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THE PROVERB AND PROVERBIAL
EXPRESSION IN BERTHOLD AUERBACH'S
DORFGESCHICHTEN

Thesis for the Degree of M. A.
MICHIGAN STATE COLLEGE
Allan Edwin Frelander
1953

This is to certify that the

thesis entitled

The Proverb and Proverbial Expression
in Berthold Auerbach's DORFGESCHICHTEN.

presented by

Allan Edwin Frelander

has been accepted towards fulfillment
of the requirements for

M. A. degree in German

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Date September 24th, 1953

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THE PROVERB AND PROVERBIAL EXPRESSION
IN BERTHOLD AUERBACH'S
DORFGESCHICHTEN

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A THESIS

Submitted to the School of Graduate Studies of Michigan
State College of Agriculture and Applied Science
in partial fulfillment of the requirements
for the degree of

MASTER OF ARTS

Department of Foreign Languages

1953

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ACKNOWLEDGMENTS

The author wishes to express his most sincere thanks to Dr. Stuart A. Gallacher under whose inspired scholarship, never failing interest, and constant supervision this study was undertaken and completed. He would also like to express his gratitude to Dr. M. Kistler and Dr. G. W. Radimersky for their many helpful suggestions. Grateful acknowledgment is also due to Rev. William G. Hankerd of St. Mary's Cathedral in Lansing for his help in locating the biblical references.

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INTRODUCTION

Berthold Auerbach, though not one of the giants of German Literature, is widely known as the author of Die Schwarzwälder Dorfgeschichten. He was born Moses Baruch Auerbach in the Swabian village of Nordstetten, February 28, 1812. This is the village which later became the locale for his most important creative literary work.

Neither his father nor mother were peasants. His mother was quite well read and could read the Bible in Hebrew. His father was a business man who travelled a good deal. When Berthold was thirteen years old it was decided that he should study Jewish theology and become a Rabbi as his paternal grandfather had done. He entered the Jewish seminary at nearby Hechingen. Later he studied at Stuttgart, Tübingen, and Munich. He was not satisfied as a student of theology and attended lectures in law and literature. Part of his education was completed while holding a government scholarship, which was withdrawn when it was discovered that he had joined an allegedly subversive group of students.

He was married for the first time May 30, 1847 which marriage lasted only until April 14, 1848. His first wife died of complications which arose as the result of childbirth. Auerbach married again July 1, 1849 and was very happily married the rest of his life.

During the course of his life he travelled widely, and was on intimate terms with the greatest literary talents of his country. While the first half of his life was most productive of high calibre literature, the latter portion of it was spent in expanding themes conceived earlier.



He died February 8, 1882 at the age of seventy, after having lived a full, productive, and at times hard life.

Since he spent all of his adult life away from his native Nordstetten one wonders at his ability to portray with any consistent clarity the lives of these people. In this paper the writer is concerned with Anerbach's use of proverbs as a device to represent successfully or unsuccessfully the real village atmosphere in these "local-color" stories.

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CHAPTER I

In the introduction to his Dorfgeschichten Berthold Auerbach said that it was his desire to record faithfully the way of life of the people of his native Schwarzwald. It is the aim of this study to evaluate to just what degree he was faithful to the proverbial idiom of his people, and also to what degree his scholarly background, and didactic moralistic tendencies interfered with his avowed purpose.

His Dorfgeschichten have often been criticized for their presentation of drawing-room peasants.¹ In this connection it should be pointed out that all of Auerbach's most direct impressions of what village life was really like were gathered during the first thirteen years of his life. He began to write these stories after having been away from their locale for fifteen years. These facts as well as the general impression left by the stories themselves support the contention that they are all the results of reflection rather than a direct objective observation of village conditions. Auerbach also had a variety of didactic reasons for writing these stories which led him to take a few liberties with reality.²

By definition didacticism is a property of the proverb,³ a property which Auerbach did not lose sight of while writing what is essentially

¹Lulu von Strausz and Torney, Die Dorfgeschichte in der modernen Literatur, Leipzig, 1906, p. 23.

²Ibid., p. 24.

³Friedrich Seiler, Das Deutsche Sprichwort, Strassburg, 1918, p. 4.



a pedantic series of stories. There are different degrees of pedagogy in a proverb, and different ends to which the pedagogical proverb may be used. A proverb might be mildly, or intensely didactic; it may be used to soothe or to incite the hearer. All of these variations were found in the Dorfgeschichten.

Intense religious, moralistic didacticism is seen in:

53. Der Glaube macht selig und der Glaube macht reich.⁴
 52. Wo kein Glaube ist, ist auch kein Sonntag. (S.D., IV, 102.)⁵
 53. Die Frommigkeit ist die Kindheit der Seele. (S.D., II, 155.)

The above proverbs violate the principle that,

Vor allem verträgt das Sprichwort weder mit hochfliegenden noch mit tiefbohrenden Gedanken.⁶

They are expressions of profound and exalted thoughts which one would not ordinarily associate with a peasant group. They are reflections of Auerbach's theological training rather than expressions current among a village people.

Spinoza, Auerbach's first novel belongs among the polemic works of the authors of "Das Junge Deutschland". His interest in politics was more than just a passing one, and elements of political polemics can be seen in the following proverbs.

57. Eine durch's Gesetz erzwungene Güte ist auch keine Güte mehr.

⁴The number 53 and all preceding numbers hereafter refer to the number of the proverb in the list of proverbs at the end.

⁵Berthold Auerbach, Die Schwarzwälder Dorfgeschichten, Stuttgart, 1857-1864, hereafter referred to in text and notes as S.D.

⁶Robert Petsch, Spruchdichtung des Volkes, Halle, 1938, p. 110.

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138. Im Salz liegen zu lassen.⁷
 172. Die Regierung ist Meister, und Jetzt muss man dem Wasser den Lauf lassen.

The above expressions are used by Auerbach to indicate that the village people were extremely dissatisfied with their government. Peasants in general are apt to have been more indifferent to political currents than is indicated in the above expressions. They are a bit too rational to have been current among a peasant group.

In the following proverbs Auerbach told his readers to keep as much of their political power as they possibly could.

6. Ich lass' mich nicht ausziehen ehe ich mich in's Bett leg'.
 13. Die Axt bleibt bei mir bis man mir sechs Bretter mitgibt.
 92. Ich geb' den Löffel nicht aus der Hand bis ich satt bin.

The usual, independent attitude of the peasants is thus encouraged by the politically intent Auerbach.

A rather large group of didactic proverbs was intended to overcome indifference to the passing of time. Expressions which prod the hearer into activity do not seem to be appropriate on the lips of a peasant.

65. Ja, wer nicht 'naus kommt, kommt nicht heim.
 153. Man kann die Streu nicht schütteln, so lang man im Bette liegt.
 158. Das Stündle bringt's Kindle.

While the preceding proverbs said "Hurry", the following proverbs say "Wait". These expressions counsel the reader and hearer to endure an intolerable situation even though such endurance might require a great deal of patience. Among the expressions which advocate endurance are:

⁷Cf. K.F.W. Wander, Deutsches Sprichwörter-Lexikon, Leipzig, 1867-1880, III, 1849, "Salz" 8; hereafter referred to in text and notes as Wander, "Das Schuldenverhältnis hört nicht auf, es stirbt und verdirbt nicht."



83. Möchte man ja auf der Kuh fortreiten.⁸
 162. Man muss kein unrein Wasser ausschütten, bis man reines hat.
 163. Was man nicht verheben kann, das lässt man liegen.

These expressions, since they advise moderation, are more appropriate on the lips of a peasant, who is traditionally the most conservative member of any political organization. Since, however, the context from which these expressions are taken is highly polemical it must be contended that the expressions themselves as part of a polemic are not appropriate to a peasant group.

