

# Practical 3 Tutor notes

## 3.1 Cultural issues

Although students are asked to translate only lines 12–36, the dividing line between the purely cultural and the purely linguistic is an issue in the first paragraph, with the masculine and feminine forms of ‘Musikanten’ etc.; the question of where the ‘cultural’ ends and the ‘linguistic’ begins is well worth class discussion. Apart from that, the only primarily cultural features in the ST are in the ‘clichés’ of ‘jodelnd, fensternd’ etc., which require thought and ingenuity, and the names of the ‘Volksstämme[n]’. Class discussion of the official TT will be lively, addressing obvious questions of idiom and accuracy ranging far beyond the specifically cultural points.

## 3.2 Cultural issues

Dialect and register are the most striking features of this text, and what to do about them is the major strategic decision. Students should be urged to focus on the purpose of the TT, for that is the surest guide to how big a profile to give these features. In this respect, the assignment looks forward to the discussion of genre in Chapter 5. If students do want to use dialectal features, it is safest to select a TL dialect they are familiar with. However, translated or not, the interview remains firmly rooted in Germany. Any really distinctive TL dialect would tend to confuse viewers, through association with a specific place. The Südhessen dialect will be new to most students, and help may need to be given early on with a few key terms, e.g. ‘Duwaks-’ and ‘Schdaik’. Before students do the exercise, we have always found it useful to play the recording two or three times (or, if the recording is not available, to read the text to the class), first without and then with the transcript, and to ask for comment on perceived patterns. Depending on the experience and ability of the group, tutors may want to distribute the Hochdeutsch version of the ST printed on p. 14 below.

## **PRACTICAL 3.1 CLASS HANDOUT**

### *KULTURELLE VIELFALT IN EUROPA TT*

*Compare your TT with the official one distributed to the audience:*

It is a special pleasure for me to enjoy some of the delights of genuine Bavarian customs and genuine Bavarian popular culture together with you this evening. The emphasis is on genuine, because undoubtedly everyone of you is aware that nothing tends so much to stereotype as the ideas on popular culture. Bavarians are readily  
5 described as always yodelling, climbing through their sweethearts' windows (fensterln) and doing the Schuhplattler, a Bavarian folk dance, preferably decked with Haferlschuhe (a type of shoes), knee-length socks and with a Bavarian hat (Sepplhut). By the way, it is extremely interesting to notice to what extent particularly the Bavarians are subject to these well-known prejudices. No one can say straight away  
10 what a typical Hessian or Saarlander looks like. One could almost go as far as the Bavarian correspondent of the Frankfurter Allgemeine Zeitung who once sighed: 'Those stupid stories about the Bavarians will never end.' I can reassure him on this front. First of all, a growing body of public opinion sees Bavaria in a different light and secondly, we are in a position that allows us to overlook possible exceptions to the rule.  
15 Anyway, reality looks quite different. Bavaria today has turned into a modern, post-industrial, high-tech country: the three indigenous popular tribes in Bavaria – the Altbaiern, the Franconians and the Swabians had and still partially have totally different forms of popular culture: this can be seen in the costumes and the customs, in the folk music, folk songs and folk dances. Surely, these different forms of expression are also a  
20 reference to the different mentalities that coincide in Bavaria – like everywhere else. So far, however, we have got on very well with each other.

(Zehetmair 1996b: 1–2)

## PRACTICAL 3.2 CLASS HANDOUT

### HOCHDEUTSCH VERSION OF 'DIE DUWAKSBLANZE . . .'

Die Tabakspflanzen sitzen, das habe ich gerade gestern festgestellt, als ich drüben in Lampertheim wegen Spargel war. Und bei dieser Gelegenheit habe ich gesehen, daß in Hüttenfeld der Klapperstorch noch zu Hause ist. Geschäfte konnte ich natürlich keine mit ihm machen, dafür ist unsereins zu alt. Es wundert mich gar nicht, wenn es keine  
5 Kinder mehr gibt, weil so wenig Störche da sind. Und lange wird es auch nicht mehr dauern, dann kommt gar kein Storch mehr. Wartet mal ab! Je mehr Fabriken und je mehr verschmutzte Abwässer wir bekommen, desto weniger werden Frösche und Störche. Der Mensch zerstört seinen Lebensraum selbst. Da helfen keine Gesetze und gar nichts, denn keiner hält sich daran. Es geht im gleichen Trott weiter. Lissebärwel,  
10 du glaubst nicht, wie verpestet sonntags die Luft bei uns ist . . .

(Kultureller Tonbanddienst n.d.: 26)

