

P E N N ' A D U

a film about the Pennsylvania
Dutch and their language -

by
Georg Brintrup

Title

noise of a jet landing

1.

Kennedy Airport, New York:
a Jumbo landing

original sound

2.

the time-table with the
arrivals:
the Lufthansa from Frankfurt
has landed

a voice announces the landing of
the aircraft

3.

People exit from the glass
doors of the main hall

4.

Reverse shot: taxis and busses
are waiting in front of the
main hall
In the background we recog-
nize three modern buildings,
churches of three different re-
ligions.

it's more quiet outside than in the
hall
some cars use their horns in the
distance
jets landing and taking off

5.

The camera is positioned in-
side a car. It's late after-
noon. Outside some streetsigns
are passing. They show the di-
rections to Manhattan, Queens,
Brooklyn.

the car-radio is on:
we hear the voice of a catholic *baptist*
priest, who explains that God would be
able to heal everybody from cancer, if
he wanted to. He explains that his
flesh is in our blood; and if it is
his will that we should die of cancer
he would have that happen.
The priest says these things as if he
had proof in his hand.

6.

Through the windows of the moving car, we recognize a large cemetery. It's the New York Evergreen Cemetery. Thousands of tombstones cover the land up to the horizon.

The camera moves over to the radio. Somebody switches it off.
Now we see the wide street.

7.

Cars are passing Brooklyn Bridge going in the direction of Manhattan.
It's becoming dusk.

8. - 12.

Some streets and Avenues in Manhattan. The traffic is chaotic.

fade out

13.

fade in
The camera stands in a little bar in Greenwich Village, looking through the pink neon light of the window outside on to the street.

Outside people are passing.

from the radio:

they have started to sing a spiritual, which now comes to an end. They switch over to a live-program of a miracle-healing, which takes place in a Catholic church. The nervous voice of a priest is accompanied by an organ. Everything is full of suspense and brings to a culminating peak: the miracle-healing.

Accompanying the noise of the streets we hear: Gershwin's "Let's call the whole thing off".
(parts from the beginning and parts from the end)

We hear the penetrating noise of video war games. People are 'playing' war. It is at times difficult to hear some parts of the Concerto in F for Piano by Gershwin coming from a loudspeaker

14.

On a wall of the bar hangs a cheap offer for psychoanalysis. Under it, several little pieces of paper with telephone numbers on it, which you can tear off and take with you.

fade out

fade out of sound mixing with the noise of an electronic cash register

15.

A color TV. On top of it we see the apparatus for cable TV. A hand changes channels. We see parts of films and TV-programs in English, Spanish and Italian. A lot of advertising.

On one channel: a program with Jerry Falwell who presents the smallest bible in the world. On another channel the last two shots of Polanskis "Rosemary's Baby".

fade out

16.

It is very early in the morning.

silence

A hilly countryside south of Lancaster. In the foreground a farmer is working.



17.

A buggy is driving along the horizon.

silence

VOICE OF A GIRL:

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

18.

The hand of a little girl writing in Gothic letters the Bible text

VOICE OF A GIRL: (o.s.)

Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments.

The hand is writing the last word.

19.

Title in Gothic letters:

HAARKOOMAS

an electronic beep

after 2 sec.

Herkunft

a beep

after 2 sec.

origin

a beep

20.

A view of the sea. The waves rush against the camera.

21.

A man with a beard and a large black hat is looking towards the sea. It's a preacher of the Brethren, Clarence Kulp.

CLARENCE KULP:

No tree in all the forests thine,
In thy fields of grain no stalk was
mine,
And thou exiled me to a foreign
shore.
For - in youth I could not under-
stand,
How to love thee less, and myself
more,
But I love thee still, oh my father-
land.

22.

Another view of the sea.

23.

The camera positioned in a car, which is driving along Route 676 towards the ^{Bea}Franklin-Bridge.

Outside street signs pass showing the direction to the City of Philadelphia.

In the distance: the bells of the City Hall. It's noon.

24.

The centre of Philadelphia seen from Camden. Cars are driving over the Franklin Bridge into the city.

The camera moves onto the water of the Delaware River.

The bells of the City Hall.

25.

The top of the City Hall on which a statue of William Penn stands.

26.

Dr. William Parsons and a reporter are standing on the tower of the City Hall. They are looking down onto the city.

(26) our Reporter

DR. PARSONS: (off) 82?

It was in 1683, when William Penn founded this city of Philadelphia on the Delaware River.

~~There was an inheritance ...~~

REPORTER:

Inheritance?

DR. PARSONS: (on)

Penn was an English Quaker. His father had loaned money to the restored Stuart royal family. Now, upon the father's death, the royal family owed a debt of some sixteen thousand pounds to the young Quaker.

(27) like 26

Dr. Parsons looks up to the statue of Penn. Then he looks back onto the city.

In return for a piece of land west of the Delaware River, William Penn agreed to cancel the outstanding deb

of sixteen thousand pounds the Stuarts owed him.

27.A

Pan-shot over the northeastern part of Philadelphia.

DR. PARSONS: (o.s.)

~~William Penn gave the name Pennsylvania to the new province.~~

28.

On William T. Parsons. The reporter has his back to the camera.

PENN NAMED THE NEW PROVINCE 'SYLVANIA'. THE KING OF ENGLAND ADDED THE NAME 'PENN' TO HONOR WILLIAM PENN'S FATHER. THAT'S WHY THE COLONY WAS CALLED PENNSYLVANIA.

REPORTER:

So, It was here in Philadelphia, where the first German settlers arrived. That was in the next year: 1683 !?

x and others similar to them

DR. PARSONS:

Yes, 300 years ago. It was a small group of 13 families, Mennonites^x from Krefeld.

In the background, behind Dr. Parsons we see a part of the 17 mile long Broad-Street.

(True) ALL PEOPLE () all friends

Penn invited friends and non-Quakers he termed "freemen and adventurers" to settle the new Province. He felt that the Mennonites and others "were very near the truth".

Pennsylvania furnished an opportunity for Friends to dwell in peace and tranquillity. Their landholdings were to sustain them and they were free to follow their religious tenets with as little interference from worldly government as possible.

REPORTER:

He called it "The Holy Experiment".

Come!

29. KUP

On William T. Parsons.

DR. PARSONS:

Penn did not attempt to eradicate all functions of government. He said:

"Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them are they ruined too. Wherefore governments rather depend on men, than men upon governments."

30.

Reverse shot of the reporter. Dr. Parsons has his back to the camera.

REPORTER:

In other words: liberty without obedience is confusion, and obedience without liberty is slavery.

31.

The capital of one of the columns on which the City Hall poses: Blacks, Indians, Chinese and other ethnic groups support the building with strong muscular arms.