A valid conclusion which can be drawn from Auerbach's use of didactic proverbs is that he has done an injustice to his avowed realistic technique in using many proverbs which were not current in a village society. His religious moralistic expressions are too complex for the layman and are a reflection of his own theological training rather than an objective transcription of the speech of the people. Since a peasant group is apt to have been somewhat indifferent to politics those expressions which have serious political implications are also inappropriate.

Very closely related to the pedantic proverbs are those "words of wisdom" which Auerbach has concocted to create an intensely didactic effect. These expressions, which are his own invention, are certainly instructive even though they do not have a distinctly proverbial form. They lack the economy of expression of a true proverb. It is nevertheless evident that Auerbach attempted to condense these statements into

⁸cf. Gustav Wustman, Die Sprichwörtlichen Redensarten, Leipzig, 1895, p. 286. "Die Kuhhaut reiten ist einer von den scherzhaften Ausdrücken unsres Volksmundes für: zu Fuss gehen."



as concise a form as possible. They are extremely effective devices though it is hardly possible that such lengthy expressions could ever achieve any oral currency, which is a fundamental property of the true proverb.⁹

218. Wenn ein Hund an der Kette liegt, werfen die Buben mit Steinen nach ihm, sie wissen wohl warum, wenn er aber los ist, hui! (S.D., VIII, 100.)
221. Wenn ich mein' linke Hand in die rechte nehm', hab' ich all meine gute Freund' bei einander. (S.D., VI, 34.)
217. Du steckst schon Arg darin, du willst zehn Kegel schieben und sind doch nur neun aufgesetzt. (S.D., II, 74.)
216. Die Vögel im Wald da pfeift ein Jedes anders und es heisst doch, dass alle Gott lobsing. (S.D., VI, 164.)

In another of these instructive though invented expressions he described how the men of the village had formed a united front against an intrusion by the local government into their personal affairs. Auerbach characterizes this rather shaky union in these satiric terms:

220. Wie ein Sack voll Nägel, er ist schneller ausgeschüttet als wieder zusammengelesen. (S.D., IV, 95.)

The above expressions lack an effective easily remembered form, and were thus not current as proverbs. They have the instructive tendency of a proverb, but lack proverbial brevity.

However, among the expressions Auerbach concocted there is one which merits special attention because of the manner in which he presented it. In one of his stories he depicts two people who are almost continually arguing and as a result lead very unhappy lives. As a result of this situation whenever two people lived in discord "hies es

⁹Cf. page 1, footnote number 3, Friedrich Seiler, Das Deutsche Sprichwort, Strassburg, 1918, p. 4.

sprüchwörterlich, Die leben wie der Michel und der Koanradle."¹⁰ It is evident that though the expression used by Auerbach in this case may have had proverbial qualities at the time, it could not long have maintained them. It would very soon have lost all meaning, as Archer Taylor says,

"Since all proverbs make a general application of a particular incident, it is clear that the meaning and implications of the incident must be obvious to the speaker and hearer."¹¹

Taylor mentions several instances in which persons who were very familiar with proverbs made attempts to become the originators of proverbs and were unsuccessful in every attempt. It is even believed that some of the proverbs found in Wander's Lexikon are not genuine but rather attempts on his part to start a proverb.¹² Thus it is quite possible that Auerbach may have thought about originating a proverb with the expression mentioned above. If so, he demonstrated a great ignorance of the true nature of a proverb.

An interesting fact is that only seven instances of the repetition of a proverb were found. The repeated use of certain expressions is characteristic of specific classes of people. Such a phenomenon would be especially true of a peasant group. The scarcity of repeated proverbs however, does not support this contention. The seven repeated proverbs are;

43. Das Garn auf dem Boden laufen lassen.

(3)¹³

¹⁰S.D., I, 195. Expression No. 85.

¹¹Archer Taylor, The Proverb, Cambridge, 1931, p. 82.

¹²Ibid., p. 175.

¹³The figures in parentheses are the number of occurrences.

77. Er hatte einen Korb bekommen. (2)
 78. Das ist ein Kreuz. (2)
 94. Mein Mann ischt Koaner. (8)
 100. Da beisst kein' Maus Keinen Faden davon. (2)
 134. Ich habe dich im Sack. (2)
 154. Es ist kein Strick so lang man findet sein End'. (2)

All of these proverbs lend themselves to repetition very well. Number 77 has only a very narrow applicability and is thus the only member of the above group which does not lend itself to repetition. It is most often used in those situations in which a proposal of marriage has been refused.

One of Auerbach's expressions is so exceptional that it may, as is said, prove the rule. Mein Mann ischt Koaner, is repeated more often than any of the others. According to Wander, who refers only to Auerbach as its source, it means that, "Mit mir kann sich niemand vergleichen."¹⁴ In the story from which it is taken it is used by only one person, a young woman who is very proud of her husband. This type of expression, used in just this way one would expect to find in abundance in the Dorfgeschichten, but such is not the case.

Another member of this group of repeated proverbs likewise merits a few words since in two of its three occurrences it has almost directly opposite meanings. Number 43, Das Garn auf dem Boden laufen lassen, is used in one instance to mean complete relaxation after the completion of some difficult task.¹⁵ In another instance it means to take up a

¹⁴Wander, III, 445, "Mann", 1874.

¹⁵S.D., VI, 68.



task with all of one's energy.¹⁶ None of the other repeated proverbs exhibits this dual meaning.

There are several instances in which proverbs are used which so closely parallel each other that for all practical purposes they are repetitions. This parallelism can be seen in;

92. Ich geb' den Löffel nicht aus der Hand bis ich satt bin.

The parallel to which is,

Balthes ward wie man sagt der Löffel aus der Hand genommen ehe er genug gegessen hat. (S.D., II, 22.)

Another instance of this type of parallelism can be seen in,

88. Lieber heute als morgen.

and its more emphatic parallel,

89. Lieber heute Nacht als morgen früh.

Such instances of parallelism are as rare as those exactly repeated proverbs. This reluctance to use certain expressions repeatedly is a sin of omission. It is certain that if his were an accurate transcription of peasant speech there would be more cases of repetition.

There seems to be a certain self-consciousness in Auerbach's reluctance to use a proverb repeatedly. This impression is bolstered by the many instances in which he points out and explains some of the proverbs used. In many cases his comments are quite interesting. An excellent example of his explanatory comment can be seen in connection with his proverb, Er kann keinen auf die Gabel nehmen, which he goes on to explain means, "So viel als einen Eid schwören von dem Bilde der

¹⁶S.D., II, 35.



erhobenen drei Finger genommen."¹⁷ The omnipotent Auerbach is forever present in the Dorfgeschichten. Many instances in which Auerbach indicated that an expression used was proverbial can be considered as coincidental.. The citing of a proverb in a conversation could be of importance in adding authority to one's point of view, and it is in this way that some of the proverbs are pointed out. When the author interrupts his narrative to make explanatory comments he is doing the story and the proverb an injustice. Auerbach often does just that. This tendency to explain the proverbs he used is poor artistic technique but an excellent method for the pedagog. It was his opinion that he could derive art from the lives of the people of the Schwarzwald. The return to the "simple life", which he advocated, necessitated a few words of explanatory comment for the benefit of those who were not familiar with the village.

Some of the proverbs have no place whatsoever in a series of stories which has its locale in a village. These are rather specialized proverbs which refer to situations with which a village people would not be familiar. Several are of such a nature that they would have more likely been current in a center of commercial activity than in a small country town. They are:

- 47. Zahlen mit baar Geld, das zwingt die Welt.
- 49. Geschäft geht vor Allem.
- 70. Judenschulden sind kein' Schand'.

