



Mitteilungen

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A Student of the Sword by Christopher Carey, STV

We are pleased to present the following personal and informative article written by STV and GACC-L member Chris Carey on swords, in particular those used by German Studentenverbindungen or Burschenschaften (fencing fraternities founded in earlier centuries.) Chris is a native Californian who discovered his gift for writing and his interest in aviation at the tender age of seven. His educational path took him to Berkeley, and then on to service in the US Air Force during the Vietnam era. He became involved with aerospace medicine and eventually developed a career in cardiovascular and cardiopulmonary medical technology. During his sojourns, he spent many years in Hawaii, Saudi Arabia, China, and Europe, fostering a fascination and appreciation for both Asian and Western civilizations. He resides in Sacramento with his wife Irene and Siberian Huskies, is an active member of the Sacramento Aerospace Museum and our German organizations. Luckily, he has continued to exercise and perfect his writing talent. Our readers are invited to discover the breadth of his writings by clicking on this web address: <https://www.authorsden.com/kalikianokalei>

Due to the length of the article, we have divided it in two parts. The second part will be printed in Mitteilungen, Quarter 3, 2023, when the sources will also be listed.



A member of a German fencing fraternity (Burschenschaft, or Studentenverbindung), 19th century, in full dress.

Before the gun became the standard weapon of preference for warfare, the edged weapon held ascendancy over all other means of dealing with one's enemies. The sword is today firmly associated with many cultures around the world, not least among them Japan, Arabia, and pre-1900s Europe. I must admit a fascination with the sword myself, as witness the following commentary.

My interest in the sword as a weapon of personal combat was first stimulated by the discovery of my father's regulation U.S. Army Officer Saber (model 1902) in a closet, about 7 years after he passed away in 1950. It was a standard officer's dress sword, commonly worn on ceremonial occasions (parade dress) by all U.S. Army officers throughout the first 4 decades of the 20th Century. The sword had been made by a sword manufacturer in Cincinnati, Ohio, and had a tip that was slightly misaligned, due, I was told by my mother, to the fact that Dad would frequently flex the blade (tip to the floor) to demonstrate the fine Damascus steel used in it. The intricate folding process used by Syrian sword-makers to create extremely flexible tempered steel swords was famed throughout the western world, just as a similar technique used by classical Japanese sword-makers was held in equal repute in the Far East. Regrettably, at some point during my initial Buddhist, anti-materialist phase of the

Berkeley early 70s era, I decided that my father's sword was just another materialistic burden and sold it at the Alameda 'Penny Market'. Today, I look back on that act as one of the saddest things I have ever done, since not long thereafter the sword gained a whole new importance for me as a symbol of considerable importance. This loss was ever keener later in the 80s when I began to study Japanese sword and practice the Bushido art of sword draw (Iai-Do) in Taipei, ROC.

When I went to the Middle East on medical contracts for the first time in 1983, this vestigial interest in the sword as a symbolic weapon was substantially increased with the discovery of the importance of the sword to the Arabs (logically, I should have witnessed that particular dawning awareness develop well in advance, had I but put "sword" and "Damascus" together in geo-historical context, as well as intellectually).

I would later briefly join the Amerikanische Messuren-Verbindung, earning a figurative 'virtual Schmiss' (smite) in the early 90s with a group of American "proto-burschen" (fencing guys) based in Germany with US Armed Forces Europe. Upon finally returning to the US from that aspect of my overseas professional work in 1997, I was able to better reflect on the unique tradition of the German student dueling fraternities which an earlier period of time in Germany (e.g. Heidelberg) and Austria (Salzburg & the Salzkammergut region) had heightened my



The Sacramento Turn Verein's German-American Cultural Center is dedicated to preserving the same proud German heritage that was instrumental in the founding of the Sacramento Turn Verein in 1854.

The Sacramento Turn Verein, a member of the German-American Heritage Foundation in Washington, DC, meets in the old "Turner Hall," at 3349 J Street in Sacramento where its German-American library is housed. Visitors are welcome.

awareness of. The essential male bonding rituals of the classic student ‘Mensurfechten-Verbindung’ fascinated me, not least because they were such an important aspect of the overall, ancient traditions of the classical German university experience throughout the late 19th and early 20th Century.