Beeping of an electronic cash register

32. *forgot the last*

Five persons in front of a neutral background: A, B, C, D, E,

A:

Do ...

33.

B

B:

not everything that you ...

34.

C

C:

can ...

35.

D

D:

for that is a ...

36.

E

E:

pride.

37.

A

A:

Desire ...

38.

B

B:

not everything that you ...

39.

C

C:

like ...

40.

D

D:

for that is a ...

41.

E

E:

stupidity.

42.

William T. Parsons and the reporter are sitting in a car driving along Broad Street.

REPORTER:

~~Though Germany in those years was 'only a geographical expression', the news of William Penn's Holy Experiment spread over the country very fast~~

~~DR. PARSONS: Yes, though G. in those years was only a geographical expression!~~

OR

Maybe just because of that. Penn advertised for settlers who would take his experiment seriously. He promised a new kind of adventure to all, climaxed by a government in which "the people and governor have a legislative power, so that no law can be made, nor money raised but by the people's consent."

Naturally

These ideas naturally were quite incredible in Germany at the end of the 17th century, rather, the Holy Roman Empire of German Nations,

43.

On William T. Parsons.

DR. PARSONS:

The Thirty Years' War had thrown the country back 200 years. Especially

t he German south suffered the consequences: Württemberg, Baden and more than any other country, the Palatinate, where around the end of the 17 th century the troupes of Louis XIV of France invaded several times with the result that it's agricultural fabric was further torn apart.

In addition to this, for many, the religious and political restrictions were too great, and they found no relief anywhere on German territory. As princes required religious conformity, the dissenters found little opportunity where they lived. Common folk had little pride in being German under those conditions.

44.

On the reporter and William T. Parsons. In the background we see Broad Street passing.

REPORTER:

Penn's offer to settle the New Province under his favorable conditions must have been a great relief for them.

DR. PARSONS:

Even in spite of the difficulties of a highly dangerous voyage to America! They quite simply risked their lives in that American adventure. Better to take a chance, no matter how farfetched, than to continue the struggle against landlords, petty prices, avaricious churchmen and the whole of the establishment under which they lived.

45.

Keith Brintzenhoff and his girl are sitting in a carriage singing.

BRINTZENHOFF:

The day and hour are here
When we journey to America.
The wagon stands ready at the door;
We go with wife and children.

The horses are already hitched to the wagon,

And all my relatives too,
O friends don't cry so much,
We will never see again.

As the ship moves in the water
And our lights are kindled
We fear no disaster at sea
For God is everywhere.

46.

The camera is positioned in the old trolley, which goes along Germantown Ave.

DR. PARSONS: (o.s.)

In those days in Frankfurt a society came into existence which tried to help emigrants from the Palatinate and Switzerland. Francis Daniel Pastorius was an agent of this society. He was the one who founded, together with William Penn, a place to the northwest of Philadelphia, which they called Germantown or Germanopolis. Today this is a section of Philadelphia.

47.

William T. Parsons and the reporter are standing in front of the house of the Wyck family in Germantown. Nine generations of the same family lived there between 1690 and 1973.

REPORTER:

The first 13 families from Krefeld came to this place.

DR. PARSONS:

Right. And then many followed from the Palatinate. New settlers, even though they spoke no English, had equal access to land that was virtually free. Servants who came also had an early opportunity to become landholding citizens.

REPORTER:

Did the Germans keep their language?

48.

On William T. Parsons.

DR. PARSONS:

Germans who arrived in Pennsylvania spoke their provincial dialects, though the most common dialect was that of the Rhineland - Palatinate. In that dialect immigrant Germans referred to themselves as "Deitsch" rather than the more formal High German "Deutsch". Either way, their non-German speaking neighbors ordinarily called them "Dutch" or "Pennsylvania Dutch".

Over the years, the Pennsylvania Dutch language developed out of the dialect. This is still today a very common language here in Pennsylvania.

(S.16)

(X) For example it's extremely difficult to generalize about the Pennsylvania Dutch as a whole - except when we talk about their language. Pennsylvania Dutch. This all understood - and other and still do in large part today.

*NOTE

(X)

49. - 60.

Shots of street names and shops in German language: Manheim Street, Rittenhouse St., Bringham St. ecc.

GERMAN

DR. PARSONS: (o.s.)

The settlers who came before 1700 stayed here in Germantown, with the exception of very few hermits. Only between 1717 and 1754 the great migration took place. The Germans and also many German speaking Swiss started to settle down in the southeastern part of Pennsylvania, which is known today as the Pennsylvania Dutch Country. In those years, of the 190,000 inhabitants of the province about 90,000 were Germans. It is this formative period which is of the greatest significance for the dialect of the Pennsylvania Germans, because during this time the language as well as the people, took firm possession of Pennsylvania soil.

61.

Five persons in front of a neutral background.

A

A:

Tell ...

62.

B

B:

not everything that you ...

63.

C

C:

know ...

64.

D

D:

for that is a ...

65.

E

E:

folly.

66.

A

A:

Believe ...

67.

B

B:

not everything that you ...

68.

C

C:

hear ...

69.

D:

D:

for that is a ...

70.

E

E:

credulity.

87-
97

71. ↓

71A. William T. Parsons and the reporter are going towards the old house of the printer Christopher Sauer. *(inside the courtyard / veranda)*

71 EASTSIDE has one during the morning

GERMAN

DR. PARSONS:

Among the arrivals in the German settlement were printers and bookbinders. Philadelphia and Germantown served as centers for the printing and dissemination of German language tracts and publications.

Newspapers were extremely important in Dutch Pennsylvania as a means of informing the community of new regulations and trade opportunities.

On the other hand, the foreign language press must be regarded as an emotional compensation for what the immigrant left behind when he undertook the great adventure across the Atlantic. This is one reason why the German language press frequently contained so much poetry and sentimental fiction.

REPORTER:

So the tradition of Johannes Gutenberg was strong in America's German community.

DR. PARSONS:

The Pennsylvania Germans loved their language!

Dr. Parsons makes a sign with his hand towards the house.

DR. PARSONS:

This is ^(was) the house and the printing establishment of Christopher Sauer. He opened the first German printing press in 1738. His newspaper "Der Hoch-Deutsch Pensylvanische Geschicht-Schreiber" became highly influential in Pennsylvania's German community.

For bibliophiles and those who were more artistically inclined, the Sauer reputation was based more upon the three editions of the Bible printed by the family.

They go into the house.

72. *Kulp's house*

On a table lie the different editions of the Bible.
Parsons opens the books.

DR. PARSONS: (o.s.)

These are among the first books in German in the American colonies, achieved before a single Bible was printed here in English.

REPORTER: (o.s.)

Didn't Benjamin Franklin have a printing press even before Christopher Sauer?

