A Travel Companion for HiSoNistas



RE 6 Hamburg → Dagebüll

FROM Hamburg-Altona **VIA** Elmshorn • Heide • Lunden • Friedrichstadt/ Fräärstää • Husum/Hüsem • Bredstedt/Bräist • Langenhorn/e Hoorne **WITH CHANGE IN** Niebüll/Naibel **TO** Dagebüll Mole/Doogebel Bru

Europa-Universität Flensburg

HiSoN
The Historical Sociolinguistics Network



HAMBURG-ALTONA

['hambʊɪ̯ç 'altona:]

Your travel starts in Altona, which technically never belonged to Hamburg prior to 1937. But the particular interest of the Counts of Schauenburg in this small village in the early modern era was probably due to its proximity to the thriving Hanseatic city of Hamburg. In the 17th century, Altona had become a sanctuary in an otherwise Lutheran country for Dutch religious refugees, Calvinists, Mennonites, Catholics, and Portuguese as well as Dutch Jews who were encouraged to settle there in an attempt to improve the county's economy. In 1640, the county of Holstein-Pinneberg, and Altona with it, fell to the Duchy of Holstein, which was ruled by the Danish king. Thus, Altona became the second largest city in the Kingdom of Denmark. The first railway in Schleswig-Holstein was opened in 1844 connecting Altona to Kiel, but Hamburg and Altona (which were much closer together) were not connected by train until 1865. The economic bonds between the two cities, however, continued to grow stronger over time. Which is probably why Altona, which had been Prussian since 1867, fell to Hamburg during bigger reallocation measures in 1937.

With that, you've already gotten a hint of the complicated and diverse history of Schleswig (and) Holstein. Two dutchies, populated by Jutes, Slavs, Saxons, and Frisians after the Migration Period (ca. 375–568 CE), with other peoples like the Romani and the Jewish in the course of their history, which were governed by the Dukes of Schleswig-Holstein-Gottorf and/or by the Danish king – where Schleswig belonged to the Kingdom of Denmark, but Holstein to the Holy Roman Empire, even when ruled by the Danish king. Later it was governed by the Prussians (and – briefly –

even by the Austrians!). After a referendum in 1920 the northern half of Schleswig became Danish, whereas the rest stayed German. Other smaller counties like the aforementioned Holstein-Pinneberg, or the city of Lübeck, which used to be an independent constituent state up until 1937, were incorporated. After World War II, Schleswig-Holstein was part of the British occupation zone.

Today, Schleswig-Holstein recognizes three minority languages – Danish, North Frisian, and Romanes – and with Low German also one regional language. But historically speaking, other languages should be mentioned as well, at least South Jutish (*Sønderjysk*), Yiddish, Dutch, French, the Flensburg Dialect Petuh, and Missingsch, a hybrid language between Low and High German. No wonder, that the question of identity and national belonging became critical here especially in the long 19th century and from then on was more and more connected to language choice. A DFG-project (German Research Foundation) aiming to *visibilize* the often invisible or invisibilized multilingualism in the Duchy of Schleswig just started at the Europa-Universität Flensburg (EUF) (talk to Sam if you want to know more).

5 to 10 minutes after leaving Altona, you'll cross the modern state border between Hamburg and Schleswig-Holstein. Your train will probably not stop in Pinneberg, which is the official district capital of the district of the same name, but we just mention it here because the island of Heligoland, much further northwest, belongs to this district for administrative-pragmatic reasons. And Heligoland does indeed deserve to be mentioned. In its history, it was Danish, German, and British, before it was finally traded off to the Germans (in 1890) for the then colonised Zanzibar. But first and foremost, it was Frisian and one of the many North Frisian Dialects – Halunder – is still spoken there. More on the North Frisian language later on.

But back to the mainland. Because shortly, you will be arriving at…





ELMSHORN

[ɛlmsˈhoɐ̯n]

Elmshorn used to be a very industrialized city in the 19th century, famous for making leather. Nowadays its most famous product is Kölln Haferflocken, one of Germany's most popular brands of oat flakes, though most Germans probably think that they are produced in Cologne (Köln) because of the company's name. A classic

case of folk etymology? Historically, Elmshorn was also one of the few places in Schleswig-Holstein, where Jews were allowed to settle before their legal emancipation in the 19th century.

