Munich’s Hofbräuhaus is the best known beer hall in the world, seemingly a “strictly-for-tourists” site. Yet it does attract lots of locals.

The bar on the ground level seats 1300. Also, there is an upscale Bavarian restaurant on the floor above, and on the floor above that, a huge room with a stage, seating up to 1,000 guests.

In 1602, Duke Maximilian conveniently arranged to take for himself and his attendants the wheat beer monopoly in Munich, which brought the result that monopolies are supposed to receive – he got rich. Then he became even more nervy by allowing some common folks, beyond the membership of his court, to imbibe at his royal pub!

Meantime, the Hofbräuhaus brewers came up with a fine new beer, brewed in the fashion of “Einbeck” (a famous beer-town in Saxony), a beer they christened “Maibock.”

This beer became so popular that it led to the salvation of the city of Munich: in 1632, during the Thirty Years War, the Swedes occupied Munich, but they were able to strike a deal with the city. In exchange for not pillaging and plundering the city, they were given 1,000 buckets of beer from the Hofbräuhaus, including 361 buckets of Maibock.

At the end of the Holy Roman Empire in 1806, when Bavaria became a kingdom, the Hofbräuhaus became the royal Hofbräuhaus. (Note below, the crown on the trademark.)

When King Ludwig I opened up the Hofbräuhaus to the public in 1828, at the same time lowering the price of the beer, there was a great celebration, for then, as today, the beer could flow to all who came.

Finally, though, business was so good that adjustments had to be made. The old brewery was torn down in order to build on the same site the beer hall that still stands today, which opened in 1897.

The crown on this trademark shows the royal beginnings of the Hofbräuhaus.
A vocabulary ‘cheat-sheet’ for speaking Oktoberfest-ese

• Auf de Bänk: an order from the band for guests to “stand on the tables”
• A Bier, Bittschen: “One beer, please”
• Brezn: huge Bavarian pretzels
• Dirndl: Bavarian folk style of dress for women; also a nickname for a country “lass.”
• Guadi: “Great fun”
• Hendl: a chicken, preferably roasted on a spit
• Host mi?: “Did you understand what I just said?”
• Maß: one liter of beer
• Masskrugstemma: a drinking game in which you must hold one very heavy liter of beer with your arm outstretched. The one who holds longest, wins.
• No a Maß: “Another liter, please.”
• Oans, Zwoa, g’suffa: an often heard German toast
• O’zapft is: “It’s tapped!”
• Pfundskerl: a “great guy,” a “good egg”
• Prost: “Cheers”
• Radi: oversized radish, carved into a spiral, served with rock salt
• Schuaplattin: athletic Bavarian folk dance in which the men alternately hit their shoes with their hands and stamp their feet on the ground.
• Schunkeln: locking arms with your neighbor and swaying from side to side with music
• Schweinsbratn: Roast pork, a Bavarian specialty
• Steckerlisch: mackerel or trout on a spit
• Tracht: generic term for folk dress, male and female
• Weißwurscht: “white sausage” (Weißwurst)
• Wiesn-Herzerl: a huge gingerbread cookie shaped like a heart, usually with a saying written on the front.

A Franconian New Year’s Wish

Ich wünsch euch a g’stunds neis Johr
Und dass eich werd nix gor:
An kupf vulla Hoa,
A Stu’m vulla Bum,
Und a Kella vulla Rum.
A Stu’m vulla Madla.
Und an Kella vulla Hadla.

I wish all of you a healthy New Year
And hope you will suffer no want:
May you have a head full of hair,
May you have a room full of boys,
May you have a cellar full of rum.
May you have a room full of girls,
May you have a cellar full of cabbage heads.

Source: Germany’s Regional Recipes, by Helga Hughes, Penfield Press, 1999

How did your German ancestors name their children?

During the early days of Christianity in Germany, biblical names and names of saints and martyrs of Hebrew, Greek and Latin origin came into use.

When the idea of baptizing infants (around the third century) gained ground, this ceremony usually coincided with the naming of the child. The name given to the child was therefore called the Taufname, or Christian name. (The verb taufen means “to baptize.”)

Through the catechism of 1566 following the Council of Trent, the Roman Catholic Church required that a child must be given the name of a saint. Often (but not always), the name of the saint was chosen whose day of commemoration the calendar showed to be the child’s birthday. In case the dates differed, this created a tradition of celebrating the child’s Namenstag (name day) in addition to (or instead of) his or her birthday. For example, a boy born on July 10 and named Nikolaus celebrates his Namenstag on December 6 (Nikolaustag). This tradition is still alive today in predominantly Catholic regions like Bavaria and the Rhineland.