A few others are distinctly out of place among peasants and refer to scholastic matters. These are of such a nature that they would have

¹⁷ Expression No. 41. Wander, I, 1315, "Gabel", 13.



been more appropriate among a group of students. They are:

130. Wie kommen die Rüben in den Sack?¹⁸
 145. Ich hab' heute schon mehr geschwätzt als sieben Weiber und drei Professoren.
 168. Vorreden spart Nachreden.

The last member of the above group occurs in the introduction to the Dorfgeschichten, and is an extremely common proverb. As such it cannot be seriously attacked. The other two are definitely not material taken from the village.

The most obvious instance of a proverb which is out of place is number 104, Der zehnte Mensch weiss nicht wie der eilfte lebt. This is an urban rather than a rural proverb since it is obvious that there are no secrets in a village.

Some of the proverbs and proverbial expressions found have a flippancy which seems to indicate a far more sophisticated source than a village. They are sometimes very complex in their imagery, and in some cases have a rhyme. It seems hardly possible that a young village girl would think of such a pointed sarcastic retort as the following. When asked where her friend is, she replies,

214. In der Haut bis über die Ohren, wenn sie nicht da ist, ist sie verloren. (S.D., III, 192-193.)

Others of this group which possess this impudent, flippant quality are;

151. Damit kann ich nicht weit springen.
 72. Das macht der Katz' keinen Buckel.

The impudence and flippancy of these expressions seem to indicate that the peasants of the Schwarzwald were quite sophisticated and witty.

¹⁸Wander, III, 1750, "Rübe", 72. "Ungefähr so, wie dieser oder jener Mitglied eines gelehrten Vereins, einer Akademie wird."



A very large proportion of the proverbs were cited by Wander as existing in collections prior to 1800, and are thus at least that old. Many of these old proverbs are still current. Wenn die Kuh draussen ist, macht man den Stall zu,¹⁹ is an expression which is current today. The proverbs of this large group vary widely in content and usage. The outstanding characteristic of these old expressions is their stock-in-trade nature. They are the type of proverbs which are known by everyone and cannot be used either to prove or disprove Auerbach's fidelity to the proverbial idiom of Nordstetten.

¹⁹Expression No. 81. This expression dates back to 1590, cf. Wander, II, 1681, "Kuh", 380.



CHAPTER II

We shall now treat those instances in which the proverbs were appropriate to a peasant group in both content and usage. While the appropriate proverbs are not nearly so numerous as the inappropriate they are no less important in determining the general trend of the proverbs and in many instances are very interesting.

"A weather proverb of whatever kind means what it says and no more."²⁰ It is essentially for this reason that the weather proverbs found must be classed as appropriate. Only four weather proverbs occur. They are,

- 191. Im Westen... ging die Sonne blutigroth unter und prophezeite für morgen einen guten Tag. (S.D., I, 132.)
- 190. Es gibt morgen gut Wetter, ihr machet sauber G'schirr. (S.D., I, 252.)
- 188. Es ist ein alter Glaube: wenn man mit Fingern auf ein Gewitter weist, dann schlägt es ein. (S.D., VII, 172.)
- 189. Weisse Weihnachten, grüne Ostern.

The first and last members of the above group are very old and can be definitely classed as stock-in-trade expressions which like all weather proverbs exhibit no metaphorical shift in meaning.²¹ The third member of the above group demonstrates a fusion of superstitious and prophetic elements common to many weather proverbs. Taylor does not mention any general category into which the second proverb of the above group might fit. It might bear further study.

²⁰Archer Taylor, The Proverb, Cambridge, 1931, p. 111.

²¹Ibid., p. 111.



"Proverbs do not often contain traces of superstitions."²² A small but distinct group of the proverbs definitely makes allusions to superstitions. The outstanding peculiarity of this group is that half of them are used in a very effective manner in the presentation of character. While they are used in an effective presentation of character, and are thus an extremely mechanical device, they also demonstrate a certain familiarity with the life and speech of the common people. They are;

199. Kein Hund nimmt ein Stück Brod von ihm.
198. Der fremde Hund so zutraulich gegen ihn sei.
195. Nicht umsonst sagten die Leute dass Florian die Hunde bannen könnte, die wildesten wenn er sie nur scharf ansah wurden zahm und scheu.
192. Diethelm hatte böse Träume und fror, er war also doch schuldig.
197. (I will see), ob man die Birne schütteln kann.
196. Denn es ist bekannt, dass man mit Hindeuten nach einem Stern einen Engel die Augen aussticht.
193. (We often speak of you), spürst als nichts in deinem rechten Ohr?
194. Wenn man mit einem fremden Löffel essen will, soll man vorher dreimal hineinhauchen.

In the first three proverbs of the above group the effect of a man upon a dog is used to indicate what sort of a man is being presented. The first two are used to present exactly opposite types of men. How "bad" is the man from whom no dog will take anything to eat, and how "good" is he with whom even a strange dog is immediately friendly. The simplicity and naiveté of these expressions make them extremely effective and give them a genuine air of appropriateness.

Expression number 197 deserves a few words of explanation. Fruit trees were used at one time as "Liebesorakel". It is in this sense that

²²Ibid., p. 69.

this expression is used. The speaker is saying in effect, that she is going to test the love of one person for another.²³

Closely related to those expressions which have a distinct reference to superstition are those proverbs which concern themselves with good health and its maintenance. One of the most effective and appropriate of these is the little rhyme:

204. Es ist kein'm Thierle zu vergessen
Es ruht ein Stündle nach dem Essen.

The same thought is expressed a bit more concisely in,

131. Ein gut's Rüh'le geht über ein gut's Brüh'le.

One of the most interesting of this group is one which clearly demonstrates the fusion of superstition and proverbial health elements:

203. Wiegt man eine Wiege, in der kein Kind ist, so nimmt man dem Kinde das man später hineinlegt, die gesunde Ruhe. (S.D., IV, 33.)

Several of the health proverbs refer to a child's training,

143. Lass ihn nur recht schreien, dass er auch gut singen lernt,
which advice is of course given with tongue in cheek.

Another of the proverbial expressions is an excellent instance of appropriateness. It is the type of semi-gossip expressions which were found to be rare in the Dorfgeschichten. The people used it in reference to a woman who had several stillborn children. Number 201, Die Leute sagten, ihr Gift tödte die Kinder im Leibe, is the sort of thing one would expect to find more of.

²³E. Hoffmann-Krayer, and Hanns Bächtold-Stäubli, Handwörterbuch des Deutschen Aberglaubens, Berlin und Leipzig, 1927, I, 957, "Nachts", 6.



Traces of formal religion are rare in proverbs. Though others may have biblical sources the following are most obviously biblical:

207. Aus nichts hat Gott die Welt erschaffen.²⁴
 211. Ich kann von der Freude allein nicht leben.
 209. Gott ahndet die Sünde der Väter an den Kindern.
 208. Siebzig Jahr ein Menschleben heisst es in der Schrift.

These expressions are used in the Dorfgeschichten by all types of people. They are without doubt expressions which were used, though perhaps in a different context, by the pastors of the area. The peasants have taken these expressions and turned them about in some cases to prove a point. Any argument used by the pastor was, for the peasant, the ultimate in validity. It was with this in mind that they used his arguments to make their own point clear. Expression 207 is used by a carnival pitchman in his efforts to get the peasants to gamble,²⁵ which demonstrates how far the expression has been removed from the pulpit.

As an indication of the mood in which a message from the pulpit was accepted the following proverb serves very well.