Part of my interest in the history of warfare (and combat with the sword) stems from the fact that I have curiously had a deeply ingrained anxiety over being seriously cut by a sharp-edged blade. I suppose some of this exaggerated aversion to sharp edges developed in childhood when I accidentally cut my finger to the bone with a very sharp Boy Scout knife, before I was completely indoctrinated in how to handle blades properly (in the 50s, this was a very important part of standard Boy Scout training). I still have the scar on my finger as well as a less obvious one imprinted on my brain today. As I progressed in my studies of the Japanese sword (as used by Samurai of the Bushido in classical Japan), my figurative fear of injury by sharp blade gained considerable substance, since Sepuku (literally, the vulgar term “belly-ripping”, perhaps better known as ritual suicide) is a particularly painful and (to me, at least) ghastly way of ending one’s life. The sharpness of Japanese swords has always been near-legendary, thanks to the intricately complex folding and forging process that Japanese sword-makers use to produce their extremely sharp and highly tempered carbon steel cutting blades. However, simultaneous with the strengthening of my dislike of sharp-edged instruments, a strong attachment to their history grew with equal intensity. This is not as irrational as it may seem, since history is full of examples whereby objects of ultimate loathing exert an inexplicable fascination, concurrent with the nature of their more repellent aesthetics. [The Japanese themselves regard such a marked contrast in attitudes to be the sign of a ‘superior, exceptional person’, a fact that mollifies me in this regard.] A reading of Seneca’s classic text, ‘How to Die’, considerably lessened my palpable anxiety over sharp blades, I might add. Given the intense power of that contrasting duality of fear and



fascination, my interest in swords and their use by human combatants has simply continued to grow over the years. Part of this is attributable to the fact that I have a strong objection to engaging in personal combat with another merely due to contention over aesthetic differences of opinion. I seem to have a strongly built-in disinclination towards taking on another individual in close, personally aggressive interaction (which is just as well, since almost all seriously aggressive acts against another human being today are generally both harmful and highly illegal; one might cynically speculate that I have been socialised properly!). That the history of humanity is filled with malevolent violence of the most extreme interpersonal variety is, however, a fact not lost on me, hence my interest in something that is simultaneously repellent and attractive. (The Japanese might consider this sort of extreme, polar contradiction the mark of a ‘superior’ or exceptional person, wherein otherwise irreconcilable opposites are reconciled amicably against all logic and reason.)

Be that as it may, I have always had a healthy dose of the latent romantic in me, feeling that I would have perhaps been better suited to living in the late 19th Century when institutions like the German dueling fraternities were in full flower (they are still active today, but I’ll come to that later). Most individuals who even deign to reflect casually on such a thing as German student dueling, typically regard it as irrational, disordered, out-of-place, and socially anachronistic. This is largely because they have no understanding of the subject (or the customs underlying it) at all, except that which a brief mention somewhere may have brought to their attention. The superficial analogue is, of course, closer to the Japanese parallel of the Samurai’s regard for his blade (which is actually a terribly complex and convoluted thing in and of itself). What might seem to be anachronistic to the casual observer, glimpsed bereft of any deeper contextual understanding, is in fact a very finely attuned and appropriate outer aesthetic process, within which greater (but far less visible or easily understood) ends are achieved. In Germany, the traditional student dueling fraternities were (and are) inextricably bound to customs and traditions that lead far back to the earliest European history of crafts guilds, military customs, and social organisation. They are therefore as alien and incomprehensible to a contemporary American as many of the customs of today’s Middle East are. As a result, a highly culture-linked institution such as German student ‘Mensur’ dueling could not possibly take root in the United States today and one would be as likely to find such an institution established on an American campus as a terrorist cell of student anarchists.

A few older Americans today may still recall Sigmund Romberg’s classic musical play, ‘The Student Prince’, which was popular in the early 50s. The plot centered around the story of a German prince who was anonymously enrolled at the University of Heidelberg in the early 1900s as an ordinary student. Insert Image #4 Younger Americans for the most part are so completely historically dissociated from the past that any such awareness of Romberg’s production (or the part of European history it alludes to) is a virtual impossibility. Without understanding the historical context of Europe’s cultural development, and especially its evolving history of education and crafts trades, it is difficult to see any deeper meaning in the customs that grew up around the German university student dueling fraternities. Student fencing (in Germany) developed in the later Medieval Period

continued on page 7

Side-by-Side Story

Der kluge Richter

In einer Stadt im Norden Deutschlands wohnte ein reicher Mann ganz allein in seinem großen Haus. Seine Frau lebte nicht mehr, aber er hatte zwei Kinder, eine Tochter und einen Sohn. Sie wohnten in einer anderen Stadt und besuchten ihren Vater nur, wenn sie Geld brauchten.