The use of the names of saints and popes was restricted to Roman Catholic areas, as Protestants did not believe in these ideas. They used names from the Old and New Testaments as Christian names or (later, in the Pietist movement of the 17th and 18th centuries) invented new names like Gottlieb (loves God, or loved by God), Leberecht (live a decent life), or Fürtchegott (fear God).
51st Annual

Oktoberfest

Sacramento Turn Verein

@ 3349 J Street

BUY TICKETS @ www.sacramentoturnverein.com
916.442.7360

❖ Friday & Saturday ❖

October 12th and 13th

Friday – 6:00 PM - Midnight ♦ Saturday – 3:00 PM – Midnight
Saturday 3:00-6:00 PM Children Activities and Crafts!

Live POLKA/ROCKTOBERFEST Bands!

❖ Main Festhalle ❖
♦ The Gruber Family Band ♦
❖ Upstairs in the Festhalle ❖
♦ AKA LIVE ♦
❖ Traditional German Folk Dancing ❖
♦ Alpentänzer Schuhplattler ♦
❖ Traditional German Choir ❖
♦ Turner Harmonie ♦
❖ Biergarten ❖
♦ The Alpenmeisters Band
❖ Authentic German Food & Oktoberfest Beer ❖
♦ Biergarten ♦ Wine ♦ Dancing ♦ Kaffeehaus

Admission at Door: $20 Adult | $5 Children (12 & Under)
 Valid Photo ID Required for Adult Beverage Wristband

COME EARLY FOR PREFERRED SEATING
PARKING @ Sutter Middle School (100 yds down J Street)

❖ Herzlich Willkommen! ❖
A Curious Query:

When is a Maßkrug not a Maßkrug, but rather – it’s a measuring tape?

Good news! The female members of the Turn Verein’s Alpentänzer recently received their brand-new Trachten, shown here as the dancers engage in the traditional testing of the rule stating that dancers’ hems must reach no farther down and no shorter than the top of a Maßkrug! Talk about German “orderliness!”

As noted above, the skirt lengths are reaching just that far – down only to meet the top of the Maßkrug, and no farther! So who needs measuring tapes, anyway!

When will we next see our Alpentänzer’s new outfits?
At the Oktoberfest, of course!
Oktober 12 and 13 at the Turn Verein
See you there!
A Side-by-Side Story

Der Fuchs und der Hahn


Der dumme Hahn glaubt den Worten des Fuchses. Er glaubt, daß der Fuchs ihn küßt. Er fliegt von dem Baum zur Erde. Schnell fliegt der Fuchs ihn tot, trägt ihn fort und denkt bei sich: "Ein dummer Prophet, aber sein Fleisch ist süß."

The Fox and the Rooster

On a cold dark night, a fox was walking across the field. Then he heard, near the house of a farmer, a rooster crowing. The rooster sat up in a tree and crowed and crowed. The fox walked over to the tree and asked, "Why are you singing in this cold, dark night?" The rooster replied, "I crow and tell people that the day is coming." Then the fox replied: "Great rooster, you are a prophet, a great prophet, for no person and no animal knows that the day arrives. Only you know that. Then the fox began to dance.

"But why are you dancing?" the rooster asked the fox. "If you sing, I must dance," answered he fox, "because one has to be happy and joyful to be with the kings. You great king of all the birds, you can not only sing like the nightingale and fly like the wind, you are a prophet; you know when the day arrives. How happy I would be to kiss you! How happy would I be to say, 'I am a friend of the king of all birds, I am a friend of the great prophet, the rooster.'"

The stupid rooster believed the words of the fox. He believed that the fox wanted to kiss him. He flew from the tree to the ground. The fox killed him with his bite, carried him away, and thought to himself: "A stupid prophet, but his meat is sweet."

Who comes bearing gifts?

If St. Nicolaus, who fills children’s boots with sweets, or even presents, on the eve of December 6, is taken into account, there are three of them altogether.

It all began with Nicholas, a legendary fourth-century bishop from Asia Minor who is still revered by the Orthodox Church. This holy man, historic traces of whom are few and far between, has become the patron saint of children, bringing gifts on the day that bears his name.

Yet in his new set of rules for the faithful, Martin Luther did away with the reverence for holy figures around 1535 – and robbed Nicholas of his role as a bringer of gifts.

He created instead the figure of the Christ Child, who from that time onward has become the provider of presents on Christmas Eve in predominately Protestant parts of Germany.

Roman Catholics gradually took to this arrangement, indeed to such an extent that this angelic figure has more or less ousted the Father Christmas-like white-bearded man dressed in a red gown.