205. (Es), ist so wahr wie wenn's der Pfarrer von der Kanzel sagt. Thus any statement heard from the pulpit was indeed true, and was apparently considered fair game for those who needed to make a point clear. The use of such proverbs does not imply that the peasant had any knowledge of the theological implications involved. They are merely expressions which had been heard and were used in turn by the peasants.

²⁴Numbers 206-213 in the list at the end give the references to the authorized English version of the Bible.

²⁵The complete expression is, Ein Kreuzer ist gar kein Geld, aus nichts hat Gott die Welt erschaffen, aus gar kein Geld wird Geld.

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"Ortsneckereien", are truly popular.²⁶ There is only one representative of this category among our expressions.

84. Florian läugnete Alles, denn Lügen gilt bei Württemberg.
(S.D., II, 82.)

There are, however, a good many other impudent or insulting expressions which briefly characterize a neighbor. Some of these expressions scorn his occupation:

25. Die können essen wie Drescher.
140. Neunundneunzig Schäfer, hundert Betrüger.
115. Elf Ochsen und ein Bauer sind dreizehn Stück Rindvieh.
50. Er ist ein G'studirter die haben oft Mücken im Kopf.

Scholars have often been the subject of ridicule among the "common people," and as an expression of their attitude concerning them the last expression in this group is extremely pointed. Expressions 140, and 115 are not used by peasants in the stories and are thus not unusual. It would be truly unusual if the peasants were to make such derogatory statements about themselves.

Several brief proverbs which are effectively used in an impudent characterization make no mention of trade or occupation, but since they possess the same impudent tone they are mentioned here with the "Blason Populaire". They are;

98. Ja, der hat das Maul nicht in der Tasch'.
99. Dein Maul braucht keinen Wetzstein.
42. Junge Gäns' haben grosse Mäuler.
103. Wer sich mäuseig macht den frisst die Katz'.
34. Da kann man ihn um einen Finger wickeln.
45. Er war im ganzen Dorfe bekannt, wie bö's Geld.

An outstanding peculiarity of this group is that three of them scorn the

²⁶Archer Taylor, The Proverb, Cambridge, 1931, p. 99.



talkativeness of the person referred to in the expression. These are all appropriate expressions among a peasant group, and are used in an effective manner in the presentation of character.

One small group of proverbs is very homey and might be considered to be reflections of Auerbach's homelessness. This feature of these proverbs must not cause one to think that, since they all praise the old homestead, they are thus most appropriate among a peasant group. Examples of this group are;

- 90. Man liegt nirgends besser als daheim.
- 22. Ohne eigen Haus kein eigener Herd.
- 33. Was man daheim nicht findet, ist draussen verloren.

These expressions say in effect that there is no place like home. The last member of this group is of interest because of a certain riddle-like quality. An approximate translation would read, "What one cannot find at home cannot be found away from home". They are the type of expressions which would be appropriate no matter what the class of society is in which they are used.

Because the content of a proverb is generally a far more interesting and productive area of study than an investigation of proverbial style, structural peculiarities have not been investigated with the proper technique or attitude.²⁷ In addition, since a proverb is not merely the expression of a thought, but an expression whose form is just as important as its content, its structural qualities should not be lightly passed by.

²⁷Archer Taylor, The Proverb, Cambridge, 1931, p. 135.

From the structural point of view the largest single group of expressions is composed of those which lack the rigid form of a proverb but are similar to the proverb in every other respect. This is a group of sixty-seven proverbial phrases. They differ from formal proverbs in that, while a proverb does not vary in any respect, the proverbial phrase is subject to changes in grammatical structure. These variations always take the form of a change in person or tense.²⁸ The proverbial phrase because of its flexibility can be used by an author with far more facility than the rigidly formal proverb. The phrase which contains all of the pithy pointedness of the proverb can be put on the lips of a peasant without any of the formal distractions of indicating that the thought expressed is proverbial. The peasant can thus be made to appear to be a savant. This is the result which Auerbach had in mind.

Among the most interesting of the proverbial phrases are the following three expressions which are all used in the same situation:

- 119. Kannst du so gut polnisch betteln gehen?
- 141. Hat dich die Emmerenz mit einem Helf dir Gott um ein Haus weiter geschickt?
- 77. Er hatte einen Korb bekommen.

The situation in which the above expressions are used is that in which a proposal of marriage has been refused. The first of these phrases is explained by Wander as, "eine bekannte Form die Pfänder beim Pfänder-spiel einzulösen."²⁹ Its use in the same situation in which "einen Korb bekommen" is so common is unusual. It certainly demonstrates the

²⁸ Ibid., p. 184.

²⁹ Wander, III, 1372, "Polnisch", 4.

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variety of ways in which a proverbial expression can be used.

Eight of the expressions have no verb in their structure. This feature has been regarded as a sign of considerable age.³⁰ Outstanding examples of this group of verbless proverbs are;

- 140. Neunundneunzig Schäfer, hundert Betrüger.
- 95. Je später der Markt, je schöner die Leut'.
- 179. Ein Wort, wie Tausend.

Expression 95 demonstrates very clearly the efficacy of parallelism of form as well as content. Hyperbole is used to advantage in 179. It also demonstrates the equating of two widely differing concepts. One word is as good as a thousand and so I'll say no more than one.

Very closely allied to those expressions which have no verb in their structure are those expressions which are also extremely short but possess a verb though little more. These short proverbs are very effective, a few of the most representative ones are;

- 184. Zeit macht Heu.
- 36. Fleiss ist Tugend.
- 158. Das Stündle bringt's Kindle.

In spite of their extreme brevity a very wide generalization is made by each of the above proverbs.

"Alliteration is a characteristic of both simple speech, and elaborate diction."³¹ Among our proverbs are very few instances of alliteration. The best examples of it are;

- 189. Weisse Weihnachten, grüne Ostern.

³⁰ Archer Taylor, The Proverb, Cambridge, 1931, p. 144.

³¹ Ibid., p. 137.

103. Wer sich mäusig macht den frisst die Katz'.

To compensate for the scarcity of alliterative proverbs there are a great many cases of the use of "Zwillingsformeln". These phrases are of two kinds, those with a stem rhyme and those which are alliterative. A few examples of each kind are:

a) Alliterative

Schelten und Schimpfen,	(S.D., I, 77.)
Stock und Stein,	(S.D., II, 59.)
Gift und Galle,	(S.D., II, 199.)

b) Stem rhyme,

rumpf und stumpf,	(S.D., IV, 87.)
Stein und Bein,	(S.D., V, 174.)
hüben und drüben,	(S.D., V, 114.)

The above are truly popular expressions. Those with a stem rhyme are said to be the oldest.³²

Personification is another figure of speech which seems to be only sparingly used, only three distinct examples can be cited:

- 170. Die Wände haben Ohren.
- 179. Ein Wort beisst nicht.
- 114. Noth frisst Hobelspä'n'.

All the above expressions are very much stock-in-trade and display very little ingenuity.

Auerbach uses the simile to a great advantage in satirically sketching character. These instances in which a human being is compared to an animal are very frequent and are not meant to flatter the person concerned.

³²Gustav Wustmann, Die Sprichwörtlichen Redensarten, Leipzig, 1895, p. 8.

157. Stumm wie ein Fisch.
 42. Junge Gäns' haben grosse Mäuler.

or consider the more cleverly devised,

223. Diethelm ging um die Kiste herum wie die Kätze um einen Wursthäckler und sah mit Schmerzen das alles verschliessen ohne Miau zu machen. (S.D., V, 23.)

This type of simile in which a character is compared to an animal with a satiric or humorous intent is quite common in the Dorfgeschichten.

One of the most common stylistic traits of proverbial expression is the presence of parallelism and contrast. Parallelism of thought as well as of structure is common in the proverbs. An example of parallelism in which both halves of the proverb are equated in content as well as in structure is seen in:

8. Wie man berichtet, so wird gerichtet.

Parallelism and contrast are the properties which form the substance of the didactic proverb.

