das -self powered steam engine– fahrbare Dampfmaschine

*Die dampfmashi hot's dresha in Filpwa revolutsyoniert.
Steam engines revolutionized harvesting in Kernei.*

lohna (intr.) –thaw, melt - tauen

oofflohna (tr.) -that, melt, warm up auftauen

*Heint Nucht hot's gfrohra; yetz lohnt's awr shun widdr.
'S wusser war iwr nucht im hahfa eigfrohra, yetz muss ich's uflohna.
Wie'r hohmkuma is, war'r ganz durchgfrohra. Yetz lohnt'r so gshtahd widdr ooff.
Last night there was frost; but now it's melting. The water in the barrel froze over night; now I have to thaw it.
When he came home he was frozen. Now he is slowly warming up.*

lohna (sich) –pay itself, be worthwhile - sich lohnen, sich rentieren

'S lohnt sich heint ooff'n wochemark z'gayh. 'S gibt fiel un billiche milone.
It is worth it to go to the market today. There are many cheap melons.

Lohs, die –sow, female pig - das weibliche Zuchtshwein, die Sau

*A guti lohs hot mr ersht gshlucht, wann sie nimmi gut gworfe hot odr iwrhaupt
nimmi trechtich warra is.*
A good sow was only slaughtered if she no longer was able to bear young.

Probably, from the German meaning of „los” to get rid of. Female swine, which were not intended for breeding, were from a butcher or later from the vet geltzt (sterilized). It was operated on without anaesthetic. Also other castrations, such as crushing a bull's testicles were made without anaesthetic.

Lohstehg, die – work free days, holidays - Regeltage für die Arbeit der Bauern

*Phehtr un Phaul mache dr Frucht die Warzla faul. Also begann nach ihrem
Patrozinium (29.6.) der Schnitt.*
Maria Lichtmess (2.2.), spinn vrgess, bei Tag z'nacht ess!
An Kunigund (5.March) kummt werm fun unt.
I.e. the juice begins to climb in the trees.

Luftikus, der – leichtlebiger Mensch,

*Fur den Luftikus war Filpwa z'kloh, drum is'r uf Neisatz gange. Durt nemmt
ke Mensh Ohstohss an seim Lehve.*

Loogebeitl, der – liar - lügnerischer Mensch

Dr Vulti is yo so a Loogebeitl, dem kannsh werklich nix glahwe.

look – light, rises easily - locker, Teig, der gut aufgeht

Dr toyg is heint goot grohta, 's is so look un feicht.
The dough rose well today; it is so light and moist.

Lukoorze, der – Shimpfwort, hinterhältiger Mensch

*Der Lukoorze hot mich doch ohgshmieert, wie ich des Wawgetooch bei ihm
kawft hab!*

Von Slaw. lukav – Hinterlistiger, Verschlagener

Lumbl, das – Innereien, vor allem die Lunge

*„Rauche un saufe un hooshte wie a krankes Ross.“ Wann d'noch weit^er so
machsh, werd bal dei ganzes Lumbl rauskumme!“*

Lumrich^er, der – Langsamer, Treumer, Gleichgültiger
lumrich – langsam, treumerish

Nu, des is a Lumrich^{er}. Der muss Owacht gewe, dass ihm's Efei net um die Fies wachst! Zum Glick is 'r Maur^{er} un steht uf'm Grisht.

loore – lauern, horchen

Redd gstahd, dass uns k^e Nochbr hehrt; uns^{er} Maynsh loort gern. Ich hab sie ersht gaysht^r widdr vrwisht, wie sie an dr Tier gloort hot.

Loosi, die – Unordnung

Was hen die in ihn^{er} Kuchl far a Loosi khat! 'S war shlimmr wie bei dr Zigeinr!

Loosi bedeutet vor allem die Unordnung im Haus und Zimmer.
 Sie ist lushig – sie ist licherlich.
Loosi könnte mit *Lushe* – Niete, Shlampe (Kluge) oder
lushig – licherlich (Wahrig) zusammenhängen.

Chapter 17 The Letter M (68)

Mahdl(a), das - Medchen
 's **Mahdili** – kleines Medchen

'S Noehbers hen a klohn^es Mahdili krigt.

Die Mahdle sin in Filpwa shun andrsht erzohge worre wie mir Boowe. 'S hot untr ihne ah Burgushe gewe.
Manchsmohl hen mir Boowe vor denne Reshpekt khat. Do war z.B. bei uns im Eck „dr Kretzvohgl“; awr des war die Ausnahme. Die Mahdle ware net in Bande organisiert, hen Kumredine khat; hen net stark mitnand grawft un hen net phiffe.
„Wann Mahdle pheife, greint die Motttrgottes“, hot mr gsagt. Mir Boowe hette niemols a Mahdl mitgnumme, wann mr in a Rawferei gange sin. Do hette uns alli ausglacht, wamm 'r Mahdle zur Vrsterkung braucht hette! Mir hen unsr Revier, s'Kotshteloch, selwr vrteidigt, un die Behmegesslr hens uns zum Glick allweil streitig gmacht! Uni des hette mr unsr Bande net so zammhalte kenne.

Mahdlshmeck^er, der – Burshe, der sich viel bei Medchen herumtreibt

„Warum kummt dann dr Phehtr allweil zu eir^er Rahy, is 'r dr Borsht vun ohnr vun eich?“ – „Ha noh, er kummt halt gern. Drum sahge yo ah alli zu ihm Mahdlshmeck^er.“

Mahdlweib, das –nwed mother - ledige Mutter

Sie is a mahdlweib; dr futtr foon ihrem kind hot sie net gheiyert. Un wer will sie yetz noch?!
She is an unwed mother; the father of her child did not marry her. And now who wants her?

Single mothers and their children had a very tough time in Kernei. Today, you would say they pulled the "Arshkart" for life. The father's behavior was treated more or less as a peccadillo, especially if he was wealthy. He was not expected by the community nor by the Church to care for mother and child. The mother and child were held in low standing in the village, not only pilloried, but lived mostly in poverty.

The custom in the Church was for Mahdlweiwr to wear a head scarf and usually remain in the back at the holy water. They consistently wore only a poor coat. Thiel remembers one of those women who moved with her son Martin from house to house and asked people to buy a lottery ticket i.e to survive with the child (children); you could call it a kind of begging. With her several men cohabited and left offspring, but they all soon died. The woman died in February 1946 still under a cloud.

If the maid in the house became pregnant, she was the one blamed in many people's opinion about her, because she had seduced the man! Sometimes the man was allowed no intercourse with his wife for a period of time, and this was justified in the eyes of many "custom monitors".

In Kernei, you spoke of a "leddiches" child". " "Sie hot a leddiches kind khat." / She had an unwed child. But the point is that it was the mother at birth who was single, unmarried.

In 1942 a 19 year old woman was raped by six young men. An older man from the neighborhood said at that time however: "Solchi kerl ghehra frshòssa!" / guys like them should be shot. But the treatment was pretty light for the rapists. I knew one of them: he was back at work a few days after the event. The woman was branded as "Little room for six" / sechsa saali and was known under that name still decades later. She died at 41 years.

By the way, a dispensation could be obtained at that time in the official Church for a child born out of wedlock, if it wanted to be ordained a priest. Being born out of wedlock was viewed in the Church as a "little sin"!

Filpwa (and Kernei) likes to see itself as a model Christian village in the Batshka. What doesn't fit this image, it sweeps under the carpet and does not describe in any of its publications.

Mawg, der –poppy - Mohn

Puprich un mawg sin tipish far die ungarishi koochl.

Paprika and poppyseed are characteristic Hungarian cooking.

- *The Kernei form of the word Mawg was influenced very likely by MAK - poppyseed, in Hungarian. In any event, the frequent use of the poppy (pipacs in Hungarian) seed had a strong influence on the cuisine of Shwova:*
- *Mawgstroodla. –poppy seed strudel - makos rétes(strudla)*
- *Mawgnoodla – poppyseed noodles --makos tayszta*
- *Mawgkipfla –poppyseed sweet rolls -- makos kifli etc.*
- *Mawgkoocha –poppyseed cake - makos sütemayny*

Magdalayna, die – Magdalene - Heilige, her feast is on the 22nd of July

*„Magdalayna weint um ihren Herrn, drum regn^et es an ihr^em Feste gern“,
so hot a Wettreghl gsagt.*

„Magdalene cries for her lord, and so often on her feast it poured“, says an aphorism about weather.

Ein Dorfdiktum lautet: *Zu Magdalayne soll shun dr tzwiefl rausgmacht werra. Do is shun Hohchsumm^{er}.*

A village saying goes: By Magdalene's day onions should be harvested. It is high summer.

Die Stuwwe^etiere stehn wahgaweit oof, un's Tiertooch werd drvohrghengt, weggr dr Flieeg^eplohg. Es hawsst:
„Magdalayne bringt doch a shartzfoll flieya ins haus.“

Magnata, die – „Hochgeborena“, Hungarianer Hochadel

Die ungarishe magnata hen's folk ausgsaugt un ihrap privilegien mit erfolg bis 1848 frteidigt.

Sie waren zahlreich und besaßen viele Privilegien. Arbeiten mussten sie yedenfalls nicht. Der Hungariane Adel besaß das Wahlrecht, die Gemeinen erhielten es erst nach der Revolution von 1848.

Mugruz, der – Esel, ein Shimpfwort (Serb.: *magarac* - Esel)

magyarisieren – sich offiziell als Hungarian bekennen; siehe Inklusion.

Wer in dr Hungariane Zeit bis 1918 hot was werre waylle, hot sich maysse magyarisiere losse. So sin Hundrttausendi Deitschi Ungare worre. (1910 hen sich in Hungariann noch 12% als Deitschi ausgewwe, untr den Beamte ware's nar mayh 6% (nach Annabring 1954).

Magyarohnr, der – swear word for Catholics

In Filpwa hot so manchr Nazi gmohnt, er hett die macht zu entsheide, wer Deitshr is un wer net.

In Kernei many a Nazi thought he had the power to decide who was a German or not.

Mayahlis, das - Excursion on a holiday– Ausflug an einem Feiertag

„Im Yünglingsverein haymmr Mayahlis khat. Do simmr uf a Sallash naus. Des war a Ausflug“, hot unsr Vuttr vrzehlt.

Ein solcher Ausflug führte oft auf einen Sallash, an den Kanal oder an eine Csarda an der Donau.

Hungarianian: mayalis - picnic

Maybohm, der – Maibaum

Am Ohw^ed vor'm ershte Mahy hen die Kindr die Gussefront mit griene

Nesht vrziert. Des war die Wulpurgisnucht.

- Diverse Persönlichkeiten bekamen in dieser Nacht einen Maibaum gestellt. So stellten die Kameradshaften ihrem Wirt einen, dem Arzt, Pfarrer etc. Auch manche Viertel, Ecks, stellten sich selbst einen; so auch unser Eck.
- Am ersten Mai wurde früher das Fest der heiligen Apostel Philippus und Yakobus gefeiert, der Patrone der Dorfkirche. Das Kirchweihfest fand am folgenden Sonntag statt.
- In jugoslawischer Zeit kam noch der erste Mai als Stawtsfeiertag hinzu. In Hungariann feierte man diesen Tag vor dem Ersten Weltkrieg noch nicht. (siehe zum Brauchtum Y. Eichinger HB13,1969:3-5)

mahya – chat - plaudern, ratschen

*„Mir wahra mahya“, hen die weiwr nohch ohme plaush gsugt.
We were chatting, the woemn said after*

Das Wort *mahye* soll erst in späteren Jahren aus anderen Ortshaften nach Filpwa gekommen sein.

Mahyke, die – Shimpfwort für Frauen; Slaw. *mayka* – Mutter

Is des a ohfeltichi Mahyke: bei der was mr net, wu mr droh is.

Malei, des – mush, porridge – brei

Far froohstuck huv ich immer griess malei gess.
For breakfast I always ate a cream of wheat mush.

From the Hungarian:” **kukoricamalé** johnny cake

Malehr, das – Missgeschick, Unglück; French.: *malheur* – bad fortune

*Mir is a malehr passiert: Ich hab die grohss shissl falle glost un sie is vrbroche.
I had bad luck: I dropped the large bowl and it broke.*

From the French: *malheur*

Mangaliza – eine Schweinerasse serbischer Herkunft

*Weil mr nur mit Shmulz kocht hot, hot mr oft Mangalize-Saue ghalte. Sie
hen viel Fett gliffrt.*

Im Deutshen findet man auch den Namen „Mangalitza Wollshwein“.
(Serb.: Mangalica)

Manille, die – Manila

A Bushtfahsr vun ohnr Bananeart.

Die Fasern werden zu Tauen, Schnüren verarbeitet. Sie wurden viel in der Landwirtschaft verwendet.
Der Name stammt von Manila, der Hauptstadt der Philippinen, von wo die *Manille* verschifft wurden.

Munnsleit, die – die Gesamtheit der Männer eines Haushalts, Dorfes

Die Munnsleit hen am Sunntag noch 'm Hochamt uf's Vrmelde gwahrt; die Weibslait sin hohm in d'Kuchl gange.

„Lissibehsl“, ruft dr Bulwier^{er}, „sin eire Munnsleit drhohm, ich will sie bulwiere?“

Murienfeshttehg, die - in Filpwa gefeierte Marienstage (Y.Eichinger HB 11, 1968:7-15)

- 2. Februar: Marie Lichtmess
- 25. März: Marie Verkündigung
- 15. August: Marie Himmelfahrt/Kreuterwei(c)h, auch „der Grosse Frauentag“ genannt.
- 8. September: Marie Geburt
- 8. Dezember Unbefleckte Empfängnis

Maryan, die – Maria, Marianne

Is 's a Shand, wammr Yohshi odr Maryan groofe werd?

Seit unserer Vertreibung wollen viele Filpwa^{er} nicht mehr mit ihren Rufnamen, wie sie in Filpwa gebräuchlich waren, angesprochen werden. Offensichtlich helt man sie für hinterweldlerish. Diese Erfahrung mache ich auch in meinem Freundeskreis: Sie wissen, dass mein Rufname Yoshi ist, aber sie scheuen sich, mich so anzusprechen. Sie nennen mich lieber Yosef. So werden aus:

Maryan – Maria Rehs(i) –
Theresia Aplô – Apollonia
Wahwi - Barbara
Lissi – Elisabeth Kahthi –
Katharina Frenz - Franziska
Sahli - Rosalia
Bashtl – Sebastian
Yergl – Georg
Valti – Valentin.
Yuni – Hans, Yo/ hannes etc.

Murie Kreuterwei(c)h – Marie Himmelfahrt wor der nohma foon oonser kerich in Gairnei. Advent was the name of our church in Kernei.

*Zu Murie Himmlfuuhrt hot mr ah „dr grohssi frauetahg“ gsugt.
An dem tag is mr mit ohma bush aus wildkreitr in die kerich gunga.*

Dr bush is durt gwicha worra. In den bush sin n eikumma:

We also callled Maria Himmelfahrt / Advent "the great ladies' day". On rthat day we went to church with a garland of wildflowers that was blessed. It was made of:

*3 shtrehl [gardendistel], auch mariendistel
3 fruchtehra
3 hawwrrishpa
Feldstreiss un a pahr shehni aus 'm gahrta mit hanfshleiss hot mr'n zambunda
Un a shehnr seidebendl is noch drohkoomma.*

The votive bush was put in the stopwork in the roof to the ground, so that lightning wouldn't strike.

*Den Hanfshleiss hot mr ufghohva:
„Wann epr a shlimmi hand odr a shlimmr fooss krigt hot, hot mr den shleiss drumbunnna.“*

The hemp band was saved and if someone had a bad hand or foot, the band was bound around it.

When Thiel 1972 recorded this statement from his parents, his mother said into the mike :
"Ahwrglauwa hemmr shun ah fiel khut in Filpwa."

We had a lot of superstitions in Filpwa. To which, my father:
"ke Ahwrglauwa, nar a altr brauch."

No superstition, just an old custom.

I remained silent and held back my judgment.

Muryandyohsef – expression of shock - Ausruf des Ershreckens

*Muryandyohsef, mei kocha is noch in dr rehr un shun ganz vrbrennt. Was soll ich yetz dr munnsleit vorsetza!
Maria and Joseph! My food is still in the oven and all burnt. What will I serve the menfolk now!?*

Mehritzl, das –a small wooden vessel - kleines hölzernes Gefess;

*Z'mehnsht hot mr's gnumma far's fiech foodre.
'S hot ungef. 10 Liter gfasst.
We mainly used it for feeding the animals. It held about 10 liters.*

serbian: *merica* – vessel, holder

merka/merga – etwas mit Zeichen oder Namen versehen

Wie ich in's Intrnaht kumme bin, hot die Mottr mei Waysh mit meinr Nummre gmerkt.

Murkus – Evangelist; Patron der Feldfrüchte (25.4.)

Am Murkustag is a Prozessyô vor's Dorf an a Feldkreiz zohge. 'S ganzi Dorf, vun dr Shulkindr bis zum Richter, hot drô teilgnumme.

Unterwegs wurden Rosenkranz und Allerheiligenlitanei gebetet. Am Kreuz wurde die frische Sawt gesegnet. Ein Korbvoll Halme wurden geweiht und an die Teilnehmer der Prozession ausgegeben.

Der Heilige Markus wird in Norditalien sehr verehrt, man denke an den Markusdom in Venedig; angeblich gab es in Norditalien ein Markusbrot. Dass sich davon unser Wort Marzipan herleiten liesse – wie Y. Eichinger (HB18,1972:10) meint, ist nach E. Littmann (1924:87) nicht korrekt.

marohd – leicht krank, arbeitsunfähig

Dr Hans muss heint drhohm bleiwe, er is recht marohd.

Beim französischen Militer war ein „*maraud*“ ein Marshunfähiger. Im Deutshen kennt man auch das Wort marodierende Truppen, die umherziehen und plündern.

Kommt vom franz. *maraud(e)* – Lump

Mershl, das – Mörser, Küchengeret

'S Mershl war aus Messing wie die Shahle vun dr Kuchlwohg. Sie wahre allweil shêê putzt un dr Stolz dr Hausmottr.

Martin - sein Fest ist am 11. November

„Is zu Martini Sunneshei, trett a kultr Wintr ei“, lautet dr Lohstahg.

„Dr Martini kummt mit 'm Shimml gritte“, d.h. 's gibt 'n ershte Shnee.

Merzeveigilin, die – Sommersprossen; Veilchen
Sheckle

Sie hot rohti Hohr un er hot ah 's ganzi Gsicht voll Merzeveigilin/Sheckle.

Sheckle erinnrt an die Shecklbohne: weisse Bohnen mit Farbflecken.

Masht, die - Mesterei
masht – fett, dicht stehen

*Stayht dr Hunf zu masht, werft dr Wind odr a starkr Rehge 'n um.
Manchsmohl is 'r ah z'dicht gseht worre.*

Dr Kupprshmidt hot uf seim Sallush a Sau^emasht ohgfange.

Maulbehrbohm, der – Maulbeerbaum

Dr Maulbehrbohm war nitzlich: die Blettr ware far die Seiderauwe un mit dr Maulbehre hot mr Beckmehs kocht un Shnaps brennt.

In Filpwa gehörten die Maulbeerbeume der Gemeinde. Sie hatte sie gepflanzt. Ihre Früchte wurden verlizitiert. Yene Personen, die Seidenraupen züchteten, bekamen Beume zugewiesen, deren Bletter sie für die Raupen verwenden durften. Früher gab es im Dorf viele Seidenraupenzüchter. Nur die Gemeinde hatte das Recht, die Beume zu beshneiden oder zu fellen.

Maulbeerbaum und falshe Akazie (*Robinie*) waren die heufigsten Strassenbeume in Filpwa und den Strassen nach draussen z.B. nach Miltitsh.

Meiskeppla, die –short shoe nails with a thick head - kurze Shuhnaegel mit dickem Kopf

Mr hot die shooh mit meiskeppla bshlahga, dass sich die sohl net so gshwind ablahfa soll.

You put thick headed nails on the soles of shoes so that they didn't wear out as fast.

You also called them *polshtrnehgl*; they were used by the upholsterers. Carpenters used them to attach fabric to the wall coverings.

Meisl(a), das –pork cutlet - Schweinefilet

Wammr die meisla hot brohta wella, hot mr sie ins krehsl eigwickelt; do sin sie nô net troocka worra.

When you broiled the pork filets, you wrapped them in tripe so that they didn't dry out.

- Is it the elongated form of the pork cutlets, that made Filpwaers think of a mouse?
- Or was it the latin Word **musculus** – that led to this name?

melka –to milk (a cow of sheep) - melken; (Abb.34,S.296)

In Filpwa hot mr die Kieh nar mit dr Hand gmolke. Des war gar net so ohfach; un wammr k^e Iewung khat hot, is mr gshwind mied worre.

Melkkiwwl: Gefess, in das die Milch gemolken wurde. *Melkstuhl*: Shemel, auf dem man beim Melken sitzt. Oft hatte der Melkstuhl vorne einen Ring, in den man den Melkkiwwl geben konnte.

Melka, die – die Melde, ein Gartenunkraut

Mr hots dr Saue vorgworfe, die haynns awr net so gern gfresse.

Mensh(a), der – human - der Mensh schlechthin Mann, Frau,
Kind

mensh, das, **Menshr(pl.)** – maid, loved one, servant - Magd, Geliebte, Freundin

Dr Tahg vum mensh war noch viel lengr wie der vun dr baueirin. Sogar im wintr war'r noch iwrlang.

- Die Magd im Hause nannte man *das mensh*.
'S Traudls ihne mensh war's krishkindl.
- Simons knecht hohsst Yovan un ihra zwah menshar Vicki un Olga.*
- Die geliebte/freundin eines burshen war sein *mensh*; er war ihr *Barsht*.
'S mensh fum baur seim soh is die beirin warra.
- *Hosh shun ghehrt: Dr Lissi ihr borsht is dr Yergl?*

Meishti, das – `s Meiste (**am**)**meishta** – -most- am meisten

Er war dr reichshti baur, er hot ah's ullrmeishti geld khut.

- *Sie haw ich am meishti gshetzt.*
- Steigerung:
g: viel,
mehr, `s
meishti, `s
ullrmeisht
i.
- *Die mieshti Leit in Filpwa hen fiel garw^{ei}t.*
- Die
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Metshka, die – Shimpfwort, Serb.: mečka – female bear.

Kehsmetshka! – cheese bear, hypochondriac

Dei Lissibehsl is yo sowas fun ohnr kehsmetshka. Wie ich sie neilich troffa hab, hot sie mir in ohnr tor foon ihra krank^eta frzehlt. Ich mohn `s gibt gar kohni, die sie net hot.

Aunt Lissi is something of a hypochondriac. When I recently ran in to her she gave me an earful of all her sicknesses. I tseems there aren't any that she doesn't have.

Michehli/St. Michael – Fest am 29. September

Far die Baure hot mit Michehli `s Spohtyohr ôgfange.

Lohstahg. Ende des Austriebs der Tiere auf die Hutwahd.

Miehl, die – die Mühle

Wann's Mehl im Haus knupp worre is, hot mr oh odr zwah Seck mit Frucht gfillt un sie in d' Miehl brocht. Durt hot mr sie abgewe un hot Mehl, Kleie, Griess ... drfohr krigt. Die Miehl hot a Tahl ase Maut z'ruckbhalte.

Fickmiehl, die – Mühlenspiel

Im Wint^er haymmr ohw^eds oft Fickmiehl gshpieelt.

Milchhahfebohm, der – Pfahl mit Stöcken für die gereinigten Milchtöpfe;
(Abb.25,S.295)

Baure mit Milchkieh hen oft so a Bohm im Hof steh khut. Im Summr hen sie die ausgeweshte Milchhehfe uf die Steck^e gshtayckt, dass sie austrickle.

Militergraynz, die – Grenze gegen die Osmanen

Die Militergraynz war a riesiches Vrteidigungssystem geg^er die Terke; sie is

vun dr Adria bis in die Bukowina gange.

Sie war mit Wehrdörfern durchsetzt, in denen durchweg serbische Soldaten mit ihren Familien lebten.

Miloh(ne), die – Melone

*Wummr a Wuss^ermilô kahft hot, hot mr sich vorher a Shtepp'rli neimache glost.
Wann sie net siess war, hot mr sie net kahft.*

*In Filpwa hot's vrshied^eni Milohne gewe, un die bayshte solle vum (sandiche)
Sombor^er Hutter kumme sei. `S hot gewe:*

*Wass^ermilône
Zuck^ermilône
Honichmilône
Herr^emilehndle*

mind^ersht – minderst,

Mind^ershti, der/das - Minderste

*Er war ullweil dr Mind^ershti vun allne im Eck.
`S Mindershti is, dass'r zruckgibt, was'r gshtohle hot.
Den Zigein^er-Sahve hen sie allweil am mind^ershte zahlt.*

Mishling, das – grüner Futtermais

*Mishling is a dicht gsehtr Kukruz, den mr als Griefoodr noch'm Shnutt uf'm
Fruchtfeld ausgseht hot. Mr hot'n ase Foodr abgmeht, bevor'r Kolwe triewe hot.*

Mishthohge, der – eine Art Mistgabel um 90° abgeknickt an langem Stiel.

*Mit'm Mishthohge hot mr'n Misht vum Wahge ufs Feld zohge unoh mit dr Guwl
ausgshprawt.*

Mishtfiere, das – Mistausfahren;(Abb.10,S.293)

`S Mishtfiere war net nur a shwehri Urw^et, sie hot ah noch gshtunke!.

Mòcka, der –large chunks of bread - Brocken, meist von Brot ausgesagt

*Warum losst'r dann ullweil soviel mòcka iwrich? Eire auga sin allweil grehssr
wie ei^er hoongr!*

Mohdl, der – Beheltnis, Form

*`S hot viel Mohdle gewe: Koochemohdle, Kotst^emohdle un zu dr Shablohne hot
mr ah Mohdle gsagt. Manchsmol hot mr'n Gang odr die Kuchl mit Mohdle farwich
ausgmohlt.*

Mohhahr, der – wilde Abart der *Mohrenhirse*

`N Mohhahr hot mr als Griefoodr odr Hahy fars Viech, vor allem fur d' Ross, abgmeht.

Futterpflanze von ca. ein Meter Höhe mit kleinen samentragenden Kolben.
Einen Teil des Mohhahrs liess man ausreifen, um Samen zu gewinnen.

Im Hungarianen gibt's das Wort *muhar*.

Mohlpapier, das – Kohlepapier, Kopierpapier

Strichzahychnunge zum Ausmohle far Kindr hots in Filpwa kaum gewe.

Kinder behelfen sich damit, dass sie Abbildungen von Menschen, Flugzeugen, Autos etc. mit *Mohlpapier* (Kohlepapier) aus Illustrierten abpausten und dann ausmalten.

Mohⁿetsunntahg, der – der erste Sonntag im Monat

Die Mòttrgòttesmahdle hen im Summr shun allweil uf'n Mohⁿetsunntahg gwahrt, weil do die Prozessyô um die Kerich gange is un sie ware allweil drbei.

Yeden ersten Sonntag im Monat zogen im Sommer nach dem Hochamt der Pfarrer mit dem Allerheiligsten, die weissgekleideten Marienmedchen und alle Gleubigen feierlich singend um die Kirche.

Dieser Brauch ging auf die Türkenkriege zurück. Zunechst war es eine Auflage zur Busse und Abwehr der Türken. Nach den Siegen über sie wurde es als Triumphzug beibehalten. Dieser Sonntag war sehr beliebt bei der Bevölkerung.

Montoor, der -- uniform - Arbeitskleidung

Morg^etshtern, der – Narzisse, Osterglocke

Die Morg^etshtern hot mr gern im Gertl khut, weil sie so frooh im Yohr bliet hen un alli Yohr widr ausgshlahge hen.

Mohssflash, die – Massflasche zu 1,5 Liter

`N Wei hot mr oft mit dr Mohssflash gmesse.

Mootshing, das – dark meat (leg cut with beef) - Beinscheibe (bei Rindfleisch)

*Mir fellt des mootshing am besta im goolash.
I like the dark meat in gulash the best.*

Mosi, das – movie house - Kino

In Filpwa is mr ins Mosi gange un net ins Kino.

In Kernei we went to the “mosi”, not the movies.

Hungarian **mozi** – movies

Children and young people could go to the cinema Sunday afternoons. We boys went mainly in the mosi, if there was "Kowboy films". Officially, there was no prohibition of youth. The presenter, Bindr Roches from the Jewish Street, censored the movies in his own way: if there are love scenes, he held his cap before the lady love. If he held it there too long for us boys, then we yelled in chorus: "Roches, nem dei Keppl weg! / Roches, take your hat away...." Sometimes he wanted to see himself and we saw half a kissing scene.

Mottr, die - Mutter

„Wu is die Mottr?“ – „In dr Haut un zwishe dr Ohre un wann sie net durt is, is sie vrlohre.“

Den blehde Shpruch haymmr oft unsre klohne Gshwishtrich ufgsagt, wann sie die Mottr gsoocht hen.

Mottrgott^esmahdle, die – eine in Weiss gekleidete Medchengruppe

Die Mottrgott^esmahdle ware bei allne feierliche Prozessyohne drbei. Un wie fromm un shtrazzich sie gange sin! Sie hen halt gwisst, dass alli uf sie shaue, weil sie was Bsondr^es wawre.

mottrich – mütterlich, vollshlank

Die shehne Mahdle sin halt mit dr Yohre mottrich worre, un die Boowe, ihne Bersht von selmohls, hen heint Hiet uf, dass mr siggt, wu ihne Gsicht ufhehrt.

mr – kann für „man“, „wir“, „mir“ stehen. Der Sinn ershliesst sich aus dem Zusammenhang.

- *Des kummr net sahge* – das kann man nicht sagen
- *Geh mr los!* – gehn wir los!
- *Geb mr's Buch* – Gib mir das Buch.

mulatni – feiern, trinken

Am Feiertahg fahre mr an die Gomboshr Tshahrde. Do werre mr mol mulatni.

Hungarian.: *mulat* – sich amüsieren

Mult^er, die – mortar bin- aus einem Baumstamm geshnitzer Trog, *Mulde*

Wammr a Sau shlacht, brauch mr ah a Mult^er, um sie zu brieje. (Abb.2, S.292)

Die ganz grosse *Mult^er* diene vor allem zum Abbrühen geshlachteter Shweine. In kleineren wurde der Brotteig gemacht.

Für ihre Grösse war die Mult^er relativ leicht, da sie aus einem leichten Holz von Zigeunern an der Donau hergestellt wurde. In Filpwa nannte man dieses Holz **Wasseralme**, eine Art Pappelholz.

Ursprünglich ist im HD die *Mulde* ein lengliches Melkgefess aus Holz, dann wurde sie zum grösseren Backtrohg. In vielen Kulturen gibt es das Tabu, dass nur in Holz- oder Ledergefesse gemolken werden darf, nicht in Metall oder Keramik (offensichtlich ein Relikt aus der Nomadenzeit).

Mushkahtl(a), die – Geranien, Pelargonien

*Was wahre die Hausmottre stolz uf ihne Mushkahtle! Die sin mit gutr Ehrd
vrsorgt un alli Tawg abzappt worre, dass sie `n ganze Summr iwr bliehe.*

Das Wort ist Hungarianen Ursprungs: *muskatli*.

Moosich, die - music – Musik

Fohr ub ohna moosich!

Disappear! You're not needed.

Muskateller, der – Wein, eine Traubensorte mit muskatartigem Geshmack

Die siesse Muskatellr-Trauwe haymmr als Kinder sturk gern gesse.

Franz. *muscade* - Muskatnuss

Mushkezange, die – feine Nussküchlein

*Die Mushkezange hen zu dr ganz feine Kiechle ghehrt, die mr nur uf grohssi
Feirtehg bucke hot.*

Die Zutaten: Geriebene Nüsse, Zucker, Eidotter, Semmelbrösel, auch *Muskatpulver*? Kommt vielleicht davon der Name?

Es könnte aber auch sein, dass sich der Name vom *Model*, in den der „Teig“ gepresst wird, herleitet. Dieser besteht aus zwei verbundenen Helften, die eine Riffelung aufweisen wie eine *Muskatnuss* und auch so gewölbt sind.

Chapter 18 The Letter N (29)

Nuchtkrupp, der – ein Fantasie-Nachtgespenst (Vogel)

*Kummt rei ins Haus; `s is Zeit zum Shlohfe^egayh, shunsht holt eich dr
Nuchtkrupp!*

So drohte man den Kindern, wenn sie an Sommerabenden nicht schlafen gehen wollten. Doch nur ganz einfeltige Kinder haben an die Existenz eines Nachtkrapps geglaubt.

Nuck^eputtl, der – Nackedei

Klohni Gshwishtrich hot mr „Nack^eputtl“ sekkiert, wann sie nuckich im Zuwer odr Wantl bahd worre sin.

Nehtrin, die – Neherin, Shneiderin

Fertichi Gwendr ware nar far die Herreleit zu hawwe; un die hen maysse uf Sombor odr Neisatz fahre. Die Baurishe hen ihne Blusm un Reck bei dr Nehtrin mache glosst. Die Nehtrinne hen also hibsh Urw^et khat.

namayh – nur noch, nur mehr

Ich will namayh fertich behgle, nô kumm ich.

nahsewitzich – neugierig, naseweis

Was is dei Weib nahsewitzich; die will werklich all^es hehre un wisse.

Nasht, der, Pl. **nesht** –branch - Ast/Este

*Die fehgl baua ihra nesht am liebshta oof dinni nesht, dass boowa un madla net so leicht drohkoomma sella.
Birds build their nests on thin branches so thet boys and girls can't get to them so easily.*

Naupa, die – ideas, misconceptions, bad habits - Einfelle, Flausen, Ideen, schlechte Gewohnheiten

*Dr Hans hot 'n kopp foll^er naupa, nar kummt nix gsheits raus.
John has a head full of misconceptions, but nothing smart comes out.*

The word is known in many dialects of the German language. In the Grimm' dictionary (BD. 13, SP. 474) it says: „Naupen, Noppen... Stubbornness, bad mood, problem, grasshopper..."

Neborze, der – nicht tauglich (fürs Militer); Shwechling

So a Neborze kaynne sie doch net bei dr Saldate brauche. Den shicke sie sich^er glei widdr hohm.

Von slaw. *ne borac* – kein Kempfer

neidskraga, dr –miser - Geizhals

Neigwerz, das – Neugewürz, Piment

Im Ulltagsesse hot mr nur Pheffr kaynnt; Neigwerz war far die Herreleit.

Der Name deutet an, dass dieser Yamaikapfeffer erst speter in Filpwa verwendet worden ist.

Nemanowzi, der – Habenichts

Unsr Tochtr werd den Nemanowzi niemohls heire derfe!

Man hat offensichtlich solch degradierende Ausdrücke aus fremden Sprachen verwendet, da sie dann nicht so hart klingen wie im Filpwarishen. Man denke hier an *Neborze*, *Neradi-Sepp*, *Nemanowzi*, *Newalye* ... Ehnlich verhelte es sich ya auch mit den Fluchwörtern. Man hat gerne auf Serbish oder Hungarian geflucht. Da klang es nicht so shlimm wie in der Muttersprache.

Von slaw. *nema* – kein, *novac* – Geld

Nehni, die - Tante; Anrede der Höflichkeit, Hungarian. s. *Bacsi Unsr^em Franzbacsi sei*

Weib is unsr Illushnayni.

Neradi-Saypp, der – Faulpelz.

Dr Neradi-Saypp hot seim Nohme Ehre gmacht: Er hot nur gurw^et, wann 'r nix mayh z'esse khut hot.

Slaw. *ne* – *rad* – nicht Arbeit.

neshtre – Nest herrichten, übertragen auf Menschen

Kannsh yetz mohl ufhehre z'neshtre. Layg dich hie un shlohf endlich!

„Weiwr neshtre gern“, hot mr gsagt.

Naywalye, der – Nichtsnutz, Taugenichts

Was willsh mit so ohme Naywalye ohfange? Yahg'n fort! Er soll shaue, wie'r durchkummt.

Slaw. *valyan* – tüchtig, *ne* – nicht

Nehvr(t)stange, die – lange Rundhölzer auf den Lengsseiten des Wagens angebracht

Mr hot sie vorne un hinte uf die Zwerichhelzr glehgt, dass mr die Foohr brehtr lahde kann.

Nick^erli, das – Nickerchen

„Mottr, wart ihr yetz eigshlohf?“ – „Noh, ich hab nar a korzes Nick^erli gmacht; ich war eiknuppt.“

nehv^erum – neben herum

hint^erum, vornerum, ow^erum, unt^erum, auss^erum ...