In Holland, the reformists refused to give up their Nicholas and to this day, he still brings them presents on December 6. He has also long been a feature of the German seasonal calendar.

When the inhabitants of the Low Countries emigrated to America, they brought with them their “Sinterklaas” (Nicholas), as he is known in Dutch, who later turned into Santa Claus. He became Father Christmas and has been bringing presents to people in the Anglo-American cultures on December 25 ever since.

In Europe, Father Christmas has long since gained in status as a bringer of gifts alongside the Christ Child, regardless of religious confession. He can be seen beaming from placards up and down the country and handing out presents to children in department stores as a symbol of the festive season.
What’s going on at the Turn Verein?

OKTOBERFEST:
October 12 and 13

ALL DETAILS: PAGE 3
Including:
Dancing, favorite bands
Biergarten, Kaffeehaus
German folk dancing
Oktoberfest beer

STV HARMONIE
FALL CONCERT
Saturday, November 10
Doors open: 2 p.m.
Concert (FREE) begins: 3 p.m.
Dinner and dance: $35
(5:30-9:00 p.m.)

Harmonie Director: Judith Steinle

LATERNE PARADE
Friday, November 30
6-8 p.m.

Following in the tradition of the Martinsumzüge, (St. Martin parades), children of the German Language School, starting about 7 p.m., will parade, with their own lanterns on this evening.

Inexpensive lanterns will be available for sale for those who need them.

After returning to STV, the children will enjoy cookies and hot chocolate – a favorite part of their evening.

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

Many Christmas shopping opportunities!

Entertainment:
• STV Harmonie
• STV Alpantänzer
• Schuhplattler
• And more!

Meet the Christkind!

Entrance fee: Age 13 and over, $5.00.
Those ‘Other’ German Emigrants

Gummy Bears
In 1920 James Riegel, of Bonn was struck with inspiration: After seeing trained bears at festivals and markets across Germany, he invented the so-called “dancing bear” – a fruit-flavored gummy candy in the shape of a bear. His company developed a catch slogan (in English: “Kids and grown-ups love it so, the happy world of Haribo!” Haribo produces more than 100 million Gold-Bears each day.

Hot Dogs
Germans and Austrians take credit for the origin of the so-called Frankfurter or Wiener – the predecessors of the American hot dog. Chris von der Ahe, a German immigrant who owned the St. Louis Browns, brought hot dogs to baseball stadiums.

Pretzels
The pretzel stories go back a couple of thousand years, before there was such a nation as Germany. Later, among Germans, the pretzel became a symbol of health, prosperity, and spiritual wholeness, and by 1440 it was part of many religious observances. Early on, the pretzel (in Latin, pretiola, or “little reward”) was used by monks to reward children who did well in catechism classes. The name received a final adjustment to Brezel, or “pretzel.”

Currywurst
*Currywurst* was invented in Berlin in 1949, when Herta Heuwer supposedly acquired some English curry powder (and possibly also Worstershire sauce) from soldiers stationed in Berlin’s British sector. Experimenting in her home kitchen, she concocted a spicy tomato-based sauce as a topping for cooked sausages, which she sold at a street stand to construction workers rebuilding the rubble-strewn metropolis. She soon opened a small restaurant in the red-light district, which became a popular hangout for certain celebrities. In 1951 she patented the secret recipe.

Sauerbraten
Translating as “sour roast,” or a “German pot roast,” *Sauerbraten* is found in many German-style restaurants outside Germany. It is regarded as one of the national dishes of Germany, adopted and served in American homes. Before cooking, a less tender cut of meat is marinated for several days in a high-acid mixture of vinegar or wine, herbs, spices and seasonings.

Sauerkrout
As immigrants from the Pfalz came flowing through Philadelphia, it was widely observed that *Sauerkrout* continued to be a German immigrants’ staple. Having had a long history among the Greeks, the Romans, as well as in medieval monasteries, *Sauerkrout* arrived in America directly from German immigrants. Sauerkraut is traditionally served with pork or sausages. The Pennsylvania Dutch started the tradition of serving sauerkraut on New Year’s Day.

German Beer
From the brewing of beer by monks to the beer trade that sprang up with the rise of exports, Germans developed world-famous beer cities. It is not surprising, then, that millions of German immigrants in America brought their love of good German beer with them.
Three cheers for the thumblift!

The word stein is a shortened form of Steinzeugkrug, which is German for stoneware jug or tankard. By common usage, however, stein has come to mean any beer container—regardless of its material or size—that has a hinged lid and a handle.