After leaving Elmshorn, the railway is going to take a little detour to pass (but also not stop in) Glückstadt approximately halfway between Elmshorn and the next station. It is one of the three sanctuaries on your tour. This one was established in 1617 with its aptronym (»city of luck«) by the Danish king Christian IV near the mouth of the Elbe with the hope of taking over as trading port from Hamburg, which lays further up the river. As with Altona, Calvinists, Remonstrants, Mennonites, Catholics, Portuguese and Dutch Jews settled there. But Glückstadt never lived up to its intended purpose and remained a small, but very beautiful town.

The next stop of your train is…



ITZEHOE

[ɪtsəˈhoː]

Said to be very popular among British and American tourists because of its name, we'll let a Dutch traveller from 1843 describe the town:

> »We arrived in Itzehoe at half past eight at night, where nothing special is to be seen for a foreigner, and some customs officers, who did their work with great accuracy, were a nuisance to us because of the unpacking and packing of our luggage.«

Although it might not have been interesting to this traveller in 1843, there are at least a couple of historic buildings to be seen, though. The mentioned traveller, by the way, came from Hamburg by boat, which took him six hours, and is going further north to Friedrichstadt by horse and cart, which will take him another ten hours on sandy and bumpy roads. You will stop in Friedrichstadt in less than an hour (if all goes according to plan). So, hurray for the railway!?

This is why we have to speed up the information. Around the time you notice your train ascending, on your right-hand side (in the direction of travel) in the distance is Wacken, a village of just under 2,000 inhabitants, which may already be known to the Metalheads among you, as it hosts one of the world's largest Heavy Metal Festivals with 75,000–85,000 visitors every year. If

you are a Heavy Metal fan yourself – you might be wanting to stop by at the end of our Summer School, but tickets for this year's festival sold out in only 5 hours when they went on sale last August! But if you'd like to stress the »socio« in »historical sociolinguist« try to find a copy of the wonderful documentary »Full Metal Village« by the German-Korean director Cho Sung-hyung from 2006. And in case you're wondering about groups of travelling metal fans you see on your return trip, now you know where they're heading to.

The reason, your train is ascending is the crossing of the Kiel Canal, which connects the North Sea with the Baltic Sea (hence its German name »Nord-Ostsee-Kanal«) and was built from 1887 to 1895. When the canal was opened by German Kaiser Wilhelm II, it was called the »Kaiser-Wilhelm-Kanal«, named after his grandfather, who happened to have the same name as him. It is one of the busiest artificial water routes in the world. So, enjoy the spectacular bird's eye view over the countryside and it should not take a lot of luck to spot a huge containership or a small sailing boat below on its way from one Sea to the other. There was an older canal, by the way, connecting the Kieler Förde with the Eider in the 18th century, and the Vikings, even earlier, probably got oxen to pull their ships from Haithabu at the Schlei to the Treene, which flows into the Eider. We will come back to this.

You might be wondering about the strange landscape on your right – rather flat but with some hilly risings. Let's briefly talk about geology. What you see to the right is the *geest*, a rather sandy stretch of land going all the way from Hamburg to Denmark. Geest can also be found in other parts of Northern Germany, as well as in the Netherlands and Flanders. Most of these areas are ice age relicts and are often covered in heath. The flat land on the left is marsh, consisting of sediments washed ashore and are not much above sea level. The dikes are thus essential to keep the North Sea away. In contrast to the geest, the marsh is rather fertile and is used for agriculture and livestock. The typical (northern) German cow is black and white, a breed called »Holstein«. The geest on the other hand is thus less populated. You have been travelling mostly on the marsh-side, but on the edge closest to the geest.