Weil dr Rauwr vornerum net neikumme is, hotr's hinterum vrsucht.

Niklohy, der – St. Nikolaus, Fest am 6. Dezember

*In Filpwa ist dr Niklohy vor allem mit seim Knecht Ruprecht kumme;
seltener mit'm Krampus.*

nimmi – no more - nicht mehr

Ich find mei Heft nimmi.

*„Hosh noch Seilin zu vrkahfe?“ – „Noh, ich hab kohni mehr.“ – „Hosh'd'n dei
Lohs noch?“ – „Noh, ich hab sie nimmi; ich hab sie ah vrkahft.“*

nindrsht – nirgendwo

Ich such mei Pelzkupp, awr ich find sie nindrsht.

nofbersleit – neighbors -

*Mr hot alli nofbersleit oarich goot gekennt
We knew all our neighbors very well.*

nòòch – nahe

*„Wohnt ihr drhohm weit aus^enand?“ – „Noh, mir sin ganz nòòch. Uns^er Gehrte
stohsse sogar uf^enand.“*

Noodlwalk^er, der – Nudelholz

*Weil'r so spoht un bsoffenr hohmkumme is, hot sie ihm mit'm Noodlwalk^er iwr'n
Kopp gshlahge, dass'r ganz dohmish war un ins Baytt gfalle is.*

Noodlbrett, Noodlfleck,

„abgshmolzeni Noodle“ – mit Brösel in heissem Fett Noodlseiy^er

A Spruch: A Noodlbrett un a Ausrehd sin a goot^es Hausgreht

nufzoos – hinauf, aufwärts

nuntrzoos – hinunter, abwärts

*„Vuttr, gayht's Miltitsh zu nufzoos?“ – „Ha noh, du wahsh doch, dass bei
uns all^es ehve is! Nar an dr Moshtung gayhts nuntrzoos.“*

Noomer, das – number – Nummer, Zahl

Ohntz – one
 Zwah – two
 Drei – three
 Fier – four
 Fimpf – five
 Six – six
 Siewa – seven
 Ucht – eight
 Nei – nine
 Tsay – ten

Ordinal numhbers

Airshti – first
 Tswuhti – second
 Dritti – third
 Fierti – fourth
 Fimpfti – fifth
 Sexti – sixth
 Siewati – seventh
 Uhti – eighth
 Neinti – ninth
 Zaynti - tenth

noonet – not yet - noch nicht

Ich hab noonet gsagt, dass d'geh kannsh(t)
I didn't say you could leave yet..

Noonn(a), die – Nonne(n)

Manch^es Mahdl is Nunn worre, weil sie den net krigt hot, den sie gern khut hett.

Noonn^efartz, die – shnecka, meringues (Nun farts) - Nonnenfürze, Baisers

Wann oonsr Mottr krenzla backa hot, hot sie mit'm iwrichbliew^eni
ahy^erweiss noonn^efartza gmucht.
When our mother made krenzla, she made meringues with the leftover egg
whites.

A fine white meringue with boxwood leaves on it.
 You also said: white kisses .

Chapter 19 **The Letter O (32)**

Oboda, des – kindergarden – Kindergarten

Hungarian.

Obor, der – enclosure for cows - Gehege für Grossvieh (Rinder)

Die Kieh selle ruhich im Obor bleiwe, bis mr sie geg^ernohw^ed melke.

Ursprung des Wortes: Slaw.: *obor* - Viehhürde

Obsensstickl, das –quarter; area of land - ein kleines Stück Feld

*Ich wer Desyohhr oof oonsrem obsensstickl am Bohhdamm grumbiera setza.
This year I will plant potatoes on our quarter in Bohdamm.*

I can not explain the expression. But, he was common in Filpwa. It was called a little bit of a field that was somewhat off a larger field, Obsensstickl. It often contained melons or potatoes, but not wheat or hemp as on the big fields. Its name suggests "a piece away.

Pastor Wildmann offers following explanation:

„1. IN earlier times a small yoke was: 1200 Quatraklafter=4.241 Quatratermeter;“
That is still the size of a Hungarian yoke. Perhaps „Obsensstickl“ and Hungarian yoke are identical?

2. „The name of the area between Brestowaz-Webrowaz und Filipowa past the Lelbach-Salash “ (1998:66).

Ochs^enawl, der - Ochsenabel, Ochsenziemer

*Wann d‘ ohmohl mit‘m Ochs^enawel Shlehg krigt hosh, wahsh ehrsh, wie
Shlehg sei kaynne.*

Das getrocknete Glied eines Ochsen als Schlagstock.

Ohcht^em, der – Odem, Atem

*Do hinn is so shmoodich, dass mr gar k^e Ohcht^em krigt. Mach nar mol’s
Faynshtr uf!*

Ohf^ekruck, die – Shürhaken, mit dem man u.a. die Ashe aus dem Ofen ziehen kann

*Wann d‘ mit dr Ohf^ekruck’s Esheloch ausrohmsch, stahb net, shunsht haymmr die
Esh in dr ganze Stubb rumfliege.*

Ohf^eloch, das – Ashenloch im Backofen

*Wann’s Feiy^er im Backohfe runtrbrennt hot, zieg die Glut ins Ohfeloch, unô
shiewe mr s’Broht nei.*

Im Backofen gab es ein Loch, in das man die Glut hineinshob, um die Hitze im Ofen zu behalten.

ohgewerstickl – boasting piece, swagger stick - Angeberstueck

ohgehrtle – den Garten herrichten, anpflanzen,

Wie ich im Hof groofe hab, war k^e Maynsh drhohm: die Munnsleit wahre im Feld un die Weiwrlait im Gahrte ohgehrtle. (Abb.8, S.293)

Ohrhengel, des – ear ring – Ohrring, der

Dir shenshti ohrhengel worra goldeni.
The most beautiful ear rings were golden.

Ohregeig, die – literally ear violin; pain in the neck - eine Frau, die mit ihrem Gerede einem auf die Nerven geht

*Ich brauch des weib nur redda hehra, un shun geht mr die ohregeig oof d' nerva.
I only need to hear that woman start to speak, and immediately the pain in my neck gets worse.*

Ohretraygr, der –someone who whispers in your ear secrets, gossip - jemand, der ihm Anvertrautes weitererzählt

*A kluger mensh glahbt kohma ohretrayger. Er wahs, der hot doch nar sei eigener fortl im sinn.
A smart person doesn't believe any gossip. You know they only have their own advantage in mind
About such people, you also said: Er will sich a rohti Hohse vrdiene. A rohti Hohse hett'n im ganze Dorf blossgestellt (weil k^e mensh a rohti Hohse trahge hot).*

Ohrhenkl(a), das –ear ring - Ohrgehenge, Ohrring

Goldeni Ohhrhenkle worra net nar shay, sie wohra ohgehblich ah gsund.

Mit Medchen ging man im Kleinkindalter „Ohhr^eshtechte losse“. Es wurden zunechst weisse Zwirnsfeden in die Löcher gezogen, damit sie nicht zuwachsen. Angeblich soll es bei Kindern auch der Gesundheit förderlich gewesen sein, wenn sie Gold in den Ohrleppchen trügen.

Ohrwashl, das – Ohr, Ohrmushel

Manchi Menn^er werre unertrahgich, sobal sie was im Ohrwashl hen; andri widdr fange oh z'greine.

Mach mohl dei Ohrwashl uf, dass d'hersh, was d' mache sollsh!

ohfeltich – einfeltig, gutmütig-beshrenkt; zimperlich, etepetete

Ohme Weib hot mr noch zugshtanne ohfeltich zu sei; a ohfeltichr Mann hot mr net ernsht gnumme.

Die Lissi will net mit Wussr, Löhme un Kuhplattre den Kuchlbohde streiche. Sie mohnt die Kuhplattre tete stinke. Hosh shun mol so a ohfeltichi Guns gsehge?!

Unsr Mottr is ohfeltich; sie losst net zu, dass mr in ihrem Reindl a Tshickepuprikahsh koche; sie mohnt, des were Shlange.

ohfremme - bestellen, in Auftrag geben

Er hot beim Tishtl^{er} a Kashte ohgfremmt; un beim Shneidr a Ôzoog. Der hot ihm ah glei's Mohss gnumme.

ohlashahye – anlügen; slaw. *lažac* – Lügner

Uf'm Mark hot mr maysse Owacht gewe, dass die Hendlr ohⁿ net ohlashahye.

Ohnemma/âânemma –adopt - annehmen, adoptieren (z.B. ein Kind)

*Sie war a ohgnumm^en^es kind; ihra eltra wara frooh frshtorwa.
She was an adopted child; her parents died early.*

*Beim wahgelahda ruft mr dem owa zu: **Nemm oh** (z.B. die Gurb)!
During the loading of wagons, you called up to the person above, "Heads up!"*

Die Vorsilbe „an-„ wird fast immer zu **oh**- Manchmal tendiert es zu â- z.B. âânaymme *ohraucha* – *light up*
Ohsawge – *announce*
ohziege –get
dressed - anziehen
ohsetze – set a hen on her eggs.

ohⁿr, ohⁿi, ohⁿti, ohⁿ;die **ohⁿt** - die **ann^er** - **one** - einer, eine

*„Hosh a fish gfunge?“ – „Zwah, awr ohⁿr (ohⁿ) is mr ausgrissa.“
“Did you catch a fish?“ - “Two, but one got away.”
„Macha dir die biena nix?“ – „Manchmohl shun. Ohⁿi hot mich forich gshtocha.“
„Do bees affect you?“ = „Sometimes yes. One stung me a bit ago.“*

ohⁿs – one - eins

*Uns^er Falti hot laut^er ohⁿs^er im tzeignis.
Our Valentine has only ones in his number.
ohmohl – once, = einmal
ohspanna – harness - oder - eispanne*

Words with- **oh** -at the beginning tend to be nasal and the "n" drops out or is hard to hear. The vowel is always at the beginning.

ohshmiere – anlügen, belügen

„Ich hab ghehrt, du warsh uf'm Murk un hosh a Ross kahft. Bish mit'm z'friede?“ – „Ach, der Razh hot mich ohgshmiert; ich hab z'veiel zawhlt.“

Opanke, die – südslawisher absatzloser Shuh mit aufgebogener Spitze

*Hot mr schlecht iwr Shuh raydde waylle, hot mr „die Opanke“ gsagt.
Kumm mit deinr dreckiche Opanke net ins Haus; zieg sie drauss aus!*

ohsetze – ansetzen, der Glucke Eier geben

*Unsr Mottr hot heint zwah Glucke ohgsaytzt. Yetz sucht sie grad Kreitr zamm,
weil sie noch Likehr ohsaytze will.*

- Eine Hühnerglucke bekam 17-21 Eier (es musste eine ungerade Zahl sein, warum?). Die Brutzeit betrug 21 Tage.
- Eine Gans bekam alle ihre gelegten Eier, aber nicht mehr als 14; Brutdauer 28-30 Tage
- Enten bekamen 15 Eier; Brutzeit 28 Tage
- Truthühner bekamen bis zu 25 Eier; Brutzeit 28-30 Tage.
- Perlhühner/Merhingle bekamen 25 Eier, Brutzeit 28-

30 Tage

Heufig brüteten Hühnerglucken Enteneier aus, gelegentlich auch die von Truthühnern. Man sagte, die Hühner-Glucken würden besser die Yungen führen.

Ohshtre, die –

Ohshtre fällt ullweil uf'n Sunntag noch'm ehrshte Vollmond im Frooyohhr.

- Am Ostersonntag haben die Leute Fleisch in die Messe gebracht, das danach gesegnet wurde. Manche haben erst dann mit dem Fleishessen seit Ashermitwoch wieder

begonnen.

- Meine Eltern erzählten 1972: In den drei Nächten vor Ostern sind wir auf den Kalvarienberg [am Friedhof] beten gegangen. Die erste Nacht um 11 Uhr abends, die zweite um 11,30 Uhr, die dritte um vier Uhr morgens. Man ist mit dem ganzen Eck zusammen gegangen. Aus dem Dorf sind ganze Sharen gekommen. Einen Rosenkranz hat man beim Hinausgehen gebetet, einen am Kalvarienberg im Knien und einen auf dem Heimweg.
- Ich kann mich nicht erinnern, dass diese Gebete noch in meiner Kindheit praktiziert worden waren.

Ossam-possam – Spiel der Buben (Ursprung slawish)

Die Boowe hen oft Ossam-possam uf ohme grohsse Mishthaufe gspielt. In dr Mitte hen sie a Mishtgawl neigshteckt. (Abb.10,S.293)

Einer wird an einem lengeren Seil an den Gabelstiel gebunden, die anderen haben mit Stroh gefüllte Futtersecke und schlagen damit auf ihn ein. Kann er einen festhalten, kommt dessen Besitzer an's Seil.

Ottoman, der – die Ottomane

Uf'm Ottoman hot mr sich gern kòrz ausgroohgt.

Eine Liege ohne Rückenlehne. In Filpwa war der Ottoman, zum Unterschied vom Diwan, kein vornehmes Möbelstück. Das Gestell war aus Holz, die Bespannung

aus gedrehtem Stroh, Liesht, Weiden, selten aus shönen Stoffen. Der Diwan hatte eine Rückenlehne und stand im Wohnzimmer, der Ottoman meist in der Wohnküche. Man hat auch „Strohbett“ dazu gesagt.

Herkunft: arabish/türkish; kam über franz. zu uns

Owacht, die – Obacht

Owacht gewe ufs klohni Kind.

Ohw^ed, der – Abend

Am Ohw^ed geht mr shlohfe.

Mr hot gsagt: „Am Ohw^ed werre die faule Leit fleissich.“

Das Leben im Dorf war natürlich weitgehend dem natürlichen Licht angepasst. Man machte noch nicht die Nacht zum Tag; erst recht nicht vor der Elektrifizierung des Ortes 1935.

Ów^ede, die – Kindergarten; Hungarian. *ovoda*

‘S hot Kindr gewe, die sin gern in die Ów^ede gange; ich hab net zu dayne ghehrt.

òw^edròwe – ganz obendrauf

„Du hosh mei Biechr weggrohmt; wu sin sie yetz?“ –

„Uf’m Kushte, ganz òw^edròwe.“

òw^edruff – oben drauf

Lehg dei Handtuch nur òw^edruff; ich wer’s shun weshe.

Chapter 20 **The Letter P (96)**

Due to the Filpwaer speech, you may find words that are not under P, also under B

phucka – packen, vermögen, können

Er hot z’ummphuckt un is vrshwunde.

Er trugt’n Suck, uf ohmohl ruft’r: ich phuck’n nimmi!

Mir hen mit dr Behhm^egesslr grahft un mir hen sie phuckt, d.h. mir hen sie in d’ Flucht gshlahge.

Pulatshink(a), die – gerollter gefüllter Eierkuchen

Heint hot’s nur Krumbiere un Knehdle gewe, drum haw ich noch Pulatshinke gmacht, dass alli sutt werre.

In Filpwa ass man Palatshinken als Nachtish, nicht als Hauptessen. Sie wurden praktish immer süss gegessen: mit süssem Quark oder Marmelade gefüllt.

Hungarian.: *palacsinta* – Eierkuchen

Palpelay, der –umbrella - Regenschirm

From the French: *parapluie*

pumpla

strumpla – thrash with your feet - mit den Beinen herumstrampeln

*Wann d'uf'm shtoohl hocksh, sollsh net mit dr fiess pumpla. *
If you are standing on a stool, it is not the time to stgamp around with your feet.

Des kind hot so oarich gstroompelt, ich hub net sei socka ohtzieya kenna.
The child thrashed with its feet so much I couldn't put on his socks.

Pandur, der – soldier, policeman, gendarme - bewaffneter Diener, Hungarian.
Fusssoldat

Die Dorfleit hen oft a Saldat uni Ross als Pandur bezeichnet.
The villagers often called a soldier on a horse a Pandur.

From Serbian: policeman = pandur

An old text reads: "a Pandur came with a warning..." The sense of it is: there came a messenger with a warning the flying grasshoppers were on the move to. Filpwa

punsha – mix, deteriorate, with liquid - vermischen, verschlechtern, mit Flüssigkeit hantieren

Du hosh dei Milch pansht un'n Wei tahft.
You diluted the milk and baptized the wine (with water).
|

Puplundecka, die – Steppdecke, mit Shafwolle gefüllt

Manchi Leit hen sich im summr liewr mit ohner paplandeka als mit a tooch(n)t tzoodeckt.

Hungarian.: *paplan* – Bettdecke, Oberbett (Federbett)

Pupp^edeckl, der – cardboard - Karton, Pappe

Unsr futtr hot oons aus dickem pupp^edeckl a popp^eshtoob gmacht.
Dad made a playhouse out of thick cardboard.

puppla – babble - plaudern, dummes Zeug reden

Was die far a dumme^s tzeig tzummpupplt hot, des gayht oof k^e kuhhaut!

The dumb stuff she babbled on about couldn't be written on a calfskin.

Puprich, der – Paprika Pubrika

So gern die Filpwa^er den puprich gessa hen, ohbaut hen sie'n awr net. (Es hiess, er were nicht gut gewachsen).

*As much as Kerneiers loved their sharp paprika, they never planted it.
(Probably because it would not have grown the way they liked it.)*

Paprich is in Filpwa viel gesse worre: rotr (Pulver) un grieⁿr (frishr). Den Rote hot mr am liebshta bei dr Ungara kahft. Denni ihr^er war ourich gut. Dr frishi Puprich war geht un is aus Bukin kumma.

Fur Puprichsarma hot mr den grohssi gehli gnumma, fur Eiseire hot mr

Shofhorn- un Pur^edeispuprich bevorzugt.

'S hot ah ganz shurfⁱ puprich gewe: die Peperohni un vor allem den Kershuprich: der war nar so grohss wie a Herzkersh. Wammr so ohn gessa hot, hot mr 'n Shlucksr krigt, so shurf war 'r.

Puprikahsh (paprikas), das – Fleischgericht mit viel rotem Paprika

Mir hen fish paprikosh oon hinkl paprikosh fiel gess.

We ate a lot of fish and chicken paprikahsh.

The word goulash (Hungarian gulyas) was used at home only for Szeged goulash (with sauerkraut).

Parahdistoob, die –display room - eine Herzeigstube

„Wu soll dann dr Batshi shlohfe, wann'r uf die Kerweih kummt?“ – „Ha, nur in dr Parahdistubb.“ – „Du mush noh die Bett^er gut lift; do hot shun lang k^e Ensh mayh drin gshlohfa.“

Der Eingang zur Parawdistubb war meist nicht vom Gang her, sondern von einem Zwischenzimmer aus. In der Parawdistubb standen rechts und links je ein Bett mit Nach(t)kastl und Wandshoner (siehe „Betlawd“). In der Mitte zwischen den Betten stand ein schöner grosser Tish, meist ein Ausziehtish, da hier an hohen Festtagen mit Gesten gegessen wurde. An einer Wand stand ein grosser Kleidershrank ("Kashte"). An der Wand hing noch ein gedrechselter Ausziehrechen, und in einer Ecke gab es einen Ofen. In grossen Bauernheusern gab es auch noch andere Möbel in der Parahdistubb, so z.B. einen Diwan.

Da ich als junger Mensh nicht viele eheliche Schlafzimmer und Parawdistuwwe gesehen habe, habe ich mehrere eltere Damen nach der Bettstellung befragt. Ihre Aussage war eindeutig, dass die Betten weder in der Parahdistubb noch im ehelichen Schlafzimmer in der Mitte des Raumes standen, sondern an den Wenden rechts und links. Wollten Männer zu ihren Frauen, so gingen sie in deren Bett. Die Frau kam dann an die Mauer zu liegen. Dazu hatte man die Wandshohnr, damit sie nicht an der kalten Mauer liegen

musste. Alte Ehepaare haben sich wahrscheinlich den Gang ins Bett der Partnerin/des Partners geschenkt.
Offensichtlich war die Bettstellung an der Wand kein Nachteil für die eheliche Fruchtbarkeit, denn die war gerade in Filpwa besonders gross.

Par^edeis (auch pl.; in Öster. Paradeiser), die – tomato - Tomate

Par^edeis hot's in ohme yehde Hausgarte gewe un ah ganz vrshied^eni Sorte.

Sie wurden viel angebaut, als Pürree eingekocht und in Flaschen abgefüllt. Grüne Paradeis wurden für den Winter sauer eingelegt.

Pehrhingl(a), das – Perlhuhn

`S hen net viel Baure Pehrhingle ghalte.

Bereits in einer alten ornithologischen Arbeit aus Wien ist vom „Meerhuhn“ die Rede, und es ist offensichtlich, dass das Perlhuhn gemeint ist. Es habe grüne Füße, wird gesagt. Sie lebten in Gemeinschaften, schreien viel und können fliegen. In Zentralafrika kommen sie noch wild vor. Sie sind schwer zu jagen.

Phurr, der – Pfarrer

Eltri Leit hen „Phurrherr“ gsagt, ihm 'n Handrucke busslt un drbei „Globt's Krisht“ griesst.

Dieses devote Verhalten kam noch aus der Hungarianen Zeit, wo man den Pfarrer, *playbanos-úr* – Pfarrherr, titulierte. Ihm wie allen Höhergestellten küsste man die Hand und verbeugte sich dabei.

Puslitô – Zeitvertreib

Er hot net aus Pussyô ganglt, nur so fur Puslitô – Er hat nicht mit Hingabe geangelt, sondern nur aus Zeitvertreib.

Franz.: *passer le temps; le passe-temps* – Zeitvertreib.

Pussyô, die – passion - Hingebung, Leidenschaft, Inbrunst

*Sei pussyô war die Yucht.
Er hot mit Pussyô gesse un gurw^et*

Serbian - pasyo.

put – bewirken; `s pat nix (meist negativ)

Wann d'die Duchrinn nur picke willsh, put des nix, s'rehgrt doch bal widdr rei. Du mush a neiyi muche losse!

„Mohnsh des put was, was du do muchsh? – Des put doch nix.“ - „Wuher willsh des wisse?“

Wo hat das Wort „*pat*“ seinen Ursprung, im Schachspiel, wo es „bewegungslos“ bedeutet?

putsh – slap - lautmalendes Wort

Er hot ihm a Ohrfeig gewe, dass 's nar so patsht hot. patshe - Beifall klatshen
Dreck putshe – wenn Kinder mit feuchtem Lehm spielen.

Putshhend (gewe), die – den Handrücken küssen

Putshi – to paticake

Geb 'm Bahtshi a Putshand un dr Nayni a Ahli.

Kam hoher Besuch ins Haus, wurden kleine Kinder dazu angehalten: Der Besuch hielt die Hand hin und das Kind küsste auf den Handrücken. Ein kleines Kind hielt man der Frau hin und es kam mit seinem Mund an ihre Wange – das war ein *Ahli*.

Putshk^{er}, der – derber Bauernshuh aus Leder

Butshker

Dr Baur hot bei dr Feldurw^{et} Putshkr ohkhat.

Der Name kommt aus dem Hungarianen: *bocskor* – Shuh zum Binden. Der Patshk^{er} wurde nicht gebunden. Der *Putshk^{er}mach^{er}* firmierte als *Opankenmacher*, da der Patshk^{er} eusserlich mit Opanken zu tun hat.

A Redensart: „*Vun wooher hosh dann des Fleish? Des Shnitz^{el} is so zehh wie a Putshk^{ers}ohhl!*“

Putshk^{er}mach^{er}, der – sandal maker - Opankenmacher

Dr Putshkr war uf dem gleiche Prinzip ufbaut wie die siedserwishe Opanke: A Sohhl uni Absatz, nufzoos bohge un a Leddrdayckl drufgnehht. Dr Putshk^{er} hot awr vorne k^e Spitz khut.

Maybe from the sounds they made: pit – pat, or in German pitsch - patsch

Petshk^{er}li, das – Sandale. Verkleinerungsform von Patshkr

Fur uf'n Wochemurk z'gayh hot sie ihre shaynshti Petshk^{er}lin ohzohge. – Warum nur? – „Ich muss sie doch ah mol ausfiehre; fur in die Kerich derf ich sie yô net ohzieege.“

Als die Südserben unsere Dörfer übernahmen, wurden sie oft die *Petshk^{er}lin* genannt, da sie alle Opanken trugen.

Putze, der – Klecks

putze – etwas schlecht ausführen

Wammr a Tint^eputze gmacht hot, hot mr's Abdruckpapier drufglehgt.

Er hot seinr Tocht^er a Buwikopp gshnitte, awr er hot putzt: uf ohn^er Seit war 'r allweil hehchr wie uf dr andre. Zum Shluss war dr Buwikopp z 'korz grohte.

putz^eleshr, der – eraser, blot remover - Radiergummi

*Ich hab mei putz^eleshr frlohre, ich brauch a neiy^er.
I lost my eraser. I need a new one.*

Putzelippl / putzeni^{pl}, der – lower class person, putz - Mann ohne sozialen Rang, Versager

*Nemm doch net den putzlippl zum daglehnn^er, der bringt yo doch nix z 'wehg!
Don't take that putz as a dayworker. He'll never get anything done.*

Paul Bekehrung – Fest am 21. Yanuar; ein Lostag

Paul Bekehr – halb hie, halb her. (Bauernregel)

Bedeutung: Der Bauer soll noch die Helfte des Futters in Vorrat haben, bis es neues gibt.

Oder: Im Haushalt soll noch die Helfte des Brennmaterials vorretig sein.

Pelsht^{rl}i, das – kleines Kissen, kleiner Polster

Uf dr Baytt^er in dr Purahdishtubb sin allweil shehni Pelsht^{rl}in gshtanne.

Pelzkupp, die – Pelzmütze für den Winter

'S war urich kult; er hot sei Pelzkupp iwr die Ohhre triewe khut.

Pelzleiwl, das – Weste aus Shafsfell

Im Wint^er hen die Baure a Pelzleiwl ohkhat.

Es wurde nicht mittig, sondern an der Seite geknöpft. Die Fellseite wies nach innen. Die eussere Seite war oft braun gefert, und zwar mit einem Shwamm vom Maulbehrbaum. Als Bub hat man nach solchen Shwemmen Ausschau gehalten. Wenn sie gross waren, hat man sie abgenommen und einem Kürshner verkauft.

Phenikl, der – fennel - Fenchel

*Use gmies war drpPhenikl in Filpwa net so stark gfrohgt, awr als frdoonsta war 'r gshetzt, bsondrs wann kinnr iwr bauchway klagt hen.
As a spice, few asked for fenichel, but as a steam it was sought after, especially if children complained of a stomach ache.*

Pendela, die - folded under dress – steifer Unterrock

Pensl, der – Pinsel

Wann d'fertig bish mit Weissle, wesh'n Pensl gut aus!

Zum Weisseln des Hauses, innen wie aussen, verwendete man einen Doppelpinsel an einem langen Stiel, um möglichst wenig auf die Leiter steigen zu müssen.

Pendel, das – little pan – Pfanne

*Doo mr die wairsht ins pendel brota.
Let's fry the wursts in the little pan.*

Diminutive of Hungarian: Pan - pan

Pherch, die – Pferch

Die Shohfpherch is im Gmôhaus vrliziziert worre.

Der Shefer baute seine Hürden auf dem Felde auf, in der die Shafe die Nacht verbrachten, und damit das Feld düngten.

Pherchhunf, der – Pferchhanf

Wann furs Hunffeld dr Misht knupp war, hot dr Baur die Shohfpherch lizitiert.

Der darauf angebaute Hanf wurde dunkelgrün und war von schlechterer Qualität als der Misthanf. Er ergab mehr Werg.

Pershing, die – Pfirsich

*Die klohne Weigartepershing wahre von allne Sorte die ullrbayshte zum Esse,
awr fars Dunsht hot mr die shayne Grohsse bevohrzugt.*

Perpendikl, der - Uhrpendel

*Du mush den Perpendikl a bissl hehchr stelle, dass die Uhr gshwindr werd un
net nohchgayht.*

phayshtle – basteln

Er phayshtlt shun'n ganze Tahg am Hexlr rum, un er geht noch allweil net.

Phehtr un Phaul – ihr Fest ist am 29.Yuni, Lostag *Phehtr un Phaul mache dr*

Frucht die Worzle faul. Drum fing nach diesem Fest der Shnitt an.

phetze – zwicken

„Lissi, warum shreish dann so laut?“ – „Dr Saypp hot mich so stark phetzt!“

petzahya – angeln; aus Slavic. *pecati* - angeln

*„Ich gayh in Deichgrahwe payzahye“, hot dr Tohnivettr zu seim Weib gsagt.
„Zum Z’nachtesse gibt’s heint Fish!“
– Die Vickibehsl hot ‘m nohchgroofe: „Bring awr net nur a pahr so derri
Weissfish un Goreisle, shunsht esse nur die Katze heint Ohw^ed Fish!“*

Pfeilkreuzler – Arrow cross party of Hungary (Nazis) - nationasozialistische Partei Ungar

Zu dr nationalsozialista hot mr in ungar im krieg Pfeilkreuzlr gsugt.

Der Name kommt von den Pfeilen in ihrem Wappen. (The name comes from the arrows in its coat of arms.)

Picksuch, Pickzeig, das –repair kit including glue, glue - Flickzeug fürs Fahrrad; klebstoff

*Kunnsh mr dei pickzeig lehna, mei bizikl hot ko looft.
Can you lend me your repair kit; my bicycle is deflated.*

Pilizkis, das – ein Spiel für Buben

Boow^egshpiel mit ohme Holzshlehgr un ohme klohne spitziiche Holz.

Ein kleines, an beiden Enden zugespitztes Hölzchen wird mittels eines Holzshlegers in die Höhe und dann weggeschlagen.

Pind, die –bed ticking - Inlett

Pipatsh(a), die – poppy - Klatshmohn. Hungarian : *pipacs*

Im Fruchtfeld hots rohti Pipatshe un blohi Fruchtnehgilin gewe.

Pipe, die – Hahn am Weinfass

Manchi Pipe tropst; ‘s gibt awr allweil solchi Hohselottre, die sie net richtig zudrehye. Unoh tropst die Pipe un dr Wei lahft aus.

Pipili(n), das – Küken in der Kindersprache

Die Pipilin sin shun gshluppt, awr nun^et ulli. Wann ulli gshluppt sin, gew^e mr sie dr Gluck.

Pitshkrlis-Patshkrlis – Versteckspiel der Kinder

Des hot mr gern in grohsse Baureheisr gshpielt, wu's viel Plutz zum Vrshteckle gewe hot.

Eine(r) muss mit verdeckten Augen bis 100 zählen. Die anderen verstecken sich. Der Zehler muss sie suchen und sie an der Zehlstelle abklatschen. Yener, den der Zehler abklatscht, wird der nechste Zehler.

Plashtrshtrohss, die – Pflasterstrasse

In Filpwa hots nur vum Gmohhaus bis Rackwert bei dr Bohh a shehni Plashtrshtrohs gewe.

Plutzkukruz, der – Puffmais, Popcorn

Am Karfreitag noch dr Kerich haymmr im Hof a Feiy^er gmacht un im grohsse Sieb Plutzkukruz driwr khulte. Des war lushtich, wie die Kern im grohsse Bohge aus 'm Sieb khupst sin. Die Kind^er sin drumrum gstanne und hen sie gesse.

Viele Familien zogen im Garten einige Stöcke Platzkukruz. Bei uns gab es an Kafreitag Platzkukruz und Zoppkuche zu essen, denn der Herd wurde nicht angeheizt.

Plaum(a), die – Pflaume

Mit Plaume hot mr k^e Beckmehs kocht, awr mit Kwetshe.

In Filpwa unterschied man zwishen Zwetshgen und Pflaumen (Pflaumen sind dick und rundlich und sind nicht unbedingt blau).

Kinderreim: *Des is dr Daume,
der shittlt die Plaume der lehst sie
zamm,
der trugt sie hohm
un der klohni Stumprnickl esst ulli aloh.*

Playtte, die – das Floss

In Gombosh un in Bezdan hots grohssi Playtte far iwr die Dohne gewe. Uf dene hayn fünf bis sechs Wehge mit Ross Platz khut. Im Hanfwassr hot mr klohni Playtte khat, um an die Rehze z'kumme.

Die Playtte ist eine Fehre mit flachem Boden. In Filpwa war sie aus Balken und Brettern zusammenagelt.

plicka – de-stone, gather seeds - Shote entkernen, Samen entnehmen

*Sobul bohna un erbsa zeitich wahra, hot mr sie plickt, d.h. mr hot die kern aus dr shehf gnumma.
As soon as the beans and peas were ripe they were de-stoned, i.e. the seeds were taken out of their shells.*

Plicke war a langwierichi Arw^et: mr hot ah sunnerohsekern un kerbsekern plickt.

De-stoning was a tiresome work. You also gathered sunflower seeds and pumpkin seeds.

„Plickti weichsla“ are pitted Morello cherries.

Plicken comes from the German for pluck. For “pluck” Kerneierish says “roppa” .(Mr gayht gwetscha roppa.)

Ploodrtzopp/ Rumbundetzopp, der - braid around their head

Bauremahdla hen tzmensht a pludrzopp khat.

Ein Pludrzopp war, wenn die Hawre in zwei Zöpfen (teils mit eingeflochtenen Bendern) um den Hinterkopf gelegt wurden. An den Shlefen blieben bisweilen Löckchen stehen. Es waren vor allem die Bauernmedchen, die diesen Pluderzopp trugen. – Die Handwerkermedchen steckten ihre Zöpfe zu einer Knehdl (Dutt).

Ploog, der – Pflug

Ploogshahr, die - the plow blade

Ploogskerchl, des – plow carrier with two wheels.

Hans, nimm die Ploogshahre un gehh zum Shmid, dass 'r sie austreibt un sherft.

'S war a beriehmtr Soh vun Filpwa, der gshriewe hot:

„Nicht mit dem Shwerte, Mit der
Pflugshar erobert; Kinder des Friedens
Helden der Arbeit.“

Stephan Augsburger (1840-1893), magyarisierter Rónay

Plumsuck, der – dicke Blutwurst

Wann die Sauplohdr un dr Dickdarm mit Blut, Fleish un Shwahrte gfillt ware, hot mr drzu Plumsuck gsagt.

plooshi – snotty nosed kid - Rotznase

plott – bald - kahl

Er hot koh haar khutt. Er wor so plott wie a koogel.
He had no hair on his head. He was as bald as a bullet.

plutt – leer; kahl; ohne Geld

Die Raup^e hen den Bohm ganz plutt gfresse. Am Hans sei Grossvuttr is ganz plutt (kahl).

Dr Sayppvettr hot gwett un vrlohre. Yetz hot 'r sich maysse ganz plutt shehre losse. – Die Leit hen sich iwr ihn shepp glucht!

Wann dr Hansvettr fünf Dinar im Suck hot, gayht 'r ins Wertshaus un trinkt, bis 'r plutt is.

Plutzr, der – earthen jar for water - irdenes Wassergefess mit Tülle zum Trinken

Im plutzr hot mr drinkwusser mit ins feld gnoomma. Mr hot 'n mit ohⁿr gurb odr grien^em hunftzoodeckt. So is 's wussr lang frish bliewa. (Abb.12, S.293)
*We took our drinking water into the field in a **plutzer**. We covered ti with green hemp, so that it stayed fresh longer.*

Pogehsthl, das –scone, cookie - die Pogatshe; fettes kleines Hefeküchlein

Beim shluchte hot mr gern mit griewa un fett Pogetshla bucke. Am beshta wara sie, wammr sie aso warmr gessa hot.
*When we slaughtered we also baked **pogetshla** with **griewa** and **shmier**. They were best eaten warm.*

Hungarian.: pogácsa – die Pogatshe

Pòyahtzl, der – Clown, - Bajazzo, Il Pagliacci, Hanswurst, Kasper

Fun ullne pòppa hot dr pòyahtzl (bayatzo) den kinner am beshti gfulla.
Of all the puppets and dolls, kids liked the clown the best.

Italian.: Pagliaccio – Bajazzo, Strohsack

Pockrhohhne, der – Truthahn

Unsr Pockrhohhne shluggt a shehn^es Rad un hot a lungi rohti Roznahs. Wannr sei Pockrlin rooft, hehrt mr 'n im ganze Hof.

Pockrli(n), das – die Truthenne, Truthühner allgem.

Ich muss zehrsht noch die Pock^erlin foodre.

Pòlshttr, der – Kissen

Bei uns hot mr die Kòpppòlshtre mit Gens- odr Gutsh^efehdre gfillt.

Pòlshttrkind, das – Wickelkind, Seugling

Bis zu a pahr Mon^ete ulti Kindr hot mr Pòlshttrkindr gsugt. Wammr sie naymlich ohfangs aus dr Wieg gnumme hot, hot mr sie in a Pòlshttr gwicklt. Wann sie grehssr wahre, hen sie – ah die Biewilin – a Kutt krigt.