DR. PARSONS: (o.s.)

Yes, he printed the first book in German, the "Mysterion anomias" by Conrad Beissel.

Parsons opens the book written by Beissel ...

REPORTER: (o.s.)

Conrad Beissel?

DR. PARSONS: (o.s.)

Beissel is the founder of the Ephrata Cloister. They called him God's fool. He argued with the sect of the Dunkers about the question of baptising and about the Sabbath. Then he created his own sect, the Seventh-Day German Baptists at Ephrata. His "Mysterion anomias" is a book in defense of the Christian observance of the Jewish Sabbath.

The brethren and sisters of the Ephrata Cloister helped print the Sauer Bible. Due to Beissel's personality and his conflicts with other Dutch of the province, other printing houses failed to produce precisely what Beissel de-

PA.

sired. Consequently the Ephrata Community looked to its own needs and established a private printing press. Beissel composed a lot of mystic hymns ~~some of which~~ which he even set to music.

Van should go there to listen

fade in / fade out

73.

A view of the Ephrata Cloister.

74.

Four chorus groups, each 5 to 8 voices, are spread over the cloister yard.

The first group of women (soprano) is standing on the far left side.

SOPRANO:

The bride is awakened ...

75.

The second group (alto) on the near left side

ALTO:

by the ...

76.

The third group (tenor) on the near right side

TENOR:

shouting ...

77.

The fourth group (bass) on the far right side, a group of men

BASS:

of the watchmen; ...

78.

The first group moves towards the center.

SOPRANO:

she is all prepared ...

79.

The second group moves towards the camera. Their eyes are looking over to the first group.

ALTO:

in her finest wedding clothes:

80.

The third group also moves towards the camera and looks over to the first group.

81.

The fourth group is moving to the left side towards the center.

TENOR:

she goeth forth to meet ...

82.

The first group arrives in the center and stays there looking towards the fourth group.

BASS:

the Bridegroom now ...

83.

The second and third group stand together in the center and look towards the camera.

SOPRANO and BASS (o.s.):

She cries: ...

84.

All four groups are now standing together in a half-circle.

ALTO and TENOR:

He comes ...

85.

Title in Gothic letters:

LANNING

SOPRANO, ALTO, TENOR and BASS:

praises be to him who comes in the name of the Lord Hosanna in the Highest.

after 2 sec.

Erziehung

an electronic beep

beep

after 2 sec.

education

beep

86.

A view of the Concord School House. William T. Parsons and the reporter are sitting on a bench in front of the school.

before: page 12

DR. PARSONS:

Many controversies arose among the Dutch in the province on the question of education. Of the German heads of families and adult males who signed the ship lists, only one-fifth failed to sign for themselves. With the added incentives of the New World, many of the arrivals came

value learning for themselves and more especially for their children.

REPORTER:

One reason for that maybe was to be able to read the Bible.

DR. PARSONS:

Certainly, though some others, particularly among the more restrictive sects, felt that education was dangerous and led to pride and wickedness. They still think so today.

REPORTER:

That is why it is extremely difficult to generalize about the Pennsylvania Dutch as a whole.

S. 16

DR. PARSONS:

That's impossible. Except when we talk about their language, Pennsylvania Dutch. They all understood each other and still do in large part today.

87.

On William T. Parsons.

DR. PARSONS:

The first school in Germantown opened in 1702, was paid for by tuition and contributions. Francis Daniel Pastorius was the teacher until 1718.

REPORTER: (o.s.)

Did he teach in German?

DR. PARSONS:

Yes. Certainly the policy of Anglifying the Dutch was soon promoted both officially and unofficially.

Around the middle of the century, after the first great migration wave, an enormous number of German Newspapers, books and other publications were on the market. Many English cultural leaders wanted to wean the German element away from their language and culture. Naturally they feared that the Pennsylvania Germans segregated too much from the rest of the American population.

THEMSELVES

So they opened schools which offered classes in both German and English.

REPORTER: (o.s.)

Didn't the Pennsylvania Germans defend themselves against this?

PARSONS:

No, many Germans were impressed, especially because it cost them little. The English called that "The Charitable Scheme to Educate the Poor Germans". Education in the use of the English language seemed one way to ensure loyal conduct in the province.

REPORTER: (o.s.)

Wasn't there an ulterior motive?

DR. PARSONS:

Certainly! Had they initially understood that the charity-school plan was really an arm of the Anglican Society for the Propagation of the Gospel, the Pennsylvania Dutch would have been even more reluctant.

88.

A

89.

B

90.

C

91.

D

92.

E

93.

A

94.

B

Repts (o.s.)

A: *There were manuscripts circulating under the P.D. collect.*

Ask ... *"The Trials of wisdom" which should be followed by every honest citizen.*

B: not everything that you ...

C: don't know ...

D: for that is a...

E: curiosity.

A: Judge ...

B: not everything that you ...

95.

C

C:

see ...

96.

D

D:

for that is a ...

97.

E

E:

impudence.

98.

Title in Gothic letters:

GLAWWA

an electronic beep

after 2 sec.

Glaube

beep

after 2 sec.

faith

beep

99. *on person who sings in the chorus*

On the cemetery of Longswamp.
The chorus of Clarence Kulp
stands singing among the tomb-
stones, on which German names
in Gothic letters are written.

CHORUS:

My journey soon is done
My journey soon is done
My journey, my journey soon is done.

To New Jerusalem
To New Jerusalem
To New, to New Jerusalem

There we will weep no more
There we will weep no more
There we, there we will weep no more.

God takes our tears away,
God takes our tears away,
God takes, God takes our tears away.

100.

Clarence Kulp is sitting in
front of his wooden house,
where he sells fruit.

CLARENCE KULP:

That was a half stiff song. There
are old and new slow songs and old
and new stiff songs.

The reporter comes into the shot.

REPORTER:

Was that, what they call a Pennsylvania Dutch Spiritual?

CLARENCE KULP:

Yes. The English-speaking whites of the South and West developed the spiritual. The American Negro slave took it over from his white master and made it something expressive of his own deep spiritual longings.

A second group borrowed the revival songs sung by their English-speaking Methodist neighbors and friends, translated them into German or Pennsylvania Dutch, and reworked them.

They also composed others that were original. In this way a new form was created: the Pennsylvania Dutch Spiritual.

101.

The reporter sits down on a chair beside Clarence Kulp.

REPORTER:

How many sects actually do exist here in Pennsylvania?

CLARENCE KULP:

Even I don't know. It is very complicated to distinguish between the different groups.

REPORTER:

It seems to me like a lot of confusion though I think that this is a sign of decadence.

102.

On Clarence Kulp.