Now you have been descending into the district of Dithmarschen, once a proud and (mostly) independent people. Some of the bigger farmers and councilmen came to con-

siderable wealth, building beautiful houses and town halls in the Renaissance. It is one of the best-known cabbage producing areas of modern Schleswig-Holstein. Perhaps you can even see some in the fields next to you. But soon, you will be reaching…

HEIDE
['haɪdə]



In the last bit of your travels you might have been thinking: »Well – Dithmarschen is a nice, but rather rural countryside. We have left civilisation for good!« Welcome to Heide in Holstein to prove you wrong! Two people should be mentioned here. First, Johannes Brahms, one of the greatest German composers of the mid-romantic period, whose father was born here. And second, Klaus Groth, a trained teacher of the 19th century, who had to quit the profession due to illness and became a writer best known for his poems and novellas in Low German. Low German used to be the language of this area. The southern part of Schleswig was *Germanized* beginning in the 13th century, creating mixed language areas with *Sønderjysk*. Low German replaced Latin as a written language in official records such as those of the church, or in administrative things, but also in poetry, more and more in the Middle Ages – especially during the time of the Hanseatic league. With the decline of the Hanseatic league, Reformation and strengthening of the courts in the Holy German Empire in the 16th century, High German became the new written language, but Low German was still used as a spoken language even in the higher classes of society in Northern Germany for much longer and experienced a *renaissance* of sorts as a literary language in the 19th century. Klaus Groth was one of the most important authors. As the society dedicated to his life and work puts it:

> »Completely new was his use of the Low German language as an elevated language of literature, which was able to express even the nuanced emotional worlds.«



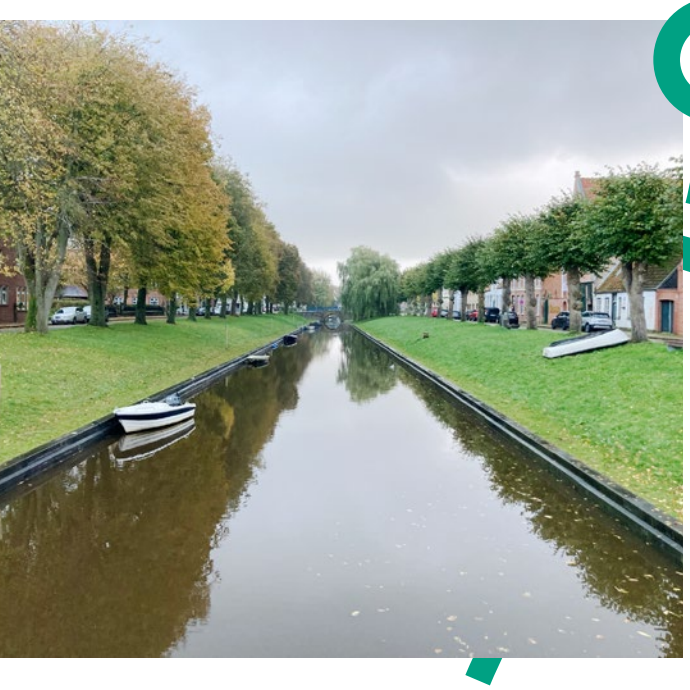
When you leave the train station of Heide, to your right, you will see his silhouette cut out of metal.

You are now quickly approaching…

LUNDEN
['lʊndn̩]

Lunden has the sad history of having been granted town privileges in 1529 but losing them again thirty years later after the so called »Peasants' Republic of Dithmarschen« was defeated by the Danish king. The village is not far away from the mouth of the river Eider, where the aforementioned seamen of the 18th century or the Vikings of the Middle Ages, coming from the Baltic Sea, would have reached the North Sea.

After leaving Lunden, you will quickly cross the Eider River. With it, you also cross the historic border between the Duchy of Holstein and the Duchy of Schleswig, and the modern district border to North Frisia. You might notice that from now on the station's names are repeated in a different language. This is North Frisian! And with that you will arrive in…



FRIEDRICHSTADT/ FRÄÄRSTÄÄ
['fʁi:dʁɪçˌʃtat]/['fʁæ:ʁˌstæ:]