Polshtrziechl, das – Kissenüberbezug

Wie sich a shwohwishr Vettr am Ohw^ed zu seim Weib ins frish iwrzohg^eni Baytt

lehgt, sugtr: „Mottr, des Bayttzeig shmeckt heint so gut. Gell, ufs Yohhr weshe mr's widdr!“

Pom^eruntsch, die – Orange
Boomeruntsch, die

An weihnachte hen sich die kinnner ooff die feiya, boom^eruntscha oon die bocksherndla gfreit.

Pòpp(a), die – Puppe

Mit poòppa spiela, des war ausschliesslich mahdlsuch.

Die Medchen spielten mit drei Arten von Puppen:

- *Fetz^epòpp*: Die haben sie sich meist selbst gemacht, auch die Kleider dazu. Manchmal half die Grossmutter.
- *Kukruzpòpp*: Die gab es nur, wenn der Kukruz reif wurde.
- *Kahfti Pòpp*: bei ihr war die Hauptarbeit das Kleidermachen.
- *Mit grohsse oomarka* hen sich die kinner im Summr kieh un kelwla gmacht un hen mit denni gspielt. Mit kerbseblettr hot mr sich blehsla gmacht.

Pòshtr, der – Brieftreger

In Filpwa hen die Heisr k^e Briefkashte khut. Wann dr Pòshtr mit seinr grohsse Leddrutsh ins Eck kumme is, hotr uf sei Blehsl druckt, un die Leit sin uf die Guss kumme. `S hot net oft Pòsht gewe. Ersht in dr Kriegsyohhre is's durch die Saldate mehh worre.

Positta-Singa – carolling - Heilig-Abend-Singen der Kerestor^er Yugend

An heilich ohw^ed sin friyr rusnuke-boowe aus Ker^estor Weihnachte ohsinge kumma.

On Christmas eve a boys choir came from a Slavic town to sing carols.

Ours father, born in 1906 was an apprentice in the neighboring town of Kerestor; who came on Christmas Eve with his friends to sing carols. The Rusnaken are greek catholic and celebrate the liturgy according to the Eastern rite. (An extensive description of this custom can be found in y. Eichinger, HB9, 1967:5-12).
Slavic...: *posyeta* - visit

Pòtròkls, das – ein Bubenspiel

A boow^egshpiel im prigg^hwerfa.
A boys game of throwing by hitting logs out of a fire.

The point was to hit a log, standing in a circle (such as in the fire), and knock it out a fair distance.

potta – eye of a piece of wood - Knospe

prucka –hit with a wooden bat - mit einem Holzshlegel shlagen, klopfen

Friy^er hayn die weiwr die wesh mit 'm holtz pruckt odr oof'm washbrett grippl^t.
Women used to het their was with a bat in the water, or scrubbed it on a washboard..

Meine Mutter konnte sich erinnern, dass sie als Medchen mit ihren Shwestern noch ans Fishwasser gegangen sind, Weshe zu washen und dabei die Weshe geprackt haben. In Bezdan konnte ich es noch 1945 am Kanal sehen.

Pragmatisha Sanktion, die

Gesetz zur Anerkennung der weiblichen Erbnachfolge in der habsburgischen Dynastie (1723).

pralla (sich) – prahlen

Prall dich nar net zu frooh, weil du gwinne hosh! Des war ehrsht dr Ohfang. Du kennsh doch unsr Spruch:
„Vehgl, die frooh singe, sheisse ohw^eds gern ins Nesht.“
Des is a Ptallhansl, awr viel is net los mit ihm.

Andere Bedeutung: zammpralle, abpralle: *`S prallt an ihm alles ab.*
Dr Sack is ganz prall gfillt; is prall voll.

Pravoslawen, die – Orthodoxe, „Rechtgleubige“

Die Rahtze sin shumbul ulli pravoslawen, Orthodoxa.

Precednik, der – (slaw.) Oberer, Bürgermeister, Vorsteher

In Filpwa war 1944 dr Dobrowolaz Shooshtr Yoshi Precednik worre. Ihm is awr die Mocht in Kopp gstiega. Er war garshtig worre zu seinr Landsleit. Noch ohme Unfall is'r erbermlich gshtorwe. Die Leit hen net um'n trau^ert.

Preis, der – sleeve, edge, hem - Kleidersaum

Preisl, das – cuff, wristband - an Ärmeln von Männerhemden

Die Herreleit hen an dr hemm^etpreisla manschette trahga
The lords wore cuffs and wristbands.

Prinz-Eugen-Staht (-Land)

Fun ohme deitshi staht uf'm Balkan untr shwovishr leitung hot so manchr
Deitshnationalr gtrohmt.

Many a German nationalist dreamed of one German state in the Balkans under
Shwovish leadership.

Pritsh, die – grimace, mug; flatbed; plankbed - motziges Gesicht, Grimasse;
Fratze, Ladefleche; Schlafstelle

Ziegt die heint widdr a Pritsh!

Dr knecht hot uf ohnr Pritsh iwrem Foodrheisl im Rossstall gshlohfa.

Fahr mit'm Wawge an die Pritsh, dass mr'n lahde kaynne.

Professyô, die – Beruf, Handwerk (lat./franz.: professio)

Mei Vuttr hot in Russland in dr laytshte Yohhre uf seinr Professyô urw^ete
kaynne.

Prumlsupp, die – Spiel auf der Schaukel

Kindr hen uf dr Gâûⁿtsh Prumlsupp gspielt.

Wenn die Stricke an der Schaukel lang waren, konnte man sich auf das Brett setzen und die Stricke zusammendrehen. Wenn man dann losliess, begann man sich schnell in Gegenrichtung zu drehen, das erzeugte bei den Kindern Euphorie. Das nannte man *Prumlsupp*.

Puddla/phoodlich – messed up hair, mussed – Haar nUnordnung

Puyeh, die – Punkte beim Kartenspiel *Wieviel Puyeh hosh*

d'n shun? Franz.: pouillay – Guthabenregister

Puyke, die – Truthühner, Pockrlin

Treib die Puyke in 'n hintre Hof, sie fresse shunsht die ganze Streiss ab!

Hungarian. *pulyka* – Pute, Truthenne

Pumperwitzerl der- pumpkin - Zierkurbis

Mitm poomberwitzerl hot mr die kern gebrohta and gess.

We broiled and ate the pumpkin seeds.

pumperlgsund – kerngesund

Die Alt is pumperlgsund, shaut aus wie's ehvich Lehva un krext doch 'n ganza Tahg rum. Ich sugg dr, die gayht noch mit unsr'r Leicht!

That old woman is as healthy as a horse. It seems to me that she'll live forever even if she complains the whole day. I tell you, she's gonna walk in our funeral.

„Hans, du wahrsh doch layshti Woch noch sterweskrunk un heint bish shun widdr pumperlgsund?“ – „Des siggsh doch!“ – „'S hot shun letshti Woch Leit gewe, die wu gmohnt hen, dr Hans hot nur murkiert, weil'r a Forz iwrzwerich im Ahrsh khut hot.“ – „Was seid ihr far Kumrahde, a Gsindl seid'r!“

Pushta, die – grassy field, wasteland - Weideland; Hungarian.: puszta - Einöde, Wüste

Die pushta hot's in dr Batshka kaum noch gewa. 'S Mehrshti war mit dr Zeit fruchtbare Uckrland warra.

Referring to the original grazing land in the big Hungarian Plain with grasslands as the Alföld .

Pushtoor, die –posture, figure - Figur, Positur, Gestell

Sei pushtoor is goot, der brauch k^e pelsht'rli in dr hohsa, der hot ah so a ahrsh. He has a good figure. He doesn't need a pillow in his pants. He has a good seat already.

pushpr (sei) –prosper - wohlauf sein

„Wie ich gesht mit r^e gred hab, war sie noch ganz pushpr un yetz soll sie sterw^eskrank sei?. Sug ihrem Munn, er soll sich a bissl um sie kimmre, sie in Arm naymme, nô werd sie shun widdr pushpr werre.

Lat: *prosper* - *günstig*, franz.: *prospayer* – gedeihen

Pútikl, die – Gelsen, Shnaken, Stechmücken

In Miltitsh hot mr zu dr Gaylse Putikl gsugt.

Putikel hörte man in Filpwa recht selten, dagegen hörte man das Wort in

Karbok und Miltitsh heufig. In Filpwa sagte man *Gaylse*. Wir hatten allerdings auch nicht so viele wie die Leute an der *Moshtung*.

phuttle, sich – sich welzen

Die Hingle phuttle sich in dr Esh.

Phuttle sagt man bei Geflügel, Vögeln. Bei einem Pferd, das sich im Staub welzt, würde man sagen: *'S Ross korglt sich im Stahb. Saue suhle sich im Dreck.*

puttlich – ungekemmt, wirres Hawr; siehe auch „*buttlich*“

Der kummt yo so puttlich dohehr wie a Dyawule.

Putzbrech, die – handbetriebene Hanfbreche

Noch dr Zammshlagbrech hot die Putzbrech 'n Hunf ganz sauwr gmucht.

Wenn der Hanf gerehzt und getrocknet war, wurden die Stengel in der *Zammshlagbrech* gebrochen. Danach kam die Putzbrech zum Zuge. Sie hatte oben drei und unten vier Lamellen. Erst danach kam der Hanf in die Hechelei.

In den 1940er Yahren sah man nur mehr selten handbetriebene Brechen in Aktion. Gelegentlich wurden sie wehrend des Krieges nochmals aktiviert, um guten *Shwunghanf* für das Spinnen zu erhalten. Eine *Hanfreibe* gab es nicht mehr im Dorf. Man ging nach Kerestor den Hanf reiben zu lassen. Man verspürte wieder Lust auf hemfenes Tuch. Es war unverwüstlich und im Sommer kühl. Früher sagte man zur Brech Tulf (Dulf – auf Pflzish!)

Putze, der – es gab vershiedene Arten

Was hot mr nayt ulles mit ohme Putze in Vrbindung brocht!

- *Kukruzputze*: der kernlose Maiskolben. Es war die allgemeine Bezeichnung für das Brennmaterial.
- *AYppl-*, *Biereputze*; das Kerngeheuse dieser Früchte.
- Eine *künstliche Menshenfigur*. Man hat z.B. im Weingarten einen Putzemann als Vogelsheuche aufgestellt. Man sprach auch vom „*Shneeputzemann*.“

- Der Pfropfen in einem Geshwür – *in ohme Gshwehr - dr Eitrputze.*

Putz^ekisht, die – Holzkiste mit Brennmaterial beim Herd

Mr hot oft Putz^ekisht gsugt, wann ah andr^es Brennsach drinn war.

Chapter 21 The Letter Q (3)

Quardian -solid kid - dicker Junge

quaylle – sprudeln, kochen

Heint is Fashttahg; heint gibt's zum Z'nuchtesse nur Puredeissohss un quayllti Krumbieere (Pellkartoffel).

Quayllfleish, das – frish geschlachtetes und gekochtes Shweinefleish

Mr hot Fleish im Kayssel far Wersht un Shwurtlmahge kocht; des war Quayllfleish.

Es war für manche eine Delikatesse, der sie nicht widerstehen konnten: Sie tauchten die heissen Fleishstücke in Salz und assen sie.

Chapter 22 The Letter R (68)

Rudush, der – encore- extra - Zugabe (bei Aufführungen)

*Wus hayn die leit rudush groofe, bis sie des Stickl wiederholt hayn.
What did the people call **encore** until they repeated the little piece?*

Hungarian.: *ra-adas* – Draufgabe, Zugabe

Rafl, der – hem, seam – Saum

Rahf, der – manger, rack for fodder - die Raufe über der Pferdekrippe
Rossrahf, Rohsht

*Die ross hen ihr heu in 'n rahf iwr dr kripp krigt.
The horses got their hay in a fodder rack above the manger.*

Rahfr, der - manger, rack for fodder - Raufer
rahfa – raufen

„Wer hot 'n die mehnshte Shlehg krigt, wie'r grahft het?“ – „Zmehnsht ich; ich hub awr ah austahlt.“ [Man könnte auch sagen: Ich haw awr ah; das klenge nicht!]

Ruffi, der – raffia palms - Raphia-Bast

Mit Ruffi hot mr gern im Garte garw^et: er hot die Plunze gshohnt un den Summer iwr ghulte.

Raphia wird von den Wedeln der Supfpalme gewonnen. Mit Raffi hat man gerne Weinreben gebunden, da er nur bis Herbst halten musste. Im Herbst mussten die Reben eingewintert (zugedeckt) werden.

Rehr, die – Backrohr im Herd

Ich kumm glei, ich will nur noch die Taypsi in d'Rehr shiewe.

Ich kann die Stroodle nun^et in d'Rehr gewe, weil die Gutsh noch net ganz fertich brohte is.

Rahy(a), die – Reihe, Kameradshaft, Plauderstunde

A Rahy hot in Filpwa a grohssi Bedeutung khut.

- Reihe, Zeile: zêêh Rahye Kukruz z.B.
- Mädchen des gleichen Standes bildeten eine Kameradshaft. Wenn diese Mitglieder sich trafen, nannte man es Rahy. Man erkundigte sich z.B.: Wu is heint Ohw^ed die Rahy?
- Erwachsene Frauen und Männer aus einem Eck trafen sich am Sonntag Nachmittag zu einer Plauderstunde, die Männer zum Kegeln oder Kartenspielen. Besonders das Treffen der Frauen wurde Rahy genannt.
- Diese Rahye der Frauen und Männer fanden immer sonntags im Eck statt. Hier gab es keine Standesunterschiede: alle sassen gleichberechtigt nebeneinander und besprachen die Neuigkeiten des Dorfes oder spielten

miteinand Karten.

Rumpush, der –cider, fermenting wine - Most, gaerender Traubensaft

*Wer fiel rampash trinkt, solls heisl im aug bhulta.
Whoever drinks a lot of cider has to stay near an outhouse.*

Rumshle, das – beliebtes Kartenspiel zu vier Personen

Beim Rumshle hots hoch hergayh kaynne. Do is uf'n Tish kloppt worre, dass noch am nechste Tahg die Fingrglahyche wayhtoo hayn. Der Geldeinsatz war z'mehnsht kloh: 4 Kukruzkern oh Dinar odr 50 Para.

Runk, der – a thick slice of breaed - Ranke, grosses dickes Stück Brot; Rebenranke

Zu ohme grohsse, dicke Stick Broht hot mr „a Runke“ gsugt. Ich mohn net, dass mr zu ohme grohsse Stick Fleish odr Kuche ah Runke gsugt het.

*Manchi Planze hen Ranke, um sich feshtz'halte, wie
z.B. Rehve, Winne ...*

Ruppl, der - Anfall, Toben

rupple – klappern, verrückt spielen

Die alt Nochbrin rupplt heint shun widdr. Sie shreit mit ullne im Hof rum un wabs net warum.

*„Wus rupplt dunno do untr'e'm Baytt?“ – „'S is a Maus.“
Wie sie des ghehrt hot, hot sie 'n Ruppl krigt un is drvôgloffe.*

resoniere – shimpfen, nörgeln

Ich wabs net, was unsr Mottr hot, sie resoniert shun'n ganze Tahg mit mir rum.

Franz.: raisonner – urteilen, denken. In Filpwa hot des wart a annri bedeitung khut.

Retsh, die – rattle, windmill - Ratshe, Knarre

Die Messdienr hen an dr Kartehg die Leit mit dr Retshe zum Bette groofe.

Weigarteretsh: Diese vom Wind angetriebene Retshe sollte die Vögel, bes. die Stare, von den Trauben fernhalten.

retsha – rattle, pinwheel -- Mit der Ratshe lermen; shwetzen gehen

Warsh shun widdr bei dr Nofbrin retsha?!

Unsr Hedwig kummr net eikahfa shicka, wunn's pressiert. Die find untrwehgs ullweil epr zum retsha.

Die retsha sin oarich gooti koocha.

Ruttler, der – Terrier-Hund; reinigen der Sawtkörner
rattla – reinigen

Ruttler un Duckl sin gut, um 'n Bau vum Iltis odr Murdr auszuhehve. Im Freia kaynna sie die Viecher net krige, do sin die ehva „gflink wie a Wiesel“.
Die Kutza sin gflink awr zu shwuch, um sie z'fange.

Manches Sawtgut hot mr in dr Windmiehl grattlt (greinigt).

Rutzmaus, die – Ratte

Ich hub im Shoppa Rutzmausgift ausglaygt. Gebt Owacht, dass Hund un Kutza nayt drohgehn.

Raufang, der – Kamin, Rauchfang

Wammr a Ohfa lang net gfeiert hot, hot dr Kumie ôfangs net zohge; unô hot mr a Zeitung drin ohbrennt, drnôch hot'r durchgshlahga un zohge.

Raufangkehrer, der – Shornsteinfeger

Dr Raufangkehrer war shun lung nimmi do. Yetz zieegt dr Raufang net; in dr Shtubb vrstickt mr shun vor Rauch.

rausblohsa lossa – be accompanied home with a band after a hard night of partying. - morgens mit Musik nach Hause ziehen

A Brauch, den die reicha Shwova fun dr Ungahra ubgshaut hen.
A custom the rich Shwova adopted from the Hungarians.

Eine typische Sitte der Hungarianen „Noblesse“ hat offensichtlich auf die sogenannte Filpwa^er Noblesse anziehend gewirkt. Nach einer durchzechten Nacht lesst man sich mit Musik durch die Gassen nach Hause „blasen“. Nechsten Tag redete das ganze Dorf darüber und meint: *Der muss's dick huwwe, wann'r sich rausblohsa lossa kunn!* In den Augen so mancher ein Prestigezuwachs für den exzentrischen Seufer.

Rahtz(a), der – Serb(s) - Serbe(n), Rayze(n)

Altr Nohma far die Sairwa.

Im Kehnichreich der Rahtza, Kruwutta un Slowehnr war far die Shwova un Ungahre k^e Plutz.

In der Ansiedlungszeit sprach man offiziell von *Rayzen*. In Filpwa gab's eine Rahtzengass. Die Hungariann der Batshka sprachen von *rac (-ak)*. Offiziell sagt man *Szerb(-ek)*.

Ein beliebtes Fishgericht der Hungariann heisst in der Batshka *rac-hal* – *serbisher Fish*. Ein grosser Fish wird gut gewürzt und von vielen lengsgeshnittenen Zwiebel- und Kartoffelsheiben im Ofenrohr gegart.

Reckl, das - -Rock, Yackett, mennliches Bekleidungsstück

„*Du hosh yo dei Reckl letzrum oh!*“ – „*Ach werklich? des huww ich noch gornet gmerkt.*“

Rehdensarte, Filpwa^{er}, die

- *Wer leicht kahft, der zahlt schwer.*
- *A Munn kunn mit 'm Wahge net soviel hohmfahhre, wie 's Weib mit 'm Shorz wegtruggt.*
- *Weil 'r an dr Haylzle gspahrt, hot 'r dr gunzi Tahg a Kerz brenne glost.*
- *Woo shun a Haufe is, mucht dr Hund noch ohn hie.*
- *Wus nutzt a shehni Shissl, wunn nix drin is?!*
- *In dr Noht esst mr a Shunke uni Broht.*
- *Liewe^{er} a Stick truck^{en}es Broht as wie an dr Kerweih nix.*
- *Der hot Geld wie Misht nur net so dick.*
- *Nix huwwe is a ruhich^{es} Lehve, nur a bissl unkummo hd.*

- *Woo k^e Wind gehht, rupplt
ah k^e Lahb.*
- *Ah dr tieefshti
Brunne werd lehr,
wammr allweil nur
sheppt.*
- *Der kunn shwimme wie a
Holzhuck uni Stieel.*
- *Ullr Ohfang is shwer,
hot dr Zigein^er gsugt,
wie'r a Mehhsuck
gshtohle hot.*
- *Umgwend
is ah
gfahhre –
umgworfe
ubglahde.
(Kalender
1993:
Yuni).*
- *Drhohm is drhohm un
wunn's hintr'm Ohfe is.*
- *Wunn's mohl brennt,
brauch mr nimmi blohse.*
- *Bess^er is zigeinrish fahhre
als herrish lahfe.*
- *Ah a gsheit^es Hingl laygt
als nehvr's Nesht.*
- *Wer gshtahd fahhrt, kummt
ah weit.*
- *A Bsoff^en^er is shturk, un
phuckt doch nix.*
- *Mr soll ersht hopp
sahge, wummr shun
iwr'm Grahwe is.*
- *Wie mehr Herre, wie mehr
Spitzboowe.*
- *Naymmt eich nur, fur eich
nur is kocht warre.*
- *Der lehbt wie a Fehgili im
Hanfsohme.*
- *„Nu, wie
gayht's?“ –
„Wie'm Hund im
Brunne, der
zehhlt die
Tziggl.“*
- *Der hot's im Griff, wie dr*

Bettlmann's Leisfunge.

- *Der shaut, wie wann'r
noch k^e Leit gsehya het.*
- *Der hot a Stimm wie a
kranki Krubb.*
- *Noch
grohss^em
Ergr: Do
kaynnsht
dich uf
ohme
Blitzubleitr
koppshtaylle
.*
- *Der stehht dô wie a Kuh
vor'm neie Tohr.*
- *Ull^es will nei, un die
Rotznahs kummt raus.*
- *Er find endr a Ausrehd wie
a Maus a Loch.*
- *Du muchsh a Gsicht wie
drei Tehg Reg^ewettr.*
- *Der liggt uf'm Shrahgl [ist
todkrank].*
- *Wummr die zwah
in a Suck shteckt
un drufhaut,
trefft mr ullweil'n
Richtiche.*
- *Dair stickt in k^e gootr
Haut [ist krenklich].*
- *Hungr treibt Brohtwersht
nuntr.*
- *Dr Samshtag is'm goote
Tahg sei Nochbr.*

(Kalender 1993, Yuli)

- *Wunn d'Froshe nuchts shreie, wukst's Such.*
- *Wunn's Hunfwussr stinkt, gibt's andr^es Wett^er.*
- *Wer lang Supp esst, lebt lang. Wer leng^er Wei trinkt, lebt noch
leng^er.*
- *Kathrei stellt Plieg ei; Kathrei stellt Geig ei.*
- *Muria Vrkindigung kumme Storge un Shwalme wied^erum (25.Merz).*
- *Fesht dr Heilicha Kunigunda – marya geht's vun unta (5.March: it begins
to sprout in the ground).*
- *Fesht des Heiliche Floryô (4. Yanuar), Patrô vun dr Feierwehr.*
 - *Dr Mohnd, 's Wett^er un*

- d'Weiwr sin frendrlich.
- Dem Mawdl, was pheift, un dem Hingl, was krehht, khehrt allne mitnand, `s Gnack umdrehht.
 - Dr mensh muss a Freid hawa un wann'r k^e Fried hot, muss'r a mensh hawe.
 - Bessr a raup im kraut wie gar ko fleish.
 - Nofbrin, loss mich mei krapfa in deem shmaltz bucka, unoh derfsh ah dei wersht in meim kraut kocha.

Rehgewusserloch, das – Regenwasserzisterne

Bei dr Wesh mit Rehgewusser hot ah die Haussahf gshohmt.

Bessergestellte Haushalte hatten eine gemauerte Zisterne, in die Regenwasser für die Weshe eingeleitet wurde.

regohla – rigolen, tief ackern, graben

Er hot mit'm ohshahriche Ploog im Spohtyohr regohlt.

Regohl^eploog, der – einshariger Pflug zum Rigohlen.

Far'n Regohl^eploog hot mr zwah sturki Ross braucht, manchmohl sogar vieri.

Rei(n^e), die –a shallow pot or pan - ein breiter niedriger Küchentopf

Reindl, das –diminutive of „Rein: kleine Form der Rein

Puprikahsh hot mr in ohme Kayssel odr in ohnr Rei kocht, awr niemôls in ohme Hahfe.

Reindlbind^er, der – Pfannenflicker

Manchsmol sin Zigein^er durchkumme, die Kayssle odr Reindle gflickt hen; wann net, is mr zum Spengl^er odr Shloss^er ganga. Die hen's oh ausglett

rekommandiert –ceretified, registered letter - eingeschriebener Brief

Tzmeisht is nix Gutes im rekommandierte brief drin gshtanna.

The French expression "lettre recommandee" was used to the end in Filpwa.

rehhesse – sich an einer Speise (über)satt essen

Ich hab wochelang ulli Tahg so gern Spigglahy^er gesse; un yetz kann ich sie nimmi shmecke un netemohl sehge.

Relillihaub, die – mit Glasperlen verzierte Frauenhaube

Grohssi Mahdle und yungi Weiwr hen sie trahge. Sie hot in ullne Furwe glitzert.

Rehp, die – braid – Hawrzopf, Zopf; Slaw.: *rep* - Schwanz

Rehpsh

„Du hosh a shehnes Rehpschl. Wer hot's gflohta?“ hot mr a Mahdili gfrohgt.

Retrawt, das – Toilette

Wummr nohwl gredt hot, hot mr vrleicht Retrawt gsagt, shunsht Klo, Heisl odr Sheissheisl.

Franz.: *retraite* - Rückzug oder Ital. *ritirare* – (sich) zurückziehen.

Rew^erend, die – Talar, Kutte des Priesters

*Der hot sei rew^erend an nahgl ghengt – He gave up the priesthood.
Same meaning: Er is aus dr khoott khoopst. (He jumped out of his habit.)*

Rehtz, die –stand of hemp - zusammengebaute Hanfbushln

rehza – to ret hemp - Hanf rösten

Wann die Rehtz tzumbbaut war, is sie mit winda far zwah wocha unters wussr droockt worra.

When the stand of hemp was ready, it was weighed down for two weeks under water.

Nohch zwah wocha hen sich die fuser vom shtengl glehst.

After two weeks the threads from the stems were harvested.

„rösten“is an old word of far rehtza.

Richter/Bürgermeister, der

In dr shwovishi derfr hot's ah a shwovishr richtr gewa; a Art birgrmeistr. Er hot mit seinr gshwunnr iwr klennri frogha recht gsprocha, awr nar iwr d' Shwovha.

In the shwovish villages there was also a Shwovish justice/ a kind of mayor.

With his jurymen assistants, he decided smaller issues, but only between other Shwova.

Riemer, der –leather maker, saddler - Sattler

A riem^{er} in Kernei hot pruktish ausschliesslich far die baura gurw^{et}.
A saddler in Kernei worked practically only for the farmers.

Ringloh^a(bohm), die, (der) – Italian plum tree - Reneklode

Unsr ringlohnebohm war ulli Yohhr grussl voll.
Our Italian prune tree was completely full every year.

rippa –rub; scrub - reiben

Die wesh is beim weshe gripplt worra.
The wash was scrubbed on a washboard.
Die kookrootzkairn sin aus 'm kolwa gripplt worra.
Corn kernels were rubbed of the cob.

Riesawr, der – Tagelöhner, der in Akkord arbeitet

Dr Riesuur war a Art Taglehr, der dem Baur korzzeitich odr 's ganzi Yohhr iwr zugurwet hot.

He took over farm work and was paid mostly in kind. Probably stems from the word that described his payment with Ries, which is an old measurement. Paper numbers are still in RIES / REAM (1000 sheets = ream).

*The payment was also called **Ries**.*
*Payment of the wage was called : **ausriese**.* Depending on how good the harvest of hemp or wheat was, the day worker got one of every 8 to 11 clusters. The Ries was negotiated before the start of the work.

Rieshunf, der –the day worker's payment or share of the hemp - der Anteil des Riesawrs an Hanf

Dr rieshunf is sei ohtahl am hunf. Er is awr mit 'm hunf foom bauer gretzt und brocha warra.
The „reishunf“ was his share of the hemp harvest. The hemp was already rettet and harvested by the farmer.

Riwiesla, die – currants - Johannisbeeren. Lat.: *ribes grosularia*

„Gayhmr riwiesla roppa unoh kocha mr beckmehs.“ „Ich ess awr net gern riwiesl-beckmehs; do sin soviel kern drin!“
Let's go pick the currants and then we'll cook the jam. I don't like eating currant jam; there are too many seeds in it.

Riwilin, die – pearl – like noodles made with a coarse grater - kleine Krümel (Graupen) als Suppeneinlage

Mr hot aus mehl un ahyr a feshtr toyg gmacht un den uf ohnr reib griewa. Des ware noht die riwilin far in die soopp.

*A hard dough was made with flour and eggs, and rubbed on a coarse grater. The pearls were called **riwilin** and used in the soup.*

Rochus, Heiliger; Fest am 16.August – Kukruzkerweih

Dr heilichi Roch^es war dr Patrô von dr Friedhofskerich. Er war a Paystpatrô.

Als er selbst an der Pest erkrankte, brachte ihm ein Hund teglich ein Brot, bis er starb.

Da man an seinem Patrozinium den ersten frischen Mais im Yahr ass, nannte man sein Fest auch die Kukruzkerweih.

Ein Heiliger aus Montpellier (1285-1327) (Neheres Y. Eichinger HB13,1969:5-7)

Rock, (Reck), der – dress - die Kleidung der Frauen

In Filpwa hen die weiwr reck un bloosn ohkhat un die mennr hohsa un reckla.



rock.m4a

In Kernei men wore generally black pants and a vest; women dress and blouse..

*Women's dress had many folds: oarshrock / ass dress;
gshterkt oonerrock / starched underdress , dr Fodrosh /
busteled dress, iw^erreck; uliwelt^errock,
g^efelt^elt^er rock – a dress with many starched folds.*

Ironing the folded skirts and trimming was a lot of work. Some starched underskirts had dozens of small folds. Richer peasant women and their daughters left this work a professional.

Wann die grohssi mahdla un weiwr richtich oofpootzt wara, hen sie sich waygr dr steifa reck nimmi hihocka kenna. Des war for allem bei dr hochzeita a problem. Wanns tzoom essa ganga is, hen sie sich messa forher oomziega.

When the older girls and women were completely dressed , they couldn't sit down because of the stiff dresses. This was a problem especially at weddings. When it came time to eat, they had to change.

Rohhm, der –cream - Sahne, Rahm, Obers

*Rohhm hot mr oft far torta oon sohss frwendt.
We often put cream on fancy cake and sauce.*

rolla – mating - etwas rollen; Paarung der Tiere

Bettwesh is zmeisht grollt un net behglt worra.

In some animals (swine, cats) they called mating, a roll. The females were “rollig” and wanted to be mated. A cow was a shtierich, a mare, hutshich .If a breeding sow was mated during the day, in the evening herding boys came to the owner of the house and reported: "Your animal mated today !" Then they got some money.

ròppa – pick, pluck - rupfen; pflücken, ernten

Kummt ulli mit, mir geh ... weichsla, kersha, kwetsha... roppa!

- *Bei dr Obsternt hot mr zmehnst ròppe gsagt.*
- *Ròppe is awr ah shunsht vrwendt worre: so beim Fehdre-Ròppe vum Gfliggl. Wann's gshlacht un briet wahr, is's gròppt worre.*

Im Sommer wurden Enten und Gense am Unterleib geroppt. Tüchtige Hausfrauen roppten immer nur so viele Federn weg, dass die Tiere ihre Flügel noch gut oben halten konnten. Die Gense haben es aber nicht gutiert: oft kamen sie danach nicht nach Hause, verweigerten den traditionellen Schlafplatz, schnatterten weniger und hockten zusammen u.dgl.

- *Bei Streiss hot mr net ròppe sahge derfe. Mr hot gsaggt: Streiss shneide odr abshneide.*
- *Ich muss noch Winttrrohse far die Kapell abshneide gehh (d.h. für die Greber).*
- *Wer sich a Rohs abropt un sie ins Knopploch steckt, is a liebnswertr Hallohdri.*
- *Unkraut wie Hettrich, Quecke hot mr rausgròppt.*
- *Grehssri Planze wie Klette, Brennnhehle odr wildi Behmle hot mr rausgrisse.*
- *Noch grehssri Plunze hot mr aus- odr rausgrahwe.*
- *Erdbehre odr Himbehre hot mr abglehse.*
- *Gemies in dr Ehrd wie Gehlroowe, Zellrich, rohti*

*Roowe hot mr
rausgmacht.*

- *Wassrtrieb bei Behm
odr Geiz bei Puredeis
un Rehve hot mr
ausbroche odr
ausgeizt.*
- *Kukruzkolwe hot mr
broche odr abgrisse etc.*

Für diese landwirtschaftlichen Tätigkeiten hatte das Filpwarische fein nuancierte Ausdrücke. Das war eben seine ureigene Welt.

Ross, das – Pferd, Gaul. Pl. Ross, selten Raysser (Kindersprache).

*Wieviel Ross hosh im Stall? - Finf Stoote, a Wallach, a Hayngsht un drei
Hitshle.*

*'S Hohge ihm Knecht sin die Ross durchgange; er is vum Wahge gflohge,
awr ihm is weitr nix passiert; dr Wahge war awr ziemlich kaputt.*

In der Alltagssprache verwendete man das Wort Ross, in gewissen Zusammenhängen sagte man auch *Pferd* [nicht *Perd* oder *Ferd*], z.B. beim Filpwa^{er} Reiterclub.

Rossknottle, Rosspolle, die – Pferdeepfel

Die Spatze hayn sich iwr die Rossknottle hergmacht.

Rosslosmachr, der – Pferdedieb

„Aus dir werd haychshtens mohl a Rosslosmachr!“ –
So sagten eltere Nachbarn einem schlimmen Buben gerne seine Zukunft voraus!

Rosmarei, der – Rosmarin

An dr Hochzeit hot a yehd^{er} Gasht a Streissl Rosmarei ohgschteckt krigt.

Es kam auch vor, dass bei einem Begrebnis im Hochsommer die Sargtreger Rosmarei-Zweige bei sich führten, um den Verwesungsgeruch zu überdecken.

Rossmiehl, die – Pferdemühle

Im 19. Yohrhundrt hots in Filpwa noch a ganzi Rahy Rossmiehle gewe.

1905 wurde eine Dampf- und Walzenmühle in Betrieb genommen. Bis zu diesem Zeitpunkt und noch einige Jahre danach gab es im Ort mehrere Rossmühlen.

Windmühlen gab es nur kleine, tragbare aus Holz bei den Bauern. Auf der Donau gab es auch noch nach dem Zweiten Weltkrieg *Donaumühlen*.

Rosstucke, die – Pferdedecke

Wann die Ross gshwitzt hen un zum Steh kumma sin, hot mr ihna die Rosstucka iwrgrworfa.

Rosswohg, die – Querholz farna am Wagen

Die Silwehgle ware mit dr Rosswohg verbunde un die Zugstreng dr Ross mit dr Silwehgle. So hen die Ross `n Wahge zohge.

Rohti Roowe, die – Rote Bete, rote Rüben

*A rohti Roob
Mit rohte Roowe kummr a gootr Sulat mache.*

Rowrt, die – Robot (Tshechish.), Fronarbeit

Zu dr pflichtmessiche Gmeinschaftsurw^et hot mr in Filpwa Rowrt gsagt. In dr Partisanzeit hot mr ulli

Tahg Rowrt muche maysse – also ullweil umsunsht urw^ete.

Am Pfingstdienstag – wenn das Fest auf ein spetes Datum fiel, am Osterdienstag - war in Filpwa Rowrt: die Strassen wurden eingeebnet, die Greben ausgeputzt, die Brücken repariert. Yedes Haus hatte eine Person zu stellen; es waren immer Menner, die sich beteiligten; die Bauern mit Pferden, Pflug, Wagen ... Der ganze Tag wurde gearbeitet.

Bauern hatten auch noch mehr Rowrt zu leisten: Sie hatten Fuhrdienste für die Gemeinde zu machen, Brennmaterial für die Shulen fahren, Zweige und Gras für das Fronleichnamfest, Heufahren für das Halterhaus.

Tshechish: *robot(-er)* – Fronarbeiter (*rab* heisst in mehreren slawischen Sprachen Diener, *Sklave*).

Rultshi, die – vielgebrauchtes harmloses Shimpfwort

Des Weib is doch a richtichi Rultshi, die hehrt ohm gar net zu. Die redt dich dumm un dusslich!

rumshtrawanze – sich rumtreiben, umshauen,

Rumstrawanze is nix Shlimmes, nar a bissl owrflechlich.

Runkungl-Knaypp, die – kugelförmige Metallknöpfe

Die ulte Truchte dr Mennr hen statt Knaypp Runkungle khut. Des ware Messing-odr Silwrkugle, die far a Fesht poliert worre sin, dass sie im Sunnelicht blitzt hen.