CLARENCE KULP:

I think that it's possible to distinguish ~~between~~ the "Fancy Dutch" and the "Plain Dutch". * more or less

The "Fancy Dutch", Lutheran, Reformed and other like them, were those who lived in what we call religiously speaking, the "world", and made no attempt to reject its total cultural pattern. The "Plain Dutch", Mennonites, Amish, Brethren and related sectarian groups, were those who preferred to live apart, in the world, and yet not of it.

AMONG
"FANCY DUTCH"

(x or totally isolating)

⊗ Rep. (o.s.)

Where do the Amish come from?

Kulp:

The Amish church was founded by the Swiss reformer, Jacob Amman, who between the years 1693 and 1697 separated from the Mennonite church. One of the principal reasons which led to the schism was the controversy about shunning excommunicated members. Amman and his followers insisted that expelled members should be shunned

everywhere and not only at the communion table as the Mennonites demanded.

Clarence Kulp is sitting next to the reporter. He rocks with his chair on the porch.

REPORTER: (o.s.)

And today? Is it different today?

CLARENCE KULP:

Well, the "Gay Dutch" have always been the majority, and they set the patterns of what we know generally as "Pennsylvania Dutch culture".

Only the Old Order Mennonites, ^{and the Amish} who separated from the Mennonites, and the Amish belong to the group of the "Plain Dutch" today.

They refuse cars and electricity a.s.o., in other words: the whole modern American culture.

REPORTER:

I have the impression that especially the Amish have become a symbol of everything "Dutch".

CLARENCE KULP:

That's right. They confuse the Dutch with the Amish and vice versa. The "Plain Dutch" created a Plain World of their own which, with the disappearance of the general Dutch culture, has come more and more into the foreground.

REPORTER:

So there were never really strong ties between the "Gay Dutch" and the "Plain Dutch".

CLARENCE KULP:

One of the few things which binds the Gay Dutch and Plain Dutch worlds together, is the dialect.

PA.

At least a Lancaster County Amishman can be understood by a Berks County Lutheran. Some words and expressions differ from East to West, but basically the dialect is the same.

A car passes loudly along the street in front of Clarence Kulp's house.

~~104.~~ 100

The hand of a child draws lines from the letters 'eu' to the pictures of objects whose names include these letters.

~~45.~~ 111

Title in Gothic letters:

SCHPROOCH

electronic beep

after 2 sec.

Sprache

beep

after 2 sec.

language

beep

106.

Bowers Pa. A view of the
Bower's Hotel. *a car is arriving*

A nickelodeon-piano-music has already
started in scene 105.
It now becomes louder.

107.

In the Bower's Hotel some elder-
ly men are sitting and playing
cards. Others are standing at
the bar drinking beer. *SHOT OF MENU*

108.

In a corner: a nickelodeon where
the music comes from.

109. - 115.

Different views of the elderly
men in the bar. Between them:
Paul Wieand, who, after a while,
starts talking with someone else
about his language.

PAUL WIEAND:

My language is like a flower
with fragrant beauty and color
We let it grow crooked
It grows a bit shabby

It could wither if
we pluck it up untimely
We should then dilute it with water
Its death is not inevitable.

My language is like a flower
with fragrant beauty and color
My language never grows silent,
Nor dies from thirst or hunger.

Music plays on in the background

116.

A car leaves Bower's Hotel.
It disappears in the countryside

Music in the distance

117.

The camera is positioned in
the car. Outside passes the
countryside around Allentown.

From the radio we hear somebody talking in Pennsylvania Dutch. It is Richard Druckenbrod giving a lesson in Penn'a Du.

Street sign: Allentown

118.

Somewhere on a hill outside Allentown. The camera moves slowly over the city to a big tree under which sits Richard Druckenbrod. He is talking with the reporter who kneels in the grass beside him.

RICHARD DRUCKENBROD:

The German dialect spoken by the Pennsylvania Dutch of ~~Lower~~ Pennsylvania is the oldest emigrant language to remain in daily use in the United States. 300,000 persons now speak the dialect and 400,000 others understand it, mostly in Pennsylvania.

REPORTER:

That's why the influence of the English language on the dialect is particularly strong because it is particularly old.

119.

The same view of Druckenbrod and the reporter a little bit closer.

REPORTER:

Threehundred years ago the Germans brought the Luther Bible with them to America. This widely distributed and used Bible was probably the one most significant foundation for modern literary German now in use.

RICHARD DRUCKENBROD:

In America the German dialect has developed in a different way. That is to say in a permanent struggle with the English language.

REPORTER:

Struggle because English was and is the dominant language?

DRUCKENBROD:

Yes and German the oppressed language

We always lived on a kind of a language island. While the modern German language developed abetted by the work of such as the Brothers Grimm who, in addition to gathering their Fairy Tales also did much to put the scientific study of Germanic linguistics on firm footing.

REPORTER:

There must have been a ^{wide spread} ~~big clan~~ spirit among the Pennsylvania Dutch; I don't think it's automatic that a minority is able to preserve a language over a period of 300 years.

120.

On Druckenbrod

RICHARD DRUCKENBROD:

Right. The fact that it survives at all is due to the extreme clannishness of the people using it - a clannishness chiefly based upon religious separatism.

Now, the language did not only preserve itself it even developed, as we said before.

The Pennsylvania Dutch dialect's base was brought from the Rhineland by the 18th Century pioneers. Its main features show closest resemblance to certain Pfälzisch or Palatine dialects spoken in areas around Heidelberg. Even the Swiss Mennonites had dropped most of their harsh Swiss dialect for the softer Rhineland language during their years in the Palatinate.

But what I mean to say is that the Pennsylvania Dutch is an American dialect derived historically, not from Standard German, but from what linguists call a High German dialect. And it is not, as so many wrongly believe, a degenerate form of 'pure' German. Many words of our language are hundreds of years older than the corresponding form in modern Literary German.

121.

On the reporter

REPORTER:

Certainly many of your words are influenced or even substituted by English expressions, something which happens to modern Literary German as well.

122.

Three young persons are sitting in a meadow. They say the words which are written on little signs which they hold in front of them. The Pennsylvania Dutch words are written in Gothic letters.

MAN:

affis

GIRL:

office

2. MAN:

Büro

MAN:

altfäschen

GIRL:

old-fashioned

2. MAN:

altmodisch

MAN:

beseid

GIRL:

beside

2. MAN:

neben

MAN:

bortsch

GIRL:

porch

2. MAN:

Veranda

MAN:

diehlings

GIRL:

dealings

2. MAN:

Handel

123.

Man, medium shot

MAN:

Dschäck

124.

Girl, medium shot

GIRL:

Jack

125.