Friedrichstadt is the third sanctuary on your trip. It was established in 1621 by Duke Friedrich III of Schleswig-Holstein-Gottorf. Similar to Glückstadt and Altona, it was home to Remonstrants, Mennonites, Catholics and German Jews, (as well as Lutherans), but also to all kinds of smaller denominations like Polish Brothers, Swedish Separatists, Quakers, Jehovah's Witnesses, and others. It differs from the other towns in how it was founded. Where



Altona was already a small village and Glückstadt was built as an international and inter-religious trading port, from its beginning Friedrichstadt was built to provide refuge primarily for the Remonstrants, a Calvinistic split-off persecuted in the Netherlands. As they had a very liberal position towards other religions and it was of political and economic use for Friedrich III, they also allowed the other denominations to settle there, but the Dutch Remonstrants (and Mennonites) governed the town quite independently for several generations. Linguistically, it was thus a Dutch foundation in a mostly Low German country with Low German, High German, Yiddish, and maybe even West Frisian speakers pouring in quite early on, praying in Dutch, High German, Latin, and Hebrew well into the 19th century. The multilingualism of this town is currently being investigated in a PhD-project at the EUF (talk to Jan Niklas to find out more). Though not visible from the railway, the beauty of this city with its gables and canals can only be described with the often used comparison »little Amsterdam«.







From here you will slowly come to another famous town…

HUSUM/HÜSEM

['huːzʊm]/['hʏzəm]





As so many towns on the west coast of Schleswig and Holstein, Husum, too, did trade especially with the Netherlands. Hans Brüggemann, a celebrated woodcarver from the 16th century, worked here. His best-known work is the Bordesholm Altar screen, now in the Schleswig Cathedral. But the most famous person from Husum by far is Theodor Storm, a High German author of the 19th century. With his poem »Die Stadt« (›the town‹), he erected a literary monument to his hometown as the »graue Stadt am Meer« (›grey town beside the sea‹). To get in the right mood, somebody going to the North Frisian coast could also read his mystical novella »Der Schimmelreiter« about dike reeve Hauke Haien and his fight to protect the village against the stormy North Sea. The Washington Post has called it arguably the greatest 19th century German novella. English translations are published under the titles »The Rider on the White Horse« and »The Dykemaster«.