Ruppe, die carriage, fiacre – Fuhrwerk

rupplich – uneben, holprig

*Dr Fussbohde in unsrer Stubb is shun ganz rupplich. Ruf doch mol'n Tishtlr,
dass 'r'n abhowlt un nei streicht.*

Rusnak(a), die – Ruthenen, „katholische Ukrainer“

*`S Rusnakedorf Kerestor soll vun ohme Kloshtr dr Kreizherre sei Nohme
hawe. (Serb.: krst – Kreuz)*

Die Rusnaken sind katholische Westslawen, die aus Russland, Ukraine, Polen... stammen. Die meisten sind im 19. Yh. nach Amerika ausgewandert; einige haben sich in den Karpaten niedergelassen. Andere wurden in der Batshka angesiedelt. Sie sind seit Jahrhunderten katholisch, befolgen aber den Ostkirchen-Ritus.

rutzuⁿputz – ganz und gar

Die Kutz hot die Maus rutzuⁿputz ufgfresse.

Roowa, die – Rüben

In Filpwa hot mr vrshied^eni Roowe ohbaut:

- **Gehlroowe** als Gemüse
- **Rohti Roowe** ebenfalls für die Küche
- **Zuckrroowe** – zum Verkauf an die Zuckerfabrik in Tsherwinke
- **Kiehroowe** als Futter fürs Vieh

Für die beiden Letzten gab es zwei verschiedene Gabeln: eine um sie auszugraben, die andere, um sie auf- und abzuladen. Deren Zinken hatten keine Spitze, damit man die Rüben nicht ansticht. Dazu war die Gabel der Lenge und Breite nach gewölbt, um mehr Rüben auf die Gabel laden zu können.

Chapter 23 **The Letter S (200)**

Suckmess^er, das – Tashenmesser

A richtichr Boo hot allweil sei Suckmess^erli bei sich khat.

Sucktiechl, das – Tashentuch

Die Rotznahs putzt mr mit ohme Sucktiechl.

Suckoohr, die – Tashenuhr

*Unse^r Grohssvuttr hot sei silwe^rni Suckoohr an ohn^er shehne Kaytt im
Leiwlteshl sticke khut.*

Sahf, die (koche) – Seife kochen; siehe auch unter „Shohd“

In Filpwa hen sich die mehnsh^te Hausfraue ihne Sahf selwe^r kocht.

In the course of the year you collected all the fat that was no longer edible and processed into soap. You did this in the yard in the boiler, because it stank terribly.

Mother shipped my older sister to the Balzers' in Gwelb to buy a kilo of ash. In the ash, all required chemicals were mixed (alkaline salts), to cook the soap.

The fat was put in the boiler, along with water, and the ash. Because the mixture often splashed, it was constantly stirred with a long stick. The children were kept away.

A wooden box was prepared and covered with a wet towel.

When the reaction ended, the fire was left to burn down and a yellowish surface gathered on the dark broth. You gently gathered this layer and poured it in the box. The next day, it had become a kind of solid laundry soap. With a string or a fine wire you cut it into manageable pieces and kept it dry on the floor. There was enough for the whole year long for the wash. You kept the dark broth in a bottle. It was a strong ammonia cleaner. When you had something dirty to clean, you used this broth, diluted it and usually had good success.

I can remember when as children our heads were washed on Saturday night. We always yelled: "Der sah^f brennt unser auhe!" the soap is burning our eyes!

In most households, you had whatever a "Shmecksahf" (purchased toilet soap) for guests, when they came to visit. The enamelled wash basin shouldn't have the too many dings!

Seh-Hamm^{el} - Kalb (Kindersprache)

A Kelwl hot mr glockt: seh, seh, sehhamm^{el} kumm!

sahyche – sehr derb für urinieren

Ich will ke^e Hund im Haus, weil die iwe^rahl drohsahyche, un ihne Sahyching stinkt.

Sulett^{el}, das – shed, hut - zierlicher kleiner Bau im vorderen Hof.

*'S sulett^{el} war zmeisht a art for- odr ohbau an die summerkuchl.
A **Sulettel** was usually a kind of attachment to the summer kitchen.*

It had no fixed walls and so a lot of through draft. So we ate there in the summer.

Ursprung: Italienisch - *saletta* – kleiner Saal. In southern Gemany. Raum: Pavillon, Laube, Gartenhaus.

Suliter, der – saures, heufig überflutetes Terrain

Im Summr hots in dr Moshtung Insle gewe, zu dayne mr Sulitr gsagt hot. Manchesmohl hot mr in Filpwa zu feichte Wiese „sulitrishes Feld“ gsagt.

Es felkt auf, dass man in Dörfern mit teils serbisher Bevölkerung gerne von Saliter sprach, so in Miltitsh, Modosh (Banat), Stanishitsh u.a.

Saliter ist das slavic Wort für Salpeter - *salitra*.

Sullush, der – Meierhof

Grehsri Baure hen mitte uf ihrem Feld a Sullush (Meierhof) mit ohme Bireshr khat.

Hungarian. *szallas* – Quartier, Unterkunft. Das Grundwort für Sallash ist *szalló* – Gasthaus, Hotel. Nach Y. Eichinger (HB18,1972:8) ist das Wort türkischen Ursprungs. Eine Turkologin konnte mir das nicht bestetigen.

Sulweht(r), das – Serviette

Wann a Gasht am Tish war, hot'r a Sulweht krigt. Die alli Tehg am Tish khockt sin, hen kohns braucht, weil dr Baur gmohnt hot, nur selli, die wu a dreckichs Maul hen, brauche a Sulweht.

S. Wildmann zitiert die Redensart: „Gebt nar dem Phurr a Sulveht, weil mei Mann is k^e Trool^er net. Der brauch kohns.“

Mr hot ah ayfir den Spruch hehre kaynne: „Vor'm Trinke `s Maul ubputze!“ (Man muss dabei wissen, dass normalerweise nicht yeder bei Tish ein eigenes Glas hatte, sondern ein Wasserkrug auf dem Tish stand.)

Sulwent, die – die innere Shicht der Speckseite

Die Inneseit vun dr Speckseit, die Sulwaynt, war stark salzich. Mr hot sie gwehnnlich net gesse. Die Sulwaynt is abgshnitte worre far Sahf koche.

Ursprung des Wortes ist unbekannt. Wahrscheinlich hat es etwas mit Salz zu tun.

Sulzdehs^el, das – Salzgefess in der Nehe des Herdes.

A gooti Hausfrau hot ullweil Sulz un Puprich uf'n Tish gshtayllt.

Meist hing ein Keramikgefess mit Salz an der Wand in der Nehe des Herdes. Das war in der Reichweite der Köchin. Darauf stand „Salz“ oder Hungarian

„Só“ [Salz].

Dehs(a), *Dehs^{el}* sind von Dose abgeleitet (griechisch dosis).

Sarm(a), die –cabbage rolls or stuffed pepper - Krautroulade, gefüllter Paprika

Zum z'nuchtesse gibt's puprichsahrma. Im wint^{er} hot's krautsahrme gewa.

For dinner there was usually stuffed pepper. In the winter it was stuffed cabbage.

Slavic. *sarma* – stuffed cabbage, leaf wrap

Sauambr, Saukiwwl, der – Saueimer, Saukübel

In dr nehch vun dr kuchl is irgendwu a Ambr gshtanne, in den iwrichbliewenes Esse neikumme is. Gegr'n Ohw^{ed} hot die Hausmottr Kleie un warmes Wassr drzugewe, gut durchgriehrt, un des war die Sautrenk. Kukruzshroht hen sie noch extre krigt.

Saubarg, der – kastrierter Eber

Des war shun a ganz schlimmes Shimpfwort, wammr zu epr „du Saubarg“ gsagt hot.

Saueloch, das – kleiner Teich zwishen Dorf und Friedhof

Zwishe Dorf un Kapell war a Wiese mit Ukahz^ebehm un a grehsr'r Teich, in dem die Saue hen bahde kaynne. Zu dem Teich hot mr „Saueloch“ gsagt. A brawti Shtieg aus Holz mit Latte druf hot ins Wassr gfieehrt.

Sau^eresse, das, **Worshtsupp**, die – Abendessen beim Schlachtfest

Bei uns drhohm hot mr zum Puprikahsh am Shluchtohw^{ed} Worshtsupp gsagt. In Miltitsh haw ich Sauresse ghehrt. Des Puprikahsh is awr bei uns wie dart mit AYssich abgshmeckt worre.

Shwenzchen, Füsse und Shweinsohren wurden gewöhnlich erst nach dem Schlachttag geputzt und daraus Sülze gemacht.
(Über das Schlachten siehe Kalender 1993: Yanuar).

Sau^etrog, der – Futtertrog für die Shweine.

Die Saue hen aus'm Trohg gfresse, 's Gfliggl aus'm Trehgl.

Rinder und Pferde bekamen ihr Futter in die Krippe oder in die Raufe.

In Bauernheusern gab es einen *Shweng^elbrunn^{en}* mit grossem Wassertrog für Rinder und Pferde.

Sauhult, die – Shweineherde

*In all^{er} Frooh hot dr Sauhult^{er} blohse, unoh hot mr die Saue uf die Guss glosst
un ohw^eds sin sie hohmkumme.*

Sauhult^{er}, der - Schweinehirt der Gemeinde

Er hot morgets mit seine Sêêh un Knecht die Saue uf d' Hutwahd trieewe.

Sauigl, der – Igel

*In Filpwa hot's viel Sauigle gewe. Sie hen yo k^e Feind khat; un Autos hot's ah
noch kohni gewe.*

Die Igel zehlten zu den nützlichen Tieren; auch shlimme Buben taten ihnen
kaum etwas. Als noch nützlicher galten Störche, Shwalben und Eidechsen.

Saul, die – Seule

*Bayssri Baur^eheisr hen a brahtr Saulegang khat. Vun dem aus is mr in die
mehnshte Stuwwe kumme.*

Doch es waren meist keine Seulen, sondern gemauerte *Pfeiler*. Sie waren
rechteckig, verputzt und und gekalkt.

Sauranga, der – curse for a rotten person - Shimpfwort für Niedertrechtige

*`S war mit `s airgshti shimpfwart far a persô.
One of the worst curses against a person.*

The firsts part of the curse may mean “sau” or sow.

Sawl, die – Dance room, ballroom - Tanzfläche {f}

Shahb, die – ein Bund gerehzter und getrockneter Hanfstengel.

Die Hanfshahb war viel dick^{er} wie die Hanfbushl.

Shab, Shahwe, die – Shabe, Motte

*Do sin yo doch die Shahwe in mei neiyi woll^eni Henshing kumme un hen Laychr
neigfresse.*

Shahdl, der – Sheitel; Wels (Fish)

shawdle – sheiteln

Nu, wie bish dann du heint gshahd^elt?! Wer hot dr dann den Shahdl vrpusst?

Der Wels: Man unterschied den *Stohshawdl*: bis zu 30- 40cm, vom
Shwarzshawdl, der auch 2 m und mehr werden kann.

Shehfl(a), das – Lamm

'S Traudls Shohf hen shun zêêh klohni Shehfle krigt.

Shaffl, das -

Sheffl – kleiner Bottich, Zuber aus Holz oder verzinktem Blech.

'S rehngt, stell gshwind 's Shuffl unt^{er}; ich will morge weshe..

Shumm^{er}li, das – footstool - kleiner Shemel

*Uns^{er} grohssmottr toot ihre fies, wann sie hockt, uff a shumm^{er}li. Die Kindr sitze gern oof hock^{er}lin
Grandmother puts up her feet on a footstool when she sits down on a stool. The kids like to sit on a footstool.*

Shunk, der – Shrank

Im Kuchlshunk wahre die Hehfe un Reindle drin, in dr Tishlahd 's Broht un's Esszeig.

shurf – scharf; papriziert; schnell, dynamisch

*Dei Esse war sturk gut, awr urich shurf.
Dei Messr is gar net shurf, uf dem kaynnt mr reite.*

*Sie hot so shurf graydd, dass ich sie kaum vrshtanne hab.
Mir sin so shurf gloffe un sin doch noch nuss worre. Kaynnsh die Shushtr Wicki?
Des is a zimlich scharfes Weib, wie mr hehrt.*

Shahrloch, das – das runde Fenster an der Vorderseite des Kirchturms. Es befand sich unterhalb der Glocken.

Mir Boowe ware hohchi Heisr net gwehhnt, drum wars Shahrloch far uns arich hohch.

Wie kommt es zu diesem Namen? Soll es das Shallloch für das Geleut sein? Aber das Shawrloch war doch immer geschlossen und etliches tiefer als die Glocken! Die vier Fensteröffnungen darüber, auf der Ebene der Glocken, hatten nur Fensterleden, aber keine Verglasung. Also drang der Glockenshall doch dort hinaus!

Shandar, der –policeman – Polizei, die

*Sie hen die Ungarishi Shandar groofa dass die Nazis net der Notar tohdshlahga.
They called the Hungarian police to prevent Nazis from beating the mayor to death.*

From Serbian: Zandar – police.

Sherwl, das –chamber pot - Nachttopf

*Ich hab die kloh oofs sherwl ghockt, awr ohni erfolg.
I put the kid on the chamber pot, but without success.*

shay, shenner, oarich shay **am shenshta; die shensht** – lovely, lovelier, very lovely, loveliest, the loveliest - schön, schöner, am schönsten; die Schönste.

Des mawdl iss oarich shay.

This girl is very pretty.

Shehf(a), die – pepper or bean shells - Shote,

Geb dr Shohf die Bohne^eshehf z'fresse. Die Shehf hot mr plickt, wammr die Kern hot hawe welle.

In Filpwa hat man auch die Hülsen der Shmetterlingsblütler wie Bohnen, Erbsen als *Shehf* bezeichnet.

Sheibtroogl, die – Shubkarre mit Kiste drauf

Kinder spieele gern mit ohme Sheibtriegili.

Eine Karre mit Sheibenrad, um loses Material: Sand, Erde, Mörtel etc. zu bewegen. Das Sheibenrad hielt sich bis Mitte des 20. Yhs.(Abb.5,S.292)

Shehlahb, das – Bletter des Maiskolbens.

Du hosh gaysht'r `s Shehlahb vum meim Strohsuck gar net ufgshittlt.

Ein Strohsack hatte zwei Löcher. Wenn morgens die Betten gemacht wurden, griff man mit beiden Henden hinein, wirbelte das Shehlahb hoch, so dass man am Abend wieder weich liegen konnte.

shepp – shief, shepp

shepps

Shau mohl, wie des Haus shepp is, dass des nunnet umgfalle is?!

(Adverb): *Er war a bissl shepps gshtanne* – er hat etwas daneben gestanden.

Shehvr, der – Shober

Beim Kukruzlahb un Hahy hot mr vun Shehvr gredt, bei Gurwe un Stroh vun Trishte.

shickahr – fast, beinahe

Wie ich im Hof sitz, kummt a Windsbraut, a Duchziggl fällt runtr un mir shickahr uf'n Kopp.

Das Wort könnte mit „shier“ zusammenhängen – *shier gar*, also „fast gar“.

Shickarbersht, die – grobe Bürste im Haushalt

Dei Shuh sin so dreckich, die mush zersht mit dr Shickarbersht putze.

shier – fast, beinahe

Er is shier in Grahwe gfahhre.

shiernet – freilich, sicher

Ich will heint Ohw^ed fortgehh, kunn ich gehh? – Du wersh shiernet gehh kaynne. Kumm awr rechtzeitig hohm, morg is Urw^etstahg.

Shiewe, die – Shuppen

Wie ich unser Erika kumpl, daynk ich mr: des Kind hot Shiewe. Wie ich awr nehch^er hishau, sigg ich, dass 's Nisse sin. Ya do muss yo a Kind in dr Shul Leis huwwe!

shiffrich – shiefergrau?

Uns^er Mottr hot die shiffriche Hingle gern khut. Sie war iwrzeigt, die lehge mayh. Ich mohn awr, des war nar Eibilding.

Ein „shiffrichs Hingl“ ist ein grau gesprenkeltes Huhn. Steckt dahinter „shieferfarbig“, „shieferstohnich“?

Shilb(a), die – eine grössere Sheibe?

Was hosh du viel Shiewe! Beim Kample gayhn yo gunzi Shilwe ab!
Wenn man etwas reinigte, Grind oder Shuppen entfernte, sagte man: *Do gehhn gunzi Shilwe ab/weg.* Bei Eisshollen, die im Winter für die Eisgruben gehackt wurden, sprach man auch von *Eisshilwe*.

Im Pfelzischen Wörterbuch kommt das Wort Shülpe/Shülbe in der Bedeutung von „ablösende Shale“, „grosse Sholle“ vor.

Shillr, der – Shüler; kleinperlige Traube; Shillerkragen

Die Shillr-Trauwe haymmr gern gesse, die ware urich siess.

Wann a grehsr'r Boo sei Haymmetkrahge iwrs Reckl glehgt hot, war des a Shillrkrahge.

shimi – nobel, fein, modern

Die Herr^eleit hen Shimi tanzt, die andre Filpwa^er Walz^er un Polke.

Shimlich – mouldy – verschimmelt

Shimblich

Shind^er, der – skinner -Abdecker

Dr Shindr vun Filpwa is mit zwah feirichi Ruppe gfahhre. Des hot uf uns Boowe grohssr Eidruck gmucht.

In the village generally used the word **Shinder**, Skinner also was used. Old people heard the word **Wahsemahshtr**. The skinner work was bad, although the farmers needed him. He skinned large animals and sold the hide.

Shippl, der/das – etwas, eine kleine/grosse Menge

*„Er hot mr a gunzes Shippl Hohr rausgrisse!“ klahgt a Rahfr.
A ganz shehn^es Shippl Geld, d.h. viel Geld.*

Shlimme Buben wurden heufig zu einer Glatze verdonnert. Dann ging das Feilshen los, wenigstens ein **Shippl** vorne stehen zu lassen. Es kam dann oft nur zu einem **Shippili**.

shipple – yemanden anfassen und shütteln, an den Hawren oder Ohren ziehen.

Fur die Mahdle hot's in dr Kerich a Mahdlsshippl^er gewe.

Er hatte ein kleines Benkchen auf der Medchenseite. Er achtete darauf, dass die Medchen nicht zu viel shwetzen. Auf der Bubenseite hatte der Syndikus diese Funktion.

Shluuf, die – Metallshleife; (Abb.37,S.296)

shluufe – einebnen des Feldes

Noch 'm Uckre un Ehge is die Shlahfiwr's Feld zohge worre. Nô war's shumbul so ehve wie a Tishplutte.

Die Shluuf bestand aus zahlreichen Eisenringen mit einer shweren Stange zum Abschluss.

Shlahgbruck, die – Schlachthaus für grössere Tiere

Am Kotsht^eloch hot's a Shlahgbruck gewe. Ich kann mich awr net erinnre, dass in meiner Kindheit durt noch Grossviech gshlucht worre wer. Do were mir Boowe drbei gwest!

Shlupputz, der – Tauffeier

Dr Shlupputz war a Family^enfesht noch dr Tahf.

Da die Wöchnerin bei der Taufe meist noch im Bett lag, organisierten Grossmütter und Tanten das Fest. Geladen waren die Taufpaten und deren

Kinder, die Grosseltern, oft einige Shwestern der Wöchnerin etc. So ein Shlapputz konnte sich manchmal sehr in die Lenge ziehen.
Wie kommt es zu dem Wort Shlapputz?

Shlaruff^egsicht, das – Narrenmaske

Warum hot mr zu ohnr Nurr^emuske/Fashingsmaske Shlaruff^egsicht gsugt? Ich wahs's net. Mr hot mit sowas vor allem Kindr vrgelshtre waylle.

Shluwuk, der – Slowake

In Lalitsh hots Rahze un Shluwuke gewa. Die Shluwuka ware reformiert, die Rahze orthodox.

Wenn ein Wagen von ihnen durchs Dorf fuhr, riefen wir Kinder ihnen nach:
Rusnuk, Shluwuk hot a grie Krott im Suck...! (Mir hen awr net gwisst, ob Rawze odr Shlawake uf'm Wahge ghockt sin.)

Shlehhecka, der – blackthorn - Schwardorn

Shleid^er, die – Shleuder

Im Dorf hemmr die Shleid^er net vrwende dehrfa.

Viele Buben hatten neben einem Gummiflint^{el} auch eine Shleuder. Die Buben flochten sie sich selbst aus Hanffasern. In der Mitte gab es eine Versterkung, um das Geshoss aufzunehmen. Die Erwachsenen sahen es gar nicht gerne, wenn wir Shleuder hatten; Shleuder konnten sehr gefährlich sein, weil die Geshosse gross waren und mit viel Kraft geschleudert wurden.

Shleif, die – Shleife **shleifen**

Im Wintr hayn die Kindr uf ohnr Eisbohh bis ohw^eds spoht gshliffe. Ihne AYltre hayn des net so gern gsehge, weil drbei die Shuhsohhle ruiniert worre sin.

Rutshbahn auf Eis, auf der die Kinder ohne Geret durch Anlauf shlittern, shleifen konnten.

Oft halfen wir zur Bildung einer Shleif im Dorf nach: Wir schütteten bei Frostwetter Wasser aus.

Shlepp^er, der – Traktor

Zu dr grohsse shwehre Traktahre mit Stahlrehdr hot mr Shlepp^er gsagt.

In den letzten Yahren verfügte fast yeder grössere Shlosser über einen Traktor, den man Shlepper nannte. Der Name sagt shon, wozu er gedacht war: er sollte grosse Lasten ziehen und nicht Feldarbeit verrichten. In den Herbstregen weren sie mit ihren shweren Stahlredern in den Feldern versunken. Die Shlepper lösten

die Dampflokomobile nach und nach ab.

Shleppsibei, der – ein Faktotum, das alle Arbeiten verrichtete.

*Du brauchsh den Wahge net selwr ablahde, ich hab mei Shleppsibei fur days.
Der will yo shliesslich ah urw^ete un was vrdiene.*

shlorpse – gereushvoll essen, trinken, schlürfen

Shlorps net bei Tish wie a Witzl im Stull!

Ein Vater ermahnte Kinder und meinte im Grunde einen Erwachsenen, den er bei Tish nicht blossstellen wollte.

Shlucks^er, der – Shluckauf

*Warum krigt mr'n [dr] Shlucks^er? Des hot k^e mensh uns sahge kenna.
Why do we get [the] hiccups? No one could tell us.*

If you could scare the person with hiccups unnoticed, he allegedly stopped. You yelled into his ear from behind: *was hosh gshtohhla / what did you steal??* If he jumped, the hiccups allegedly stopped.

Shlupp, der –hairband - buntes Band, Hawrband

*Des mahdl hot a shehn^er seid^eshlupp in dr hohr.
Die braut is mit ohme gnuckshlupp in d'kerich gunga.*

*The girl had a lovely silk band in her hair.
The bride went to church in a lucky hairband.*

The word is connected to Schlupf, Schlinge, Schleife.

Shlurtzki, der –nasty kid - boshafter, durchtriebener Bub, Mann

*Yetz hot der shlurtzki yo doch die fish aus mein^er bubanya gshtohhla!
Then the nasty kid stole the fish our of my basket.*

Shlutz^er, der – pacifier - Shnuller

*In alter tzeit hen die tootlkindr shlutz^er un k^e gummishnull^er khut.
In the olden days suckling children had cloth pacifiers and not rubber dummies.*

You took something sweet (sugar, syrup), munching bread without crust, mixed them both and tied it in a thin little cloth and used it for a pacifier for the children. I have never heard that alcohol was put nto it. There was no Shlutzer in my childhood, but my mother got that as a toddler.

Shmulzdehs(a), die – Behelter für Shweineshmalz

Shmulzdehse hot's in ohme yehde Haus gewe. Die sin im Winter beim Shluchte ufgfüllt worre, weil mr do Speck un Shmer ausglosst hot. (Abb.36,S.296)

Die alten *Shmalzdehse* waren aus Holz; unten waren sie breit, nach oben gingen sie konisch zu. Yede Dehs hatte einen Holzdeckel.
Später kamen emaillierte Blechdehnen auf.

Das Wort hängt mit griech. *dosis/Dose* zusammen. Siehe das Wort *Dehs(e)*.

Shmalzlicht, das – Lampe mit Docht und Fett/Shmalz betrieben

Uf'm Bohde huw ich noch a Shmulzlicht vun unsr'er Grohssmottr gfunde:
Ein Metallgestell von ca. 20-30cm hoch, oben mit einem Behälter für das minderwertige Fett mit einem selbstgemachten gedrehten dicken Docht.

Shmahsflieg/Gshmahsflieg, die – blaue Shmeisfliege

In Filpwa hot mr alli Fliege, die am Fleish Yungi odr Ahyr ablegt hen, als Shmahsfliege bezeichnet.

Die Fliegen stellten ein grosses Problem dar, da es noch keine modernen Kühlshrenke gab. Kühlshrenke mit Natureis leisteten sich nur wenige Haushalte.

Shmecksuch, das – Parfum

Bei uns hot mr zwishe rieche un shmecke oft net untrshiede
Mr hot viel gshmeckt, was mr eigentlich hayt rieche selle: so die Shmecksahf.

Dayn Worsht huw ich weggworfe, der hot shun so schlecht groche. Hosh du des net gshmeckt?!

Shmecksach war etwas für Herreleit und einige Wohlhabende.

Shmecksahf, die – Toilettenseife

„Eve, kannsh mr dei Shmecksahf lehne; heint kummt doch dr Dokt'r zu unsr'er krunke Grohssmottr!“ sagt die Nochbrin.
Gaysht un Herreleit hen Shmecksahf zum Weshe krigt.

Für die Weshe hat man die selbst hergestellte *Haussahf* verwendet.

Shmiesl, das – eine Art Hemd, das die Frauen unter der Bluse trugen und dessen Spitzen am Hals herausragten.

Ach, was hot mei Maynsh heint fur a shehnes Shmiesl oh!

Geht auf das franz. *chemisette* – Hemdchen, zurück.

shmûûdich – schwül- oppressively humid

Heint is so shmûûdich, ich hab so 's Koppwayh. Ich wer mr a Essichtooch um die Stern binde; vrleicht helft's.

shnahykich – wehlerish beim Essen; der Partnerwahl

Wer Guk^ewa iwrlebt hot, sayllt im Esse eigentlich nimmi shnahykich sei kaynne.

Uns^er Tocht^er is so shnahykich, dere kunn kohn `s recht muche, und zum Heire kummt sie iwrhaupt net. Mit so ohme Kind is mr shun gshtrohft!

Shmutzichr Dunn^ershtahg, der – Donnerstag vor Fashing

An dem Tag hot mr Shmulzkuche bucke: Krupfe, Morchle, Stritzkrupfe, derri Kiechle ...

Wenn ein Medchen mit fettem Mund auf die Gass ging und einem jungen Mann begegnete und ihm ein Bussel gab, war der ihr Erwehlter, den heiratete sie. – Wahrscheinlich lauerte shon ihr Borsht draussen auf sie!

Shnull^edrucker, der – Bettler

Dr Wundrfrunzl hot a gewissi Ausstrahlung khut; zu dem hot mr net Shnull^edruckr gsagt.

Shnuppmess^er, das – gutes Tashenmesser

Als Boo hot mr mit ohme Hulakr ohgfange un mit dr Zeit is mr iwr's Fishmess^erli (dr Griff war a blech^en^er Fish) zu ohme Shnuppmess^er kumme.

Es hatte eine Feder, zwei Klingen, die schnappten bei einer bestimmten Position zu.

Shnepprli, das – schmaler Grat, Kippe

„Mohnsh's gayht gut mit dr Eh vum Bashtl un dr Lissi? Ihne Ulte ware doch alli so drgehge.“ – „S stayht uf'm Shnepprli. Wann die Ulte gsheit sin un sich raushalte, werd's shun gayh.“

Shneiztiechl, das – Tashentuch

Sucktiechl

Boowe hayn oft ihne Hohs^eseck so vollgshtoppt khut, dass sie k^e Platz mayh khat hen far a Shneiztiechl.

Bei feierlichen Anlässen, z.B. Kirchgang, hatten Medchen ein ausgenehtes, gesterktes Tüchlein in der Hand, dazu einen Rosenkranz und ein weisses Gebetbuch. So war es, solange die Trachten getragen wurden. Sie mussten wehrend der Messe stehen, da sie wegen der gesterkten Röcke sich nicht niedersetzen konnten. Ob

sie im Gebetbuch wohl auch gelesen haben? Ihre Nasen haben sie yedenfalls mit dem Tuch in der Hand nicht gewisht.

shniere – überteuert sein, übers Ohr hauen.

*Ich hub mr beim Spayngl^{er} a Tutt mache glost, awr der hot mich mohl gshniert!
Der siggt mich nimmi; liewr gayh ich un kahf mr ohni in Odshag!*

*Ich wer awr Owacht gewe, dass mr die Odshagr net den gleiche Shuwrnuck
spiele wie dem alte Vetr aus Filpwa.
Wie der im Wintr sei Tut i Odshg abhole kumme is, hotr shun a
bissl viel im Ohrwashl khat. Die Lehrboowe hen ihm die Tut uf'n Buckl bunde un
aus ihm Ohfe hibsh Glut neigewe. Wie'r aus Odshag drauss is, merkt'r, dass
die Tut ganz shê warm macht. So shwer is sie doch gar net, denkt'r sich un geht
allweil gshwindr, dass 'r bal uf Filpwa kummt. Wie'r an den grosse Grahwe bei
dr Hahywiese kummt, haltr die Hitz nimmi aus un hupst zammt dr Tut in
Grahwe.*

*Wie'r widdr pudlnass mit seinr kalte Tut uf'm Shlackeweg Filpwa zutuppt,
frohgt'r sich: „Is's drwert, a Tutt wegr 10 Dinar in Odshag mache losse, wann's
so shwer is, sie uf Filpwa z'trahge?“*

shnigge – shnippen mit den Fingern, bes. dem Daumen

*Beim Shnigge hot'r viel Knaypp vrspielt, un 's Nehhkerwl war shun auspluxt.
Was wohl die Mottr sahge werd, wann sie Knaypp sucht un `s kohni mayh gibt?!*

Ein Spiel der Buben: Man suchte durch Shniggen mit dem Daumen Knöpfe oder Kügelchen (aus Keramik, Glas) in eine Kuhle, *Kaut* genannt, zu befördern.

Shnitt, der – Ernte des Weizens; (Abb.17,18,19,S.294)

*Mit'm Shnitt hot die gross Urw^{et} far die Riesahre un Baure ohgfange: 's
Bendrmuche, Mehe un Binde, Zumfiehre, Dreshe; drnohch is's Hunfshneide,
s'Kukrzbreche etc. kumme. (Abb.20,22,S.294)*

Viele Bauern besaßen bereits in den 1930er Jahren die Maschinen, um ihr Getreide selbst zu shneiden und weiter zu verarbeiten, doch sie liessen einen Teil für ihre Riesawre, um sich ihr Brot für das Jahr zu verdienen. Hier spielte sicher das soziale Gewissen eine Rolle. Es war aber auch gut für den Bauern einen Riesawr zu haben, auf den er bei einem personellen

Notfall oder für das Hanfshneiden zurückgreifen konnte. Es herrschte durchweg ein Vertrauensverhältnis zwischen Bauer und seinem Riesawr, zum wirtschaftlichen Vorteil beider.

Im Shnitt rechnete man, dass ein tüchtiger Meher mit Frau, die die Klecken aufnahm und auf die Bender legte, an einem Tag 100kg Weizen verdiente. Zwei bis drei Wochen Shnittarbeit sicherte also das Brot der Familie fürs ganze Jahr.

Ersht im spohte Spohtyohhr is die Feldurw^et langsam ausgloffe. Mr hot's Broht fur's ganzi Yohhr khut, Foodr far d'Saue un's Gfliggl. 'S Brennsach fur'n Wintr hot noch gfehhlt.

Shohd, der – Alkalisalze für Seife kochen

Des Such fur Sahfkoche war a shurfes Zeig; do hen mir Kinder net in d'Nehch derfe.

Aus dem Hungarian. só – Salz? in Nordafrika gibts die ausgetrockneten Salzseen, Shott(Chott) genannt.

Shohfhult^er, der – Shafhirte;

Dr Shohfhult^er is uf seim Ehsl ins Dorf gritte kumme un hot zwah Stend^er Shohfkehs mitbrocht.

Über den Winter kamen die Shafe zu ihren Besitzern ins Dorf. Sie wurden in einer Hürde im *Wawge-Shoppe* untergebracht, denn kaum ein Bauer hatte einen genügend grossen Stall für sie.

Shohfstand, der – Nachtstand der Shafpferch

Baure mit z'waynich Misht hayn'n Shohfstand pucht.

Der *Shohfstand* auf den Feldern ist versteigert worden. Der Grund war das Düngen der Felder.

Shohfhorn-Puprich, der

Den Puprich gibt's oft in Hungariann: er is lung un konish, aywe wie a Shohfshorn.

Shohfrippa, der – yarrows - Schafgarben

Shòkutz(a), der – kroatischer Stamm

Die Shòkuze-Trauwe sin vrbotte worre, weil sie ôgeblich ungesund ware.
Ein anderer kroatischer Stamm in der Batshka sind die *Bunyewazen*. Beide sind katholish.

Shohm, der - Schaum

shohme – sheumen

Rehg^ewassr is hult gut fur weshe: 's is wahych un shohmt.

Shòplerⁱch, die – Haubenlerche, Shopflerche

Uf'm Filpwa^er Hutt^er hot's viel Shòppleriche gewe. Wammr frooh ins Feld gunge is, sin sie vor ohhm ufgstiege un im Nuffluttre hen sie gsunge un im Nuntrfluttre hen sie undri Lieder gsunge.

Shòrògl, der – versterktes Leinen, das in das Kopftuch eingeshlagen wurde, um es formshön zu machen.

Wus sin die Weiwr mit 'm gsherkte Shòrògl im Kòptiechl shtrutzich in die Kerich gunge!

Shpeckmaus, die – das grosse Abendpfauenauge

Die Raup drzu ist die gross, dick un grie Nusseraup.

Man hat auch die Fledermaus Speckmaus genannt; man glaubte, sie würde an den Speck gehen.

Shrahgl, der – eine Art Gitter am Wagen

Naymm 'n hintre Shrahgl runt^er vum Wahge, mir hen a lungi Foohr z'muche.

Der vordere Shrahgl war niedrig, der hintere höher. Bei grossen Einfuhren, wurden die Shrahgl abgenommen, so auch beim Mistfahren.

Der liggt shun uf'm Shrahgl, war a Raydensart.

Man wollte mit dem ausgefallenen Spruch sagen, die Person würde bald sterben. Wieso es zu dieser Redensart kommt, kann ich nicht sagen, da nirgendwo vermerkt wird, dass Sterbende oder Tote auf den Shrawgl kemen.

Shreibbiechl, das – pocket book (literally, a writing book)

Vrgess nets Shreibbiechl mit tsnemme, dass d ah glei zähle kunnsch.
Don't forget to take your pocket book with you, so you can pay immediately too.

Shubkurra/Shtohkurra, der – wheelbarrow - Shubkarren;(Abb.6,S.292)
Sheibtroogel

Dr Shtohkurra is shwayr glahda; nemm'n Gurt um die Uxla, un noh kunnsch'n Kurra leichtr hochhulta.

The wheelbarrow is heavily loaded; Grab it far from the axel and then you can hold it up more easily.

It was bigger and more lightly built than the Sheibtroogl; It had a head piece, a spoked wheel, and behind the wheel, the carrying surface.**shugge** – Bubenspiel mit Knöpfen, Kugeln

Wu soll mr die viele Knaypp hernaymme, wann im Nehhkerwl kohni mayh sin?

Von einer bestimmten Distanz wurden Knöpfe an eine Wand geworfen. Darauf hatte yeder Mitspieler noch die Möglichkeit, sie mit dem Daumen neher an die Wand zu shniggen. Wessen Knöpfe am nechsten an der Wand waren, kassierte alle Steine/Knöpfe.

Shuh, der – Mass: 12 Zoll = 30cm = ein Shuh

Zwishe Shoppe un Saushtull haymmr a Shuhmau^er un uf dr andre Seit a Halbshuhmau^er gsayzt.

Im Zusammenhang mit Mauern sprach man nicht von *Fuss*, sondern von *Shuh*.

shumbul – almost, soon - fast, beinahe

Er hot gwarfa un mich shumbul tröffa

He threw and almost hit me..

Shunka, der ham– Shinken

Shunk^efleish is far all^em im soomm^er bei dr shwehra feldurw^eit gessa worra.
We ate ham above all else during the heavy fieldwork in the summer.

Ham and Bacon were salted after the pigs were slaughtered by soaking for about 6 weeks in juice (water, garlic, and salt). Then smoked and hung in a well ventilated room.