2. Man, medium shot

2. MAN:

Hans

126. - 149.

it goes on this way with the following words:

dscheneral-'leckschen
ebaut
ennihau
Lofletters
'xäktly
gescheest
gedschumpt
gepliescht

general-election
about
anhow
love-letters
exactly
chased
jumped
pleased

Hauptwahl
über
irgendwie
Liebesbriefe
genau
gejagd
gesprungen
gefallen

150.

On Richard Druckenbrod, sitting
under the tree. The same shot
as 120.

RICHARD DRUCKENBROD:

The influence of the English language
can also be seen in word order or the
syntax. In English one says "What time
is it?" while in Pennsylvania Dutch
they say "Was Zeit iss es?" The modern
Literary German uses the form: "Wie
spät ist es?" or "Wie viel Uhr ist es?"

151.

Another person is sitting now
on the grass together with the
three. It's another young girl.
The man

MAN:

Schpring mol die Schdeeg nuff !

152.

The 2. girl

2. GIRL:

Run the steps once up!

153.

The girl

GIRL:

Run up the steps!

154.

The 2. man

2. MAN:

Lauf einmal die Treppe hinauf!

155.

The man

MAN:

Es voonart mich

156.

The 2. girl

2. GIRL:

It wonders me

157.

The girl

GIRL:

I wonder

158.

The 2. man

2. MA N:

Das wundert nicht

159.

The man

MAN:

Doc suttschdt dich shemma

160.

The 2. girl

2. GIRL:

You ought to shame yourself

161.

The girl

GIRL:

Be ashamed

162.

The 2. man

2. MAN:

Schäm' dich

163.

The man

MAN:

Ich bedonk mich

164.

The 2. girl

2. GIRL:

I thanked myself

165.

The girl

GIRL:

I thank you

166.

The 2. man

2. MAN:

Ich danke dir

167.

On Richard Druckenbrod sitting
under the tree.

RICHARD DRUCKENBROD:

Compared to the language usage among later German immigrant communities, Pennsylvania Dutch shows a remarkable tenacity and conservatism. A comparison of our dialect, which has endured in this country for 250 years, with the language of the Chicago Germans who immigrated around the turn of the 20th Century is illustrative. Here is a brief example from the poem "Der geloaded Johnnie"

168.

On Paul Wieand looking into
the camera.

PAUL WIEAND:

Was denkst du, was gehappent iss?
Ich tu mei Peas grad shelleh,
Da kommt mei Tschonnie 'reingerusht,
Und tut entsetzlich yelleh.

"Oma, O Ma, ich sure geh tot!
Safe mich!" hat er gehollert.
"Why, Tschonnie, was de Matter, dear?
"Ich hab a bullet geswallert!"

169.

On Richard Druckenbrod and the
reporter beside him.

REPORTER:

The Pennsylvania Dutch language
reminds me of the Yiddish language.

RICHARD DRUCKENBROD:

That's no wonder, because Yiddish developed from the Middle High German dialects that were adopted by Jewish traders who migrated to the Rhineland from Italy and France, as early as the ninth century. The descendants of these early Jewish settlers began to be persecuted because of their religious beliefs at the end of the eleventh century, and as a result, they left the Rhineland and migrated eastward, mainly to Poland, Lithuania and Russia.

170.

Four people are sitting in the meadow. The second girl is replaced with a third boy. They s till hold the signs in front of them.

MAN:

blöse

3. MAN:

oyfblosh

GIRL:

to blow

2. MAN:

blasen

MAN:

heere

3. MAN:

heyren

GIRL:

to hear

2. MAN:

hören

it continues in the same way with the following words:

neche

Zash

Baam

Fliegel

neyen

tsun

boym

fligel

to sew

tooth

tree

wing

nähen

Zahn

Baum

Flügel

171.

On Druckenbrod and the reporter, this time a closer shot

RICHARD DRUCKENBROD:

Pennsylvania Dutch speaking persons do understand yiddish speaking persons without any problem. *sometimes*

REPORTER:

Don't

Dialects change rapidly, particularly when there is no written language to keep them in proper bounds.

RICHARD DRUCKENBROD:

It was only around 1840 when they started to write poems in Pennsylvania German. Some decades before they had published here and there some very short prose texts or jokes in German and English newspapers.

The biggest difficulty with the dialect has to do with the type of "orthography" or writing devices employed to transcribe the words and sounds of Pennsylvania German. Basically there are those who advocate the use of a kind of English phonetic spelling, and those who prefer to use a German based orthography.

172.

A young man holds up a sign in front of him which reads what he says.

MAN:

Feeah lohsah oon tsvahnsich hingahli

173.

A fourth young man

4. MAN:

Feer loase un tzwanzich hinkeli

174.

The girl

GIRL:

four sows and twenty chicken

175.

The 2. young man

2. MAN:

vier Säue und zwanzig Hühner

176.

The man

MAN:

Oon aw sh dayl abairah

177.

The fourth man

4. MA N:

Un aw a dale obbbeere

178.

178.

The girl

GIRL:

And also some strawberries

179.

The 2. man

MAN:

Und auch einige Erdbeeren

180. - 185.

Druckenbrod and some of his students are sitting outside holding a lesson in Penn'a Du. They check their homework (lesson 8) and start a translation exercise.

Near the end of this scene music starts: "The Ford Machine" by Perry Linsig

186. - 196.

The camera positioned in a car which drives across the Pennsylvania Dutch country.

We recognize the music coming from the car-radio.

The signs of city names are passing outside:

SPRACHE ALS

Bethlehem, Kutztown, Hamburg, New Jerusalem, New Berlinville, New Hanover, Fritztown, Wernersville, Knauertown, Geigertown, etc.

Some Amish buggies pass.

Finally the sign of Lancaster appears, on which the camera remains.

Music had changed in the meantime to the last stanza of the song "Schnitzelbank", also by Linsig

In the car sits a person doing a crossword puzzle in Pennsylvania Dutch.

197.

View of the center of Lancaster from the top of the Brunswick Hotel.

198.

A

A:

Give ...

199.

B

B:

not everything that you ...

200.

C

C:

have ...

201.

D

D:

for that is a ...

202.

E

E:

prodigality.

203.

Title in Gothic letters:

SCHRIWVER

electronic beep

after 2 sec.

Schriftsteller

beep

after 2 sec.

writer

beep

204.

Total shot of the Hans Herr House, south of Lancaster.

205.

Dr. Beam is standing with the reporter in front of the entrance to the house.

DR. BEAM:

They say, that Hans Herr House is the oldest one in Lancaster County.

REPORTER:

I heard somewhere else that the stone with the year written on it was put in here much later.

He indicates with his hand the large stone above the door.

DR. BEAM:

You never know ... ! ~~Here in the States~~ they have a very different relationship to history than ~~in~~ *people* ~~in~~ *Europe.*

AMERICANS

IN

REPORTER:

It is determined by commerce!
Maybe even falsified!