Als der Vater eines Tages krank wurde, kamen beide Kinder nach Hause, um ihm zu helfen. Sie stritten sich jeden Tag, denn jeder von ihnen wollte allein mit dem Vater sein. Jeder wollte nach dem Tod des Vaters das große Haus, das Geld, das Land, die Autos, usw. für sich haben. Der Sohn erzählte seinem Vater viel Schlechtes über die Schwester, und die Tochter sagte viel Schlechtes über den Bruder. Als der Vater starb, dachten beide Kinder: „Ich weiß, dass ich natürlich alles bekomme was dem Vater gehört hat.“

Der Vater aber hatte vor seinem Tod seinen besten Freund um Rat gebeten. Dieser war ein Richter und ein kluger Mann. Er sollte nach dem Tod des Vaters jedem der Kinder seinen Teil geben. Als der Sohn und die Tochter vor ihm standen, sagte der Richter zu dem Sohn: „Du bist der älteste, also sollst du alles was deinem Vater gehörte in zwei Teile teilen.“

Der Sohn freute sich als er das hörte denn er wollte seiner Schwester nur einen ganz kleinen Teil geben und den größten Teil für sich behalten. Aber seine Freude verging schnell als der Richter zu der Schwester sagte: „Du musst warten bis dein Bruder geteilt hat, aber du darfst wählen welchen Teil du haben willst.“

Source: Graded German Reader, 1933

The wise judge

In a town in northern Germany, a rich man lived all alone in his big house. His wife was no longer alive, but he had two children, a daughter and a son. They lived in another town and visited their father only when they needed money.

When the father fell ill one day, both children came home to help him. They argued every day because each of them wanted to be alone with the father. Each wanted to have the big house, the money, the land, the cars, etc. for himself after the father died. The son told his father many bad things about the sister, and the daughter said many bad things about the brother. When the father died, both children thought, “ I know that of course I will get everything that belonged to father.”

But before his death, the father had asked his best friend for advice. The friend was a judge and a wise man. He was to give each of the children their share after the father’s death. When the son and daughter stood before him, the judge said to the son, “You are the oldest, so you shall divide all that belonged to your father in two.”

The son rejoiced when he heard this because he wanted to give his sister only a very small part and keep the largest part for himself. But his joy quickly faded when the judge said to the sister, “You must wait until your brother has divided, but you may choose which part you want.”

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Werners Tagebuch (Werner’s Diary) - Episode 8

The diary of young Werner Zywitza’s coming of age during World War II

A continuing story featured in the *Mitteilungen*

In Episode 7, Werner wrote about his first experience in Poland, when he noted strange sparks flying over some fur trees while he and another soldier were on sentry duty. He convinces his superiors to follow his suggestions on investigating this strange phenomenon, which probably stems from partisan activity.

verspätet. Sie wunderten sich zwar, aber sie wußten nicht was läuft und das war besser so. Wir meldeten uns beim Wachhabenden ab und gingen ins Lager zurück. Es war mittlerweile drei Uhr morgens geworden. Ich bin auf meine Stube gegangen, hab mein Gewehr entladen und das Gewehr und die Patronentaschen im Schrank eingeschlossen. Um neun Uhr war Lagebe-sprechung, alles was Rang und Namen hatte, war vertreten. In der Unterführermesse hatten sie eine große Generalstabkarte aufgehängt, darauf konnte man ausrechnen, wie groß das Waldstück war. Es war ungefähr zweihundert Meter breit und fünfhundert Meter lang. Ich war gespannt, was die vorhatten. Endlich nach zwei Stunden waren sie sich einig. Dann kam der Befehl, “Morgen früh erster und zweiter Sturm rücken vom Süden in den Wald ein und kämmen ihn systematisch durch.” Der dritte Sturm teilt sich, eine Hälfte sichert den Flugplatz, die andere Hälfte die Straße. “Das war’s, meine Herren, ich danke Ihnen”, damit waren wir entlassen. Der Vormittag war fast rum, ich ging auf mein Zimmer und wartete bis zum Essen. Nach dem Essen ließ der Spieß mich rufen, ich sollte mit zehn Pannjewagen zur Stadt fahren und vom Bahnhof dreihundert Paar Stiefel holen, was ich dann auch tat. Unterwegs hörte ich wie die Polnischen Bauern sich unterhielten, unter Anderem kriegte ich auch mit, daß Morgen eine Großrazzia wäre in dem Wald am Flugplatz. Ich dachte, ich hör nicht richtig. Aber es war so. Also hatten wir einen Verräter im Lager, denn Zivilisten hatten wir nicht im Lager gehabt. Also war das Unternehmen zum Scheitern verurteilt.

Wie dem auch sei, ich habe keine Meldung davon gemacht, denn es hätte nichts gebracht. Ich hatte meine eigene Vorstellung wie ich das rausfinden konnte. Da wir auf dem Flugplatz öfter exerzierten, wollte ich unseren Truppführer überreden, einmal an dieser Stelle so zu tun, als wenn eine Übung wär. Dabei sollten die Leute nur auf die Bäume achten und sie abklopfen, ob sie hohl klingen. Denn ich nahm an, daß sie ein Rohr als Baum verkleidet hatten. Aber auf diese Gelegenheit mußte ich noch drei Wochen warten. Dann war es soweit. Wir marschierten raus zum Flugplatz, dort angekommen, ließ der Sturmführer halten. “Unterführer zu mir”. Nach zehn Minuten kamen sie zurück, jeder Gruppenführer nahm seine Gruppe und rückte ab ins Gelände. Unser kam und sagte: “Gewehrriemen lang machen”, dann baut er sich vor der Gruppe auf. “Gruppe Vier, Stillgestanden, rechts um