Consider the implications to both the hearer and user of a proverb which equates money and power as in:

47. Zahlen mit baar Geld das zwingt die Welt.

The thought of the proverb exists in that which is equated as in the above proverb, as well as that which is contrasted as below:

5. Man wisse wohl, da sei's oft aussen fix und innen nix.

The predominant characteristic of the contrasts and parallels is one of an extreme sophistication.

"A collection and a close study of proverbs in which an impossible situation is described would certainly be fruitful."³³ If the proverbs

³³Archer Taylor, The Proverb, Cambridge, 1931, p. 141.



found are taken literally there are many instances of the description of an impossible situation. These are of two types. There are those which present an obviously impossible situation as though it were possible, such as:

- 7. Es hat einmal Einer einen Bärenpelz verkauft ehe er den Bären geschossen hat.
- 37. Fluchet meine Sau auch dann werden sie auch fett davon.

The second method of presenting an impossible situation is to state within the content of the expression that the situation described in it is impossible, such as:

- 26. Es fällt kein Baum auf einem Schlag.
- 153. Man kann die Streu nicht schütteln so lang man im Bette liegt.

The second method containing negative aspects is more often seen than the former.



SUMMARY AND CONCLUSIONS

The problem treated in this paper was to show whether or not the proverbs and proverbial expressions in the Dorfgeschichten were appropriate to the village from which Auerbach said they stem.

The content of the proverbs, as well as the manner in which they are used indicate quite clearly that for the most part the proverbs are not distinctly a product of the village. The didacticism of some is far too intense, while for others the complex moralizing serves to put them beyond the understanding of the peasants of Nordstetten. The intense pedagogical tone of Auerbach's stories is further reflected in those expressions which he has invented. The scarcity of repeated proverbs reveals a sin of omission, since it is clear that if his were an accurate transcription of peasant speech there would be many more repeated expressions. Some of his proverbial expressions which bear explanatory comment indicate that the author did not hesitate to reveal himself as the omnipotent creator who was not afraid to put his narrative aside in order to speak even more directly to the reader. Others of the proverbs are so violently out of place in a village that they strike one immediately as being inappropriate.

While the bulk of the proverbs and proverbial expressions belong in one or another of the above groups, there are a few categories which were found to be appropriate to the village in both content and usage. The weather and superstitious proverbs were the most unquestionably genuine of the appropriate groups. It is to be noted that the appropriate

proverbs did not seem to be taken as seriously by Auerbach as some of those which had an intensely pedagogical tone. Of the distinctly village proverbs, those which had a reference to superstition are used with great skill in sketching character. Those expressions which had biblical sources are used by the peasants in their disputes since they are the ultimate in valid argument. These genuinely appropriate proverbs though fewer in number and treated less seriously by Auerbach are often more interesting than the intensely didactic.

A study of the structure and style of the proverbs reveals two important trends. Proverbial phrases were found in abundance. These because of their grammatical flexibility are more easily used in the presentation of highly idealized peasants than are the more rigid formal proverbs. The second important stylistic feature of the proverbs was the abundance of instances of parallelism and contrast. It is the presence of these qualities that makes a proverb mildly or intensely didactic. The comparisons and contrasts drawn give a clear indication of the degree of the didacticism. A proverb which equates zahlen und zwingen leaves no doubt in the mind of the reader about the intent of the author.

The conclusion drawn from this study is that Auerbach knew the powers and limitations of proverbial expression, but did not go to his villagers to any great extent for their native proverbial expression. The variety of his proverbs demonstrates almost every conceivable type and use of such expressions. Didacticism is the dominant trend in both content and usage. Had he not been so determined to prove or teach he

could have written stories more genuinely representative of the village. It is clear that the stories are reflections rather than reportorial observations. It is not that he did not know his proverbs but rather that his didactic moralistic tendencies together with his separation from his subject matter caused him to use proverbs which were either not the property of the village, or used them in a manner which would have been foreign to the villager.

LIST OF PROVERBS

1. "Man kann Alles, wenn man nur recht will." I, 340. Wander, V, 388, "Wollen", 13; Wander, V, 390, "Wollen", 64.
2. "So alt wie mein kleiner Finger." I, 127. Wander, I, 53, "Alt" (adj.), 71.
3. "In einen sauern Apfel beissen." VII, 220. Wander, I, 109, "Apfel", 106.
4. "Sie... hatte ihm so in die Augen gestochen." I, 126. Wander, I, 181, "Auge", 344.
5. "Man wisse wohl, da sei's oft aussen fix und innen nix." III, 244. Wander, I, 207, "Aussen", 2.
6. "Ich lass' mich nicht ausziehen ehe ich mich in's Bett leg'." IV, 122. Wander, I, 210, "Ausziehen", 5.
7. "Es hat einmal Einer einen Bärenpelz verkauft ehe er den Bären geschossen hat." VII, 101. Wander, I, 235, "Bärenhaut", 1, and 6.
8. "Wie man berichtet, so wird gerichtet." IV, 116. Wander, I, 318, "Bericht", 3.
9. "Der Bettelsack doch ein Loch habe und da nicht zu helfen sei." IV, 67. Wander, I, 354, "Bettelsack", 2.
10. "Blut wird nicht zu Wasser." IV, 79. Wander, I, 410, "Blut", 4, and 5.
11. "Ich borg' nichts, das macht die beste Freund' zu Feind'." II, 51. Wander, I, 431, "Borgen", 11.
12. "Man muss das Brett bohren wo es dünn ist." IV, 68. Wander, I, 428, "Bohren", 7.
13. "Die Axt bleibt bei mir bis man mir sechs Bretter mitgibt." I, 182. Wander, I, 462, "Bret", 7.
14. "Er wollte ihnen... eine Brille auf die Nase setzen." II, 97. Wander, I, 467, "Brille", 37.
15. "Aus so wilden Buben wird oft was ganz Besonders." VI, 194. Wander, I, 494, "Bube", 2, and 3.

*The key word is underlined.

16. "Ja freilich es hat ein Jedes sein Bündele." IV, 73. Wander, I, 510, "Bündelchen."
17. "Er hatte ihm nur den Daumen auf's Augen halten wollen." V, 236. Wander, I, 561, "Daumen", 10.
18. "Er spielte wieder mit ihnen unter Einer Decke." I, 193. Wander, I, 566, "Decke", 22.
19. "Dem Dieb brennt der Hut auf dem Kopf." IV, 152. Wander, II, 1499, "Kopf", 11.
20. "Aber du bist so dumm, dass dich die Gans' beissen." V, 237. Wander, I, 705, "Dumm", 47.
21. "Die Menschen sind mehr dumm als böse." IV, 172.
22. "Ohne eigen Haus kein eigener Herd." VIII, 48. Wander, I, 771, "Eigen" (subst.), 10.
23. "Sieben Stunden hinterm Elend." VII, 96. Wander, I, 807, "Elend" (subst.), 32.
24. "Ja, der Esel kommt heraus." V, II. Wander, I, 875, "Esel", 554.
25. "Die können essen wie Drescher." VII, 13. Wander, I, 897, "Essen" (verb.), 216.
26. "Es fällt kein Baum auf einem Schlag." V, 206. Wander, I, 922, "Fallen", 15.
27. "Du hast den Alten auf den Nest gefangen." II, 218. Wander, I, 927, "Fangen", 20.
28. "Er ist ein Faullenzer, der kehrt sich Morgens siebenmal im Bett und wendet dem Teufel den Braten." VIII, 10. Wander, I, 942, "Faule" (der), 7.
29. "Ich bin vom Fegefeuer in die Hölle kommen." III, 42. Wander, I, 955, "Fegefeuer", 7.
30. "Ich habe den Brosi so fest wie einen Finger an der Hand." VI, 21. Wander, I, 1024, "Finger", 207.
31. "Wenn man Feuer wolle, müsse man es in der Asche suchen." VIII, 149. Wander, I, 155, "Asche", 10.
32. "Das hiess aber ein Feuer mit Oel löschen wollen." VIII, 60. Wander, III, 1141, "Oel", 61.
33. "Was man daheim nicht findet ist draussen verloren." IV, 100.