DR. BEAM:

Yes, the present is much stronger here.

REPORTER:

Although one can notice that the Pennsylvania Dutch especially are attached to their past.

206.

On Dr. Beam *Interest in their past!*

almost became a fad

DR. BEAM:

Pa. Dutch some years ago
This became fashionable some years ago. In fact, about a hundred years ago it was a similar situation. One can see that by looking at poetry written in dialect of the last century.

On one hand there is the look *backward* behind which is marked by homesickness and a feeling of isolation - on the other hand there is the look ahead, marked with courage and high hope for a life of progress and solid achievement in the new home.

It was fully a century and a half after the start of German migrations to Pennsylvania that Henry Harbaugh's HARFE appeared in 1870. For the first time someone had deeply stirred the "Volksseele" of the Pennsylvania Germans. Harbaugh became a household poet.

207.

An elderly man climbs a hill.
He wears ~~clothes from the~~ last century. It is Paul Wieand.

PAUL WIEAND:

I know not what the reason is:
Where'er I dwell or roam,
I make a pilgrimage each year,
To my old childhood home.
Have nothing there to give or get -
No legacy, no gold -
Yet by some home attracting power
I'm evermore controlled:
This is the way the homesick do,
I often have been told.

208.

Now he is standing on top of a hill looking down onto the Hans Herr Haus.

PAUL WIEAND:

As nearer to the spot I come
More sweetly am I drawn;
And something in my heart begins
To urge me faster on.
Ere quite I've reached the last hill-
top

You'll smile at me, I ween! -
I stretch myself high as I can,
To catch the view serene -
The dear old stone house through the
trees
With shutters painted green!

209.

Dr. Beam and the reporter are standing at another corner of the house.

REPORTER:

It's due to cultural pride, not only of the 19th century but even of ours, that folk writers, especially those who wrote in dialects, had fallen into oblivion.

DR. BEAM:

Because they are placed after every other godforsaken 'poet'!

REPORTER:

In 1803 the poems in dialect by Johann Peter Hebel "Allemannische Gedichte" were published. With these Hebel had won the acknowledgement of Goethe. Before that a false dignity impeded the writers to write in dialect. *from*

210.

On Dr. Beam

DR. BEAM:

The first poems in Pennsylvania Dutch appeared - as we said before - around the middle of the last century and later.

That was when times were changing rapidly in the United States: the period after the Civil War. Immediately after the war there was an economic boom. The prosperity caused enough movement of people to eliminate the type of isolation that had been characteristic of many villages and towns before.

211.

The elderly man, Paul Wieand,
is going towards an old one
room schoolhouse.

PAUL WIEAND:

Today passed exactly twenty years,
that I had left;
Now I'm back again alive,
Standing at the schoolhouse by the creek
Just near Daddy's house.

He takes some steps forward
and then stops

I've been in a hundred houses,
made in marblestone or bricks
And everything people had
I swaped for some time
with the schoolhouse by the creek

212.

On Paul Wieand, closer,

Who is tired at home, and wants to leave
let him go only one time
But I tell him before
It's all humbug there outside
And he will see it by himself!

He walks out of the shot.

213.

Now he is walking along a
small little creek, which
runs along the schoolhouse.

PAUL WIEAND:

I've been in every corner.
People used to do that;
But I never had in any city
That much pleasure
As I have had in this schoolhouse.

He looks toward the school-
house.

How everything reminds me here of home!
I'm standing, thinking and looking:
And all the things I totally forgot,
Come back like out of a grave.
And stand there like a ghost!

214.

Paul Wieand, close

Yes, everything is still like it was,
when I was a little boy;
But other things are not that way anymore
Because everything is changing
as I'm changing too.

He walks out of the shot.

215.

Dr. Beam and the reporter are standing near the Hans Herr House.

DR. BEAM:

By 1830 James Fenimore Cooper's "L^atherstocking Tales" had been translated, published and widely read in Germany. It was the beginning of a love affair with an idealized and romanticized America which never existed.

REPORTER:

Somewhat later the enormously successful "western" novels of Karl May appeared in Germany maybe as a result of that.

DR. BEAM:

Contrary to the first German settlers who were more or less urged to go to the States, now such settlers arrived drawn, rather than driven to America by a romantic hope, an illusion of America as a New Eden.

REPORTER:

That has to do with the German Revolution of 1848.

DR. BEAM:

Yes, indeed, there were a lot of political refugees among these emigrants. Two of them are Ludwig Wollenweber and Gustav Brühl, who both wrote Poems and Ballads in Pennsylvania Dutch.

He opens a book which he was carrying.

216.

A hand turns over the pages of Wollenweber's "Gemälde aus dem Pennsylvanischen Volksleben".

We see the first strophes of "The Song of the Union".

DR. BEAM: (o.s.)

During this period there were large groups of Germans who objected to the English language. Principally there was a feeling among urban and educated German-Americans that they possessed a superior culture.

~~They regarded themselves as guardians of a cultural heritage which might be destroyed in the raw inclemency of the New World.~~

217.

On Dr. Beam and the reporter, who takes the book into his hands.

REPORTER:

These German-Americans have nothing to do with the Pennsylvania Germans?

~~DR. BEAM:~~

~~No, absolutely not, especially with their language which was formed in the early periods of colonization.~~

~~REPORTER:~~

~~While the Pennsylvania German dialect is of German origin, its literature has always been thoroughly American in feeling, thought and form.~~

~~DR. BEAM:~~

THE DIALECT

~~Yes. They speak Dutch and think American!~~

~~There were even persons like Edward H. Rauch who started to translate Shakespeare into the dialect.~~

~~Some Pennsylvania Dutch, though, were eager to introduce the English language to their people.~~

217 A.

Dr. Beam opens another book.

218.

Some pictures from the Pennsylvania German Manual by Horne.

The photo of a child, to explain the shape of the mouth in making the long "e" as in me.

DR. BEAM:

A certain Dr. Abraham Horne published a Pennsylvania Dutch Handbook for that purpose.

It was a Guide Book for schools and families to pronounce, speak and write the English language.

Some drawings from the book explained in three languages: Penn'a Du, English and German

DR. BEAM:(o.s.)

This book was read even by English speaking persons who came to the parts of Pennsylvania where the Dutch lived without knowing their dialect.

REPORTER: (o.s.)

Did they Certainly ~~they~~ continued to teach German in schools, ~~didn't they?~~

DR. BEAM: (o.s.)

Well, yes, until 1911, when the legislature designated English as the only language to be used daily as the language of the classroom.

Quite a few Pennsylvania Germans knew the literary form of English because of studying the language in school but did not know its colloquial form.