They were puzzled, but they didn’t know what was going on, which was better. We signed off with the duty officer and returned to the camp. It was already 3 a.m. I went to my room, unloaded my gun, and locked it and the ammunition pouch in the closet. At 9 a.m. there was a briefing and everyone with a high rank and name present. In the NCO mess, a large general staff map had been hung up where one could figure out how large the forest was. It was about 200 meters wide and 500 meters long. I was eager to find out what they had planned. Finally, after two hours, they reached an agreement. Then the order came: “Tomorrow morning the first and second assault units will advance to the forest from the south and

systematically comb through it. The third assault unit will split in two; one half will secure the airport and the half, the road. That’s it, gentlemen, I thank you.” We were dismissed. The morning was almost gone; I went to my room and waited until lunch. After lunch, the Sergeant Major called me. I was to go to town with ten horse-drawn carriages (panjewagons) and retrieve three hundred pairs of boots, which I did. On the way there, I overheard some Polish peasants talking to each other, and understood that there was to be a big raid in the forest near the airport tomorrow. I could not believe what I heard. But it was true. It meant we had a traitor in our camp, since we had no civilians there. Thus, the raid was doomed to failure.

Whatever the case, I didn’t report this, as it wouldn’t have changed anything. I had my own idea how I could find out (who the traitor was). Since we were often doing exercises at the airport, I wanted to convince our platoon sergeant to go through the motions at the airport, as if we were going to have a practice. But the people involved should actually just pay attention to the trees and knock on them to see if they sounded hollow. I had assumed that they (the perpetrators) had disguised a pipe as a tree. But I had to wait another three weeks for this opportunity. Finally we were ready. We marched out to the airport; once arrived, the junior lieutenant commanded us to stop. “All lieutenant’s report to me. After ten minutes they came back, each major general took his group and returned to the countryside. Ours came and said: “Relax your rifle straps!”, then he planted himself in front of the group.”Group Four, Stand in place, turn right

und ohne Tritt Marsch”. Da ich als Erster ging, konnte ich bestimmen wo wir hingehen wollten. Nach einer Weile kam der Gruppenführer näher an mich ran und fragte: “wo willst du wieder hin?” Ich scherte aus dem Glied und blieb mit ihm Stück zurück und erklärte ihm, was ich vorhatte. Er war nicht gleich -7- mit einverstanden, ich sagte ihm: “wir brauchen doch nur einmal durchzukämmen hin und zurück, in einer Stunde ist alles vorbei”. Er sagte nicht ja und nicht nein, er sagte nur: “ich gehe rüber zur anderen Gruppe, in einer Stunde bin ich zurück”. Ich ließ die Leute im Halbkreis ste-hen und erklärte ihnen ganz leise wo es mir drauf ankommt. Es wird nicht gesprochen, nicht laut gerufen, wenn Einer was Verdächtiges hat, klopf er mit einem Stock an

einen Baum wie ein Specht. “Alles klar!” “Alles klar, Obersturmann”. Also meine Aufstellung nehmen mit zwei Meter Abstand und dann langsam und leise los. Wir gingen durch das Unter-holz und versuchten, so wenig wie möglich Krach zu machen. Auf der anderen Seite raus ohne Erfolg. Eine Zigarettenpause saß drann, also setzten wir uns hin und steckten uns jeder eine Zigarette an. Dann nahmen wir wieder Aufstellung und gingen direkt daneben zurück. Wir wa-ren ungefähr fünfzehn – zwanzig Meter vor dem Waldrand, da klopf es am linken Flügel, ich gebe das Zeichen zum Halten, alles bleibt stehen, wo er steht. Ich ging langsam zum linken Flügel rüber und sah mir das an, was der Mann da hatte. Und guck einer da, zwischen zwei Kieferstämmen haben sie ein Rohr gestellt. Die Kiefern wurden auf halber Höhe gekappt und das Rohr ging bis in die Baumkrone. Das Ganze war mit Draht befestigt. Ich schickte einen Mann weg, den Truppführer holen, “aber langsam, du hast Zeit und wenn du in einer Stunde mit ihm wiederkommst, aber nur mit ihm allein”. Er ging und kam auch nach einer halben Stunde wieder, er beguckte sich das Ganze und sagte: “Sie haben recht behalten. Gut, sie bleiben mit der Gruppe hier”, ich [geh] zum Sturmführer und mach Meldung und er soll entscheiden was weiter geschieht. Es vergingen eineinhalb Stunden, da sah ich den Obersturmbannführer mit einem Sturm und einem Ober-sturmführer und unserem Truppführer. Er winkte schon ab, wir sollten uns ruhig verhalten. Sie betrachteten sich die Sache, dann winkten sie mich ran und ich ging hin. Der Obersturmbannführer fragte: “haben sie Papier und Bleistift ?” und zeigte auf die Kartentasche an meiner Seite. Ich nahm Block und Bleistift und gab ihm Beides. Er nahm Beides an und setzte sich auf einen Baumstumpf und schrieb was in den Block, er riß den Zettel ab und gab ihn mir mit dem Befehl, ihn dem Waffenmeister persönlich zu geben und sie kamen mit dem Waffenmeister wieder hier her. Ich fragte den Truppführer, ob ich einen Mann mitnehmen dürfte und er sagte “-ja-” und wollte mich grade rumdrehen und einen Mann zu mir winken. Da sagt der Sturmführer: “haben Sie Angst alleine zu gehen?”, ich sagte: “nein Angst nicht, aber es ist verboten”. Er kriegte einen roten Kopf und ich meldete mich mit dem Mann ab und verschwand. Nach zwei Stunden waren wir wieder da, vollgepackt mit Kabel und Sprengstoff.