On the other hand, mug is universally used as the name of those vessels that have handles but would never have a lid.

From about 1340 until 1380, a bubonic plague, or Black Death, killed more than 25 million Europeans.

As horrible as this historic event was, it is responsible for the origin of the beer stein.

The distinction between a mug and a stein is the hinged lid, which was originally conceived entirely as a sanitary measure. During the summers of the late 1400s, hoards of little flies frequently invaded central Europe.

By the early 1500s, several principalities in what is now Germany had passed laws requiring that all food and beverage containers be covered to protect consumers against these dirty insects.

The common mug also had to be covered, and this was accomplished by adding a hinged lid with a thumblift (Deckelhaken). This ingenious invention was soon used to cover all German beverage containers while still allowing them to be used with one hand.

This covered-container law and several other public health laws were enthusiastically passed and vigilantly enforced as a result of public fears about a return of the Black Death.

In the period from Roman times to the 1300s, sanitation had continually declined. During the period of the Black Death, it became obvious to all, with 95 percent of those in filthy areas dead and only 10 percent dead in clean surroundings, that the plague was somehow related to unsanitary conditions.

The covered-container law was only one in a series of sanitary regulations that were passed in Germany after the plague—pigpens could not be adjacent to streets, old or diseased meat had to be labeled as such, and beer could be brewed only from hops, cereals, yeast, and water.

A word about the steins themselves

Up to the 1400s, well-to-do Germans had pewter beakers. A few of the wealthiest even had silver vessels. Containers made of metal or glass were too expensive for general use. Some wooden beakers were used, but other than wood, porous earthenware was by far the most common material for beer beakers and mugs. However, both the wood and the earthenware broke easily, which may have been a blessing because these materials absorbed beer, giving off a smell that became worse with each subsequent use.

Finally, with the means of producing stoneware that proved far superior to earthenware, it became possible to produce a much more sanitary, if more costly, containers. Stoneware steins made it possible to produce applied and carved stein decorations, often with colored glazes.

Tankards were soon decorated with shields and historical, allegorical, and biblical scenes. Beer drinking became a pleasure for the eyes!

Landless day laborers, the masses that had survived the Black Death, were in a position to command higher wages, meaning that they could afford a few modest luxuries; the personal tankard became an important status symbol and display piece for these Germans.

Many records show that average beer consumption increased to about two liters per day in many places. Then in the 1500s, beerhouses, city hall cellars, and taverns began to proliferate.

Where did that Bavarian dialect come from?

Table:

<table>
<thead>
<tr>
<th>Bavarian Dialect</th>
<th>Description</th>
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<tbody>
<tr>
<td>ALTBIER</td>
<td>specialty of Düsseldorf, slightly bitter</td>
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<tr>
<td>BERLINER WEISSE</td>
<td>light, w/dash of raspberry syrup</td>
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<tr>
<td>BIERKELLER</td>
<td>indoor beer-drinking place</td>
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<tr>
<td>BOCK</td>
<td>strong, dark beer; origin in Einbeck</td>
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<tr>
<td>BRAUEREI</td>
<td>brewery</td>
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<tr>
<td>DIE BLUME</td>
<td>the foam on top</td>
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<tr>
<td>EIN DUNKLESBIER</td>
<td>a dark beer</td>
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<tr>
<td>FASS</td>
<td>barrel</td>
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<tr>
<td>HOPFEN</td>
<td>hops</td>
</tr>
<tr>
<td>EIN HELLES</td>
<td>Pils or Lager</td>
</tr>
<tr>
<td>KÖLSCH</td>
<td>Köln beer, light</td>
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<tr>
<td>MALZ</td>
<td>malt; gives color</td>
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<tr>
<td>PILS</td>
<td>light, golden</td>
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<tr>
<td>RADLER</td>
<td>for hikers/bikers; beer-lemonade mix</td>
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<tr>
<td>RAUCHBIER</td>
<td>Smoky taste</td>
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<tr>
<td>STANGE</td>
<td>Kölsch glasses</td>
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<tr>
<td>STARKBIER</td>
<td>strong, for Lent</td>
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<tr>
<td>STEINKRUG</td>
<td>beer mug/stein</td>
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<tr>
<td>VOM FASS, or VOM HAHN</td>
<td>draught beer</td>
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And on the 8th day he created the dialects.
All the people were happy.

The Berliner said:
“Don’t I have a mind-blowing dialect, eh?”

The Hamburger said:
“Man oh man, my dialect is the best in the world, no?”

The man from Cologne said:
“You blabbermouth, carnival is celebrated with the Cologne dialect!”