Shooppnoodl(a), die – kleine Teigrollchen

Zu dr Shuppnoodle hot mr im Dorf ah gern Boowespetzle gsagt.

Shuppnoodle bestehen aus Kartoffelteig und werden kurz in Salzwasser aufgekocht. Wenn sie nicht als Beilage dienen, werden sie noch in Fett gebacken oder anderweitig veredelt.

Shoops^er, der –poke, hit, punch - Schupfer, Stoss mit dem Arm

A mahdl hot ohma boo a shoops^er gewa tsoom tseicha, dass mit ihr nix gayht.
A girl gave a boy a poke to tell him that there was no playing around with her.

Shwuntzrehp, die – plait, pigtail - Haarzopf

Wunn a mahdl nar oh rehp khut hot, war des a shwuntzrehp.
If a girl had only one pigtail, it was called a shwuntzrehp / tail plait.

In Serbian, **rep** means tail.

Shwortlmahga, der– wurst with leftover meat, rind meat - Shwartenmagen

Eigēner shwortlmahga hot mr nur im wintēr gessa, weil mr noh gshlucht hot.
You only ate your own rind wurst in winter after your slaughter.

After the pig slaughter, a stomach was filled with chopped rind pieces, joints, - juice of blood; with everything already cooked . The stomach was then pressed and closed up.

Shwurtzēr Soonntag, der (auch Passionssonntag oder Yudica)

Mit'm shwurza soonntag, zwoh wocha far Ohshtra, hot die echti Fashtzeit ohgfangen.
On black Sunday, two weeks before Easter, the real carnival time began.

On this Sunday, all crosses, pictures and statues with black or purple cloths were covered in the Church. The crosses were uncovered again on good Friday, the images and statues on Easter. White Sunday is the Sunday after Easter. In Filpwa, first communion was celebrated on this day in white clothes from (hence the name).

Shwing(a), die –a device used in the hemp factory, rocker - Arbeitsgeraet in der Hanffabrik

Die shwingerinna vum tricklhaus hen a hurti un stahwichi arwēt gmucht.
The rocker women in the drying house had a hard and dusty job.

You cleaned the hemp fibers from its wood. This was women's work. The woman who worked at the *shwinga*, was called *shwingerin*.

Shwobe, der – Shwobe, Danube Swabian - Donauschwab

Shwobin, die female shwobe

Shwova, die plural

Foom Kernei Heimat buch Oshter, 1959; das ershti booch:
From the first Kernei newsletter at Easter, 1959:

Wer Kennts?

Fun Sombor a shtickwaygs roonrtzoos,
Net weit foon Tshinopl oon Siwatz
Shtayt a derfl, das mr shaua mooss,
So shmooch, so sauwr wie koh tswats.

Gor brahfi Shwova wohnta drin,
rotbackich oon gsoondgebaut.
Fleissich, sporsom wie sie sin,
so fescht ooff Gott fertraut.

--Franz Stipotitsch

Who knows it?

Down a bit from Sombor
Not far from Tshinopl and Siwatz
Stands a little village that you have to see.
So tidy, so clean like no other.

Very faithful Shwova lived there,
Red cheeked and healthy as a horse.
Industrious, frugal as they were,
Trusting faithfully in God.

Saynrin, die – Shwigertochter, die „Sohnfrau“

Mir hen Glick mit unsr^{er} Sêêhnrin, sie passt gut zu uns ins Haus.

Da Bauernmedchen sehr früh heirateten – oft mit 16 bis 18 – waren sie lange dem Regiment der Schwiegermutter ausgeliefert. Da gerade bei Bauern die Ehen vielfach arrangiert wurden, wusste die junge Frau, worauf sie sich vorzubereiten hatte.

Das Pendant zur *Sêêhnrin* ist der *Tochtermann*. Diese beiden Bezeichnungen hörte man am häufigsten. (In Beethovens „Fidelio“ heisst es noch „Tochtermann“.)

Seili(n), das –piglet - Ferkel, saeuchl

Unsr^{er} grohssi Lohs hot mohl a Dutzend Seilin gworfe, sie hot uwr nur zêêh Tuttle khut. Do hen mei Eltre allweil nôchhelfe maysse, dass die zwah Klaynshte ah zum Zug kumme. 'S sin uwr ulli grohss worre.

sekkieera – to anger - necken, ergern

sekkant – annoying - laestig sein, ein laestiger Kerl

*futtr, dr Ad^{em} sekkieert mich ullweil!
Daddy, Adam is always annoying me.*

The word is said to come from the Italian: *seccare* – (aus-)trocknen.

selektiera – select - auswahlen; selektieren

Wamm'r Planza steckt, muss mr die kreftichshta naymma un net Mitleid mit dr klohni un vrkrippelti huva: des is selektiere.

Selectiere is often used as Select in plants and animals (selection).

Franz.: *selectionner*, lat. *seligere* – auswahlen.

selmohlichr – damaliger

Mei selmohlichr Kumrad hot mich yetz ohzeigt. Des het ich mr selmohls net daynkt, dass 'r zu so was fehich wer. Echte Freind erkaynnt mr ehrst in dr Not!

selmohls – damals

Du warsh doch bei dr Rahferei drbei. Ich hab dich selmohls im Wertshaus gsehne!

Servoos - hello – hallo

*Mr sugt „servus“ wa mr yaymand griesst.
You say “servus” when you greet someone.*

Hungarian: servusz = hello, good bye

Sessyoh, die – 40 Yoch Feld = 23 ha; von Lat. *sessio* – Sitzung, Veranstaltung

Bei dr ohsiedlung is yayd^em bau^er a sessyoh feld zugsprocha worra. Noch dr revolutsyoh foon 1848 is 's ihre eig^entum worra.

Man sprach von einem

fert^el feld = 10 yoch.

Beim zugewiesenen Feld war nicht alles Ackerland, sondern auch Weideland; ein Anteil an der sogenannten *Hutwawd*. Einiges hatte er auch noch urbar zu machen.

Sessyohbaure, die

So hot mr die grohssbaure bezeichnet, die wenichshtns oh sessyoh (40 Yoch) feld khut hen.

Their houses were larger than that of craftsmen since the time of the founding. Their big house, consisted of a room, a kitchen and a bedroom; It had three doors and three Windows... and the bußildiung was attached to the stables (1957:45 A. Zollitsh). Both types of houses, the Klohheisler and the Sessyohbaure were covered with reeds. As the houses became larger with time, the difference to the houses of craftsmen was generally maintained

setza – to sit - setzen

Dieses Wort hat mehrere Bedeutungen:

*Mr hot gsagt: Krumbieere setza [ohbaue].
A Gluck ohsaytze – ihr Ahy^er zum Brieye gewe.
Dr Wei hot sich gsaytzt, yetz kann 'r bul abzohge werre.
„Setze“ beim Tombola, d.h. ein Los kaufen.*

*Sich setza oder epr zum „Sich setza“ eilawda.
Zu Leit sein^esgleicha hot mr gsagt: hock dich hie!. Hocka klingt familier als setza
To a forma;l guest. One didn't say “hock” but “setza”.*

Wann dr Pharr ins Haus kumme wer, hett mr gsagt: Phurrherr, setzt eich doch oof den gemietliche shtoohl odr: Nemmt doch Platz uf'm grohssa shtoohl.

Sila/Silla, die – breiter Riemen im Pferdegeschirr, Siele

Brahtr Rieme uf dr Brusht vun dr Ross, mit dem sie'n Wahge zieega.

Kluge 1993 s.v. *Siele* „Riemenwerk des Zugviehs“, verwandt mit *Seil*. Bismark (1881): „Ein braves Pferd stirbt in den Sielen.“

Silwegl, das – Sielsheit

Die Zugstreng vun dr Ross ware an dr Silwegle ohbrocht, un die Silwegle ware mit'm Wahge durch die Rosswohg vrbunde.

Sisalhunf, der – aus Agaven gewonnenes Garn

Sisalhunf stammt vun Ugave in Mexiko. Sei Nohme hot'r fun dr Hafestadt Sisal.

Sisal yarn was used above all in the mower binder.

Skupština, die –Serbian parliament - das Parlament in Belgrad

*Manchsmohl hot's ah shwohwishi abgeordneta in dr Skupshtina gewa, sowie Dr. Shlachter.
Sometimes there wewre Shwovish representativ4es in the Skupstina, such as Dr. Shlachter from Kernei.*

Sladko, das sweet layer cake - süsse Kuchenshnitte in mehreren Schichten

Zwishe grohssi Sladkoplatten is in Buttr karamelisiertr Zuckr mit ghackte Nusse kumme. 3-4 Shichte sin ufenand pickt worre. War des a feinr un kaloriereichr Kuche!

Der Name geht auf slaw. sladak – süß, zurück

Sludoled, das –ice cream - Speiseeis, Slaw. *sladoled*

Zersht sin die Rahza kumma un hen sludoled frkahft. Wie shpehtr die OOngar fagylalt – [Speiseeis], groofa hen, simmr doch beim sludoled bliewa.

At first the Serbs came selling their [sladoled] ice cream. Later the Hungarians returned with their “fagylalt” ice cream but we stayed with sladoled anyway.

Slawonien – the region south west of the Batshka -die Gegend südwestlich der Batshka.

*Zu dr Slawonier hot mr Iwrdohnr gsagt.
We called the Salvonians „iwerdohnar” or those across the Danube.*

Shliwowitz, der –plum, brandy made with Italian or prune plums. - Zwetshgenshnaps (Slaw. *šljivovica*)

*Dr Shliwowitz is dr Nationalshnups vun dr Kruwutta un Rahza.
Slivovitz is the natiaonl brandy fo the Croats and Serbs.*

Šlyiva – Zwetshge, Pflaume.

Smrt fašismu, sloboda narodu! – Death to Fascism; Freedom for the People.- Tod dem Fashismus, Freiheit dem Volke!“

Den Spruch huw ich noch 'm Krieg noch yehdr (politische) Rehd ghehrt.

Sohd^ebikebohne, der – Natriumcarbonat, Natron

Mir stohsst 's heint so saur uf; ich muss Sohdebikebohne nemma.

Shpalett(a), die – Fensterleden im Inneren.

Sie wahre net wie die eissre Faynshterlehde durchbroche; sie wahre zum Shutz vor dr Kelt un drum ganz aus Holz.

Shpohrherd, der – Herd

In bayssre Heis^er hot 's Spahrherd aus Gusseise gewe.

In den meisten Heusern waren die Herde gemauert und hatten oben aus Metall gegossene Herdplatten mit vershiedenen Ringen, die man nach der Grösse der Töpfe wehlte.

Shputz^eecke, die – entzündete Mundwinkel

*Die entzindung dr maulwinkl bei kinner werd doorch pilza vrursacht.
Inflammation of the corners of the mouth were treated with mushrooms.*

Man musste die Mundwinkel immer trocken wishen, dann verschwand die Entzündung.
Der Name ist in Anlehnung an yunge Spatzen gewehlt, die bekanntlich gelbe Schnabelecken haben.

Shputz^elippl, der – Herz Ober im Deutshen Blatt

Dr rohti Ow^er war dr Sputzelippl.

Die Karte zeigt den Landvogt Gessler mit dem Falken auf der Hand, den man als Spatz identifizierte.
Beim Kartenspiel „Ow^erlis“ war er Utut.

Shputz^enesht, das – Haarwirbel bei Buben

*Weil die Boowe karzi Hohr khut hen, hot mr ihne Sputzenesht
[Haarwirbel] goot gsehne.*

Shpautz, der – Speichel, Spucke

'S Speitrehgl is voll^{er} Spautz un Shleim. Mr muss Sehgmehl neigewe, dass des Zeig net am Trehgl picke bleibt. Des is doch so unappetitlich!

Shpeckmaus, des - bat

Shpeis, die – Vorratskammer für Menshennahrung

In dr Speis is ah zmehnsht a Flieg^ekushta ghengt: a viereckich^es Holzgshtell un an dr Seite war Flieg^edrohht. In den Kushta hot mr im Summr Fleish neigewwa, dass k^e Shmahssflieege drohkumme.

Die Speis hot a klohn^es Fensht^{er}li khat, des z 'mehnsht vrgitt^{er}t war.

Dieser kleine Raum war mit der Wohnküche verbunden.

shpeise – die Kommunion empfangen

Uf Ohshstre sin in Filpwa shumbul ulli Leit beichte un speise gange. Dr Pharr hot bei dr Beicht Bild^{er} (Beichtzettle) vrtawlt, die'r noch Ohshstre widr eigsammelt hot. Des hot sichr so manch^en in 'n Beichtstuhl triewe.

Religiöse Akte, die man nicht aus innerer Überzeugung und freiwillig setzt, haben keinen religiösen Wert.

Speisgittr, das – die Kommunionbank in der Kirche; das Gitter am Speisfenster.

Wummr shpeise gange is, is mr bis zum Speisgittr vorgange. Durt hot mr vum Phurr die heilich Hosti krigt.

Shpeitrehgl, das – spittooon - Spucknapf

*Speitrehgl hot's in ohrmi, uwr ah in bessri heis^{er} gewe.
Spittons could be found in poorer homes as well as rich homes.*

Shpengl^{er}rhunf, der – Hanf zum Dichten von Leitungen

Heint is haychsh^tens noch dr Spengl^{er}rhunf gfrohgt.

Shpinn^ehutt, die – Spinne, Spinngewebe

Du mush mohl dei Spinn^ehuttle abkehre, mr kaynnt yo den Eidruck kriege, du lebsh in ohnr Gruft.

Man hat sowohl die Spinne wie ihr Gewebe als *Spinn^ehutt* bezeichnet. Auch der Weberknecht gehörte dazu.

Shpinnohd(a), die –pins - Stecknadel

*Di nehtrin hot mei neiyi bloosa mit shpinnohdla ubgshteckt.
The seamstress fitted my new blouse with pins.*

Shpirenzl, der –weakling, a little boy - kleiner, mikriger Kerl; ein Angeber muss er nicht sein.

*Der shpirenzl do gebt yo nett^e mohl a halwi portzyô ab.
This weakling can't even do half his allotment.*

Shpohfawdl, das – Spanferkel

Uf dr Hochzeit letshtns hot's ohw^eds Kelwrn^es un Spohfahdl gewe. Do haymmr awr gshnabuliert!

Shportmannschaft, die – anderer Name für „Deutsche Mannschaft“

(Darüber Mirnics 1972:324ff, Y. Wüsst 1969:269)

Shpraht, die – Spreite

shprahte – auseinanderlegen, spreiten, ausbreiten

Sie hot's gshpunn^eni un frish gwehbtⁱ Tooch uf'm Gras ausgshpraht un oft am Tag nassgsshpritzt. Des muss etliche Tehg uf dr Shpraht ligge, dass's weiss werd.

Dr Hunf liggt uf dr Gspraht.

Hunf gsprahte – die nussen Hunfstengl zum Trocknen ausbreiten.

„Die Shokuze-Mahdle hayn sich in dr Kerich in Batsh so ausgsprahtlt, dass mir, die Shwohwe-Mahdle, shumbul gur k^e Plutz mehh krigt hen“ (K. Holzshuh).

Shprau^er, die – Spreu, Spelzen

Die Sprau^er, die beim Dreshe ôgfulle sin, hot mr mit Kleie vmisht un dr Kieh gfoodrt.

Sprau^er sin ah in Lohme kumme, wamm'r was vrputzt hot.

Shpreiz^er, der – ein Holz- oder Metallsplitter, der in die Haut eindringt.

Shau, ich hab do im Daume a Spreiz^er. Kennsht mr den mit ohn^er Nohd^el rausmache?

Shprichwerter, die – common sayings - Sprichwörter

It would be dishonest, to talk about "Filpwaer proverbs". During review of several village monographs, I noted that many proverbs are repeated in the Shwovish villages. Naturally, they are written in the dialect of the village.

I took some familiar proverbs from non-Kernei publications, but translated it into the Kerneierish. That's not so hard, because all the Batshka the Shwovish villages have very similar cultural, economic, religious and social conditions. Only the form changes slightly from village to village.

Although proverbs may have some truth - some contradict each other. The saying "Whoever is born a hulackr, will never be apocket knife. testifies to resignation: who is born poor, remains a nobody. "Alti Lieb rosht net, awr kann shimlich werre." In Filpwa married couples stayed together, even if they were to say no more: the love had become mouldy. Love is being praised in another: "when that drives love, is ke way z' far." For the love of doing everything.

The common sayings give us insight into the daily life of Kerneiers:

„Wer bei dr Armoot z'friede is, is reich gnung.“

If you are satisfied with your poverty, you are rich enough.

or: *„Mr soll ke Wies im Tau kaufe un ke Weib beim Tanz.“*

You shouldn't buy a meadow in dew, and no wife at a dance.

or: *„A Ross, was zieegt, uf des werd hiekhaut“*

A horse that pulls will be whipped.

- *„Muss“ is a
grohss^{er} Herr
un „will net“
a noch
grehss^{er}.*

‘Must’ is a great master; and “doesn’t want to” even greater.

- *Wer sich unt^{er} die
Kleie misht, den
fresse die Saue
od^{er} die Kieh.*

Whoever hides in oat bran, gets eaten by pigs or cows.

- *Mit Nurre kummr net
uckre!*

You can't plow with crazy people.

- *Wer als Hulukr
gebora is, werd
ke Shnuppmess^{er}
mehr.*

Those born as a cheap pocket knife will never be a switch blade.

- *Yaydem seins,*

	<i>unoh bleibt'm Teifl nix.</i>
<i>Everyone their own, and nothing left for the devil.</i>	• • <i>Woo nix is, kunn nix frlohre gehh.</i>
<i>If you don't have anything, you can't lose anything.</i>	
	• <i>A Ross hot vier Fies un stolp^ert als ah.</i>
<i>A horse has four feet and stumbles too.</i>	
	• <i>Wus mr net im Kopp hot, muss mr in dr Fiess huwwe.</i>
<i>What isn't in your head has to be in your feet.</i>	
	• <i>Wunn die Miehl lehr luuft, klupp^ert sie am lautshta.</i>
<i>Wenn the mill runs dry, it clanks the most.</i>	
	• <i>Liew^er am ohw^ed koh broht als am marya shulda.</i>
<i>Rather no bread at night then debts in the morning.</i>	
	• <i>Ulti Lieb rosht net, awr shimmplich kunn sie werra.</i>
<i>Old love doesn't rust but it can turn mouldy.</i>	
	• <i>Dr ochs is nie doomm^er als wann dr baur a eaush hot.</i>
<i>The ox is never dumber than when the farmer is drunk.</i>	
	• <i>Wer hoch kruww^elt, der porz^elt ah tief nunt^er.</i>
<i>If you climb high, you tumble down far.</i>	
	• <i>'S Fulle is k^e Kunsht, uwr's Ufsteh.</i>
<i>There's no art to falling, just in getting up.</i>	

- *Mr soll sich
net ausziege,
bevor mr sich
net shlohfe
lehgt.*

Don't get undressed if you're not going to lie down.

- *Bessr zwawmohl frohge
wie ohmohl letz geh.*

Better to ask twice than to go wrong once.

- *Wer bei dr Armoot zfriiede
is, der is reich gnung.*

If you're happy in poverty, you are rich enough.

- *Wann's dich yookt, krutz
dich un net mich.*

If you itch, scratch yourself, not me.

- *Mr kunn in ohn^{er}
fertlstund mehr
frsprecha wie im
ganze Yohr halta.*

You can promise more in half an hour than finish in a year.

- *Bess^{er} a Stick Broht im
Suck wie a Fehdr uf'm
Hoot.*

Better a piece of bread in your pocket than a feather in your hat.

- *Wer gern tunzt, daym is gut
pheife.*

If someone dances well, they are worthy piping for.

- *Mr kunn dr Krott k^e
Hohr rausroppa,
wunn sie gar kohni
hot.*

You can't pull out a frog's hair if it hasn't got any.

- *Woo nix is, hot dr Kais^{er}
sei Recht frlohra.*

Where there's nothing, the king has no rights.

- *Ull^es mit Mohss, hot
dr Shneid^{er} gsugt, un
hot sei Weib mit dr
Ehl vrshlahga.*

All with measure, said the taylor, and beat his wife with a yardstick.

- *Ich wer des was
hochlehga, unoh
brauchsh dich net
boocka.*

I'll lay this up here and then you won't have to bend.

- *Wunn dr Hahs 'n Wolf
siggt, vrgesst 'r's Vutt^{er}
Uns^{er}.*

When a rabbit sees a wolf, he forgets his "our Father".

- *Wummr'n lohbt,
wuchse ihm die
Ohhre so lung wie
beim Ehs^{el}.*

If you praise him, his ears turn as long as a jackass's.

- *Er macht die Auge zu wie
dr Hôhne beim Krehye.*

He closes his eyes like a crowing rooster.

- *Wunn die Lieb treibt, is k^e
Weg z'weit.*

When Love rages, it overcomes all distances.

- *Die is yo so was vun
gierich, die tet noch
untr^{em} ochs a kelwl
soocha.*

She is so inquisitive she would look for a calf under an ox.

- *Mr soll k^e wies im tau
kahfa - un k^e weib beim
tunz.*

You shouldn't buy a meadow in dew, nor a wife at a dance.

- *A ross, was zieht, uf des
werd hiekhaut.*

A horse that pulls will be the one whipped.

- *Der hot bucka wie a kritsh.*

He has cheeks like a hamster.

Wummr ke Broht hen, messa mr's maul an nahgl henga.

- *If we don't have any
bread, we'll have to hang
our mouths on a nail.*

- *Dehre ihre Gosh gehht wie
a Gutsh^eshnuwl.*

Her mouth snaps like a duck's beak.

Spritz^er, der – a Gspritz^er; Regenguss; Weihwasserwedel

Phucksh noch a Spritz^er, hot dr Wert gsugt, un hot ah shun eigshaynkt khut.

A korzr Rehgeguss, war a Spritzr.

Noch dr Mess hot dr Phurr mit'm Spritzr die Leit gsegn.

Rotwein mit Sodawasser gespritzt. In den Dorfgasthöfen trank man meist gespritzten Wein.

Das Wort Spritzer ist auch im Hungarianen und Serbischen der Batshka geleufig.

– Auf dem Balkan ist es seit der Antike Brauch, den Wein mit Wasser zu mischen. Im antiken Griechenland gabs dafür eigene Mishkrüge.

Spund^es, das – Sheu, Respekt, Angst

Der traut sich net her, der hot Spund^es vor mir. Dem haw ich naymlich gaysht a pahr hintr die Ohhre gewe.

Srem – Region Serbiens, südlich der Batshka

In Srem hots viel waynnichr Deitshi gewe wie in dr Butshka un im Bunut.

Stahb, der – Staub

stahwe – stauben; brenzlich weden

stahwich – staubig

Im Summr hot's in Filpwa urich gshtahbt, weil die Strohsse net plusht^ert wahre.

Wann'd bis neini net drhohm bish, unô stawbt's!

Stuff^el, die – Einzelstufe, ganze Treppe

Wammr ins Klohsht^er gange is, hot mr maysse die Stuffl nufsteige.

Uf'n Bohde is mr iwr die Bohdestieg gange; zum Shoppebohde hot mr iwr die Lawtr maysse.

stulliere – kritisieren, beurteilen

Dr Meistr hot die Urw^et vum Gsell stulliert.

Stumpil, der - Stempel

Ich muss nochmohl ins Gmôhaus, die hen vrgesse uf mei Shei a Stumpil z'gewe.

Stend^er, der – Standgefess, Stellfass, Zuber

In Filpwa war^e Stender Holzzuwre aus Daufle zummbaut.

Es gab kleine Stender, in denen man Kese anbot (z.B. Shafskese).

Grosse Stender gab es für Sauerkraut.

Die Stender hatten zum Unterschied zur Dehs keinen Deckel, sondern nur lose Bretter oder Tücher, die oben drauf gelegt wurden. Sie liefen auch nicht nach oben konish zu wie die Dehse.

Shtunitzl, das – doggy bag, carrier bag - Papiertüte

Im Wint^er hot mr sich a shtunitzl voll broht^eni keshte kahft.

In winter, you would buy a paper bag of broiled chestnuts.

The word Stanitzl has been used as a type of skirmish under the influence of Slovak/Italian(Gr. Duden).

stuxle – stottern

Viel Leit stuxle in dr Kindheit un nochher hehrt's widdr uf.

In Filpwa hot mr gsagt: Klohni Kindr derf mr net kitzle, weil sie shunsht shtaxle.

Steiglahtr, die – Stehleiter

Ich kumm do net an den Duchziggl drô. Bring doch mohl die gross Steiglahtr, dass ich den Ziggl austausch!

Staymp^el, der – 1. Stampfer, 2. Briefmarke

stampe – stampfen

Viel Heis^er hen in Filpwa mit Ehrd un a bissl Stroh drzwishe gshtampti Waynd khut. Wichtig war, dass die Stemplr alli Ecke gut feshtkloppt hen; unô hot die Maur Yohhrzêhnti khalte.

Shreib den Brief un vrgess net uf's Kuwert a Staympl z'gewe, shunsht muss dr andri Strohf zahhle odr dr Brief kummt widr zruck.

Stephanitahg, der (20. August) – Stawtsfeiertag in Hungariann

Am Nutionalfeiertag is ah in dr Kerich uf Weisung vum Staht die Hungarian Nationalhymne „Isten aldd meg a magyart – Gott segne ...“ gsunge worre.

König Stephan I., Heiliger, 969 – 1038, Sohn des Grossfürsten Gayza. Unter König Stephan sind die Hungariann christianisiert worden.

Seine Frau war Gisela aus Bayern, Shwester von König Heinich IE. Stephans Sohn hiess Emmerich (Imre).

steppe – mit der Mashine nehen

Die Mottr hot a grohssr Fleck uf die vrrisse Hohse vun ihr^em Soh gsteptt.

sterze – stürzen, umackern

Er is gsterzt un hot sich a Fuss broche.

Bul noch 'm Shnitt is 's Stuppelfeld gsterzt worre [umgackert]. Uf ohme Tahl hot mr Mishling gseht.

Stickl, das, der – Stück; Stock

stickle – stückeln, anstücken

Stickl hatte diverse Bedeutungen:

Obsayns^estickl bezeichnet).

- *Milohnestickl* – ein kleines Melonenfeld (oft als
- *Vrzehl noch a Stickl* – erzehl noch eine Geshichte.
- *Die Moosich hot noch a Stickl* gspielt.
- *Ich wer dem Behml a Stickl gewwe, dass dr Wind's net lock^ert.*
- *Ich gehh noch a Stickl mit dr.*
- *Des Brett war z 'korz, yetz haw ich's stickle (ôstickle) maysse.*

stieerich – brünstige Kuh

Die Kuh muss zum Wicke, sie is stierich.

stimple – grosse Aste eines Baums abshneiden.

Dr Vuttr hot 'n grohsse Akawzebohm gshtimplt.

shtipahye – keine Ruhe geben, ergern, sekkieren

„Hans un Vulti, werd ihr ayndlich mohl die Sahli in Ruh losse!“ – „S sin net nur die Boowe shuld; die Sahli shtipahyt in ohnr Toor, un die Zwah wehhre sich.“

Herkunft: Slaw. štipati – kneifen, zwicken

Stiwwl, das – Stübchen, Zimmerchen

Z'mehnsht war's Stiwwl vun dr Hauptwohnung abtrennt. Manchmohl hots Maynsh odr a grehssrs Kind drin gshlohfe..

Stoh, der – Stein

Mit Stoh hot mr in Filpwa kaum Erfahrung khut. 'S hot nur Zigglstoh un Kotstoh gewe.

In Filpwa gab es keine Natursteine. Sie mussten alle importiert werden.

Shtolpryockl, der – ungeschickter Mensh

Den Stolzpryockl kannsh nindrshtwu hishicke, der bringt nettemohl sei Fies in d'Hehh!

Shtolzfooss, der – Stelzbein, Beinprothese

Mei Nunnibehsl hot a Stolzfooss khut. Sie war als yunges Mahdl beim Dreshe in die Mashi kumme. Sie war drnohch Strick^erin worre.

shtoppa –stopfen, hineindrücken; reparieren

- *Ess orndtlich, shtopp net so!*
- *Gensshtoppe,*
Gatsh^eshtoppe,
- *Socke shtoppe*

Im Herbst wurden Gense und Enten mit eingeweichtem Mais gestopft. Es waren nicht nur arme Leute, die sich kein Schwein halten konnten, z.B. eltere alleinstehende Frauen, die sich eine Gans stopften, sondern auch reiche Bauern. Sie waren auf die grosse Leber und das Genseshmalz aus. Man tat vielfach etwas Öl und Salz zum eingeweichten Mais, damit er besser rutsht und die Tiere mehr trinken. Ich habe auch öfter gesehen, dass man der gestopften Gans einen Faden um den oberen Hals band, damit sie nicht die Maiskörner aus dem Kropf ausschüttelt. Ich habe gehört, dass manche Frauen den Mais mit dem Kochlöffelstiel in den Kropf geshoben hetten; gesehen habe ich es nicht, aber wahr wird es sein.

Boshafterweise hiess es von einer korpulenten Frau: *Sie shnauft wie a gstoppti Gans.*

Stortza, der – stem, stalk, stump - Stumpen, knorriger Rest
Shtartza

Ihr Mann is kloh, awr a feshtr Shtortza; der kunn tzulanga: bei dr arw^et wie beim rawfa!

Her husband is small, but a powerful stump. He can engage at work or in a fight.

- **Stortza** means small and firm. About a tree trunk, you would not speak of a Shtohrtza but of a **Stumpe**. You called the Krautshtohtrza, where the

head is cut off and the stump is healing. Inside the heads themselves is "dr Tohrsha"

- Also, the **Shunkeshtohrza**, the big bone, without much meat. (often cooked in Sauerkraut)
- A solid, short guy is also a **Shtortza**.

Shtohshahdl, der – bonehead fish, catfish - Zwergwels; katzenfisch

*Mr hot sie gern im fishpuprikahsh kocht, sie hen a gooti soopp gewa.
They were a welcome addition to fish paprikosh. They made for a good soup..*

Shtohshlahga, das – make adobe, mudbrick - Lehmziegel machen

*Friey^er hot mr am kotsht^eloch shtoh gshlahga kotstoh. Im alltag hot mr
kotshtoh gsagt.
We used to mine bricks out of mud from a clay hole..
Normally we called them **kohtstoh** / coprolith.*

Shtohssmaus, die – mole - Maulwurf

*Die Stohssmaus kann shun nitzlich sei, awr's gibt k^e gertnr, der sie in seim
gahrte huva will.*

Shtohssvogl, der – falcon - Habicht, Falke... Raubvögel pejoratively

*Die stohssvehgl sin far die hingila oon die Getshla gfehrlich gwest. Drum hot mr
die Gluck untr'n Hinglskorb gewa. Wann a stohssvogl am himml war, hot dr
hohna Alarm gshlahga, un die gluck untr^em korb hot die hetshla odr Hingila
tzoo sich groofa.*

Basically, every bird that falls on its prey, was referred to as a thrust bird.

Shtrehhl, die – Kardendistel

Fur Strehhl zum Weihbush simmr als Kind^er weit gloffe.

Das Wort hengt mit strehlen – kemma, zusammen. Strehlen taucht auch wieder beim Wollshlumper auf, der mit der Distel die Wolle hechelte (kemmte).

Die Strehhl waren ein wichtiger Bestandteil des Weihbushs von Maria Kreuterweih (15.8.), deshalb nannte man sie bisweilen auch Mariendistel.

Shtrehhlkumpl, der –horn comb with fine tines - Hornkamm mit feinen Zwischenreumen

*Des wara im Lahgr gsoochti kumpla waygr dr fiele koppleis; die hot mr
mit'm aus dr hohr kumplt.*

They were in great demand in the lagers because of the many headlice. You combed them out with a fine comb.

strehla – to comb - kemmen

Ich muss noch mei Hohr strehhle.

Des Wort haw ich nar bei alte Leit ghehrt, un zwar bei dr alte Gruwwl-Grohssmottr.

Ich hab im Lager Guk^ewa mit dem alte Gruwwl-Ehepawr in ohme Kemm^erli gshlohf. Die Gruwwlgrohssmottr hot shehni langi Hohr khut. Wammr morg^ets aus'm Strohh gruww^elt sin, hot sie gsaggt: Ich muss yetz mei Hohr strehhle, dass's Strohh rauskummt. Nur sie hot des Wort braucht. Ulli undre hayn „kumple“ gsagt.

Da man mit der Kardendistel beim Shlumper die Wolle bürstete/strehlte/kemmte, hat man die Distel Strehhl genannt.

shtruzzich – aufgetakelt, stolz, schön

shtruzze – stolzieren, eitel gehen

Die struzzt yo heint rum wie a Pockrhohhne.

A Braut beshreibt ihre ufputzte Krenzlumfrine: „ulli wahre struzzich“.

A klohnesh Mahdili hot a neiyi Kutt krigt. Am Sunntag gayht's mitte uf dr stahwiche Strohss. Die Mottr ruft:

„Kumm uf'd Guss, du wersh ganz stahwich!“ Un die Kloh:

„Ich will doch struzzich gayh in meinr neiyi Kutt.“

Shtreiss,(pl)die flowers -die – Blumen

In Kernei hot mr streiss khut mit Kerneierishi nohma. A pahr foon denni too ich oofzehhla:

Ihre gorta war follr streiss,un alles hot blieht.

<i>Yurgini</i>	<i>Dahlia</i>
<i>Mertzefeigili</i>	<i>Violet</i>
<i>Ashparat</i>	<i>Asparagus</i>
<i>Naygilin</i>	<i>Carnations</i>
<i>Bushnaygili</i>	<i>Sweet William</i>
<i>Eisnaygili</i>	<i>purslane</i>
<i>Ilg(a)</i>	<i>Lilly</i>
<i>Froshquucka</i>	<i>snapdragon</i>
<i>Werwina</i>	<i>Verbena</i>
<i>Blehsla</i>	<i>Petunia</i>
<i>Wiena</i>	<i>morning glory</i>
<i>Tulbohna</i>	<i>Tulip</i>
<i>Mottrgott^eskrenzla</i>	<i>Spirea</i>
<i>Hônekamm</i>	<i>Celosia, coxcomb</i>
<i>Maryastern</i>	<i>narcissus</i>

<i>Maiybliemla</i>	lilac
<i>Maiygleckla</i>	lily of the valley
<i>Rockrli</i>	daisies
<i>Kriegili</i>	Hyacinth
<i>Wint^errohsa</i>	Chrysanthemum
<i>Hahs^ebehml</i>	Wild asparagus
<i>Blutrohsa</i>	Peonies
<i>Stinkeritza</i>	Tagetes, Studentenblume
<i>Essichputza, Lieshputza-</i>	bulrushes
<i>Pipatsha (Hungarian)</i>	poppy
<i>Fruchtnaygili</i>	cornflowers
<i>Lafikoya</i>	White violets Levkoye (Weissveilchen)
<i>Mushkawtli (Hungarian)</i>	Geranium

Shtrick, der –rope - Strick, Seil

*In Filpwa war a Strick a dick^er Strang. `s Wort Seil hot mr net benutzt, obshun dr Handwerker **Sahl^er** ghahssa hot.*
*In Kernei a **Shtrick** was a thick rope. We didn't use the word **seil**, even if the workers were called **Sahler**.*

Wahgeshtrick/Hoishtrick: Thus, a high overerload was lashed with the help of a long "tree" (Hoibohm) so that it did not fall apart.

*`S **Shtrickhupsa** war a mahdl gspiel.*
Skip rope was a girl's game.

Shtritzkrupf(a), die –cruller, doughnut - in Fett ausgebackener Brandteig
 See also, **Pannekiechla**

Die Stritzkrupfe sin im heisse Shmulz ausbucke worre. Wie sie aus 'm Shmalz rauskumme sin un zuckrt wahre, hen sie am besti gshmekt
The donuts were deep fired in hot fat. When they first came out and were covered with suger, they tasted the best. .

It would be more logical to talk about “**spraying doughnuts** / **Shtritzkrapfen**, because the dough is injected into the hot fat, but you said Stritzkrapfen. (Krapf is one of the few words that still pronounced the pf, as a pf.) If the dough is shaped like pancakes in the fat, it is called **Morchla**.

Shtritzkrapfemohdl were forms to shape the donuts..

Shtrizzi, der – Angeber, kleiner Gauner

Mit seim Soh war nix los, des war a Strizzi; er hot shliesslich sei ganzi Erbschaft durchbrocht.