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34. "Da kann man ihn um einen Finger wickeln." I, 339. Wander, I, 1023, "Finger", 181.
35. "Ich mein' du verbindest dir den unrechten Finger." VI, 227. Wander, I, 1021, "Finger", 129.
36. "Fleiss ist Tugend." VIII, 23. Wander, I, 115, "Arbeit", 6.
37. "Fluchet meine Sau auch dann werden sie auch fett davon." IV, 30. Wander, I, 1080, "Fluchen", 7.
38. "Die Frommigkeit ist die Kindheit der Seele." II, 155.
39. "Des Schlossbauers Füchsle haben eure Schimmele überritten." I, 98.
40. "Auf einem Fuss läuft man nicht." I, 393. Wander, I, 1295, "Fuss", 2.
41. "Er kann keinen auf die Gabel nehmen." I, 163. Wander, I, 1315, "Gabel", 13.
42. "Junge Gäns' haben grosse Mäuler." III, 308; IV, 127. Wander, I, 1330, "Gans", 95.
43. "Das Garn auf dem Boden laufen lassen." II, 35; VI, 68; a variant with "Strick", IV, 144. Wander, I, 1342, "Garn", 52.
44. "Wenn's der Geis zu wohl auf dem Platz ist da scharrt sie." VI, 227. Wander, I, 1446, "Geiss", 2.
45. "Er war im ganzen Dorfe bekannt, wie bö's Geld." III, 35. Wander, I, 1473, "Geld", 51.
46. "Das Geld ist doch an allem Unglück in der Welt schuld." VIII, 178. Wander, II, 910, "Hunger", 46.
47. "Zahlen mit baar Geld, das zwingt die Welt." V, 22. Wander, V, 482, "Zahlen", 27.
48. "Gelegenheit macht Diebe." III, 18. Wander, I, 1528, "Gelegenheit", 14.
49. "Geschäft geht vor Allem." VI, 147, and 148. Wander, I, 1581, "Geschäft", 12.
50. "Er ist ein G'studirter die haben oft Mücken im Kopf." II, 211. Wander, III, 745, "Mücken", 6.
51. "Tief in's Glas gücke." VI, 8. Wander, I, 1694, "Glas", 60.

52. "Wo kein Glaube ist, ist auch kein Sonntag." IV, 102.
53. "Der Glaube macht selig und der Glaube macht reich." V, 46. Wander, I, 1698, "Glaube", 20.
54. "Wenn Gott sagt: heute, sagt der Teufel: morgen, und der Pfaff sagt: gestern." IV, 200. Wander, II, 84, "Gott", 2049.
55. "Ins Gras beissen." I, 57. Wander, II, 126, "Gras", 83.
56. "Gut ist gut, und besser ist besser." II, 185. Wander, II, 179, "Gut" (adj.), 151.
57. "Eine durch's Gesetz erzwungene Güte ist auch keine Güte mehr." II, 124. Wander, II, 206, "Güte", 15.
58. "Sie haben... den Handschuh hingeworfen." III, 286. Wander, II, 336, "Handschuh", 13.
59. "Dem ist's gut von der Haue gefallen." I, 180. Wander, II, 388, "Haue", 8.
60. "Ein Jeder muss seine Haut selber zu Markte tragen." IV, 53. Wander, II, 440, "Haut", 61.
61. "Da thut er's nicht und wenn ich aus der Haut fahr'." VI, 114. Wander, II, 442, "Haut", 110.
62. "Unser Herrgott lässt Einem von Schaffen keinen Schaden zukommen." II, 154. Wander, I, 117, "Arbeit", 55.
63. "Der Severin muss doch das Herz auf dem rechten Fleck haben." VI, 152. Wander, II, 619, "Herz", 470.
64. "Er hatte das Heu vor der unrecchten Thür abgeladen." IV, 28. Wander, IV, 909, "Streu", 3.
65. "Ja, wer nicht 'naus kommt, kommt nicht heim." II, 13. Wander, II, 661, "Hinauskommen", 1.
66. "Den Hühnern die Schwänz 'naufbinden, sie tragen's schon allein oben." II, 126. Wander, II, 803, "Huhn", 129.
67. "Man muss keinen Hund tragen zum Jagen." IV, 39. Wustmann, 127, #309.
68. "Wo Fünfe halb hungern, kann auch ein Sechstes mitthun." III, 180. Wander, IV, 1212, "Tisch", 91.

69. "Das ist gehupft wie gesprungen." VI, 66. Wander, II, 924, "Hupfen", 6.
70. "Judenschulden sind kein' Schand'." II, 51. Wander, IV, 307, "Schuld" (Zahlungspflicht.), 52.
71. "Man trägt mehr Kälberhäute auf den Markt als Ochsenhäute." VII, 198. Wander, II, 1108, "Kälberhäute".
72. "Das macht der Katz' keinen Buckel." III, 139. Wander, II, 1198, "Katze", 670.
73. "Du machst kein' Katz', wenn man dir auch die Haar dazu gibt." IV, 83.
74. "Man redet so lang von der Kirchweih bis sie endlich da ist." VI, 4. Wander, II, 1351, "Kirchweih", 9.
75. "Die Kläger haben kein' Noth und die Prahler kein Brod." V, 13. Wander, III, 1386, "Prahler", 2.
76. "Es hat schon lang in mir kocht, jetzt ist's übergelaufen." II, 59. Wander, II, 1451, "Kochen", 60.
77. "Er hatte einen Korb bekommen." II, 63; VI, 159. Wander, II, 1538, "Korb", 27.
78. "Das ist ein Kreuz." II, 196, and 199. Wander, II, 1608, "Kreuz", 96.
79. "Mein Kreuz ist gross, und wenn ich auf den höchsten Berg steig', ich kan's nicht übersehen." II, 84. Wander, I, 806, "Elend" (subst.), 30.
80. "Der Fink da über uns lustig ist und hat keinen Kreuzer im Sack." VIII, 167. Wander, III, 1820, "Sack", 285.
81. "Wenn die Kuh draussen ist, macht man den Stall zu." II, 56. Wander, II, 1681, "Kuh", 380.
82. "Wenn die Kuh einen Batzen gilt." VIII, 5. Wander, II, 1692, "Kuh", 622.
83. "Möchte man ja auf der Kuh fortreiten." I, 178. Wustmann, 286, #711.
84. "Florian läugnete Alles, denn, Läugen gilt bei Württemberg." II, 82.
85. "Die leben wie der Michel und der Koanradle." I, 195.