and march in place. Since I was the first one to go, I could determine where we were to go. After a while the Major General came near me and asked: “Exactly where did you want to go?” I exited the formation and stayed back with him and explained to him: “We just need to comb (through the forest) once more back and forth; then in an hour it will all end.” He didn’t respond with either a yes or a no; he just said: “I’m going over to the other group, I’ll be back in an hour.” I let everyone stand around in a half circle and explained to them in a soft voice what was important to me. “No talking or shouting out loudly; if you see something suspicious, just pound on

the tree like a woodpecker. “Everything clear?” “Yes, all clear, Sir!” “So, take position as described with two meters distance between people, proceed slowly and quietly.” We went through the wooded area and tried to make as little noise as possible. We came out the other side without finding anything. It was time for a cigarette break, so we sat down and everyone lit a cigarette. Then, in the same manner we returned, going back right next to the area we had searched before. We were about fifteen –twenty meters before the edge of the woods, when suddenly we hear a knocking sound on the left flank; I give the sign to stop and everyone stops where he was. Slowly, I went over to the left flank to look at what the man had. And, look at that, between two fur tree trunks they had placed a pipe. The fur trees had been capped at half their normal height and the pipe went clear to the height of the tree tops. The whole thing was fastened with wire. I sent a man to get the platoon sergeant, “but slowly, you have enough time, and when you return with him in an hour, bring only him, no one else!” He went and came back in half an hour; the sergeant said: “You were right. Good, you stay here with the group.” I went to the lieutenant and reported, and he should decide how to proceed. After one and a half hours, I saw the major with a platoon and a lieutenant and our platoon sergeant. He signaled for us to remain calm. They reviewed the situation and motioned me over, so I went.

The major asked: „ Do you have paper and pencil?”, pointing to the writing pouch on my side. I took the paper and pen and handed it to him. He took both, sat down on a tree stump and wrote something on the note pad, gave it to me with a command to deliver it to the master of ammunitions personally, and to return with him. I asked the sergeant if I could take someone with me, and he said, “Yes”, I wanted to turn around and motion to someone to come with me. But the sergeant asked: “Are you afraid to go alone?”, I said, “Not afraid, but it’s forbidden!” He got a very red face, I reported to leave and disappeared with my comrade. Two hours later we returned, laden with cables and dynamite

Words of Wisdom

Weisheit:

Freude - welch eine Urkraft, mächtig genug, um die Welt aus den angeln zu heben.
-Elisabeth Langgässer

Wisdom:

Joy - what a primal force, powerful enough to lift the world out of its hinges.

Crab Feed 2023

After a Covid pause, the STV Soccer Club hosted its fantastic Crab Feed in February under the guidance of President Kevin Po Veda and his team.