Shtrohbbett, das – Kanapee, eine Art Sofa

`S Gstell war aus Holz, die Sitz- odr Lieg^eflech aus drayhtem Stroh, Liesht odr

Shehlawb. A Lohhne hots Strohhbaytt net khut.

Shtrohsuck, der – Betteinlage statt Matratze

*Im Baytt hot mr untr^em Leintuch a Strohsuck khut. In dem war Shehlahb.
Wumm 'r morg^ets 's Baytt gmacht hot, hot mr's Shehlahb ufgshitt^elt.*

Shtrohtrishte, die – grosser Strohshober

Es hot net a yehd^er Bau^er a shehni Strohtrishte saytze kaynne. (Abb.21, S.294)

Bisweilen waren es richtige Kunstwerke mit Nase und Wickeln. Mit der *Strohshshehr* schnitt man sich für den Gebrauch nach und nach etwas ab.

Shtroodl(a), die – gerollter Teig mit Füllung

In Filpwa hot mr oft Kuche gesse, z' mehnsht ware 's Stroodle.

- *Zohg^eni*
Stroodle: sehr dünn gezogener Teig mit Füllung: Epfel, Quark, Nüsse, Kraut etc.
- *Gang^eni Stroodle*,
Hefeteig mit diverser Füllung: Mohn, Nüsse ...
- *Stroodle aus Blettertahyg*

Shtrumppendl, der – Strumpfband

*Kind^er un Wei^er hen Strumppendle trahge; Menn^er sunntags Sock^ehalt^er;
wehrtags oft nar Shuhfetze (Shuhlappen) statt Socke. In dr Batshkr war mr blohssfiessich.*

Die Herr^eleit hayn wahrscheinlich ah Strapse trahge wie ich bei Herreleit-Kindr im Intrnaht gsehne hab.

Shtuhlrichtr (Ober-) – oberster Richter im Bezirk

Dr Stuhlrichtr far 'n Bezirk hot in Odshag residiert. Hohchi Beamta hen in Unmgarishi Gerichtsfunktiona ausgiebt.

Zum Odshagr Bezirk hen die Ortshafte ghehrt:

Batsh	Lalitsh
Breshtewatz	Odshag

Bodyan	Parbut
Deranye	Piwnize
Filpwa	Miltitsh
Karbok	Waiske

in 1944, about 52,000 people lived in this Area; about 30,000 Shwova and approximately 22,000 in other languages: Serbs, Croats, Hungarians...(Andreas Rack, Filipowa 1763-1945, Wien 1989:p. 42)

Shtumpa, der - Rest von einem Ganzen

Dr Stumpe vun ohme Bohm, a Bohmstumpe.

Dr Resht in ohme Sack. „Wieviel Mehhl is d'n noch doh?“ – „'S is nur mehhl a Stumpe im Suck.“

Dr Kukruzstumpe – das Wurzelwerk des Maisstengels; es war Brennmaterial.

Shtupple, die – Stoppeln

Noch 'm Shnitt un Hunfshneide sin die Stupple gsterzt [umgackert] worre.

shtupple – nachlesen

'S Stupple gayh war oft ganz eitrehgliche.

- Nachlese halten auf einem abgeernteten Feld, z.B. Kartoffelfeld, nach der Lese im Weingarten.
- Bei Weizen sagte man *Ehr^elehse*,
- Bei Mais *Stump^elehse*.

Das Wort *stupple* geht auf das alte Wort *stuppla* zurück, das aus dem Lateinischen *stupula*, *stipula* hervorging und *Halm*, *Stroh* bedeutet. Im HD heisst es heute stoppeln.

Shtooppr, der - Setzling

A gshickti Hausfrau un Gertnerin hot sich vun plunze wie Fuchsien odr Mushkahtle u.a. Stuppr gnumme un mit ihne neiyi plunze zohga.

Shtooratz, der – stubborn person - trotzkopf

shtootze – erstaunt sein; abshneiden; anstossen; lispeln

Des Wort stutze hot a ganzi Rahy Bedeitung:

- *Wie ich ihm des gsugt hub, hot'r awr gstutzt. Des war ganz nei fur ihn.*

- Abshneiden, zurückshneiden: *er hot die Behm im Gahrte gstutzt; dr Bulwier^er hot ihm 'n Bart gstutzt.*
- Zuproste: *Mir hayn die Glehs^er khohwe, gstutzt un trunke.*
- Lispeln: *Die Layne is a shehns Mahdl, awr sie stutzt.*

Shtootzkopp, der – stubborn person - Dickkopf, Dickshedel,
stutzkoppich – stubborn - störrish
 shtooratz – stubborn person

Unsr soh is stark stutzkoppich. Er is wie a yunges ross, des nunet im gsherr gayh will; awr s 'werd gayh!

Our son is very stubborn. He is like a young horse that won't go into harness; but he'll go!

Soodl, die – Molkerei
Soodl^er – Molkereibetreiber

Eve, gayh doch in d'Soodl un kahf a Kile Butt^er.

Das Wort *Soodl* hängt nach Kluge 1995:807 mit dem alten Wort *sudeln* – sieden, kochen, zusammen. Der Garkoch hiess lange Zeit *Sudler*.

Summ^erkuchl, die - Sommerküche

Mr hot gern in dr Summerkuchl gesse, weil's do im Summr net so hahss war.

Grössere Bauern hatten oft vom Haupthaus abgesetzt eine Sommerküche für die heissen Monate. Neben der Sommerküche gab es einen gut durchlüfteten Essraum.

Bisweilen in Form eines *Salett^els*.

Swettr/Zwettr, der – Pullover, Pullunder (ermellos)

Zieg 'n Swettr oh, s 'is frish drauss.

Wenn ein gestricktes Kleidungsstück vorne geknöpft wurde, war es „a *gshtrikt^es Reckl^e*“.

Engl.: *Sweater*, (von *sweat* – schwitzen)

Chapter 24 The Letter T (101)

Because of Kernei speech forms, you may find words that are not under T, also under D.

Tagunnachtshutta, die - stepmother (literally day and night shadow) - die Stiefmutter –

Tahl, der –portion - Teil, Anteil
tahla - teilen

*Ich hab mei Tahl krigt.
I got my portion.*

*Mir hen all^es uf zwah heifla uftahlt
We divided it into two little piles..*

Tehl, das –little door or gate- kleine Tür von der Guss zum Hof

Loss's Tehl net ufstehh, shunsht renne die Hingle uf d'Guss!

Don't leave the gate open of the chickens will all run onto the street.

Every house had a driveway gate for wagons and a little gate for people.

tahlmohls – manchmal

*In dr letshte Yohhre war^er shun ziemlich vrhudd^elt; tahlmohls hot 'r ohm die Zeit
bòtte un 's andrimohl net.*

*Wann mei Eltre im Summ^er uf'm Feld gurw^et hen, bin ich tahlmols mit meiner
Gshwishtrich zu ihne gange.*

Tarnishtr, der – backpack, knapsack - Tornister;
Tanishtr

*Yehd^es Shoolkind hot a Tunishtr khat. Die Boowe hen ihni umghayngt, die
Mahdle hayn sie am Arm trahge.*

Kluge 1995 zu Tanishtr: „Über osteuropäische Sprachen entlehnt aus
mittelgriechisch *tagistrōn* - Hafersack für Reiter.“

Tarwahdl, des - , hip extender for women – Hüften verstaerkerung

Tenzl, das -top, drehdel - Kreisel
tshilka

Die Kind^er hen sich ihre Tenzle selw^er gmacht.

Kleine *Tenzle* bewegte man mit der Hand, grössere hielt man mit einer Art
Peitshe in Bewegung. Mit letzteren spielten vor allem Jugendliche.

Tuppe, der –tracks - die Fussspur; etwas unbeholfen gehen
tuppe

*Warum hosh dann dei dreckichi Shuh net auszohge, wie d'in die Stubb kumme
bisht? Yetz hosh uf'm Fussbohde laut^er Tuppe gmucht.*

*Uns^er Grohssvuttr is shun alt; er kann nimmi gut gehh, awr er tuppt noch ullweil
im Haus rum.*

tuppich – awkward, clumsy - unbeholfen, ungeschickt
deppich

*Ulti leit werre oft so deppich wie klohni kinner.
Old people get to be as clumsy as young children.*

Temmrnitzl , des - jail – Gefaengnis

Serbian: tamnica – jail.

Teppyohntza, der – ungeschicktes Mannsbild

Der Tuppyohze hot yo shun widdr Petroleum vrshitt!

tehrish – schwerhörig, taub

Wunn d'zum Hunsvettr gehhsh, mush laut redde, er is nemlich tehrish.

Das Wort besagt nur, dass yemand schwerhörig ist. Will man sagen: er hört gar nichts, verwendet man den Ausdruck *taubstumm*.
Dornseiff, „Der deutsche Wortschatz“ 1959, schreibt:
„Derish (Dialektwort)“.

tutah – Kindersprache, zum Abschied winken

Mach dr Oma shay tutah, hen die eltra zu ihm Spressling gsugt.

Tertuch, das – Teertuch

Deckt iwr'n Sunntag die Dreshmashi mit'm Tertuch ab.

Ein wasserdichtes Tuch, mit dem man Getreide, Hanf oder die Dreshmaschine schützte, um Nesse abzuhalten und so grosse Arbeitspausen zu vermeiden.

Tetshkeppl, das - baseball cap, sailor's cap — flache Maennermütze, Shirmmütze
Shnetzkeppl

*Baure hen a Hoot un k^e Tetshkeppl ufkhat.
Farmers wore a hat, and never a cap.*

Tauwrich, der – männliche Taube, Tauberich

Teiwin – Teubin

Teiwl(e) – yunge Teubchen

Beim Tauw^ehandl hen mir Boowe wisse maysse, ob's um a Tauwrich odr a Teiwin gehht. Oft erkennt mr's vun ausse. Un wann net:

Als Buben haben wir das Geschlecht der Tauben folgendermassen festgestellt: Man hielt mit einer Hand beide Füsse der Taube, mit der anderen ihren Schnabel und zog die beiden auseinander. Ging dabei der Schwanz nach oben, war's ein Tauberich; ging er nach unten, war's eine Teubin. Nach meiner Erinnerung hat

es immer gestimmt.

Tatzn, die – Tablett

Stell 'n Wei un die Glehsr uf die tatzn un bring all^es rei.

Hat das Wort mit italienish *tazza* – Tasse, zu tun?

Tehndl, die – dogwood - Kornelkirsche, auch: Dirlitze, Dirndlholz

Ich hab den Tehndl-Strauch in Filpwa net gsehya. Mei futtr hot fun Tehndl-Beckmeehs frtzeht, den 'r in Sombor uf'm Murk kahft hot.

Der Strauch tregt rote Steinfrüchte, mit denen man Marmelade kocht. Das Holz war sehr hart und von den Drechsler'n geschätzt.

Tepsi, die – cooking sheet - Backblech; Hungarian. *tepsi* – Backblech
Depsi

*Unsr mottr hot a depsi voll kiechla bucka.
Mom cooked a sheet full of cookies.*

Teihinger, der – devil - Teufel

Terra, das – eczema -Ekzem
Derra

Tinteblei, das – Kopierstift

Den Vrtrahg mush mit ohme Tinteblei untrshreiw, shunsh is 'r net giltich.

Der Graphitmine werden Teerfarbstoffe wie Phenolblau zugefügt, die ein Ausradieren praktisch unmöglich machen; sie sind aber gesundheitsschädlich. Dennoch konnte man oft sehen, dass die Bleistiftspitze mit dem Mund befeuchtet wurde, um die Schrift deutlicher zu machen.

Tiershnull, die – Türklinke

Druck die Tier in d'Shnull, dass die Kutze sie net ufdrucke kaynne.

Tiertooch, das – Türtuch

Wann 's hahss worre is im Summ^er, hot mr an die Tier a Toooh ghengt, um die Hitz, awr vor allem die Fliege, abz'hulte.

Tirshkarsh, das – discussion – Geplauder, Schwaetzchen

Mir hen a oarich guti tirshkarsh khut iwer wa mir wegfliehya sella.
We had a very good discussion about when we should escape.

Titularnation, die – das stawtstragende Volk

Bei uns ware des zersht die Ungahre, unô die Rahze un im Banat die Rumene (Walache).

Die Balkanstawten verstanden und verstehen sich praktisch auch noch heute als Stawten *einer* Ethnie oder Religion/Konfession. Yene Personen, die diese Kriterien nicht erfüllen, sind Bürger minderen Rechts, wenn sie überhaupt auf dem Territorium geduldet werden.

Tòck, die - die Docke, Puppe, Klötzchen

Die Tòck war dr griew^eni un ghech^elti Hanf, den mr an die Kunkl vum Spinnrad bunde hot. Un um die Tòck war a brahtr bunter Bendl gwick^elt.

Meine Shwester hat in den 1940er Yahren noch spinnen gelernt; den Hanf liess sie aber in Kerestor reiben.

Die letzte Hanfreibe hat damals in Filpwa nicht mehr gearbeitet.

Tomashunzi, Goryani

A Dorf in Slawonien, wu Filpwa^er glehbt hen. Sie hen in Filpwa k^e feld mehr krigt, um als gantzbaura urw^eta zu kenna.

Towns in Slavonia, (North of Dyakowar) where Filpwaer had emigrated, as there was no more fields to buy in Filpwa. It was called "Little Filpwa" (Wild mann 1999, BD. 8:240). It was called the Iwrdohner - people from beyond the Danube. In the Kingdom of the Yugoslawen they used all the tricks they could so that the Shwova could buy no land, especially when Slavs wanted to sell.

Tohpa, die –pinch - Prise, Kleinigkeit

„Gib an deug noch a tohpa saltz!“ – „Mohnsh net, duss’r noch a bissl feshtr sei kennt?“

Add another pinch of salt to the dough. Don’t you think it could be a little thicker?

A **Tohpa** is what you can hold with your thumb, index finger and possibly middle finger.

A *Hundfoll*, was what you could hold with one hand

A *Gahfl*, what you can hold with two cupped hands put together .

Another measure in the kitchen was the **our father** prayer: if you wanted to have soft eggs, you cooked them six prayers long. (No kitchen timers ...)

Tòppes spiela – girls’ game - ein Maedchenspiel

’S tòppes war a gshicklichkeitsgspiel dr mahdla.

Toppes was a skill game for young girls.

You had 4-6 dice (made of wood, stone or clay), threw them into the air, added one or took one away, and caught them all with one hand.

Tòchtrmann, der –daughter’s husband; son in law - Shwiegersohn

Mit meim tòchtrmann bin ich ourich z’frieda. Bei dem is uns^{er} Sahli gut ufkhohwa.

I am very pleased with my son in law. Our Sally is well cared for with him.

Tòlpatsh, der –an ungainly person - ungeschickter Mensch

tòlpatshich – awkward

Was is dr Bashtl far a tòlpatsh! Er wahs net, ob ’r ohm die tzeit biete soll odr net.

Sebastian is so very awkward. He doesn’t know how to ask someone the time of day.

Originally a taunt name for Hungarian foot soldiers. Derived from *talp* - soul; *talpas* – flat footed

Tolei, die – wild woman – tolle Frau

Tohrsha, der –center white stem inside a cabbage - Strunk vom Krautheupl, Krautstrunk
Darsha

Wunn d’ kraut muchsh, shneid die dohrsha gut raus, die krigsh net leicht weich kocht.

If you’re making sauerkraut, cut out the white center of the cabbage head. It isn’t easy to soften by cooking.

Tòrwa, der – shoulder bag - Umhengetasche; serbisch: *tórba* – stomach

Die Zigeiner-Kuthi hot foon ullna ullweil den grehshta Tòrwa mitgshleppt.

The gypsy Kathy always carried the largest shoulder bag with her wherever she went.

The word Tòrwa was pejorative, as Gypsies and begging people had a Torwa.

Wummr epr hot airgra wella, hoht mr gsugt: Was hósh do far a Tòrwa oomhenga?

If you wanted to irritate someone, you said: What kind of Torwa are you carrying? (in reality, it was a fine leather bag).

Tòt^etroogl, die – coffin - Sarg

Kinner un ledichi hen a weissì tòtetroogl krigt; die annri a shwarzi mit goldenr frzierung.

Children and single people got a white coffin; the others a black one with golden ornament.

Tot^evogl, der – Eule und Kauz galten als Totenvögel; der Kassier des Sterbevereins

Heint kummt noch dr tot^evogl geld eisammle.

Im Grunde galten alle Vögel, die nachts schrien oder krehten als Boten des Todes. Als bei uns einmal ein junger Hahn abends spät krehte, musste er geschlachtet werden. Meine Mutter sah darin ein Zeichen, dass jemand aus der Verwandtschaft sterben würde.

Tòttl, der – doggie - Hund (Kindersprache)
Tòttili – little doggie - Hündchen

*Yungi hund hot mr mit tò tò tò gloòckt. Dohar kummt wohl dr nohma tòttl.
You called little doggies „to to to“. That's probably where the name "tòttl" came from.*

Truchterrock der Frauen - siehe *Aliwelterrock*

An ohme grohsse Faysht hen die Weiwär ihne Truchterreck ohzohge.
Der Rock war aus feinem schwarzem Kashmir-Wollstoff. Darin waren kleine rote Röshen mit grünen Blettchen; er war knitterfrei.
Der Trichterrock soll noch aus dem Schwarzwald stammen, der alten Heimat. Der Name sei ein Hinweis auf die alte Welt, aus der [ein Teil der] Filpwaer stammen.

Trechtr, der – Trichter

Sepp, bring mohl'n trechtr, dass ich die flush filla kann!

Transmissyoh-Rieme, der – Übertragungsriemen

Des is dr grohssi un langi Rieme vun dr Dampfmaschi zum Dreshkushte un vun dem zum Elewatòr.

Der Dampfkessel musste wegen des Funkenflugs von den Gewerken weit weg sein.

Truppguns, die - Trappe; exzentrische Frau

In meiner Kindheit hot mr im Feld k^e Truppguns mayh gsehge. Die Alte hen noch drvô vrzehlt.

Grosse Vögel, die man angeblich noch gelegentlich auf dem **Hotter** sehen konnte. Trappgense sind Steppenvögel, aber in Filpwa war die Pussta lengst „aufgebrochen“, d.h. zu Ackerland gemacht worden.

Bisweilen wurde auch eine exzentrische Frau *Truppguns* geshimpft.

tratsha – herumziehen und plaudern.

Manchi Leit hen allweil epr troffe, mit dem sie hen trutshe kaynne.

Eine Person mit diesen Eigenschaften wurde auch oft *Trahshwahge* genannt. Siehe auch *Bidange*.

trutsha– gossip - ratshen, tratshen

Die Weiwr sin gern uf'n woch^emurk gunge, weil sie do allweil epr zum trutsha gfunde hen.
Women gladly went to the weekly market because they always found someone there to gossip with..

Ein Synonym: *retshen* – es hat mit dem süddeutschen *ratshen* zu tun.

Trauwa, die – grapes – Trauben

Drauwa

Trauwa hot mr's ganzi spohtyohhr oarich fiel gessa. Ulti Leit hen ohw^eds oft nar trauwa un broht gessa.

We ate a lot of grapes the whole Fall. The elderly often ate only bread and grapes in the evening.

There were a large number of varieties: by colour white, blue, red. *Shokaze*, *Gutedel*, *Shillr* ... *Gahstoottla* (long), *Ochseauga* (large and round) etc.

Anna and Magdalena grapes were the earliest around late July .

Trauwepehl, das -grapeskin - Weinbeere

Die Pehle net falle losse, die gewe naymlich 'n Wei, sagte man zu den Leschelfern.

Pehl leitet sich wohl von *Behre* ab oder soll es doch *Perle* sein?

Trehdl(a), die –braid or braided rope geflochtenes, Strang beim Flechten

Z'mehnsht hot mr mit drei Trehdle gflohta: beim tsoppkoocha, bei dr Hohr-Rehp un wammr mit Hanf Shnier gflochte hot.

Most often, you had three things you braided : braided bread; hair braids; and when you made ropes from hemp.

The word probably is related to “*Tresse*”, which in turn harks back to the French :la tresse – plait; tresser - braid. In Italian „tresse“ became *treccia* – braids.

Treibshnur, die – the braided strings at the end of a whip -geflochtene Shnur am Ende der Peitshe

Am peitsh^estecka hot mr allweil a pahr treibshnier in reserve henga khut.
On a whip handle, you generally had a pair of “treibshnier “ hanging in reserve.

This end rope was woven from hemp, and had a beard; It was important for the popping sound. As soon as it was worn to fragments, you lengthened it again or attached a new “Treibshnur”.

Trepplatz, der , Pl. **Treppletz** – threshing place - Dreschplatz, Tretplatz

Wie mr die alte dreshpletz [treppletz] nimmi braucht hot, hot mr sie zu weigerta gmacht.

As soon as you no longer needed the threshing spot, you turned it into a wine garden.

In the vicinity of the village, there were assigned fixed spots, where the corn cobs (gedroschen) were beaten with threshing rods. Later these were used for wine gardens. The wine of these spots was called „Treppletzer“. My childhood home stood on the former Trepplatz of the family Yosef Hönish, vulgo Traudl Sepp. A Trepplatz had consistently 900-1000 square meters.

Trehvr, die – Treber, Trester

Mit dr Trehvr - oft is noch Obst drzu kumme - hot mr Shnaps braynnnt.

Triungl (Dreiangl), der – Triangelhaus

Reichi Leit hen zum Langhaus zur Strohss hi a Iwrzwerch-Fligl baut.

In der Ansiedlungszeit hat man Langheuser gebaut. Speter haben vor allem Bauern zur Gasse hin einen Querflügel errichtet, das Dreianglhaus. Die Toreinfahrt war bisweilen überbaut (*Eifahrt*).

trickle – trocknen

Wann dr Hunf aus 'm Wassr kumme is, hot mr'n uf dr Wiese zum Trickle ausgespraht, un wann'r ganz trucke war, is'r broche worre.

Tricklhaus, das – Haus zum Trocknen des Hanfs

Ursprünglich is im Tricklhaus dr Hunf ganz trucke gmacht worre.

- In einem Erdloch wurde ein Feuer unterhalten und darüber die Hanfbushln getrocknet. Sobald er ganz trocken war, ging er an die handbetriebenen Brechen.
- Als das Brechen mashinell betrieben wurde, blieb der

Name Tricklhaus
erhalten. So nannte
man die Hanffabriken
auch speter
Tricklheuser.

Tripstrill, das – ein Ort? Wo?

*Gayh uf Tripstrill Shecklbohne ufblohse un loss mich un Ruh, hot mr zu ohn^er
leshtiche Persô gsagt!*

Wenn einer einem auf die Nerven ging, kanzelte man ihm auf diese Weise ab.

Trishta, die – Strohrtriste

*In Filpwa war a Trishte a grohss^er, shêê ufgsaytzt^er Haufe Strohh, Hahy odr
Hunf.*

Vielleicht hat das Wort mit Drieschel – Dreshflegel, zu tun (nach Wahrig).

Tröll^er, der – nicht ausgereifte Traube

A net zeitich worr^en^er Trauw^eklotz.

Wenn die Reben nicht oder schlecht ausgeizt wurden, konnten sich an den
Geiz nochmals Trauben entwickeln, die aber nicht mehr reif wurden. Das
waren die *Troller*.

tròppa – zu viel (franz. trop – zu viel)

Er is tròppe.

Wenn einer beim Kartenspiel, z.B. bei 17 und 4, zuviel Blatt gefordert und somit
zuviel Augen in der Hand hatte, sagte man, *er is tròppe*.

Troogl, die – Truhe

*Die Troogl war frieyr die Shutzkummr dr Familiye. Mr hot net nar's Geld un
die Papiere drin ufkhohwe, sondrn ah's shehni Sunntagsgwand.*

troole – sabbern

Des Kind troolt, zieg ihm doch a Troolsherzl oh!

*Ich wer nar am Phurrherr a Sulweht gewe; mei Mann is yo k^e Trool^er net; der
brauch sowas net.*

Troolsherzl, das – Letzchen

So manchr Erwachs^en^er tet ah noch a Troolsherzl brauche.

Trotshkei, die - gossip – schlampige Frau

*Des weib shteckt ihra naas iwerall nei. Sie iss a echtigi trotshkei.
This woman sticks her nose into everything. She's a real gossip.*

Tshulunka, die attachment – Zierringe am Koppgshtell der Pferde; abwertend für Frauenkleid

Wunn dr Yoore am Sunntag mit seine ruppe ausfahrt, do blitze die tshulunka in dr sunn!

When Yuri drove out on Sundays with his

Was hot dann die heint far a Tshulunke ohkhat!

Die Herkunft des Wortes konnte noch nicht ausfindig gemacht werden.

Tshuputtla, die – Spitzenverzierung an Frauenkleidern

Hosh k^e Tshupoottla meh drhohm khut? Du hetsh dr doch noch meh umhenga kenna!

From the French. : Le jabot - felt breast cloth , "Bosom Ruffle"

Tsharda, die – inn - Wirtshaus; Hungarian. *csarda* *Tshuurde*

Fieli tsharda ware Wertsheis^er ausserhalb foom darf.

Many tsharda were inns outside the village.

*There was many of them at Danube crossings, at small railway stations.
Previously there was, for example a Tsharda at the Miltitch watchmen's station.*

Tshurtuk, der – granary - Maisspeicher, ein anderes Wort für *Hambor*

*Dr alti Nohme far den Kukruz-Speich^er Hambor.
The old name for the corn warehouse*

He stood on stilts or walls. Mice found access easily. In my childhood, I've never heard the word Tshurtuk.

Im Serbian it means *čardak* balcony , upper story, watch tower.
The watch towers at borders, such as the military border, were so named.

During the escape to Hungary the "watch towers" played a large role because you had to give them a wide range.

Tsharooga, der – robber in Slavonian - Raeuber in Slawonien

Er is 1923 in Esseg gstellt un ghenkt worre. In Tomashantzi hot mr'n beerdigt.

He was tired and hanged in Essek in 1923. He was buried in Tomashanzi

Shpehtr hot mr zu ohma schlechta kerl "doo Tsharooga!" gsagt.

Later you called any bad boy, "You tsharooga!"

Tshutt, die – Hawrspange, Shnalle

Die Sahli hot iwr ihr^er Dutt a wundrshehni Tshutt khut. Die hot ihre Borsht ihr gshenkt.

Hungarian. *csat* – Spange, Shnalle

Tshettrli, das – Kinderrassel

„Die Kloh in dr Wieg will net shlohfa.“ – „Nô geb ihr halt's Tshettrli.“

Tshetniks, die – Chetniks, royalist revolutionaries - serbische Freisherler; (Serb. Četnici).

Im krieg hemm'r tzersht fun dr tshetniki engshta khat, drnohch fun dr purtisahn^er.

Nationalistic serbian irregular soldiers in the service of the serbian Royal family Karađorđević. Pursued by the Titopartisans and wiped out.

Tshick(a), der –freshwater eel - Sumpfaale, Schlammbeisser, Schlammshlupp^er, ca., 20-30cm lang

In dr moshtung hots fiel tshicka gewa. Fiel leit hen sie net gessa, weil sie wie klohni shlunga ausschaua. Sie hen awr gut gshmeckt, for allem im puprikahsh.

In the moshtung there were many eels. Many people refused to eat them, because they looked like little snakes. But they tasted great, especially in paprikosh.,

Hungarian. *csik* – Aale, Shlammbeisser.

Tschilka, die - child's game, draydl, top – spielkreisel

Sie hen die tshilka gspunna uff der strohss mit ihre peitsh.

A turned piece of wood, wooden top, was made to spin on flat areas, first by hand, and then made to go faster with whips in the hands of many boys.

Tshinahkl, des –little boat - Kahn, Ruderboot

A fahrt im gstohhl^ena tshinahkl is oarich shay, awr nur, wamm'r net frwisht waird.

The word is , derived from the Hungarian word for boat: - csónak. Kluge puts it with csónak in combination. In a text of 1701: "the Shinackel or little Shiffel".

Tshibok, der – little Turkish pipe – from Serbian: čsibok: Turkish pipe with ceramic head

In Filpwa war dr tshibok a kahrzi peif mit klohnem kopp.
In Kernei a tshibok was a short pipe with a small head.

Yungi mennr hen mit 'm tshibok ohgewe. Sie hayn 'n viel im maul khut; ob sie 'n ah graucht hen, wahss ich net. 'S war fur sie so a ohgewrstickl.
Youn men strutted around with a tshibok. They had it in their mouths a lot, but whether they smoked it, I don't know. For them, it was a source of prestige.

Tshisti, healthy, pure – gesund, kräftig Serbian.:csiste – clean, pure, cysts

Tshishma, der –boots, often leather boots - Stiefel; Hungarian.:csizma - Stiefel

*Die tshishma-mennr sin murshiert un hen drbei **Erika** gsunga.*

You could see and hear the Nazis and German Team singing and marching in the 40s on Sunday evenings .

Tshopperla, der a crazy person, a narrische Person

Tshohli, der – dummy - Dummkopf

Was willsh mit ohma tshohli ohfange? Er is dumm uf d'welt kumma, kann nix drfohr, un werd sie ah widdr dumm frlosa.
What do you want to do with such a dummy? He came into the world stupid, can't help it, and will leave it just a stupid.

Tshowl, der – cap, comb, chicken combs - Shopf, Kamm

Mir hen a pahr tshowl-hingle im hof khut, die hen ausgshaut, wie wann sie a hut oof hetta.
We had a few chickens with combs on theree heads. They looked like they had a cap on their heads.

Wohl aus dem Franz. la chape – Kappe, Haube

Tshoope, der – Milchkanne; Serb. Čup – Topf

Ich muss ulli Tahg a Tshoope voll Milch bei ohme Baur hole gehh.

Tshurak, der – Mantel für eltere Frauen

Wamm'r im Advent in die Urahdi gange is, hot mr Weiwr im Tshurak mit ohnr Latern in die Kerich gayh gsehhne. Manchesmohl hen sie sogar noch a hahssr

Ziggl in ohme Tuch eigwicklt bei sich khut.

Innen war der Tshurak mit Shafsfell gefüttert, mit Pelzkragen und untenrum mit Pelzbesatz.

Serbish: Tshurak – Pelzmantel für Frauen

Tshush – Flurname

Dr Tshush war die ersht Stell, wu die Filpwa^{er} gsiedelt hen.

Tshush hiess die Gegend an den Kreuzungen Breshtewatz - Kerestor un Weprwatz – Filpwa. Hier hatten sich die ersten Siedler von Filpwa niedergelassen, denn es war der höchste Punkt im Gelende. Da die ersten Filpwaer wegen der Strassenkreuzungen heufig Robot machen sollten, sind sie weiter weggezogen. Es were besser gewesen am Tshush zu bleibeen, weil sie dort mitten auf dem Hotter waren. Nach S. Wildmann 1998:98 hetten die Siedler wegen heufiger Raubüberfelle den Ort verlassen.(Wer waren die Reuber?)

Tshutra, der – canteen - Wassergefess fürs Feld, fasste ca. 2 Liter.

Fill dei Tshutre mit Wuss^{er} un naymm'n mit ufs Feld!

When they invited the people to the wedding, the bride leaders had the wine-filled Tshutre with him. If it was empty, the people where they were, had to refill it.

Serbish: *čutura* – canteen

tsind^efier (sei) – durcheinand, nervös; Herkunft unbekannt

Ich bin vun dem viele Radau shun ganz tsind^efier!

Toochblahyche, die – Tuchbleiche

Hemfenes Tooch war groh; mr hot's durchs Blahyche weiss gmacht.

Man spannte es im Freien auf Stöcke und hielt es dauernd nass. Nach ca. 2 Wochen war es weiss gebleicht.

Tuch^e(n)t, die – Federbett

Im Summ^{er} hot mr a Summ^ertuch^et - sie war dinnr - odr a Paplandeki gnumme zum Zudecke.

Hengt Tuch^e(n)t mit Tuch zusammen oder mit dem tshechischen *duchna* – Federbett (Gr. Duden)? Obshon vieles für eine Entlehnung aus dem Tshechischen spricht, sollte man bedenken, dass das Wort Tuchent auch in Österreich und Bayern gebruchlich ist. Es müsste also ein relativ früher Einfluss aus dem Tshechischen vorliegen. (Man kann wohl nicht den Einfluss der böhmischen Veteranen geltend machen.)

Tuckentl, das – Blesshuhn

A Tuckayntl fange is stark shwer. Wummr mohnt, mr hot's, shluppt's nuntr un taucht widdr irgendwu uf. Mr fahrt gshwind hie, un widdr's Gleichi: `s shluppt weg.

Soll damit eine kleine Ente gemeint sein, die sich wegduckt und daher der Name Tuckentl?

Tulf, die – Hanfbrech

tulfe – mit dr Handbrech arbeiten

Wie dr Hunf noch mit dr Hund broche worre is, hot mr tulfe gsagt.

In „Pfelzishes Wörterbuch“, Bd.3,Sp.648 heisst es dazu: Die Dulfe, dulfen: „den Hanf durch Brechen und Hecheln für das Spinnen vorbereiten“. Man kennt auch ein Dulfloch, um den Hanf zu trocknen. Die Wörter weren aber veraltet.

Tulpoh(ne), die – Tulpe

Des Yohr hosh awr shehni tulbohⁿe in deim gahrte.

From Hungarian tulipan

tummle (sich) – hurry – tummeln, sich beeilen; sich herumtreiben

Ich hab mich so tumm^elt un bin doch z'spoht kumme.

Do tumm^elt sich epr hintr'm Haus rum. Was der wohl vorhot; sheibar nix Gootes?

tunnra – thunder – donnern

dunra

Wanns tundrt, rennt dr Petrus in dr Klumpe im Himm^el rum.

Tunkili(s), das – eine gewürzte Sosse

A Esse, in des mr Broht neidunkt:

- *Zwiefltunkili(s)/Zwieflpupri kahsh*
- *Ahyrtunkili(s)/Ahyspeis*

Tuppe, der – Tüpfel

Tippili - `s Eshetippili - Ashenkreuz

Ich hab do am rechte Bucke a rohtr Tuppe. Ich mohn des is a Shêêheitsfleck.

Tutash, der – stomach (child) – Bauch

Phantz – stomach - Bauch

Tushanga, der – cretonne blouse - Kretonbluse -

A heavy cotton blouse.

The word is derived from a village in Normandy, Creton, where they made linen with hemp.

Tutash, der – stomach (child) - Bauch

Tutzi, die – a warm blouse – warme Bluse

Tutt, die – Blechofen

„Vuttr, het'r die Tutt eigstummt?“ – „Ya, wann's eich kult werd, brennt sie nar oh.“

Ein besonderer Ofen, in dem eingestampfte *Brechhahgle* (*Sheben*) verheizt werden.

Tuttl(a), das – weibliche Brust, Zitze (auch von Tieren).

Tuttlkind – Seugling

Tuttlzoh – Milchzahn

Des Kelwl hot noch net sei Tuttl gfunde.

'S Kind greint, gib ihm 's Tuttl; die Brusht gewe.

'S Kind tuttl noch.

Wann a Kind sei ehrshste Tuttlzoh vrlohre hot, hot mr gsagt: `S hot dr Zigeinrin ins Tuttl bisse.

Im Mittel-HD: Tüttel, Tutte, Tutta

Tuwak, der – Tabak

Ich hab vrgang^en^es Yohhr Tuwak ohbaut khut, awr die Shlohsse hemmr all^es vrshlahge.

Chapter 25 **The Letter U (20)**

ooffbinda – bind together - zu Busheln zusammenbinden

Lahb odr Hunf uf dr Spraht zu Bushle ufbinde un sie nô wegfiehere.

ooffguwle – fork up - aufgabeln

Des soll dei Maynsh sei? Wu hosh dann die ufguw^elt?

- Man hat z.B. *mit dr Gurw^eguwl* Garben auf den Wagen gehoben [*nufguw^elt*].
- Yemanden zufellig treffen und mit nach Hause bringen. Man sagte dann: *Wu hosh dann den/die ufguw^elt!*

ooffhulsing, die – rope or leather belt - Strick oder Ledergurt

Zieg zersht'm Ross die Ufhulsing iwr un drnohch setz ihm's Koppgshtell uf.