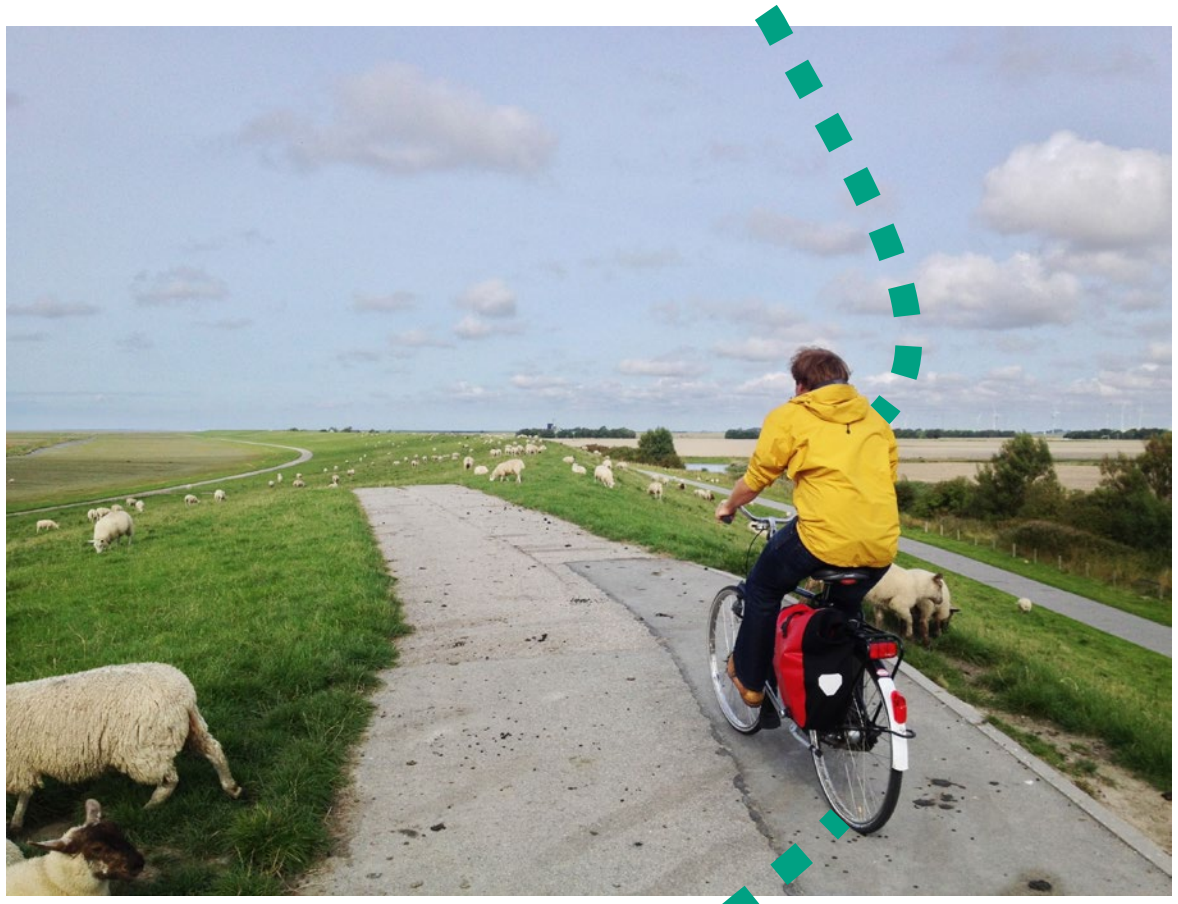
On your way to Bredstedt, you will pass the peninsula of Nordstrand, the remains of the wealthy island of Strand, which was destroyed in 1362 by a big flood. With this flood, its settlement Rungholt received a legendary reputation as the »Atlantis of the North«. In contrast to Atlantis, however, remains of Rungholt can still be located in the Wadden Sea and the tide occasionally washes up new finds. Theodor Storm, again, recalls the legend in his novella »Eine Halligfahrt« and the poet Detlev von Liliencron starts his poem »Trutz, Blanke Hans« with the verses: »Heut bin ich über Rungholt gefahren, / Die Stadt ging unter vor sechshundert Jahren« (›I sailed over Rungholt today, / The town sank six hundred years ago‹).

You, on the other hand, sail on, until you reach…

BREDSTEDT/BRÄIST

['bʁɛːtˌʃtɛt]/['bʁɛist]

Bredstedt is home to the Nordfriisk Instituut (NFI), a scientific institution for research and support of the North Frisian language, history, and culture. A core research area is on migration to and from North Frisia, especially to the Americas (and in some cases back again). A project on minority language and identity in the USA is currently part of a dissertation written at the university of Flensburg. The NFI houses a library, archive, publishing house, and a small exhibition. It works closely together with the Institute for Frisian Studies and Minority Research at the EUF as well as with other Frisian and minority institutions, for example in eastern Germany (Sorbs), West Frisia, East Frisia, and more.



Bredstedt is in the southern half of the North Frisian language area. You are thus now traveling further into the heart of North Frisia. There will be more information on North Frisian on your way from Dagebüll to Amrum. So, stay tuned, while you arrive in…

LANGENHORN/ E HOORNE

[laŋən'hɔɐn]/[ə 'hoːɐnə]

Halfway between Langenhorn and Niebüll, you are not far away from the Langenberger Forst, where once upon a time a small country inn with the name »Peterskrug« was to be found. It was located on an important route for cattle drivers between Husum and Tondern in the north, also used by seminarians who studied at the teacher seminar in Tondern in the 19th century. A couple of those seminarians presented a guest book to the innkeeper of the Peterskrug in 1834. They and other travellers filled the pages

over the course of the next ca. 50 years with songs, verses, quotes, toasts and little stories of their journey. Entries in High German can be found next to Danish, Frisian, Low German, Latin, and French texts. The better educated seminarians also liked to correct or comment on the entries of sailors and cattle drovers. A scientific edition with more on the historic context is currently underway at the EUF in cooperation with the Nordfriisk Instituut (for more about this, talk to Sam or Momme).