continued from page 2

of European history. Early in that epoch only very distinct elements of the upper classes were permitted by royal decree to carry weapons (aristocracy, royalty, highly placed dignitaries, military officers, some ‘connected’ tradesmen, etc). Due to the unique system of universities that developed in Europe, students frequently had to travel long distances to study. Since highwaymen were common and lawless elements roved the countryside (their incidence varying with the degree of constant warring between nobles and small aristocratic German Duchies that was common), students needed to be able to protect themselves against such threats as were encountered in their travels. Even as the firearm came into use, use of the blade as a personal weapon (outside the army) was attributed by the bourgeoisie largely to the nobility. It wasn’t long before informal schools for the purpose of teaching proper use of the blade were established. As trained and paid companies of armed men were formed to fight professionally (these came to be today’s standing armies), students, granted the right to carry blades, quickly seized upon the royally conferred privilege of carrying bladed weapons as a distinction to set them apart from the rest of the bourgeoisie. Thus swords quickly became incorporated into the academic scene as symbols of privileged status. Subsequently, antagonist dueling, or the art of individual combat with a sharp blade, also began to develop formally in the universities. Since society of the period was largely rough and ill-mannered, personal insults were common at all levels of society and in the higher classes they were frequently answered with the blade. In the case of German universities, the students formed associations (Studentenverbindung or ‘Burschenschaft’) that adopted the use of the sword as part of their honor system, as well as for purposes of self-defense, and of course for displaying social class status. Elaborate etiquette developed around use of the sword and varied with the nature of the contention. Most commonly, a duel was the typical response to a personal insult to one’s honor that could not be ignored or overlooked. The desired intent of a duel challenge could be as simple as ‘first blood’, although it could as easily result in a fight to the death by the two combatants. By the late 1700s, influenced by the wicked nature of the Italian rapier and the Paris impact sword, “impact” fencing (use of a blade to pierce mortally) became separated from “blow” fencing (use of a blade to strike) due to the frequently grave danger posed by the former. Fencing with sharp blades was of course inherently dangerous and even innocuous, restrained sword practice carried the same level of danger with it as genuine antagonist combat. Up until the late 1800s, dueling typically consisted of fast, mobile thrusting and parrying, with no fixed distance between the duelers agreed upon or specific limitations levied upon their interactions. Several types of weapons were commonly used, including the sabre, the epee, and the foil. In about 1850, sabre dueling in German universities underwent substantial change as the practice twained into serious dueling (for honor) and ritual contests (the “Mensur”, which in Latin means “Measure”). With the Mensur came protective clothing that included reinforced leather aprons, arm coverings, neck protection, and steel ‘goggles’ to protect the eyes for the slower, more ritualised ‘Mensur’ (this sort of protection would have been severely hindering in faster, combative dueling). Further, elaborate rules evolved that regulated every aspect of the duel and the Mensur. The weapons used for the evolved form of blow fencing (“Schlaegerfechten”) known as the Mensur came to be commonly known in



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*Image 6, see page 11 for more info.



Germany as Racqueten; these blades had characteristic basket-shaped (or bell-shaped, as used at some universities) hand guards. These two parallel forms of individual sword interaction thereupon grew largely side by side, the first consisting of actual dueling with sharp, pointed sabre blades, the other consisting of the Mensur (or ritualised sabre fencing), with the basket racquet (“Korbschlaeger”) or the bell racquet (Glockenschlaeger). Although both forms of sword play were specifically forbidden (by both church and civil authorities, and in fact were regarded to be equally reprehensible in character),

they were considered historically and culturally indispensable by the student organisations. Thus, by 1850 both the duel and the Mensur were undertaken in secret and both were performed to very specific and formal conditions, mutually agreed upon by the respective student fraternities. As decades passed, the Mensur no longer served to reconcile disputes (or resolve matters of blood honor) and the terms and conditions of the Mensur became even more highly ritualised. As opposed to actual antagonist dueling, where a fluid, ever-changing combative stance was the norm, the Mensur was performed at close range (participants typically stood about a meter apart, a distance known as the Mensurabstand) and the two participants were not allowed to move, back-off, or shift their position. Typically, the Mensur was undertaken with the left hand held behind the back and the ‘racquet’ held basket up, blade down and angled laterally at about 45 degrees. Only the racquet arm was allowed to move; otherwise the two participants were required to stand unmoving and show no sign of anxiety, fear, or trepidation. To do otherwise in the Mensur was looked down upon as unseemly, and a display of uncontrolled anxiety could even be deigned as sufficient cause to stop the contest.



The dueling sword differed from the Mensur racquet only in the nature of the blade, which on the former was curved and somewhat heavier. Since the sword was used to settle disputes of honor and to redress grievous insult only, the sword is no longer in use today by student organisations. Now, the ‘Korbschlaeger’ (‘basket racquet’), and the ‘Glockenschlaeger’ (‘bell racquet’) only are used for the Mensur. The elaborate set of rules and regulations governing the Mensur are referred to as (the) ‘Comment’ (from the French definition). Originally (in the post-Medieval period), as in all forms of dueling, actual antagonist sabre duels were fought with seconds and thirds, and sometimes a whole party of individuals accompanied the participants (since not all men in those brutal times were gentlemen, and it was not uncommon in earlier times for a challenger to deceitfully ambush his opponent at the field of honor before the duel took place). For this reason, duelists were frequently accompanied by several of their own cohorts (these came to be known as the ‘seconds’, ‘thirds’, etc.). As dueling became more refined, the use of a ‘second’ came to be purely ritualised, stemming from these precedents. In the case of the Mensur, the ‘second’ was charged with an important and specific function in the conduct of the contest.