Wenn die Pferde an den Wagen gespannt werden, wird ihnen ein Strick oder ein Ledergurt um den Hals gelegt und mit der Deichsel des Wagens verdunden. Damit lenken die Pferde den Wagen in die vom Kutsher gewünschte Richtung.

ooffkneppla –unbutton - aufknöpfen

*Er hot sei Hemm^et ufknaypplt un yetz hot mr sei grohssi Blessoor gsehge.
He unbuttoned he shirt and you could see the huge wound.*

ooffkredenza – auftischen

*Die hayn uns gut empfangen un hen uns ufkredentz, dass uns shumbul die Auge aus'm Kopp gfallt sin.
The caught us red handed and set us on tables so that our eyes almost fell out of our head.*

oofffuntzu – tsieharmonica, accordion - – Harmonika
Oofffuntzoo

The most popular song for the accordion is “Lady of Spain”.

ooffzohma – harness - einspannen, aufzaeumen der Pferde

*Ich muss noch die saua foodra, du kansh awr shun drweil die ross ufzohma.
I still need to feed the pigs; but you could harness the horses in that time.*

oomahz(a), die – Ameise

Wer hot shun gern Umahze in dr Kuchl. Sie gehhn yo an alles droh; am liebshte awr an die Zuckrdohs!

oomhengtiechl, das – wollenes Umhangtuch der Frauen

In dr baurische Tracht hayn die yunge Weiwr k^e Wintermant^{el} trahge. Sie hen a dick^{es}, woll^{en}^{es} Umhengtiechl (Halstiechl) uf dr Brusht zammgspond^{elt} odr uf'm Rucke zambbunde.

oomark(a), die – Gurke(n); Hungarian.: *uborka* – Gurke

Munchi Leit sahge, dr Umark^esalat pleht sie so, dass sie allweil Bauchwehh kriege

oonguttich – unartig, grob, sich schlecht betragen

Wann mei Mann gsoffe hot, kann 'r so unguttich werre, dass mr sich far ihn shaymme muss.

„un-“, ist hier die Verneinung zu Gattung, Art, d.h. er felkt in angetrunkenem Zustand aus seiner Gattung, Art, in der er sein sollte, heraus.

oomundum(shlahge) – rundherum (schlagen)

Wunn 'r den Hengsht eifangt, gebt Owacht, der shluggt umundum.

oont^erlahg, die – Querholz

Bei ohnr shwehre Foohr hot mr ah noch in dr Mitte vum Wahge a Unterlahg glehgt, dass die Nehvrtstange net durchbreche.

Die Querhölzer wurden vorne und hinten auf die Wagenleiter geschoben, und darauf wurden die *Nehvrtstange* in einen Metallstab eingesteckt, um hohe und breite Fuhren aufbauen zu können.

Úpravník (slaw.), der – Vorsteher, Direktor

In dr Miehl in Miltitsh war 1946/47 dr Slowayner Zdovz Miloš Úpravník.

oorendl – grandparents -Urgrosseltern

Mei Urendle sin shun ulli gshtohrwe, ich hab sie nett^emohl kaynnt.

oorbarialgemeinde, die – Agrar- und Vermögensgemeinschaft des Dorfes

Die Hutwahd hot dr Urbarialgemeinde ghehrt.

Ihr gehörten die Weiden um das Dorf. Bei der Ansiedlung bekam yeder Bauer auch Anteile am Weideland. Mit der Zeit kam es vor, dass auch nicht- Bauern Urbarialisten geworden waren. Es durften zwar alle Filpwa^{er} ihr Vieh auf die Hutwahd treiben, aber die nicht-Urbarialisten mussten dafür bezahlen.

Die Wuke, der neue Ortsteil von Filpwa, war auf dem Gebiet der Urbarialgemeinde ab 1919 erbaut worden. Es sind 100 Heuser fast ganz in Eigenleistung zwishen dem Dorf und Kanal entstanden.

Latein: *urbs* – Stadt.; *urbialis* – zur Gemeinde gehörig (Spetlat.).

oorbarialist, der – Besitzer von Feldern und Wiesen

Die Urbarialiste hen nix zahle maysse, wunn sie ihr Grohssvieh uf die Hutwahd triewe hayn.

Ein Urbarialist ist der „Besitzer von Haus, Acker und Wiesen, also ein Bauer“ (Y.Eichinger 1978:124), d.h. ursprünglich war es so. Mein Grossonkel war Urbarialist und war Fassbinder.

oorinieren – Wassr abshlagen

Im Ulhtag hot mr brunse gsagt.

Das galt nicht als unanstendig, wohl aber der Ausdruck *sahyche*.

oorshl, die – Ursula (Fest am 21.Okt.)

Is des a vrruckti Urshl! Die redt uni End. Wammr net Owacht gebt, tet die ohm ah noch a blindes Ross vrkafte. Ihr Mann is ah net maulfaul. Nochbrsleit vrzehhle: die maysse a Kayrz ohbrenne un Zahyche mache, wie lang yehdr redde derf.

ooshtasha, die – kroatische Aufrührer, slaw. *Ustaša* Sie wahre vor all^em

geg^er die Serwe ausgricht.

Kroatische Freisherler, die zur Zeit der Königsdiktatur 1929 gegründet wurden. Sie gingen im Zweiten Weltkrieg unter.

Chapter 26 **The Letter V (46)**

From German, the letter V is pronounced as an F

Futtr, der – Vater

Ein Spruch, der fiel über die sozialen Ferheltnisse in Filpwa aussagt, lautet:

Wunn dr Futtr am Soh was gibt, luche ulli zwah:

Dr Futtr, weil'r was gewe kann un dr Soh, weil'r was krigt.

Wunn dr Soh am Futtr was gewe muss, noh greine ulli zwah: Dr Futtr, weil'r was naymme muss, dr Soh, weil'r was gewe muss (nach S.Wildmann 1998:196).

fayri – nach vorn

Bevor dr Phurr sei Praydich uf dr Kanzl ohgfange hot, hot laut groofe: „Ihr durt hinte, Burshen un Mennr, kummt nar weit^er vayri, ich beiss eich shun net!“

Fertreiwung aus Filpwa am 31.3.1945
(u.a. HB3,1963:10-16 von Paul Pfuhl).

Fershleppte - vom 25.11.1944 (HB2,1962:3-14)

*212 Mann sin in dr Nacht fum 25. uf'n 26. November 1944 uf dr Hahywiese fun
Purtisahn'r liquidiert un dart ah frsherrt worre.*

Fert^{el}, das – Viertel

Zu ihr^{er} Hochzeit hot sie als Mitgift a Fert^{el} Feld krigt.

Das Wort *Fert^{el}* wurde vor allem im Zusammenhang mit Feld gebraucht. Ein
„Fert^{el} Feld“ waren 10 Yoch. Bei der Ansiedlung erhielt nemlich yeder
Bauer 40 Yoch, eine Sessyô.

Auf die Dorfgliederung bezogen hat man mehr vom „Eck“ als vom „Fert^{el}“
(Viertel) gesprochen.

Ferzichr, der – (Vierziger) Shuppenflechte, Psoriasis

*Den Ferzichr ganz wegz'kriege is kaum mehglich. Die Naturheiler hayn
frshiedeni Rezepte khat:*

- *Weshe mit Brunsing fon ohnr trechtiche Kuh.*
- *A pahr Troppe Yod einaymme,*
- *Alli Tahg a Tell^{er}li foll rohes Sauerkraut esse.*
- Wenn auch die Erzte nicht helfen konnten, hat die Familie
eine Novene gemacht oder wirkasamer:
ein Elternteil hat ein Gelübde zu einem wundertetigen Heiligen gemacht
und lebenslang eine Busswallfahrt am Patrozinium gelobt. **Fettr**, der –
Onkel, höfliche Anrede (siehe auch *Behsl* – Tante)

*Uns^{er} Franzfettr hot marya Nohm^estag. Heint Ohw^ed gayh mr ohwinshe. Ich
hab mr Stoppr kahft zum Drufftrette, dass 's kracht. Do gfrahyt 'r sich sichr.*

Kannte man von einer Person den Vornamen, so hat man Vayttr nachgesetzt.
Also: *Valtivayttr* (genauso verfuhr man mit *Behsl*).

Herreleit sprach man gerne mit *Batshi* (Bacsi) an, aber nicht Slawen! Man sagte
also: *Mishk^ebatshi*, *Marishnayni* (*Bacsi* und *Nayni* ist das Hungariane
Gegenstück zu Vayttr, *Behsl*).

Unbekannte Personen sprach man mit Vayttr, *Behsl* an, also: *Wayn sucht 'r
Vayttr? Behsl, wu wellt 'r hie?.* Das

„r“ steht für „Ihr“, da man seine Eltern wie auch fremde und eltere Personen ge-
ihrzt hat.

Vid/Vidov – Sankt Vitus

Dr heilichi Vitus un Veit weckt ohm zu rechtr Zeit, haymmr als Kinder greimt.

Viel verehrter Heiliger in Serbien. Sein Fest ist am 28. Yuni.

Vidovdan, der – Stawtsfeiertag in Jugoslawien (28. Yuni, Shulshluss; Y.Eichinger HB13,1969:9-12)

Es war dr Gedenktag an die frlohre Shlacht uf'm Amselfeld am 28. Yuni 1389.

Amselfeld: übersetzt aus *Kosovo Polye*. Serbish *kos-* Amsel, *polye* – Feld. (griech. *Kosyphos* – Amsel).
Vid – Veit, *dan* – Tag.

Fier-Uhr-Esse, das – Brotzeit, Yause, Vesper

Bei shwerer Urwet hot mr numitags a Pause gmacht; hot a Klohnichkeit gesse un was trunke. Shunsht hot mr durchgurwet.

Kinder begannen shon früh am Nachmittag mit dem „Broht trahge“. Es kam darauf an, wie ihnen das Mittagessen geshmeckt hatte. Auf das Brot kam meist Beckmehs; aber auch Shmalz mit Salz un rohtr Paprika; seltener Honig; Brot in Wasser getaucht und Kristallzucker drauf. Wenn vorhanden, hat man sülzigen Bratensaft, Gense- oder Gatsheshmalz bevorzugt.
Brot

– es war immer das selbstgemachte Weissbrot - ist sehr viel gegessen worden. Praktish wurde bei Tish zu

yedem Gericht Brot angeboten, selbst zu Kartoffeln. Die galten ya in Filpwa als Gemüse. Nudeln, Knödel, Fleckrlin, Shuppnoodle, Weissbrot –immer eigene Anfertigung – waren die eigentlichen Beilagen.

Man denke nur an gengige Gerichte wie:

*Krumbiere un Fleckrlin Krumbiere un
Noodla Krumbiere un Knehdla
Sauri Krumbiere un Noodla odr Knehdla Bohhna un Noodla
Puprikahsh un Noodla oder mit Weissbrot etc.*

Fisitl, des – blouse – Bluse

Vitor – Rufname von Viktoria, Wicki (Hungarian.)

Fogel, dr bird - Vogel

folksbund, der – das Equivalent in Hungarian to the Yugoslavian Kulturbund - zum Shwebish- Deutshen-Kulturbund

*Wehrend dem krieg war der folksbund uff Nationalsozialismus ausgerichtet.
During the war the Folksbund der Deutschen in Ungarn / VDU became a
Nazi organization..*

folksgeshichte, blutgebundene – Wortshatz der Erneuerer

Volksruf, der – Presseorgan der Erneuerer

Volkstreu und Stawtstreu

Parole des Shwebish-Deutschen-Kulturbunds. Mit der Übernahme der Leitung des Kulturbundes durch die Erneuerer wurde die Parole in „Ehre – Blut – und Boden“ umgewandelt.

Volksdeutsche Mittelstelle in Berlin (**VOMI**) –

Ihr Leiter war der SS-Obergruppenführer Werner Lorenz.

fohrich – eben, vorhergehend (Adverb und Adyektiv)

*Fohrich war dr Phurr do Beichtzettle eisammle. Ich hab in Odshag
uns^ern fohriche Phurr gsehge.*

Farmyohhr, das – das Yahr zuvor

Formyohhr ware mr mit dr Prozessyô in Dor^eslo.

Fortl, der –advantage, benefit - wörtlich: Vorteil; gemeint ist:

*A yehdi arwet hot ihre fortl, die sellt mr kenna, wamm'r die arwet gshwind un
goot macha will.
Each piece of work has its advantages, that you must know to do it faster and
better.*

Tricks, subtlety, or even a little invention to do a job faster and better . The **Fortl** played an important role in any work.

frgelshttra –frighten - Angst machen, einschüchtern

Frgelsht^ert net die kinner. Sie drohma noh schlecht un wacha nachts oof.

Er war als Knecht Ruprecht frklahd un hot die kinner frgelshtert.

Has the word to do with “Geist” spirit, ghosts ? Did it originate with "vrgeishtra" or was “frgelshttra” something different ?

frgunna – be happy, pleased about, not grudge - vergönnen, gönnen

Den fieg frgunn ich ihm net.

I don't begrudge him the victory.

For lautr geiz hot'r sich nix frgunnt, un zwar nettamol die tubletta, die dr doktr ihm frshriewe hot. Shliesslich is'r halt ah gshtarwa. Un sei geld, des'r sich zammgshpahrt hot? – Ob'r sich des mitgnumma hot?

Just to be cheap, he didn't allow himself anything, even the pills the doctor prescribed. In the end he died. And the money he saved? Whether he took that with him?

frhahla/hahla –to heal - heilen

Shau, dei blessoor is shun frhahlt, oder: is shun ghahlt. Frhahla is intensiver als hahla.

*The wound is healed already. **Frhahla** is more complete than **hahla**.*

frheshla – verwöhnen

Mit ihm Neshtquackrli [Nachzügler} hen sie net so fiel Glick khat wie mit dr andre Kindr; des hen sie ganz frheshlt; des war zu nix z'brauche.

frhehva – verheben

- *Kunnsh's brunse noch bis hohm frhehve?*
- *Er hot sich am grohsse Gwicht frhohwe.*
- *Manchi Leit kriege nie'n Hals foll. Uwr an dem Brocke hot'r sich ordentlich frhohwe!*
- *Manchi Leit kenne nar Gabrash sei un gehhn Risiko ei; un sie hen ihne Neidr. `S hawsst awr ah: liewr zêeh Neidr wie oh Mitleidr.*

frhòpusse – verseumen, verfehlen

Yetz huw ich doch glutt ihre Nohm^estag frhoppus!

Hier sheint noch das französische Wort passer – vorbeiziehen, mitzuschwingen.

frhuttle – etwas durcheinand bringen

frhutt^elt sei

Wie d' die Knaypp im Nehhkerwl gsucht hosh, hosh mei Wollklingl ganz frhuttlt!

Eiy^{er} Grohssmottr is shun urich frhutt^{elt}. Was die alles zampupplt!

frklahde – (sich) verkleiden

Die Mahdle hen Frklahdes gspielt, awr die Raysi hot net mitgmacht, weil sie net hot derfe die Prinzessin sei.

frkleppre – verquirlen

Kannsh mol gshwind die Ahyr frkleppre, ich brauch sie glei far'n Kooche.

frkritzle – vermalen, zerkratzeln

„Do hot doch mei klohn^r Boo mei ganz^{er} Kauffrtrahg frkritzt.“ – „Du bish doch selwr shuld; hettsh 'n nar net uf'm Tish ligge glost!“

frkrohze – stockfleckig werden, - sein

Mei shehn^{es} Leintuch is ganz frkroht. Des is noch a Erbstick fun meinr Mottr.

frlahfe – verlaufen, sich verirren

Geb Owacht, dass dich im Wald net frlahfsh!

Er is kumme, wie dr Wochemark shun frloff^e war (d.h. shon zu Ende war).

„Wu wart'r dann so lang? Mir wahrte shun zitr Mittahg uf eich!“ – „Mir hayn uns an dr Kreizung frloff^e.“

„Ich will yo k^e Kummydi mache, uwr s'Esse is shun ganz frbruzzt.“ – „Mir sin so hungrig worre, dass mr ah dei Frbruzzt^{es} alles ufesse werre.“

frlahygle – verleugnen

Des kammr gar net frlahygle, dass die Rauchr stinke.

frlitzitiere – versteigern, lizitieren

Dr U(r)dnanz^{er} ist frlizitiert worre.

Latein: *licitari* – auf etwas bieten bei der Versteigerung.

frmushk^{ert} – masked, dressed up - verkleidet, karnevalistisch, abenteuerlich

*Er hot sich als Krampus frmashk^{ert}.
He dressed up as Grampus/*

*Die Wicki war so frmushk^{ert}, dass ich sie gor net kennt hub.
Vicky was so dressed up that I didn't even recognize her.*

frnoodlt - crushed - zerknuehlt

frshloocka – drank up - sich verschlucken, versaufen

*Er hot sei hahb un goot frshloockt, d.h. frsoffa.
He drank up all his worldly goods.*

*Mei gohdlsoh is im ulta fishwussr frsoffa, d.h. ertrunka.
My godson drowned in old fishwater. i.e. drunk.*

frshrecke – yemanden erschrecken, selbst erschrecken

*Wie ich des ghehrt hab, bin ich so frshrocke. Yetz hosh mich awr
frshreckt!
Wie'r zruckkumme is, war'r ganz blaich un frshrocke.*

frshtahye – versteigern

Am Sunntag Numitahg hen sie im Gmôhaus Shohf frshtahygrt.

Frsprech^es, das – das Versprechen

In Filpwa hot mr oft zersht gheiy^ert, unô is die Lieb kumme – odr ah net.

Vor dem Einschreiben zur Eheschliessung der Brautleute kamen der Brautigam, seine Taufpaten und seine Eltern am Abend vorher ins Haus der Braut, um mit dieser Seite die Mitgift der beiden genau festzulegen. Diesen Akt nannte man 'S *Vrsprech^es*. Bis zum Jahre 1849 wurde diese Vereinbarung im Gemeindehaus vor dem Richter und der ganzen Ortsvorsteherung getroffen und seuberlich in ein Buch notiert. (Siehe Y. Eichinger HB 15,1970:45- 46.)

frsproche werre – in die Ehe vermittelt werden

In Filpwa sin die Kindr gut situiertr Baure oft in die AYh frsproche worre, d.h. die AYh is mehr odr waynicher arrangiert worre.

Mr hot in dr Erbfolge die Realteilung praktiziert. Weils awr fiel Kindr gewe hot, war mr baymieht, die Baur^ewertshaft iwrlebensfehich zu erhalte. In dr Landwertshaft hot's ghawsse: „Fiel Hend mache dr Arw^et a End.“

Man sollte dies nicht nur aus heutiger Sicht beurteilen, denn dies war auch ein ungemein wichtiger Stabilisator der Ehe und Familie und eine Hilfe für das Gedeihen der Wirtschaft des ganzen Dorfes.

Im Dorf gab es eine *Kupplerin*, die engagiert wurde, in einem bestimmten Haushalt nachzufühlen, ob die Familie bereit were, in eine Ehe mit der auftragenden Familie einzuwilligen. Die Kupplerin wurde auch beauftragt, die eventuelle Mitgift zu eruieren. Die Frau war nicht aus dem Dorf und sprach ein verqueres Filpwarish.

Eine wohlhabende Bauerstochter stand z.B. nicht im Ruf intelligent und fleissig

zu sein. Ein junger Gesheftsmann war aber an ihr interessiert. Die Kupplerin soll nach ihren Nachforschungen gesagt haben: „Is‘r gsheit, kann‘r Hungarian; is‘r dumm, hot‘r k^e Kumrahde.“ Sie haben geheiratet. Zum Kuchenbacken musste allerdings eine Frau ins Haus kommen. Die Ehe hielt. So der Dorftratsch. (Solche Nachrichten habe ich von meiner Mutter oder meiner grossen Schwester erhalten.)

frштуwwe^ert – verengstigt, verdattert

Wie ich sie uf des ohgshproche hab, war sie so frштуwwe^ert, dass sie k^e Wort rausbrocht hot.

frтеpsht –confused, stupid - verbloedet

frzwutzle – aufgeregt und ungeduldig auf etwas warten

Ich bin doch shun ganz frzwutz^elt, weil ich nix meh^h fun ihr^e ghehrt hab.

Chapter 27 The Letter W (61)

Wechtrheisl (Miltitsh^er), das – kleine Haltestelle für Bummelzüge an dr Miltitsh^er Strasse

Manch^esmol war‘s ginshtichr am Wechtrheisl als am Bôhof in Filpwa eizusteige.

Wahg^etuch, das – Plane

A grohss^es Tuch um Mushine odr Getreide abzudaycke.

Das Tuch war aus Hanfgarn gewebt, mass ca. 5 mal 4 Meter. Yeder ordentliche Bauer besass wenigstens eines dieser Tücher.

wahg^eweit (ufstayh) – ganz geöffnet sein

`S Tohr stehht wahg^eweit uf, un die Hingle sin uf die Guss glöffē.

wahla .- wallen, sieden

*„Ligt die sau in dr multr uf zwah ketta? `S Wassr wahlt shun im kessl.“
„Mir kenna ohfanga mit‘m brieya. Zwah umbra her, mr fanga oh!“*

wamba .- paunch - bauch, Wampe

Wandshohnr, der – Holzgestell mit Polsterung

Dr Wandshohnr is zwishe Baytt un Maur gstanne.

Auf das Holzgestell war ein Textil genagelt, das mit Seegrass (Kokosfasern) ausgepolstert war. (Siehe auch „Bayttlawd“ p.43-44)

Wuntl, das – lengliches Gefess aus Zinkblech oder Holz

Mr hot's far die Waysh vrwayndt, uwr vor all^em um die Tuttlkind^er drin z'bahde. (Abb.33, S.296)

Wemshel – – doublet; jerkin - Wams

wesha –to wash - washen

Uns^er Grohssmottr hot ihre Waysh noch im Kotshteloch gwesht.

Ohw^eds und morg^ets haymmr Hend un Gsicht allweil mit Sahf weshe maysse.

„Ich mohn, du kaynnsht ah mohl dei Fiess weshe.“ –

„Oh, do muss ich zersht noch'n Dokt^er frohge, ob ich des derf.“ – „Hosh shun mol soh a Lausbengl ghehrt? Dem muss mr a pahr hintr die Ohhre gewe!“

wushbrett – washboard - Waschbrett

Wahs^em, der – Wasen, Rasen

Gayh un treib die Gens uf'n Wahs^em, dass sie sich auslahfe kaynne.

In Filpwa ist der Wahs^em die Rasenfleche um das Dorf. Eine Verbindung von Wahs^em und Shindanger gibt es nicht. Dennoch, der Shinder hatte sein Terrain nicht weit vom Dorfrasen.

Wahs^emahshtr, der – Abdecker, Henker, Shinder

Eltri leit hayn manchmol des wort stutt shind^er braucht.

Nach Kluge kann Wahsemahshtr neben Henker auch Shinder bedeuten, weil früher heufig beide Berufe von derselben Person ausgeführt wurden. Das Wort Wasen sei der Shindanger. In Filpwa gab es diese Verbindung nicht.

Wussrubshlahga –pee, pass water - urinieren, brunsen

Der Ausdruck ghehrt in die Sprohch dr ulte un bessre Leit.

Im Alltag sagte man *brunsen*, was nicht als unanstendig galt. (In everyday life

people said **brunsen**, which was not considered impolite.

Wutsh, die –slap (on your ears) - Ohrfeige

Der hot am Dreck a Wutsh gewe.

Diesen Spruch zitierte man gerne, wenn einer über die Tat eines anderen lesterte und speter das Gleiche machte. Er hat sich selbst beshmiert.

Wehgshissr, der – Gerstenkorn; eine Talgdrüsenentzündung am Augenlid

Ich muss mei Auge im Kamillesood bahde. Ich mohn ich krig a Wehgshiss^er.

Wrck^en, die – loaf (of bread)– lengliche Brotform

Unsr mottr hot alli woch broht bucka, uwr nur Lahb un k^e Weck^en.

*In Filpwa hot mr in dr Rehgl zwah Brohtförm khat: den Lahb un die Wayck^en.
Dr Lahb war rund òdr ovahl un hot a pahr Kile gwohge.*

*Die Wayck^en war langlechzich un hot oh bis drei Kile gwohge.
Unsr Eltre hen 'n Lahb bevorzoogt. Vor'm Ohshneide hot mr uf dr Untrseit drei
Kreiz gmacht un die Heiligsht Dreifaltigkeit ohgroofe. Des hot ullweil unsr Vuttr
gmacht.*

weh (too) – (is) sore - es schmerzt, verwundet

*Dr Bauch tut wehh; er hot a wehhi Hand; ihr is so wehh, un sie wahss net so
recht warum.*

Weichsl(a), die –sour cherries - Sauerkirshe, Schattenmorelle

*Weichsla gewa a gootr becmehs. Plickti weichsla hen k^e kern mehr.
Sour cherries make an excellent jam. Destoned cherries have no stone.*

Weidling, der – a large enameled tin pan - grosses emailliertes Blechgeschirr

*„Hosh du den weidling voll kwetscha groppt?“ – „Des hemmr ulli mitnand
gmacht.“*

Did you pick the large tin pan full of prune plums? We did that all torgether.

The Weidling tapered its bulge from top to bottom. It was used mostly for w ash and bread dough. A fter Kluge s.v. Weidling: the word has been known since 1314 in Esslingen as "Boat for the fish festival". In 17. Cent.. it died out. In süddeutsh alemannishen dialects it lives on still within the meaning of **Boht**. In Filpwa it was a container for wet stuff..

Weigart^eretsh, die – Wind rattle - Ratschen im Weingarten

Haychsht^ens zwah deh^g hot die retsh die shtara frtrieewa, drnôch ware sie gwehnt un hen weitr die drauwa gfressa.

It was powered by the wind and gave off ringtones . It should keep the birds, especially the starlings off the grapes; Rooks were not seen at that time in Filpwa. In Karbok the vineyard keeper / Budar was equipped in my time with a large Handretshe.

Weih, die - Weihe

weihye – weihen

In dr Ohsht^ernucht [frih^er am Karsamshtag Morge] hot's die Feiyrweih gewe, un drbei hòt dr Phurr dieHayl^zr gwich^e, die mir Boowe ins Feiyr gsteckt hen, dass sie a bissel ohbrenne. Mir hen sie mit hohm gnumme. Wann a grohss^es Wett^er ufzohge is, haymmr's in Spahrherd gshteckt, dass dr Blitz net eishlage soll.

Weihbush, der – Strauss aus Feld- und Gartenblumen am 15.8.

A shehnr Weihbush mache war far uns Kind^er a wichtichi Aufgab.

Am 15. August, an Marie Himmelfahrt, wurde der Weihbush in der Kirche geweiht. Man nahm den „gwichene Bush“ nach Hause und steckte ihn ins Dachgesperr. Er sollte Shlohssen und Blitzein Schlag verhindern. In den Weihbush kamen:

*Drei Strehhl (Kardendisteln) Drei Fruchtehre
(Weizenehren) Drei Haw^errishpe
Feldstreiss
Einige schöne Gartenblumen
Mit einem Hanfshleiss wurde der Bushen gebunden, dazu kam ein Seidenband*

Weihholz, Ost^erholz, das – Holzsheit für das Osterfeuer

*A ca. 60-80 cm langr Holzstab, den mr an Kursamshtag ins nei gshlahgeni Ohsht^erfeiy^r ghalte hot.
(siehe auch „Weih“)*

Weihnachtsbreuche, die – siehe Y. Eichinger HB9,1967:5-12.

weissle – tünchen, kalken, streichen

Fur's Weissle ware die Weibsleit zushtendig. Nar dr hohchi Hausgiwl is munchmohl vun dr Menn^er gweiss^elt wòrre.

Man richtete mit gelöschtem Kalk (*Kalich*), Wasser, etwas Sand, vielleicht noch ein bisschen Wesheblau eine dünne Brühe an und strich (*weisselte*) damit das

Haus.

Weiw^errahy, die – Frauenrunde

Am Sunntag Numitag hen sich die Weiwr vum Eck zum Plaush tröffe; im Summ^er uf dr Guss im Wint^er in ohme Haus. Des war die Weiwrrahy.

well^ewehg – wahrscheinlich, könnte sein

Well^ewehg hen uns die zum Drayshe eiglahde, weil sie im Geg^ezoog von uns was erwarte.

Well^er, welli, well – welcher, welche, welches

- *Wayll^er vun eich hòt des ohgshtellt?*
- *In waylli Guss wellt'r yetz gehh?*
- *Wayll Haus het'r nun^et gsehge?*

Wendelin, - Heiliger, Viehpatron, (Fest am 20. Okt.)

Am Wendlinitag hen dr Sau- un dr Kiehaltr ihne Viechr an die Friedhofskerich gfiehrt, wu sie noch'm Hochamt gsegt worre sin.

Dem Pestpatron Rochus war die Kirche des Friedhofs geweiht, dem Viehpatron Rochus die Kapelle. Im frühen 20. Yh. gab es noch Prozessionen aus den umliegenden Ortshaften am Wendlini-Tag.
Das Zentrum des Wendlinikults liegt im Sawrland und in der Pfalz (Y.Eichinger, HB13,1969:7-8).

Weshreiter, der – Wesheklammer

'S gehht a Wind, setz die Weshreiter uf die Waysh, shunsht fullt sie runtr un werd dreckich.

Wesh ròlla – mangeln

Wu is d'n dr Röllpriggl; ich will die Bayttwaysh ròlle?

Die Weshe wurde auf ein Rundholz gewickelt und dann mit dem shweren, geriffelten Holz gerollt.

Wehse, das **trahge** – Nist-Material der Vögel

Fur uns Boowe war's Wehse trahge a wichtich^er Mument, weil mir yetz mitkriegt hen, wu die Vehg^el ihne Nesht^er vrsteckle.

Wairgel, das barrel organ, street organ - **Drehorgel**

Wett^erherre, die - Heilige Yohannes und Paul (26. Yuni)

Mr hot sie vrehhrt, dass sie Unwett^er un Shlohssse ubhulte.

Kurz vor dem Schnitt – er erfolgte nach Peter und Paul am 29.6. – hielt man diesen Gemeindefeiertag zu Ehren der beiden Heiligen, der Wetterherren. Sie waren Patrone gegen Unwetter und *Shlohssen* (Hagel). (Y.Eichinger HB13,1969:5).

Wettrleicha, das – dry lighting, sheet lightning - Wetterleuchten

Im Summer hot mr ohw^eds oft weit weg blitz gsaya un leichti doonnra ghehrt. Des wars wettrleicha. Des hot awr far gwayhnlich ko dunnerwettr gewa.

In summertime, you often heard a distant thunder or saw distant lighting in the evenings. That was dry lightning. Often no thunderstorm ever came.

Wicka, der –steer - Stier; Hungarian. *bika*

Die gemeind^ewicke ware im hult^erhaus unnerbrocha. The community steer was kept in the horse halter house.

Wicki, die – Vicky - Rufname (Hungarian.) von Viktoria, sonst *Vitor*

Die Vickibehsl war a resolute weibschild; die hot koh engshta khennt. Aunt Vicky was a determined woman who knew no fear.

Wickl, der – Wickel; Stroh-, Heuballen

Bei Fiewer odr Vrshtauchunge hot mr kalti odr hahssi Wick^el gmacht.

Beim Aufbau einer grossen Trishte wurden grosse Stroh- bzw. Heuwickel gemacht, um der Trishte Halt zu geben. Nach dem gleichen Prinzip ging man bei der Beladung eines Leiterwagens vor.

Wien(a), die – Winde, eine Art Shlingpflanze

Die Wiena blieye im Gahrte ganz weiss odr bloh, un die Fleddrutshe gehhn gern droh.

wiesht – hesslich, garstig, wüst

*A wieeshti Kutz;
die wieesht Hund, die linke Hand;
die shêê Hund, die rechte;
Er sagt so wieeshti Wert^er. - Er flucht oder gebraucht obszöne Ausdrücke.
„A wieesht^es Maul“ sagt Unfletiges*

Wind, die – Winde, um Lasten zu bewegen

Mit dr Wind hot mr die Hunfrehz untr's Wuss^{er} druckt.

Wint^{er}rohs(a), die – Chrysantheme

*Was war des ulli Yohhr far a Yucht mit dr Wint^{er}rohse, dass sie uf Ullrheiliche
ah shêê bliehe. Sie hayn doch uf die Grehv^{er} selle un mr hot sie gegr'n Reif
shitze maysse.*

Wint^{er}tier, die - Doppeltür

Wint^{er}rfensht^{er}, das – Doppelfenster

Uf die Guss zu hot mr Wint^{er}rfaynshtre khut, in Hof zu net so oft.

Da Filpwa ein ausgesprochen kontinentales Klima hatte, waren die Sommer sehr heiss und die Winter kalt. Wer es sich leisten konnte, hatte doppelte Fenster und Türen. Die Wintertür war ohne Verglasung. Zwischen Sommer- und Winterfenstern legte man oft ein passendes Kissen, da die Fenster vielfach undicht waren.

Wissili (Ahy^{er}-), das – (Egg)Weasel

Yayd^{es} Wissili hot in Kernei asa Ahyerwissili golte.
Every Weasel in Kernei was called an egg wiesel.

Weasels were known as egg thieves.
They were hunted with dogs. There was hardly any measurable success, but everyone struggled against the nimble thieves.

wietich – furious, angry, hot (spicy), sharp tongued.

*Epr is wietich – someone is angry, in a rage;
a wietich^{er} Hund – a rabid dog;
a wietich^{es} Puprikahsh – a really hot Puprikahsh.*

Witmann, Witfrau/-weib – Witwer, Witwe

*Die Urw^{et}steilung zwishe Mann un Weib war in Filpwa zimlich genau. Wann
ohns weggshtorwe is, war's far's andri urich shwehr.*

Witzl, das – Schweinchen, zu **Wutz** (Kindersprache)

Mir hen fufzay Witzla im Stull

Wöllshlump^{er}, der – jemand der Shafwolle fürs Spinnen zubereitet

Wie ich noch kloh war, hot's in Filpwa nar mehh oh Wöllshlump^{er} gewe; des

*war dr alti Shwellinger, der hot nehvr meinr Zollitshe Grohssmotttr gwohnt.
Dr Shlumpr wesht, zuppt und hechlt d' Woll aus.*

Viele Bauern haben in den letzten Yahren die Wolle nicht mehr selbst versponnen, sondern in Odshag spinnen und ferben lassen. Die roten Socken für ihre Mannsbilder haben die Beuerinnen vielfach noch selbst gestrickt.

Wurach, der, - greedy man – gefraessiger Mann

Wursht, der, die **Wersht** – die Wurst, die Würste

In Filpwa hot mr fiel un gooti Wersht gmacht.

Die gengichshte Sorte wahre: Blutwersht, Leww^erwersht, Brohtwersht un Shwartlmahge. Un yehd^er Shlucht^er hot sie noch seim Guste varieert: mit Pheffr, Puprich, Knohfl, Kreit^er etc.

Wurshtsupp, die – Abendessen am Shlachttag (siehe auch „Sau^eresse“

Die Worshtsupp war in Filpwa a Puprikahsh mit Fleish un Innereie wie Lewwr, Milz, Niere.

Den Ausdruck *Saueresse* kannte man. Er wurde vor allem in Nachbargemeinden verwendet (Miltitsh, Karbok). Man shmeckte das Paprikahsh mit Essig ab.

Beim Shlachten von Shweinen hatten Nachbarn oder Bekannte meist das Saushwenzchen gestohlen oder zugesteckt bekommen; sie haben es verziert und sind zum Abendessen damit singen gekommen.

Ich hab gehehrt, ihr habt geshlacht; Ihr habt so gooti Wersht gemacht! ...

Sie wurden zum Essen eingeladen.
Im Filpwa^er Kalender 1993 sind im Yanuar Rezepte für *Wersht un Shwartlmahge*.

woo – wo, ein viel verwendbares Wort

Frohg nur selli, die woo Knecht wahre, oder: Frohg nar die, was Knecht wahre.

Woo's Nusse gibt, gibt's ah Prickl, un woo Mahdle sin, gibt's ah Boowe.

Woo d'shun mohl do bish, kannsh ah mithelfe hucke! Wu hosh die shêê Popp her?

Woo dunn hair? Exclamatory expression – of course not! Literally: where from? (do you get that?)

woohle – wühlen, shwer arbeiten, malochen

Woohle, zummhulte, sich durchsetze, des sagt mr oft Kòlòniste nohch.

- Der *Woohl^{er}* ist ein Malohcher, der es aus eigenem Antrieb tut. Von donauswebischen Bauern wurde shon oft gesagt: *Des sin Woohl^{er}!* Nicht selten war ein Woohl^{er} auch ein Geizhals.
- *Die Saue woohle.* Damit sie das nicht zu viel machten, hat man ihnen Metallringe in die Nase gezogen. Mit der Zeit haben aber diese Ringe ihnen offensichtlich nicht mehr allzuviel ausgemacht, denn sie haben wieder gewühlt wie vorher.
- *Wunn dr Vutr dr Seilin Ring in d' Nahs gsetzt hòt, huw ich ihm ghólfe. Ich hab die Zung un die Ring ghulte.*
- Bisweilen wurde der *Maulwurf/Stossmaus* auch *Wuhlmaus*

genannt.