The drawing of a smoker.
Under it the explanation:

- Des is'n sigaret frotshons dar shun aweil sigarets g'schmok'd hut.
- This is a cigarette dude who has smoked cigarettes for some time.
- Des ist ein Papiercigarre Fratzhans der schon eine Weile geraucht hat.

219.

Halbnah: Close shot: Dr. Beam and the reporter are standing in fr in front of the Hans Herr House.

REPORTER:

It is quite contradictory to introduce the English language and then to translate from English into Pennsylvania Dutch.

DR. BEAM:

That is the contradiction of a language island. ~~Walter Benjamin said that the new German prose is a most tense highly dialectic conflict between two poles. One is constant and the other one is variable: the first one is the German of the Luther Bible and the second one is the dialect.~~

220.

Close shot on Dr. Beam

REPORTER:

This applies to modern literary German

DR. BEAM:

Yes, and I think we can say that the dialect conflict in the Pennsylvania German language is between the German of the Luther Bible and the English language.

221.

In the Hans Herr House:

At one end of an old wooden table sits Doris Kramer. She looks over to the other side of the table.

ROBERTA C.

DORIS KRAMER:

Once upon a midnight dreary, while
I pondered, weak and weary

222.

On the other side of the table sits Paul Wieand looking over towards Doris.

PAUL WIEAND:

Es war Mitternacht un'schaurig.
Ich war schläfrig, müd un' traurig

223.

Like 221

DORIS KRAMER:

Over many a quaint and curious volume
of forgotten lore -

224.

Like 222

PAUL WIEAND:

Uewer fiel so alte Bücher
Poll so ganz fergess'ne Lehr;

225.

Like 221

DORIS KRAMER:

While I nodded, nearly napping, sudde-
ly there came a tapping.

226.

Like 222

PAUL WIEAND:

Un' ich hab so halwer g'schlummert -
Hot's uf e'mol so gebummert -

227.

Like 221

DORIS KRAMER:

As of some one gently rapping,
rapping at my chamber door:

228.

Like 222

PAUL WIEAND:

So wie's macht wan's bissel dunnert -
Das es rappelt an der Dheer;

229.

Like 221

DORIS KRAMER:

"'Tis some visitor," I muttered,
"tapping at my chamber door -
Only this, and nothin more."

230.

Like 222

PAUL WIEAND:

"'S isch en B'sucher," sag ich zu mer
Selwert, - "Klopt an meiner Dheer -
Des, alle isch's was ich hör."

231.

Close shot on Dr. Beam

DR. BEAM:

Henry Lee Fisher's translation of
Edgar Allan Poe's "The Raven" or
"Der Krab", became well known because
of having closely followed the original
poem both in word and meter.

232.

Close-up on the reporter and
Dr. Beam standing in the garden
of the Hans Herr Haus.

REPORTER:

By introducing English as the official
language in schools, the Pennsylvania
German language disappeared little by
little.

DR. BEAM:

Yes. There has been much litterature
which is now dying - all with American
rather than German themes; and today
there is a variety of Dutch radio and
TV programs and even theatrical plays,
but other than that the dialect is

dying quickly. Only among the Amish and certain ultra-conservative Mennonite groups who have religious reasons for its preservation, will it live beyond the present generation.

REPORTER:

~~They preserve the language and the language preserves them.~~

233.

On television they are showing a program in Pennsylvania Dutch. Someone is interviewing Richard Druckenbrod who explains his new Penn'a DU grammar. Keith Brintzenhoff sings the song "Un alsemol". Suddenly the program is interrupted by a stupid commercial.

234.

The countryside south of Lancaster early in the morning. silence

235. - 238.

Pictures of nature. Amish farmers are working in the fields. They use horses for work. On the horizon some buggies on their way to the farmer's market.

VOICE OF A YOUNG GIRL: (singing o.s.)
Two paths there are in these times,
The one is narrow, and the other wide;
He who follows the narrow road
Is despised by everyone.

239.

Title in Gothic letters:

OMISCHEI

electronic beep

after 2 sec.

Amische

beep

after 2 sec.

Amish

beep

240.

An Amish farmer is working in the fields together with his son 5

241.

Some Amish buggies are driving along the horizon 3

242.

In the distance, a one room school with children playing in front of it.

VOICE OF A CHILD: (reading o.s.)

It was a beautiful day in the summer. The sun was hot. Mose was in the yard under the big tree.

243.

A German Exercise Book in Gothic type. The hand of a child follows the words of the text while read.

VOICE OF A CHILD: (reading o.s.)

There he played with the little goat. The goat was not old, she was young. She was all white.

In the corner of the yard is a pump. The pump is old but is still good. The water in the pump is very cold. In the summer we often drink of the water.

244.

The Amish schoolteacher Robert Mays prepares his horse for harnessing. The reporter stands beside him.

REPORTER:

Are the Amish children learning German in the school?

ROBERT MAYS:

We have to give lessons in English and then we give German lessons as if it were a foreign language.

REPORTER:

Is it a foreign language?

245.

He starts harnessing the horse putting some halter-straps around the horse's head.

Robert Mays now puts the saddle on the horse.

246.

A view of Robert Mays and the reporter. Between them, the horse. The reporter tries to help saddle the horse.

ROBERT MAYS:

Considering that the Amish children speak and hear only Pennsylvania German at home, of course it is.

ROBERT MAYS:

High German can be compared to a well trained horse, saddled and bridled, moving regularly according to the most approved principles of horsemanship, whilst Pennsylvania German reminds us of an unbridled steed careering over the fields for his own gratification in joyous freedom.

REPORTER: (o.s.)

That is a beautiful metaphor. The unbridled steed will never get used to the principles of horsemanship.

ROBERT MAYS:

It shouldn't have to. Our concept of education is based almost entirely on our interpretation of the Bible. The Bible says: "... be not conformed to this world!"

REPORTER:

This does not only concern your schools but your whole standard of living...

ROBERT MAYS:

For every important question we look to the Bible. St. Peter says:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptable even

that ornament of a meek and quiet spirit which is in the sight of God of great price."

Our dresses have to be plain. No glaring colors, no buttons, no belts. Everything which is not plain is English and to be rejected.

247.

The German Exercise Book:
A child's hand draws colored lines from the word rot over to the word red, and then from red to rot.

248.

Robert Mays leads the horse to the buggy and starts tying the straps.

REPORTER:

So it's all about keeping the simplicity. (plainness)

ROBERT MAYS:

That is not easy today. The world is much more intrusive than it was 80 or 150 years ago.

In order to retain our simplicity we have to follow very strict rules and never break them any way. It starts with discipline.

The group is more important than the individual. That's why the individual must walk a rigidly prescribed

path. If he transgresses, the disciplinary machinery of the group is brought immediately into action, reinforced by group disapproval of the errant individual. Sometimes the group practises "shunning".