Soon, you will arrive in Niebüll. There won't be any information on this town, as you have to change trains here. So, grab your belongings and read no further, until you sit in the train to Dagebüll.

Change trains. Please note: you will have to change to a platform located outside the station building. You will cross a small street. The train will depart behind the building opposite the station you are coming from. Just follow the signs »neg Dagebüll«.

NIEBÜLL/NAIBEL

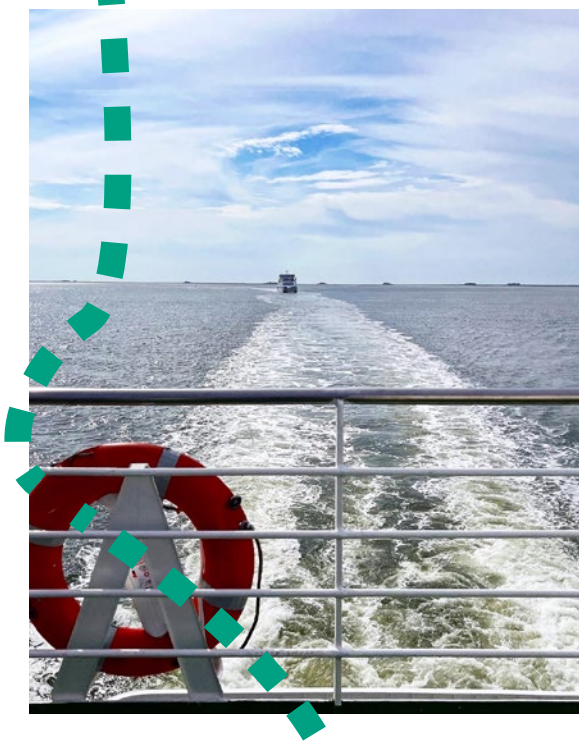
[niːbʏl]/[naɪbəl]

Leaving Niebüll, you are now on the track to Dagebüll, where a ferry is going to take you to Amrum. The train might stop several times on the way, but just stay on it, until it reaches its final destination: **Dagebüll Mole ['moːlə]**.

You already read about islands, mainland, marshlands, and *geest*. While you might have been travelling on some historical routes today, your way from Niebüll to Dagebüll actually used to be part of the Wadden Sea. Maybe you'll recognize that your train will cross several dikes that seem to be placed randomly among the otherwise vast and empty flat fields. These dikes bear witness to the former coastline. From the Netherlands to North Frisia, people used to reclaim land from the sea by holding back sediments from the tide. Thus,



in a long lasting process landfill could be established just in front of the former shoreline and was eventually protected by a new dike against flooding. These areas are referred to as *Kööge* (or *Polders* in the Netherlands and parts of North Western Germany). Before this landfill, Dagebüll used to be a *Hallig*. Halligen (plural) are tiny isles in the Wadden Sea that are not protected by dikes. Houses on the Halligen usually are built on *Warften* which are meter-high mounds made by the settlers. This allows a basic protection against floods, although houses are not protected against storm tide and other severe floodings. You will pass the historical settlement shortly before arriving at Dagebüll Mole, when you pass by an old church at Dagebüll Schörk/Dagebüll Kirche. So much for the history. You want proof and would like to see actual Halligen? Just take a look to your left when you're on the ferry. There on the horizon you'll notice a couple of houses on tiny mounds that almost appear like a string of pearls in the water. It's Oland and Langeneß, two Halligen that are still there!



DAGEBÜLL MOLE/ DOOGEBEL BRU

[da:gəbʏl ˈmo:lə]/[do:gəbəl ˈbʁu]

At Dagebüll Mole, you will board the ferry to Amrum. If you have done so, it is a good time now, to give you some information on the islands ahead of you and on their importance for the North Frisian language.

The west coast of Schleswig looked very different in the Middle Ages. Many islands lay close together, it was more a hodgepodge of water and land. Several storm floods – the two biggest happening in 1362, where Rungholt was washed away, and 1634 – shaped the islands and coastlines of the mainland as we know them today. And »mainland« and »island« are also the two main distinctions of North Frisian.