Wooka, die – Ortsteil von Filpwa

Ich hub drei Behsle in dr Wuke khut, die huw ich oft b^esucht.

Der neue Ortsteil wurde nach dem Ersten Weltkrieg auf dem Gelende der „Hutwahd“ errichtet. Es sind 100 Heuser fast ganz in Eigenleistung errichtet worden.

Die Bauparzellen wurden von der Gemeinde an yunge bedürftige Familien sehr billig abgegeben. 1919 wurde parzelliert; die Bauzeit betrug etwa fünf Yahre.

Woondrfranzl, der – ein Bettler der Region

A selt^en^er donauswebish^er Focht^er war dr Wundrfranzl.

Der Franzl war früher ein wohlhabender Fleishhackermeister. Bei einer Auseinandersetzung mit seiner Frau hat er sie auf den glühenden Herd gesetzt; sie ist daran gestorben. Franzl wurde eingesperrt. Als er aus dem Gefengnis kam, wurde er Bettler.

Sein Bruder war in Kula Advokat und Notar. Er wollte Franzl zu sich nehmen, aber der zog seinen Aufenthalt unter seinesgleichen am Kanal vor. Man nannte ihn Wunderfranzl, weil er oft die Wendung gebrauchte: *Ei, da muss ich mich ya verwundern!* (Er sprach Hochdeutsch)

Wooratz, Woowoo, der –ghost, bugaboo, bogeyman - Gespenst, Schreckgespenst
Woowootz, Bootzamun.

*Mit dem ausdruck hot mr kinn^er engshta gmacht. Mr hot gsagt: „Im kellar odr uf'm bohda hòckt dr wuwu“; unoh hen sich die kinnr nimmi hitraut.
This expression frightened children. If you said' "In the basement or attic there's a Woowoo,' they never went there again.*

woorgsa – würgen

*Wurgse is waynichr als kòtze.
Ich hab mich wurgse maysse – hab awr net kòtze kaynne. Er hot den Mann stark
gwurgst, hot'n awr net umbrocht.*

Wurri-wurri – Ruf um die Gensa zu locken

Wurrilin, die – Genslein (Kindersprache)

Wurri-wurri is dr Lockruf fur die Gens, awr gfolgt hen sie ah'net ullweil.

Woosh/Wish, der - Bündel, Büshel
wishe

Er hot mr a ganz^er woosh hohr rausgrisse.

Ein Woosh/Wish Heu oder Strohh.

Ein Strohwwish an einen Stecken gebunden zeigte ein Verbot an, z.B. Durchfahrt verboten (Privatweg).

Mit einem **shtrohwoosh** hat man auch Pferde, Kühe und shmutzige Shuhe abgerieben.

Wooshpr adj. -lively - lebhaft

*Des maadel hot alles gmacht. Sie wohr orich wooshpr.
That girl did everything. She was very lively.*

Wootz(a), die –pig - Schwein, mostly by kids
Wutzl, Witzl(a), das –piglet - Ferkel

*Du bisht dreckich wie a Witzl! – des hot mr dann un wann tzu ohma klohnes kind gsugt.
You're as dirty as a little pig! This was said from time to time to a little child.*

Chapter 28 **The Letter Y (0)**

See the letter J

Chapter 29 **The Letter Z (62)**

The letter Z is pronounced in German as an Ts when it starts a word.

Tseicha, das – Zeichen

Wunn ich eich's tzeicha geb, unoh leitr mit ullni Glòcka.

Tsoommleita, das –ringing in the sheep - Zusammenleuten

*Wumm'r asa Messdiener net gut glitta hen, hot dr Phurr am Yackehans gsagt:
„Huns, dei Messdiener kenna net leita. Brings ihna bei!“ - Unoh hot's uwr
gshtahbt! – Leite haymmr yo kenne, awr manchmohl hemmr uns halt an dr
Strick hochzieha glosst unoh hots lang bimmlt.*

- Das Glockengeleute war in Filpwa etwas kompliziert. Wer aber das System einmal begriffen hatte, konnte daraus viele Informationen ziehen.
 - Hier geht es um die Sonntagsmessen:
Eine halbe Stunde vor Beginn leutete die grosse Glocke. Das nannte man "s' Zehrshtleite"; eine Viertelstunde speter leutete die zweite Glocke; das hiess „TZwuttleite“; kurz vor Beginn der Messe kam das „TZummeleite“ mit allen vier Glocken.
 - Die Fünfte und Kleinste, das „TZieeggleckl“, wurde nur bei einem Todesfall geleutet.
 - Beim TZammeleite kamen auch die Burshen und Menner in die Kirche (Frauen, Medchen und Kinder waren shon drinnen). Man sagte auch: *Die*

Bulwier^er kumme shun!
Dann wars höchste Zeit.
(Die Balwierer waren
nemlich noch sonntags
unterwegs, Bauern zu
rasieren, weil sie die am
Samstag nicht zu Hause
angetroffen hatten.)

Tsummshlagbrech, die – handbetriebene Hanfbreche

Mit dr Brech odr Tulf hot mr die Hunfstayngl grób bròche.

- Mit dieser Breche wurden die Stengel des gerehzten und getrockneten Hanfes gebrochen und grob gereinigt. Die Breche war aus Hartholz. Sie hatte oben zwei Lamellen und unten drei.
- Nach diesem Arbeitsgang kam der Hanf in die Putzbrech. Hier wurden semtliche Holzteile von der Faser entfernt. Die Putzbrech hatte oben drei und unten vier Lamellen. Danach kam der Hanf in die Hechelei.

tzummestayh, tzummegshtunna – live in common law - in „wilder Ehe“ leben

„Hot der neiyi lehr^er des mahdl aus Odshag gheiy^ert?“ – „Hechsht^ens untr ohme shattebohm, wie die tzigeinr's macha. Ich hab ghehrt, sie worra nur tzummegstunna.“

“Did the new teacher marry the girl from Hodschag?” – “At best, under a shade tree, like the gypsies do it. I heard they were living in common law.”

Tsâû, der – Zaun

Rund um sei Haus hot'r a hohch^er TZâû gmucht. Er war halt a gspessichr Sondrling.

tsusl –obstinate or crazy young girl – narrisches Maedchen.

tsuwwle – zappeln

Er is oof'm boh'm an oh'me nusht henga blieewa un hot tzuww^elt un noch lautr gshriea.

Wenn ein Tier am Sterben war, fragte man: „Lebt's noch?“ – „Ich mohn shun, awr's tzuww^elt nar mehh a biss^el.“

Tsehgr, der – Einkaufskorb mit rechteckigem Boden

Ich hab a guntz^er TZehgr voll Such uf'm Woch^emark kahft.

Der Zehgr hatte einen rechteckigen Boden und zwei Henkel. Er war aus Binsen, Weiden oder Liesht geflochten. Die Seitenwende waren yedenfalls nicht ganz starr im Unterschied zum Haynkkerwl, das rundum geflochten war.

Tseig, das – Hefe, Germ

Wamm'r im Gwelb TZeig kahft hot, hot dr Gwelwr ohm mit oh'me Fahde a Stick abgshnitte.

Wieso „TZeig“ für „Hefe“ verwendet wird, ist unklar. Nach Kluge s.v. „Zeug“ hat es ursprünglich auch die Bedeutung von ziehen, zeugen, erzeugen, verfertigen. Könnte es sein, dass man in Filpwa ursprünglich ausschliesslich mit Sauerteig und nicht mit Hefe arbeitete? Später hette man die Hefe (das Zeug), das fürs Backen effektiver war, hinzugenommen?

tseitich – früh; reif

Gehh shlohfa, du mush marya Fruh tzeitich raus!

Die Aprikohse sin shun tzeitich, die kaynne mr shun ròppe.

Tsellrich, der – Sellerie

*Esh du ah TZellrichsalat gern? TZellrichkopp,
Stung^etzellrich*

Tsiegleite, das – der Sinn ist folgender:

Wunn epr `s TZsiegleckl ghehrt hot, hot'r daynkt: `s muss epr gshtorwe sei. Awr wehr? Unoh is die Neiyichkeit wie a Feiyrwultz durchs Dorf gange.

In Filpwa wurde unmittelbar nach dem Ableben eines Menschen die kleinste Glocke geleutet; man nannte sie das TZiegleckl (die letzten Atemzüge waren getan).

Tsiggl(shtoh), der – gebrannter Kotstoh, Ziggel

In Filpwa hot's a Tsiggllohfa gewa; er hot'm Lepold Marti, dem Obmann

vum Kulturbund, ghehrt.

Tsille, die – Lastenboht

Die TZille war net unbedingt leng^er wie dr Tshinahkl, awr shumbal dopplt so braht.

Nach Kluge ein „Flussschiff, Kahn im Gebiet der Donau, Elbe und Oder“;
entlehnt aus dem Slawischen.

Tsimaynt, das – ein Messbecher für Flüssiges und Pulverförmiges;

Wummr uf'm Woch^emurk rohtr Puprich kahft hot, is 'r im Tsimaynt abgmesse worre.

Tsement, der - Baustoff

tsing^eti Nucht – stockfinstere Nacht

Mir hen im Shnitt mit'r Urw^et ohgfange, dô war's noch zing^eti Nucht.

Was bedeutet „tzing^eti“?

Tsinsahr, der – Makler, Vermittler

Wie dr Hunfhund^el in Shwung kumme is, hen munchi Hendl^er a TZinsahr braucht.

- Manche Hanfhändler in Filpwa, vor allem die kleineren, mussten einen *TZinsawr* beauftragen, der ihnen die administrative Seite des Hanfexports abwickelte, da sie dazu nicht fähig waren und nicht das nötige Wissen hatten.
- Etliche grosse Hanfhändler waren ihnen da voraus: sie hatten die nötigen Verbindungen und das Wissen. Sie machten daher mehr Gewinn.
- Vom lat. Wort *censor* – Shetzer. Er hatte im alten Rom die öffentlichen Finanzen, Pacht und die

Bauten zu verwalten.

tsintselints– fiddle -geige (Onomatopoetic)(

•

tsitr – seit

Wu bleibsh dann so lung, ich wart shun tsitr a Stund uf dich!

Tsittrichs, das – Gallert-Flüschigkeit bei der Sülze

Ich ess beim Sultz k^e Fleishshtickr, ich will nur TZittrichs.

Aus Schweinsfüssen, Ohren und Shwenzchen machte man Sülze. Die Stücke wurden zerkleinert und mit Salz, Pfeffer und Suppengrün gekocht. Anschliessend in Teller abgefüllt und kaltgestellt. Das „Sulz“ wurde mit Weissbrot gegessen.

Tsiwehb, Tziwehva, die – Rosinen, Zibeben

In die tzohg^ene AYpplstroodle hot mr ah TZiwehve neigewwe.

Das Wort kommt aus dem Arabischen *zabiba/zebibe*.

tsitsili, die – Ketzchen (Kindersprache)

Die Kutze hot mr mit zi zi zi beigroofe, un manchsmohl sin sie sogar kumme.
We called the cats with „tsitsitsi” and sometimes they even came.

Tsoll, der – ein Lengenmass

In Filpwa hot mr noch viel mit Tzoll grechnt.

- Bei Tishtlern wurde die Brettsterke in TZoll angegeben.
- Man rechnete: 1 TZoll = 25mm; 12 TZoll = 1 Fuss/Shuh
- Maurer arbeiteten mit Shuh- bzw. Halbshuh-Mauern.

= 30cm. 6 Shuh = 72 TZoll = 1 Klafter tzu 1,80 m

Tsohm, der – TZaum

*Wie'r in die Shool kumme is, hot'r'n TZohm derfe hulte, wann sei Vuttr ah
ufm Wahge war.*

Tsopp, der, **Pl. Tsepp** – braid – Zopf; see also Rayp

*Die TZepp hot mr mit drei Trehdla gflohta
The braides were plaited with three braids.*

In Kerneierish **Rehp.** „Hot sie a Buwikopp?“ – „Nô, sie hot a Rehp. Nô, sie hot
tzwah Rehpsa.“ In Serbian *rep* – Shwantz, Shweif.

- *Wawi kumm*
Tsoppmacha –
Barbara, let's go to be
braided i.e. going to a
hair stylist, even if she
had no plait braided.

- **Tsoppgoolatshi:**
braided sweet bread,
from Slovak colaci.
- **Tsoppkoocha:** *aus
hayfateig; er is mit
drei trehdla
gflohta warra.*

Made of yeast bread, plaited with three braids.

- **Tsoppbendla** –
hairbands,
braided into their
plaits; or just into
loops of hair.
- **Rumbundatsop
p** – Zopfform der
Bauernmedchen.
*Bauremahdla hen
gern ihra tzepp,
in die bendla
eigflòchta wahra,
um den
Hintrkopp rum
trahga.*

*Farmer girls gladly wore their braids, with ribbons bound in them,
dangling from the back of their heads.*

Tsornickl, der – tzorniges Kind, bockiges –

Wann der tzornich werd, huppst'r rum wie a TZornickl odr a Rumpelstiltzchen.

Bei einem Erwachsenen hat man höchstens ironischerweise von einem
Zornickl gesprochen.

Tsottle, die – Fransen; tsottle hat einen negativen Beigeschmack

Sie war tsöttlich ohtsohge. Wu sie nar die Flunke gfunds hot?

Tsottlber – Tanzber

Tsottlichi Trauwe – wenn die Behren sehr locker stehen

Tsidó – Jude; Hungarian

Shimpfwort in Hungariann wehrend des Krieges

Tsuck^erli(n), das – Bonbon

In meiner Kindheit ware Siessichkeite rar. Mr hot sich iwr yehd^es TZuck^erli gfrahyt.

Dienstags (Tag des Woch^emarkts) haben die Shulkinder einen Gulden (50 Para) bekommen, damit konnte man auf dem Wochemark einen Zuckerstengel kaufen.

tsoockla – saugen

'S Kind tzucklt an dr Flush.

tsupetshiera – versiegeln; Serbish: *pecat* – Siegel

Ich loss den Brief uf dr Posht tzupetshiere.

tsoorickla – verriegeln

Mr muss den Hinglsstull ulli Ohw^ed gut tziurickle, shunsht kummt noch a Fuchs odr Iltis in Stull.

Tsuspeis, die – Beilage tzu Fleish und Gemüse

Noodle, Knehdle, Fleck^erlin, Shuppnoodle ware tzmehnsht die TZuspeis.

Potatoes were considered vegetables. One ate mostly home-made noodles, dumplings in a variety of forms, rarely rice and pasta. In Kernei, it was customary that there was always enough white bread at every meal.

Tsootsl, das – pacifier - Shnuller

tsootsla – to suck a pacifier - nuggeln

Mei letsht^es tzutzl hot uns^er lohs gfressa. Sie hot ihre shnoos aus 'm shtull gsteckt, un ich hab mei tzutzl ihr ins maul gewe. Ich hab gmohnt, sie werd 's mr tdruckgewa.

My last pacifier was eaten by our sow. She stuck her nose out of her stall and I put my pacifier into it. I thought she would give it back.

Tswugga, der -branch fork– Astgabel

*Fur a Goommiflintl hot mr a shehnr tswugga braucht.
For a high velocity slingshot, you need a good tswugga.*

It was called a tswugga, if the branch fork was as thick as your thumb. From this wooden stick, the boys made their Gummiflintl, their high velocity slingshot. The German word for slingshot was unknown to my knowledge in Filpwa.

Tswerichholtz, das – crossbar - die beiden Querstangen am Wagen

*Richt die tswerichholtzr am wahga. Mir nemma die nehvrtstanga, den heibohm un 'n heishtrick mit.
Arrange the crossbars on the wagen. We're taking the cross beams, the hay beam and the haywagon rope along with us.*

They served in turn as a base for the two cross beams, so that the wagons could be loaded broadly. Another board, the **Oonterlahg** was placed in the middle of the wagon under the Nehvrtstangen so that the load would not break through.

tswatt^{el}n – repeat twice - zweimal wiederholen

*Was sich tswatt^{el}t des dritt^{el}t sich ah.
Whatever happens twice, will happen a third time too.*

Many were convinced that whatever occurred twice, would be repeated a third time.

Tswergl, das – mole cricket - Maulwurfsgrille

*Im Gahrte hot mr sie umbrocht, weil sie stark shedlich ware; sie hen die Wortzle ubgfresse.
If you found them in the garden, you killed them because they wer so damaging they even ate the roots.*

tswiedr –argumentative - ergerlich sein, streitsüchtig

*Mr kunn's yo kaum noch mit 'r^e aushalte, sie is sowas foon tswiedr.
You can hardly stand it: she is so argumentative.*

Tswiefla, die –onions - die Zwiebel

*Ich hab oft den shpruch ghehrt: Tswiefla kunn am essa net shahda.
I often heard the expression: onions go with every meal.*

- Everyone planted their own onions themselves and ate pretty much all of them (for each Puprikash you needed at least one whole one).
- Shallots

were also
loved.

- People also often made a purely onion Paprikash: *Tzwieflpuprikahsh*.

Tswiebrohcha –plow a field twice - Nachackern nach dem Rigohlen, d.h. zweimal ackern.

Chapter 30 **Total Number of Words: more than 1,500**

Chapter 31 **The history of Filipowa/Filipova/Filpwa (translated from Thiel with some extraneous comments by Psołka.)**

This history of Filipowa shares much in common with Kernei, including a mysterious disappearance of other ethnic groups shortly after the original settlement in the mid 1700's. I wrote a similar summary for Kernei in [Chapter 2](#).

There were a good dozen lands and regions from which the immigrants came to Filipowa in 1765. At that time 264 settlers lived there in Filpwa. Among the Catholics, the common Lutheran bible, which favoured a common high-level language, was missing.

According to Anton Zollitsh (p. 71) prior to 1762 Czech invalids and veterans had been assigned to Filpwa, but it was only in the next year that the official founding of the village took place. The Archbishop in Kalocsa agreed that the Gospel and preaching would be presented on Sundays in Czech as well as German and Latin. The Archbishop gave his agreement. But in a few years, there was no more trace of the Czechs. Yet, the name **Czech Lane** remained until the time of our expulsion.

It probably took two or three generations (about 50 - 75 years or so) for these Czechs to disappear, and this process raised many debates and even anger in village life. In Kernei, the disappearance was accompanied by violence that was discussed in the Empire's central government as an example not to mix ethnic groups in new villages.

I know that I will anger some Filpwaers with the comment that the Pfalz is the main source for Shwovish is a myth, especially those who hold "Shwovish values". Already in the 1930s years Jacob Leh tried to determine the origin of the Filpwaer shwovish. He sent a Lessing fable in Shwovish form to those places from which the original settlers came, and asked for a re-write of this fable in their village dialect. From the 22 returns he gained no great knowledge. None of them came close to Filipwarish shwovish.

You have to bear in mind that the Filpwaer settlers had left their home villages about 175 years before then and much had changed in those villages as well as in Filpwa.

Some have said that Filipwarish is only a Shwovish dialect, because it uses the diminutive - ili: Buwili, Mawdili. However, I am not familiar enough with other Shwovish dialects to make such a pronouncement. Kernei uses those endings too,

especially with forms that children speak.

Filpwa brought together not just the many dialects into one town, but also many foreign words have been added to Filpwarish, (as in Kernei). In this dictionary there are hundreds of Hungarian and as many Serbo-croatian words; There are also many French and Austrian words. The French words were not added directly in the village, but via pre-existing Austrian slang, such as Lawoor (lavoir) or Bargatell (bagatelle). Sometimes you can tell, that the people may not have understood the meaning of the words, but they continued to use them. One says for example: „*Ich geh net betzawya [serb.:angeln] aus passyô, sundrn aus paslitô*“ - I'm going fishing (using a Serbian word) not from Leidenschaft (passion), but for pleasure [French, passer le temps → “passeleiton”)].

The question about the origin of foreign words from the Hungarian and Serbo-croatian is more interesting. Why and how did Filpwarish acquire them? It seems that they went through a transition: initially they were foreign words, then they were loanwords, and after several years the words merged completely into Filpwarish. Consider words like Tepsi, Pogetshl, or Hambor etc., that were objects of daily use, of the words around food and materials that were exchanged daily in the marketplace.

Nevertheless, some hard to explain issues remain: why did we take over **Bacsi** and **Neni**, uncle and aunt, although our **Fettr** and **Behsl** covered the same content? Perhaps because they were only used to Hungarian superiors and nobility. Did we want to get some of their status as a result? If **bacsi** and **neni** belonged to our own family, were we prouder to have in our own family members of the nobility?

Other words are easier. Why did we take E.g. "Paprikash" into the Filpwarish? Well, we learned about this food and its name from the South Hungarians. Anyone who has eaten a great fish Paprikash can understand why it was adopted in Filipwa!

Here is my metaphor for how Filpwarish evolved. All Filpwaers brought eggs to fill a barrel as a present for the Empress, and all brought their dialects, from which a village voice developed. But all the eggs did not fit into the barrel, any more than all the dialects fit into the village voice. Just as the eggs were crushed to fit them in, the many languages were trimmed until they all joined each other in a common Village Voice. Thus, the Filpwarish and the town's gift for the Empress was developed after a long evolution.

Our language has become very colorful: there is hardly a region of the southern German language, which is not represented in our word hunt. Consider the Ilge, the Behbrot, the Holippa, the Toolf, the Gawfl the Tohpa etc., Not only the German and Austrian provinces are represented: Italian, das *Salettl* (la Saletta; Greece, die *Dees* (Dosis); Spain, die *Galet* (La Caleta); England, der *Zwettr* (Sweater); France, das *Shmiesl* (chemisette); Czech, *Klootzi*; Turkey, *Tshartak*; Serbian, die *Bubanya*; lots of Hungarian, *batshkr*, (von bocskor); Philippines, *Manilla*; Poland, der *Batok* (von batog); Latin, *Arawdi* (von Rorate); Hebrew, das *Bohfl* (von babel); Arabian, *Ziwehwa* (von Zabiba).

Comparing the words that we have adopted from the Hungarian with those of the Slavs, one gets the impression that Hungarian was somewhat nearer to us than the Slavs and particularly the Serbs. That there was a bigger separation from the latter, was evident from the outset in the first world war against the Slavs. The official name of the new country Kernei and Filipowa joined after WWI was called "Kingdom of Serbs, Croats and Slovenes". – There was no mention of Hungarians, Shwova, or other minorities. They

wanted the territory, but not the people.

One must also consider in this comparison that the contact with the Hungarians was much longer and closer than with the Slavs. From the Hungarian, we have relatively many words that deal with food, celebrations, drink that we have adopted. So: *aldomas* – drink; *palacsinka* – Palatshinken; *kacsa* – duck; *pogacs* – poultry; *tepsi* – baking tin (depsi); *kabor* – Kabr (Dill); *mak* – poppy seed, Mohn (mohg); *uborka* – cucumber (oomarka); *mulatni* – happy; *barack* – peach brandy, etc.

From the serbian kitchen, we have adopted less. So die *Sarma*: Kraut- und Paprichsarme (stuffed pepper); also Beckmees, and Sladoled, Sladko and especially Sliwowitz. Otherwise, it was mainly things from daily use, wie *Obor* (*pen*), *Hambor* (*bin*), *Tshartak* (*granary*), *Bubanye* (*fishtrap*), *Tshutre* (*canteen*), *Torwe* (*bags*), *Tshoope* (*milkcan*), *Dutzi*, *Tshurak*, *Meritzl*, *Kebrnitz* u.a.

There were also numerous slavic swearwords in use that I usually did not include in the glossary. They are often obscene. It is not only Filpwars, but universal, that you like to curse in a foreign language. Perhaps it does not offend as much because it is not understood. But perhaps words have power and must be used carefully.

Filpwaer and Kerneier often sent their children for several months, or even longer, to Hungarian and/or slavic villages, so that they learned their languages. Often there was an exchange of the children, so that their children came to study in Filpwa or Kernei Shwovish.

Also, when the young men came back from their military service, they brought their increased knowledge of state language. There was more contact among these groups than the later Nazi ideology was willing to recognize, in its ethnic cleansing of Shwova into Germans.

For some fish, such as the Sumpfawl or Shlammbeisser, the locals took over the Hungarianian name csik - Tshicka. Very likely they had not known this fish in their country of origin, so they integrated the fish together with the Hungarian name in Filpwarish. Maybe they did not know even **turkeys** in the old country, because in Filpwa they were called **Puiken** (prekmurian pulyka) or Pockrlin.

But even common animals such as the duck (Ente), became **Gatsh** (Hungarian: *kacsa*) throughout the Shwovish regions.

Some plants, such as the geranium, were unknown in Europe before the main Shwovish settlements and the division of the Habsburg Empire into Austrian and Hungarian halves. The emigrants eagerly adopted the plant with the lush flowers together with its Hungarian name : Mushkawtle (approx. muskatli). One would think: had the settlers had their own name then the Hungarian name might not have been taken over.

A similar phenomenon occurred with the large-flowered dahlia much planted in Filpwa. It came as small-flowered plant in the 16th century from Mexico to Europe. In 1791 it was named after a botanist Georgi, who lived in St. Petersburg, Georgine. It was also named after a botanist who lived in Sweden (Dahl) as the dahlia. The Shwova followed other eastern countries such as Poland and Russiain using the Georgine form: **Yurgina**

Any discussion about public dress, and in particular women's, in addition to language shows

that in Filpwa no consensus occurred. In a comparison with Milititsh, Batsh and others, with regard to dress style, one gets the impression that a majority trend developed there with a beautiful, adult costume. In Filpwa over the decades there were violent conflicts about what common dress styles should be.

Paul Mesli made some inquiries among old dressmakers, and they told him, "that there retain unchanged certain dress styles and dialects in their specificity and diversity according to the ancestry of settlers to Filpwa up to the doorstep of the 19th century with dedicated perseverance".. A little further on he says: "the change took place... with many difficulties. Because each wanted to choose his own costume for the whole village " (monograph 1979,Bd.IE,S.92.

Allegedly around 1830, so after about three generations, they arrived at something like a common costume, and also language. Compared to the Miltitsher costume, the Filpwaer is plain and mostly dark, much like Kernei's. Anyway women throughout the area preferred black. You hardly ever see a smile or a cheerful face on a photo. Even the numerous wedding photos offer the impression of an funeral.

I know that life was not so serious and sad, as the photos suggest. But the common opinion was that if you had a picture taken, you must appear serious.

The most common word was woman / weib (not frau, as in german).The word was not negatively charged, but familiar and warm.

The **Freili** (the Ms.) was a teacher and belonged to the gentry. You never called a village girl **Freili** (little woman). So, as Gretchen in Goethe's Faust says: there were no Ms. You even addressed your own parents, elders, and strangers with "**ihr**".

As is usual in many slavic languages, the patronymic was used for women with "-**sin**" attached to the end: Pahlesin; Hansin; Simonsin. ... Not only was the wife of Mr Shroft: Shroftin, but so were his daughters. This custom was still generally regarded in my childhood.

Married peasant women always wore a dark Kopptiechl / shawl over their heads, even while at work in the middle of summer. You could also rarely see some times women in summer without headscarfs. It took my mother many years before she dared to walk around without a headscarf in Toronto.

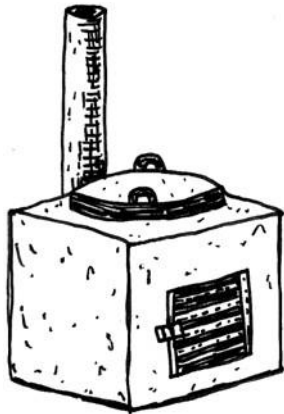
It is interesting to note and speculate that there was no essential need for a common language to develop in these Shwovish villages, since all dialects could be understood well enough, especially in the beginning. But there is something in mankind that enforces communality in all things: dress, appearance, and especially speech.

Included in this common appearance and language was a pride in the village where one was born and lived, and a xenophobia towards other villages, even those with similar speech and backgrounds. Xenophobia and homophilia are seemingly universal aspects of human life.

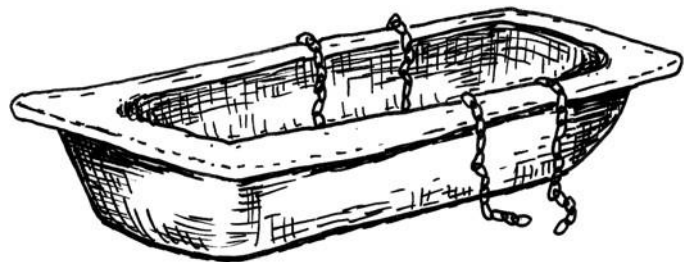
Now that the Shwova have all but disappeared, the only trace of their existence remains in their common language: this was their most powerful cultural product. In my eyes, it was the most productive cultural artifact they produced in less than two hundred years. To

reduce it to a dialect of German is to eradicate their main artistic and cultural achievement, almost as denigrating as to say that Yiddish too was only a German dialect. Unthinkable!

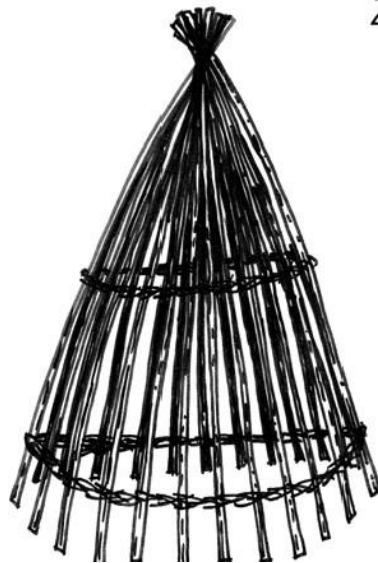
Chapter 32 Some hand drawn Images from Filipowa



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Shpaarhaird



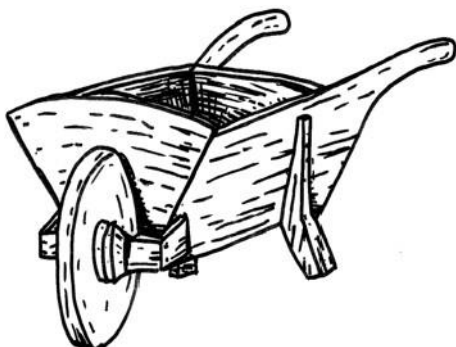
2) Mult^e



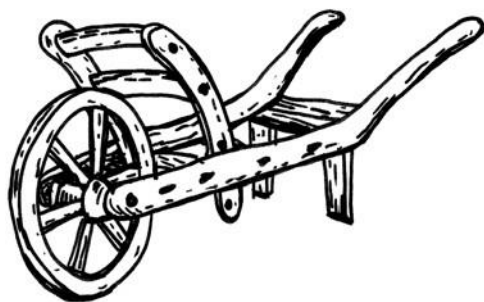
3) Hingelskorb



4) Gatscherchawl

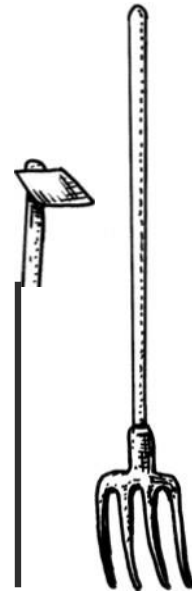


5. Troogle



6.

7) Feldhack



10) Umper

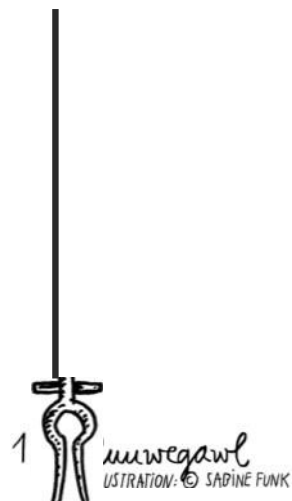


9) Reewespritz



13) Logl

14) Kanilleroppr



16)

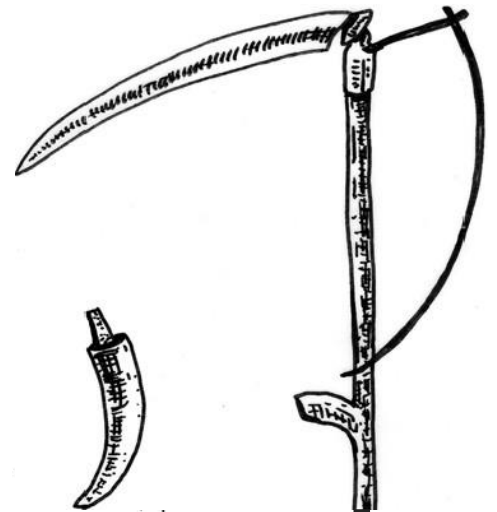


20)



Denglstuhl mit
Denglsteckl

21)



Wetzstôô

19) Sens mit
Sens^e béigl



23) Haajgawl



24) Garw^egawl



25) Milchhaaf^e boom mit
Milchhaafe mit Heew



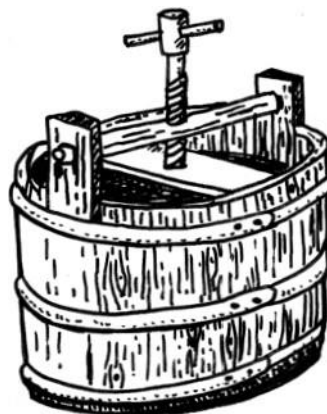
26) Groves Sieb



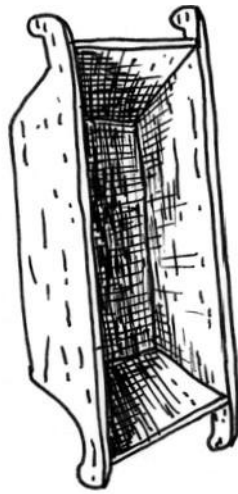
27-)



31)



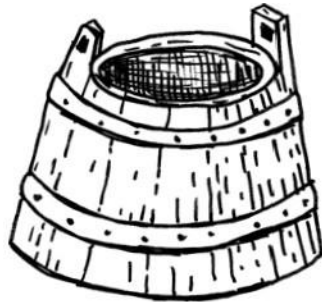
30)



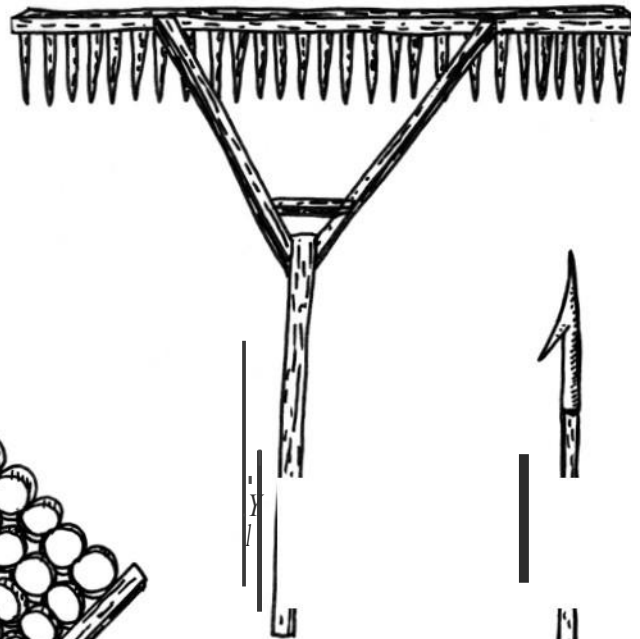
33) Wamtl



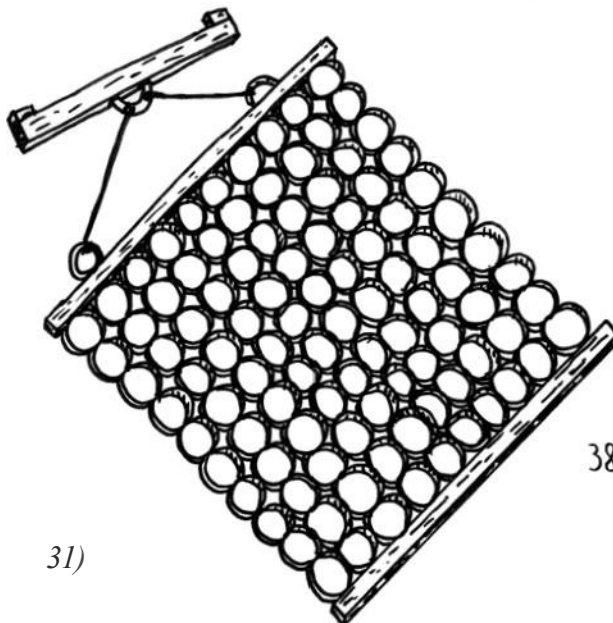
34) Miltkiwl



36) Schmalzdies



38) Grooßr Haajrêche



31)



39) Haajroppr

IIIUYTRNiON: © SNI?inf FVVK

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