86. "Man sieht einem auf den Leib aber nicht in den Magen." II, 48. Wander, III, 332, "Magen", 95.
87. "Aber wart' nur der letzt' hat noch nicht gepfiffen." I, 283. Wander, III, 46, "Letzter", 16.
88. "Lieber heut als morgen." I, 105; Wander, III, 174, "Lieber", 2; Wander, II, 638, "Heute", 118.
89. "Lieber heut Nacht als morgen früh." VII, 149.
90. "Man liegt nirgends besser als daheim." VII, 151. Wander, III, 187, "Liegen", 30.
91. "Lustig, und wenn der Sack sieben Löcher hat." VI, 36.
92. "Ich geb' den Löffel nicht aus der Hand bis ich satt bin." VII, 54. Wander, III, 223, "Löffel", 32.
93. "Denn eine Lüge, die man einmal ausgesprochen, bringt man zum zweitenmale um so fertiger und sicherer vor." II, 82. Wander, III, 253, "Lüge", 17.
94. "Mein Mann ischt Koaner." VI, 61, 79, 106, 130, 134, 148, 154, 180. Wander, III, 445, "Mann", 1874.
95. "Je später der Markt, je schöner die Leut'." V, 8. Wander, III, 465, "Markt", 45.
96. "Das Bärbele machte dem Sepper... so tüchtig den Marsch." I, 135. Wustmann, 317, #789.
97. "Er möchte gern dem Meister das Maul süß machen." III, 181. Wander, III, 519, "Maul", 455.
98. "Ja, der hat das Maul nicht in der Tasch'." I, 180. Wander, III, 512, "Maul", 273.
99. "Dein Maul braucht keinen Wetzstein." VIII, 187. Wander, III, 513, "Maul", 287, also III, 525, "Maul", 632.
100. "Da beisst kein' Maus keinen Faden davon." I, 66; III, 22. Wander, III, 543, "Maus", 234, also III, 545, "Maus", 275.
101. "Wenn die Mäus' satt sind, nachher schmeckt das Mehl bitter." I, 400. Wander, III, 541, "Maus", 177.
102. "Der Alte ist ja so arm dass die Mäus' von ihm verlaufen sind." II, 8. Wander, III, 542, "Maus", 201.

103. "Wer sich mäusig macht den frisst die Katz'." IV, 105. Wander, III, 543, "Maus", 216.
104. "Der zehnte Mensch weiss nicht, wie der eilfte lebt." II, 62. Wander, V, 293, "Wissen", 104, and 116.
105. "Morgen ist auch ein Tag." III, 191. Wander, III, 728, "Morgen" (adv.), 17.
106. "Zwei harte M^hhlsteine mahlen nicht gut." VII, 95. Wander, III, 758, "M^hhlsteine", 9.
107. "Man den Leuten so zu sagen in den Mund guckt." II, 23. Wander, III, 520, "Maul", 488.
108. "Müssiggang ist aller Laster Anfang." II, 316. Wander, III, 791, "Müssiggang", 17.
109. "Es ist keine Mutter so arm sie hält ihr Kindlein warm." VII, 167. Wander, III, 809, "Mutter", 105.
110. "Es ist so ernst gemeint wie ein Mutterfluch." IV, 97. Wander, III, 817, "Mutterfluch", 1.
111. "Er traf den Nagel auf den Kopf." II, 224. Wander, III, 801, "Nagel", 31.
112. "Auf den Nageln brenne." V, 16. Wander, III, 802, "Nagel", 45.
113. "Und wenn auch, er hat nichts und ich hab' nichts und zweimal nichts gibt gar nichts." II, 6. Wander, III, 1020, "Nichts", 99.
114. "Noth frisst Hobelspän'." II, 67. Wander, III, 1052, "Noth", (subst.), 173.
115. "Elf Ochsen und ein Bauer sind dreizehn Stück Rindvieh." VII, 139. Wander, I, 262, "Bauer", (der), 175.
116. "Das ist ein fremder Besuch, da sollt man ja den Ofen einschlagen." III, 109. Wander, III, 1121, "Ofen", 144.
117. "Da muss man sich so zu sagen über's Ohr hauen lassen und thun als ob nichts geschehen wäre." V, 22. Wander, III, 1130, "Ohr", 160.
118. "Die mussten ihm auf den Pfiff gehorchen." VII, 21. Grima, VII, 1696, "Pfiff", 1.
119. "Kannst du so gut polnisch betteln gehen?" I, 394. Wander, III, 1372, "Polnisch", 4.

120. "Seinem Sohn... seine Meinung auf die Post geben." VII, 90. Wander, III, 1376, "Post", 6.
121. "Die Praxi mache den Meister." I, 96. Wander, III, 1389, "Praxis", 6.
122. "Probiren geht über Studiren." II, 187. Wander, III, 1406, "Probiren", 8.
123. "Der kommt vom Prügele an den Prügel." III, 33. Wander, III, 1417, "Prüglein", 1.
124. "Du hast einen Pudel geschoben." III, 12. Wander, III, 1418, "Pudel", 18.
125. "Erst Roths und nachher Brotes." I, 176. Wander, III, 1471, "Rath", 96, and 97.
126. "Wenn der Regenbogen lang stünde, würde man sich nicht mehr nach ihm umsehen." II, 35. Wander, III, 1583, "Regenbogen", 7.
127. "Regnet's nicht, so tropfelt's doch." VI, 223. Wander, III, 1594, "Regnen", 48.
128. "Ein heruntergekommener Reicher hat noch mehr als ein aufkommender Armer." VIII, 51. Wander, III, 1617, "Reiche" (der), 120.
129. "Man kann ein Ross und ein Schaf nicht zusammenspannen." V, 239. Wander, III, 1098, "Ochs", 125; Wander, III, 1102, "Ochs", 219.
130. "Wie kommen die Rüben in den Sack?" II, 125. Wander, III, 1750, "Rube", 72.
131. "Ein gut's Rüh'le geht über ein gut's Brüh'le." I, 380. Wander, III, 1768, "Rühlein".
132. "Der hat sein Sach' jetzt kann er's sieden oder braten." I, 180. Wander, IV, 557, "Sieden", 5.
133. "Er war grad wie ein voller Sack." II, 157. Wander, III, 1809, "Sack", 42.
134. "Ich habe dich im Sack." V, 112, and 113; VII, 215. Wander, III, 1818, "Sack", 248.
135. "Wer alles sagt, was er weiss, dem wird das kalte Wasser im Bach zu heiss." IV, 95. Wander, III, 1836, "Sagen", 148.
136. "Wer kein Essig und Oel hat, der kann seinen Salat ungegessen lassen." VI, 223. Wander, III, 1845, "Salat", 11.

137. "Aus dem Salz von mir kriegt hat." II, 131. Grimm, VIII, 1709, "k".
138. "Im Salz liegen zu lassen." V, 272. Wander, III, 1849, "Salz", 8.
139. "Da ist kein Salz und kein Schmalz in der Anzeig'." III, 12. Wander, III, 1853, "Salz", 69.
140. "Neunundneunzig Schäfer, hundert Betrüger." V, 14. Wander, IV, IV, 71, "Schäfer", 23.
141. "Hat dich die Emmerenz mit einem Helf dir Gott um ein Haus weiter geschickt?" I, 394. Wander, II, 422, "Haus" 588; Wander, II, 425, "Haus", 675.
142. "So schliessen die Leute... meist über das Ziel hinaus." I, 102. Wander, V, 582, "Ziel", 28.
143. "Lass ihn nur recht schreien, dass er auch gut singen lernt." VI, 85. Wander, IV, 342, "Schreier", 1.
144. "Da haben Sie in's Schwarze getroffen." VIII, 113. Wander, IV, 427, "Schwarzes", 4.
145. "Ich hab' heute schon mehr geschwätzt als sieben Weiber und drei Professoren." III, 34. Wander, IV, 430, "Schwätzen", 48.
146. "Sonst schwätzen sie dem Teufel ein Ohr weg." II, 235. Wander, IV, 430, "Schwätzen", 43.
147. "Wer schwätzen will, muss die Pfeif' 'rausthun." II, 228.
148. "So habt ihr... ein hölzernes Schwert das nicht hauen und nicht stechen kann." III, 91. Grimm, IX, 2577.
149. "Denn seine offene Seele war auf sein Antlitz herausgetreten." II, 193. Wander, IV, 494, "Seele", 88.
150. "Wer gut sitzt, soll nicht rücken." VIII, 221. Wander, IV, 581, "Sitzen", 50.
151. "Damit kann ich nicht weit springen." V, 206. Wander, IV, 747, "Springen", 32.
152. "Ich bin wie aus dem Stein gesprungen." VI, 34. Wander, IV, 818, "Stein" 221.
153. "Man kann die Streu nicht schütteln, so lang man im Bette liegt." IV, 195. Wander, IV, 908, "Streu", 2.