North Frisian consists of several dialects, which are divided in two larger groups: Mainland North Frisian and Island North Frisian, which are the result of two separate settlement movements in the 7th and 11th centuries. The island dialects are called Söl'ring (on the Island of Sylt), Fering (on the Island of Föhr), Öömrang (on the Island of Amrum) and Halunder (on the Island of Heligoland). On the mainland, the dialects are all called Frasch, Fräisch, Freesch or Freesk, depending on the five to six dialects there. In general, North Frisian is being used less and less, while Low, but especially High German is being used more and more. The shift is stronger on the mainland than on the islands. It is claimed, that up to 8,000 people still speak North Frisian, but this number has not been re-evaluated for decades. Most children, speaking North Frisian today, grow up with German as their first language, with North Frisian following shortly after. Only children on the west side of the island of Föhr still use North Frisian as their L1. How modern speakers of North Frisian use their language in social media and how their language changes due to language contact with German are the topics of two dissertations currently being researched at the EUF (for more information on the latter talk to Meike, who we will meet on our excursion).

Before you reach Amrum, here are some of the most basics expressions in Öömrang:

Öömrang	IPA	English
gudai	gʊˈdaɪ̯	hello
adjis	aˈjiːs	goodbye
ik san […]	ɪk ˈsan	I am [*your name*]
Hoker beest?	ˈhɔkɐ ˈbeːst	Who are you?
sünhaid	ˈsʏn̩haːɪ̯d	cheers
Leet at di smeek!	leːt at dɪ ˈsmeːk	Enjoy your meal!
At iidjen wiar böös gud!	at ˈiːɟn̩ viɐ̯ bøːs ˈgʊd	The food was very tasty.
Ik maad at ei.	ɪk ˈmɑːd at aɪ̯	I didn't like it.
Ik mei hal en kofe haa.	ɪk ˈmai ˈhal an ˈkɔfe hɑː	I'd like a coffee.
Ik mei hal en biar haa.	ɪk ˈmai ˈhal an biɐ̯ hɑː	I'd like a beer.
Ik mei rocht hal üüb Oomram wees.	ɪk ˈmai ʁɔxt ˈhal yːb ˈɔːmʁam veːs	I enjoy being on Amrum.



Öömrang	IPA	English
Ik san heer am tu werkin.	ɪk san hiɐ̯ am tʊ ˈvɛɐ̯kn̩	I am here to work.
Huar gungt at tu a strun?	huəɐ gʊŋt at tu a stʁʊn	Which way is the beach?
Wel wi noch auer tu a strun?	vɛl vɪ nɔx aʊ̯ɐ tu a stʁʊn	Shall we go to the beach?
Hü skal’t weder daalang wees? As’t warem enooch am tu baadin?	ˌhʏ ˈskal.t ˈvɛdɐ ˈdɑːlaŋ ˌveːz ˈas.t ˈvaʁəm ˈɛnˌɔːx ˌam ˌtʊ ˈbɑːdn̩	What is the weather supposed to be like today? Is it warm enough to go swimming?
Ik liaw nooch, man ik fersjük hir at best faan ring dooten tu maagin. At weder anert ham a hiale tidj.	ɪk liɛ̯w nɔːx man ˈɪk fɐˈʃyk hiʁ at ˈbɛst fɑːn ʁɪŋ ˈdɔːtn̩ tʊ ˈmɑːgn̩ at ˈvɛdɐ ˈanɛɐ̯t ham a ˈhiɛ̯lə tiːɟ	I think so, but I’m just trying to make the best use of bad data here. The weather keeps changing all the time.
at best faan ring dooten maage	at ˈbɛst fɑːn ʁɪŋ ˈdɔːtn̩ ˈmɑːgə	making the best use of bad data
halanta	ˈhalanta	Our local interpretation of the HiSoN-Summer-School classic Fantouzo: Instead of mixing ouzo with Fanta, try a local schnaps called ›Strandhafer‹ (which translates to ›halem‹ in Öömrang) mixed with Fanta.



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