The Hessian said:
“Don’t babble, the Hessians speak the best high German!”

The Saxon said:
“Well, of course the Saxon [dialect] is excellent!”

But for the Bavarian, there was no dialect left over. So the Bavarian became sad . . .

Eventually God said:
“Don’t worry, you’ll simply talk like me!!!”

Beer (Bier) Vocabulary

Formalities for Travelers

• Guten Morgen/Guten Tag: Good morning/good day
• Grüß Gott: Good day [in southern Germany]
• Danke/Bitte [response]: Thank you / you’re welcome
• Danke für die Hilfe. Thank you for your help
• Entschuldigen Sie, bitte: Excuse me, please
• Ich spreche kaum Deutsch: I don’t speak much German
• Ich möchte . . . I’d like . . .
• Wie, bitte? Pardon, what did you say?
• Ich verstehe nicht: I don’t understand
• Prosit! or Zum Wohl!: To your health! [a toast]
• Tschüss: Goodby [informal] (but never in Munich!)
• Auf Wiedersehen: Goodbye
### What’s going on at the Turn Verein?

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### CHILDREN’S SCHEDULE

**NOTE: No class on Nov. 24 for Thanksgiving and Dec. 1 for Christkindlmarkt**

- **Krabbelgruppe (ages 1-3)**
  - Saturday 09:30 am - 10:00 am
  - Oct 20 - Dec 15

- **Children’s Class (ages 4-7)**
  - Saturday 10:15 am - 11:00 am
  - Oct 20 - Dec 15

- **Children’s Class (ages 8-12)**
  - Saturday 11:15 am - 12:15 am
  - Oct 20 - Dec 15

The Sacramento Turn Verein (STV) opens to students 30 minutes prior to class. Students must leave the STV at the end of each class, no later than the teacher.

Adult fees are $110 for 8-week night classes (2 hours of instruction), and $55 for the German Holiday Traditions class (6 hours of instruction). Adult textbooks are additional and can be purchased at the school. Fees are due on enrollment and are non-refundable. If enrollment does not meet the minimum number of four students per class, we will attempt to consolidate classes on a single day, change the class time, or we may be forced to cancel the class for the session. [Website: http://stv-germanlanguageschool.org](http://stv-germanlanguageschool.org)

Students may also register in person on the first day of classes and pay the tuition by check or cash, but we cannot guarantee that your first choice of class date and time is still available. This applies especially to the beginning classes. If you wish to register in person, please arrive at the STV 30 minutes prior to the start of classes to avoid a late start.

Krabbelgruppe tuition (8 weeks) is $65 per child. All other children’s classes are $85 per child. Fees are due on enrollment and are non-refundable. [Website: http://stv-germanlanguageschool.org](http://stv-germanlanguageschool.org)

Registering early, online, makes for smooth, efficient scheduling and enrollment procedures. Go to the German Language School website: stv-germanlanguageschool.org
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<td>STV Harmonie Rehearsal 7:30 p.m. Banquet Hall</td>
<td>STV Library Open 11 a.m. - 2 p.m.</td>
<td>STV Soccer Meeting 7:00 p.m. Club Room</td>
<td>STV GACC Meeting, 7:30 Library Stammtisch, 6:00-7:30 p.m. Alpentänzer, 7:00 pm</td>
<td>STV Library open 9 a.m. - 1 p.m. STV Harmonie Annual Concert 3:30 p.m.</td>
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<td>STV Board Meeting 7:00 p.m.</td>
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Keep up with Turn Verein events! www.SacramentoTurnVerein.com
Komm mit zum Turn Verein

FRIDAY, SATURDAY, OCTOBER 12 and 13
OKTOBERFEST (See page 3)

SATURDAY, NOVEMBER 10
HARMONIE FALL CONCERT (See page 6)

FRIDAY, NOVEMBER 30
LATERNE PARADE (See page 6)

SATURDAY AND SUNDAY, DECEMBER 1 AND 2
CHRISTKINDLMARKT (See page 6)

Want to learn more about German traditions and ways of life? You can help keep such memories alive by joining and participating in activities of the German-American Cultural Center – Library. Membership is only $15 per year. To join, send your check for $15, payable to “GACC-L” and mail it to GACC-Library, Sacramento Turn Verein, 3349 J Street, Sacramento, CA 95816. We meet at 7:30 p.m. on the second Thursday of the month in the Turn Verein Library. Welcome! Join us!

German-American Cultural Center – Library

LIBRARY HOURS: 10 a.m. to 2 p.m. Tuesdays; 9 a.m. to 1 p.m. on Saturdays
Telephone 916-442-7360