German Language School (GLS)

A Section of the Sacramento Turn Verein
3349 J Street, Sacramento, CA 95816
www.stv-germanlanguageschool.org
director@stv-germanlanguageschool.org



“Devoted to the Promotion and Teaching of the German Language”

New Session Dates for 2023

All adult classes are 8 weeks, with the exception of Holidays and specialized classes.
Please check the Class pages for adults and children and review the schedule.
Please note that we are not including the detailed schedule for this Mitteilungen, as the classes have already started. There is one special adult class that will be offered for just four weeks, **German for Travelers**, from 4/26 to 5/17 from 6 p.m. to 7:30 p.m.

- Please check on the website for more details. -

Adult Winter Session	Heritage & Youth Winter Session
Adult classes: 01/09 - 03/01	Heritage Speaker classes: 01/11 - 03/04 Children’s classes: 01/14 - 03/04
Adult Spring Session	Heritage & Youth Spring Session
No classes during week of 4/9-4/15 Easter break Adult classes: 03/20 - 05/17	No classes on 4/12 Heritage Speaker classes: 03/22 - 05/20 Children’s classes: 03/25 - 05/20
Adult Summer Session	Heritage & Youth Summer Session
4-Week Session Adult conversation classes: 06/05-06/28	4-Week Session Heritage Speaker classes: 06/03-06/24 Children’s classes: 06/03-06/24
Adult Early Fall Session	Heritage & Youth Early Fall Session
No classes during Labor Day week 09/03-09/09 Adult classes: 08/07-10/04	No classes on 09/02 Heritage Speaker classes; 08/02 -09/30 Children’s classes: 08/05-09/30
Adult Late Fall Session	Heritage & Youth Late Fall Session
No classes during Thanksgiving week 11/20-11/25 Adult classes: 10/16-12/13	No classes during Thanksgiving week 11/20-11/25 + Christkindlmarkt (12/2) Heritage Speaker classes: 10/11-12/16 Children’s classes: 10/14-12/16

*Registration for the short, 4-week summer session will be open two weeks before it begins--take advantage of the shorter summer session!!

German Language School (GLS)

German Language School Scholarship News

The GLS offers three different types of scholarships, as described on the website:
www.stv-germanlanguageschool.org

- *Annual Irmgard Schlenker Memorial Scholarship (“in-house”) for GLS students (free tuition for one session for two Youth and two Adults)
- *Annual Rustmann Language & Culture Scholarship for graduating high school seniors (two @ \$500, one from the GLS and one from the German-American Cultural Center–Library)
- *Triennial German Language Summer Study Scholarship (once every three years for GLS Youth or Adult @ \$3,500 for the program and travel). Details will be available in late summer 2023 for study in 2024.

Congratulations to the following high school students who have been selected as recipients of \$500 for the 2023 Rustmann and Laudi Language & Culture Scholarships.

Anna Rose Kessler
Parents: Evelyne and Walter Kessler
School: Liberty Ranch High School: Galt, CA

Adaleiz Ore
Parents: Kris Cameron & Chris Ore
School: C.K. McClatchy High School: Sacramento, CA

BITTE BITTE!
The *Mitteilungen* needs help with articles and formatting.
Please contact us at gacclibrarystv@gmail.com if you can help!

What is Going on at the Turn Verein?

Below is a list of the main STV and all of the present Sections. Meetings or activities must be coordinated with the STV office in advance. It is not advisable to assume that the Sections will be hosting meetings at the exact times listed below. Please contact your particular Section for exact information. Visit the STV website at www.sacramentoturnverein.com for general information.

All membership dues for the STV and Sections should have been paid by now!

SACRAMENTO TURN VEREIN (Main Club)

Meetings in the Ruhstaller Room
Membership Meetings, Sept-May: 1st and 3rd Wednesdays, 19:00
STV Executive Board & Trustee Meetings, Sept-May: 4th Wednesday, 19:00;
President: Freddie Diring
Trustees: Ingeborg Carpenter, Gery Frankenstein, Walt Zacharias
Contact: www.sacramentoturnverein.com

STV Actives

Membership Meeting: 4th Thursday, 20:00 at the STV
President: William Stumph
Contact: williamstumph@gmail.com

STV Alpentänzer Schuhplattler

Membership Meetings: Check calendar at www.alpentanzer.com
Dance Practices: seasonally Thursdays, 19:00, STV Banquet Hall
Band Practices: Check calendar at www.alpentanzer.com
President: Lila Wallrich
Contact: www.alpentanzer.com

German-American Cultural Center - Library (GACC-L)

Membership Meeting: 2nd Thursday, 19:30, STV Library
Special Events: 3rd Friday at 19:30
Please find event information on our back cover page.
Library Hours: Saturdays 9:00 AM-1:00 PM, and Tuesdays by arrangement
President: Susie Pelz
Contact: susipelz@yahoo.com