REPORTER:

Shunning?

ROBERT MAYS:

Yes, the "Meidung". When an Amish member is caught transgressing the Amish rules, his name is read out at a meeting by the Bishop and his family and the community are required to "shun" him. The "Shunning" involves eating and sleeping separately in the home and members of the family and community are not allowed to talk to the person shunned, until he acknowledges his sin in public and is thus restored into the group.

Everything is public in front of the community, even confession.

Mays disappears behind the buggy.

249.

The reporter goes to the left and looks over to Mays.

250.

Robert Mays squats beside the horse and fixes some straps.

REPORTER:

This strengthens the teamspirit of the group and defines it from the outside "world".

It is as if you were building a wall between you and the rest of the "world"

ROBERT MAYS:

That's the same thing in education. The Bible says that the believer should not be grouped with the non-believer. The Amish children are among themselves in the one room schools and their parents are intransigently opposed to sending their children onto higher education, for example high schools, and to consolidated schools where they would be grouped with a majority of non-believers and exposed to the things of the "world".

Amish fathers feel that many things taught in high schools are not of use to their children in a farming culture. They insist on taking their children out of school at the age of 15.

He stands up and goes over to the other side of the horse.

251.

The reporter follows Mays with his eyes.

REPORTER:

Other people say that Amish parents have no right to "screen" their children from what might be of benefit to them.

252.

Robert Mays fixes the straps on the other side of the horse.

ROBERT MAYS:

The others have no right either to say such things. It is not a problem of rights. It is a problem of view of life. Plainness has its main expression in dress, architecture, worship. In these outward ways plainness is a symbol of a whole way of life. But more important is "plainness" of the spirit, plainness in spiritual things. And that is what we have to defend against a world which is unnecessarily complicated.

253.

The reporter walks towards Mays who starts climbing into the buggy.

ROBERT MAYS:

You, in the outside world, care much about honor. To have one's name set apart from all others in an outsider's newspaper is to honor that name. We Amish do not value honor. We abhor it. No Amish man is any greater or any better than any other man. We value humility, Demut; and part of humility is anonymity.

Both climb into the buggy and leave.

254.

The buggy drives off.

255.

The hand of a child writes
in Gothic letters and reads:

VOICE OF A CHILD: (o.s.)

Be not conformed to this world, but
be ye transformed by the renewing of
your mind that ye may prove what is
that good and acceptable and perfect
will of God.

256. - 266.

Pictures of an Amish farm.
A milking machine and a re-
frigerator, working with a
gasoline-motor, buggies,
horses, silos etc.

ROBERT MAYS: (o.s.)

Though the Old Order Amish are strictly
forbidden to use automobiles, telephones,
electricity or any other "modern con-
venience", the majority of Pennsylvania's
Amish do use diesel oil or propane gas
to fuel engines that power refrigerators,
motorized farm tools, and dozens of
other mechanical devices. In addition,
many also use pay phones outside their
homes.

267. - 270.

Pictures of the countryside
south of Lancaster at sunset.

271. - 275.

On Route 30. The Dutch Wonder-
land. The third biggest tourist
attraction in the States.

276.

The camera is in one of the
cars of a roller coaster. The
car passes the Wonderland,
where Dutch Culture is ex-
posed in a way as certain busi-
ness men from the West coast
imagine.

PAUL WIEAND: (o.s.)

A poem called: "Which direction?"
A list of possible routes.
"Today's world makes one giddy."

277. - 280.

at disposal

281.

Robert Mays and the reporter are sitting in a car, driving along Route 30. Through the windows we see many restaurants, tourist shops and motels passing.

ROBERT MAYS: *off* *50"*

We don't have anything against all these tourists who come here in masses. They really don't interfere with us. I guess I look at it as more a money racket than anything else. They pay their money and these tour people tell'em a bunch of stuff about the Amish. Some of it's true; some of it ain't. And, I s'pose, most of these tourists couldn't care either way. They all come because they are bored in their cities. And such an "exotic" thing as the Amish wakes them up a little bit from their drowsiness. That is exciting. They want to get a thrill, that's what they are all looking for, and what they find only artificially in the cities.

282. - 286.

Pictures of Amish men exhibited in a wax museum.

ROBERT MAYS: (o.s.) *204*

Even if they exhibit us in wax museums, that does not mean that we do not exist any more. On the contrary, in the last two decades the Amish population has more than doubled nationwide to more than 80,000.

287.

On the reporter sitting in the car.

REPORTER:

~~It is a fight. You are a minority. You are the weaker side.~~

288.

On Robert Mays sitting in the car.

ROBERT MAYS:

~~But we are not the underdog. The urge to conform is still present in the States and will remain perhaps indefinitely. But the person who is different is not necessarily an outcast. He may even earn some respect as an individualist. In a sense, many Americans have applied a traditional sympathy for the underdog to minority groups.~~

289.

On Robert Mays and the reporter.

REPORTER:

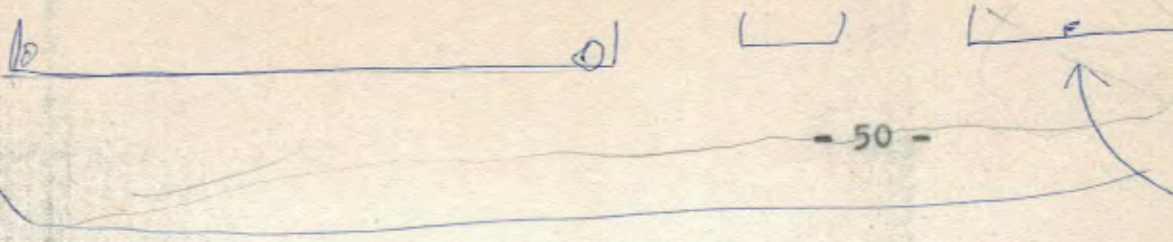
History knows nothing of fusion, it witnesses only victory or defeat.

ROBERT MAYS:

In the end it's always that way. Either we will be defeated, like the rest of the Pennsylvania Dutch has been, or we'll win and survive.

REPORTER:

I think when something can be given a religious reason for its existence it can last indefinitely.



290.

On Robert Mays, sitting in the moving car.

45"

ROBERT MAYS:

~~Yes. It is important that we insist on our way of life as a group; that we are sincere with ourselves. It is the same with our language. It is a means of defining ourselves. The "Gay Dutch" all have television and radios. They don't talk anymore. They forget their old language. And the next generation will not know anything of it anymore. They will become English. We "Plain Dutch", we Amish men only speak Pennsylvania German amongst us. Television and radio are strictly forbidden. We are different but we are united and determined.~~

291.

The camera looks onto the street in front of the car.

A traffic jam is starting.
fade out.

cars are honking