STV Handball-Racquetball

Court Games: Monday through Friday, 16:00
Membership Meeting: 2nd Thursday, 18:00, Holzkiste
President: Dan Hagan
Contact: Visit <https://stvhandball.weebly.com>

STV Harmonie

Rehearsals: *To be determined*
President: Lorna Martens
Contact: stharmonie@gmail.com

STV Soccer

Membership Meeting: 2nd Wednesday, 18:00, STV Trophy Room
Please find event information on our back cover page.
President: Kevin Poveda
Contact: presidentstvsoccer@gmail.com

STV German Language School (GLS)

Adult & Youth Classes meet in person at the STV, some with Zoom. View the schedule in this newsletter or at www.stv-germanlanguageschool.org.
Membership Meeting: 1st Thursday at 19:30 in Die Schule
Executive Board Meeting: 3rd Thursday at 19:30 in Die Schule
President: Emily Via; GLS Co-Directors: Tina Bruno & Sonja El-Heliebi Wissink
Contact: www.stv-germanlanguageschool.org
Tina Bruno: gl.s.stv.tina@gmail.com
Sonja El-Heliebi Wissink: gl.s.stv.sonja@gmail.com



SAVE THE DATE!

Maifest A Traditional German Family Festival

Sunday, May 7th, 2023

11am-5pm

\$5 per adult/kids are free!

Sacramento Turn Verein
3349 J Street, Sacramento, 95816



Hosted by: STV-German Language School
www.stv-germanlanguageschool.org



Traditional German Family Festival

“Maifest”

Maypole Dancing
Live Music
Arts & Crafts
Games
Spätzle
Sausage
Coffee and Cake
Ice Cream
And more!

*Image--#6 inserted in the main article-- shows dueling sabers and hats used by various German Burschenschaften (German student fraternities) that were given to the STV by member Chris Carey. The Student Korps the Schläger (sabers, left to right) are associated with are: 1) PATRIOTIA; 2) VANDALIA (or ASKANIA) 3) BORUSSIA (Kaiser Wilhelm II's fraternity when he was a student at the University of Bonn); 4) AFRANIA; and 5) ARMINIA. The caps seem to be from the following Korps: (top row) 1) VISURGIA; 2) GOETTINGIA; 3) BAVARIA; (bottom row) 1) HOHENHEIMIA; (2) unidentified.

Sources for the article about the swords and the German student dueling fraternities

BOOKS:

- 1) DUELING STUDENTS: Conflict, Masculinity, and Politics in German Universities, 1890-1914, Lisa Fetheringill Zwicker, University of Michigan Press, 2011, ISBN 978-0-472-11757-4.
- 2) DUELING: The Cult of Honor in Fin-de-Siecle Germany, Kevin McAleer, Princeton Univ. Press, 1994, ISBN 0-691-03462-1.
- 3) BLOOD AND CULTURE: Youth, Right-Wing Extremism, and National Belonging in Contemporary Germany, Cynthia Miller Idriss, Duke Univ. Press, 2009, ISBN 978-0-8223-45237-5.
- 4) HOHENZOLLERN ALS CORPSSSTUDENTEN IN BONN, Peter Hauser, WJK-Verlag, Verlag für Korporierte, paperback, 116 pp., ISBN 3-944052-49-6. [www.wjk-lerlag.de]

ARTICLES:

- 1) Vol. IV, Forging an Empire: Bismarckian Germany, 1866-1890, The Assoc. of German Students, Leipzig Students Remember the First Ten Years (1881-1891), [German History in Documents and Images, a web document.]
- 2) Studentverbindung, [from Wikipedia, a web document]
- 3) A Student of the Sword, Kalikiano Kalei, 2008, [article on Authors' Den, www.authorsden.com]

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Komm mit zum Turn Verein!

Stay tuned for the *Wiener Kaffeehaus* in May
and the 25th anniversary of the German-American
Cultural Center—Library in June.

You will be informed per e-mail and it will be posted on the STV website.

Keep up with Sacramento Turn Verein events at www.sacramentoturnverein.com.

Want to learn more about German traditions and ways of life? You can help keep such memories alive by joining and participating in the activities of the German-American Cultural Center - Library.

Membership is only \$20 per year. To join, send your check for \$20, payable to “GACC-L” to

GACC–Library, Sacramento Turn Verein, 3349 J Street, Sacramento, CA 95816.

We meet at 7:30 p.m. on the second Thursday of each month in the Turn Verein Library.

Welcome! Join us!

GERMAN-AMERICAN CULTURAL CENTER - LIBRARY

Library Hours: Saturdays 9 a.m. to 1 p.m.

Telephone: 916-442-7360; Email: gacclibrarystv@gmail.com

Web: <http://sacramentoturnverein.com/turn-verein-sections/cultural-centerlibrary/>