154. "Es ist kein Strick so lang, man findet sein End'." IV, 68, and 108. Wander, IV, 910, "Strick", 18.
155. "Ich halt' dich am Strick um den Hals." V, 112. Wander, IV, 912, "Strick", 63.
156. "Wenn sie auf eigene Strümpfe kommen werden sie geizig und hart." II, 63. Wander, IV, 925, "Strumpf", 32.
157. "Stumm wie ein Fisch." I, 64. Wander, IV, 940, "Stumm", 6.
158. "Das Stündle bringt's Kindle." IV, 155. Wander, IV, 947, "Stündlein", 1.
159. "Jeder Mensch muss ein' Portion Sünden und ein' Portion Schnaps trinken, so viel eben auf sein Theil komat." III, 35. Wander, IV, 1145, "Theil", 10.
160. "Der hat man die Suppe versalzen." II, 120. Wander, IV, 977, "Suppe", 123.
161. "Das ist der höchste Trumpf den ihr ausspielen könnet." IV, 40. Wander, IV, 1342, "Trumpf", 8.
162. "Man muss kein unrein Wasser ausschütten, bis man reines hat." IV, 96. Wander, IV, 1811, "Wasser", 264.
163. "Was man nicht verheben kann, das lässt man liegen." IV, 74. Wander, III, 187, "Liegen", 23.
164. "Man verkauft nicht jedes Stückerl Vieh, das man zu Markt bringt," VII, 68. Wander, III, 405, "Markt", 48.
165. "Seine Mutter liess, wie man sagt, keinen Vogel vorbeifliegen ohne ihm etwas an ihren Sohn mitzugeben." I, 305. Wander, IV, 1675, "Voglein", 40.
166. "Ein Vogel macht keinen Flug." IV, 79. Wander, IV, 1654, "Vogel", 180.
167. "Wie wenn's ihm ein Vöglein pffiffen hatte." III, 53. Wander, IV, 1675, "Vöglein", 39.
168. "Vorreden spart Nachreden." I, 1. Wander, IV, 1697, "Vorrede", 4.
169. "Ist so wahr wie wenn's der Pfarrer von der Kanzel sagt." I, 111. Wander, IV, 1744, "Wahr", 38.
170. "Die Wände haben Ohren." IV, 75. Wander, IV, 1776, "Wand", 5.

171. "Wird dir das Nachtessen noch einmal gewärmt." II, 37.
172. "Jetzt muss man dem Wasser den Lauf lassen." IV, 78. Wander, IV, 1810, "Wasser", 258.
173. "Er gehe nicht weiter ins Wasser als er Boden habe." V, 20. Wander, IV, 1810, "Wasser", 201.
174. "Das Wasser ist den Bach 'nab und vorbei." VI, 68. Wander, IV, 1825, "Wasser", 598.
175. "Den Weg hat der Fuchs gemessen, und hat den Schwanz dazu gegeben." I, 312. Wander, IV, 1854, "Weg" (subst.), 282.
176. "Der Wein hängt aneinander." V, 48. Wander, V, 91, "Wein", 122.
177. "Wie weiter, wie g'heiter." II, 5. Wander, V, 152, "Weit", 5.
178. "So wohl wie einem Vogel im Hanfsamen." I, 137. Wander, V, 332, "Wohl", (adj.), 52.
179. "Ein Wort beisst nicht." VIII, 15. Wander, V, 428, "Wort", 712.
180. "Ein Wort wie Tausend." II, 19. Wander, V, 432, "Wort", 836.
181. "Mir ist das ganz Wurst." IV, 162. Wander, V, 471, "Wurst", 86.
182. "Er... eine hölzerne Wurst auf's Kraut legte." IV, 8. Wander, V, 471, "Wurst", 98.
183. "Das man sich ob der leeren Krippe leicht zankt." VIII, 145. Wander, V, 498, "Zanken", 6.
184. "Zeit macht Heu." IV, 145. Wander, V, 554, "Zeit", 719.
185. "Ein versprochener Zukunftstrunk macht eher verdrossen als lustig." V, 193. Wander, IV, 1343, "Trunk", 26.
186. "Du willst mir nur die Zunge heben." V, 218. Wander, V, 642, "Zunge", 267.
187. "Was für Zwei ist, ist nicht für Drei." VII, 127. Wander, V, 665, "Zwei", 24.

Miscellaneous Proverbial
Expressions

188. "Es ist ein alter Glaube: wenn man mit Fingern auf ein Gewitter weist, dann schlägt es ein." VII, 172. Handwörterbuch, IV, 4, "Himmel", 16, and 17.
189. "Weisse Weihnachten, grüne Ostern." I, 317. Wander, V, 84, "Weihnachten", 30.
190. "Es gibt morgen gut Wetter, ihr machet sauber G'schirr." I, 252. Wander, IV, 1211, "Tisch", 67.
191. "Im Westen... ging die Sonne blutigroth unter und prophezeite für morgen einen guten Tag." I, 132. Wander, IV, 621, "Sonne", 257.
192. "Diethelm hatte böse Träume und fror, er war also doch schuldig." V, 207.
193. (She says that she and his mother often speak of him), "Spürst als nichts in deinem rechten Ohr." I, 405. Wustmann, p. 354, #884.
194. "Wenn man mit einem fremden Löffel essen will, soll man vorher dreimal hineinhauchen." III, 115. Handwörterbuch, VI, 788, "Nacht", 190.
195. "Nicht umsonst sagten die Leute dass Florian die Hunde bannen könnte, die wildesten wenn er sie nur scharf ansah wurden zahm und scheu." II, 68. Handwörterbuch, I, 684, "Auge", 45.
196. "Man mit Hindeuten nach einem Stern einem Engel die Augen ausssticht." VII, 155. Handwörterbuch, I, 1393, "Blenden", 10.
197. (I will see), "ob man die Birne schütteln kann." II, 197. Handwörterbuch, I, 957, "Baum", 6.
198. (She thought that he must be good man), "Da der fremde Hund so zutraulich gegen ihn sei." VII, 62.
199. "Kein Hund nimmt ein Stück Brod von ihm." I, 95. Wander, II, 895, "Hund", 1710.
200. "Jetzt heul' nicht, du thust dem Kind Schaden." VI, 85.
201. "Die Leute sagten, ihr Gift tödte die Kinder im Leibe." I, 104.
202. (Er), "der das getan hat muss die Wunde mit seiner Zunge reinigen." I, 141.

203. "Wiegt man eine Wiege, in der kein Kind ist, so nimmt man dem Kinde das man später hineinlegt, die gesunde Ruhe. IV, 33. Handwörterbuch, VII, 850, "Ruhe", 4.
204. "Es ist kein'm Thierle zu vergessen,
Es ruht ein Stündle nach dem Essen." I, 252.
205. (Es), "ist so wahr wie wenn's der Pfarrer von der Kanzel sagt." I, 111. Wander, IV, 1744, "Wahr", 38.
206. "Da muss man sich so zu sagen über's Ohr hauen lassen und thun als ob nichts geschehen wäre." V, 22. Wander, III, 1130, "Ohr", 160. Matthew, XXVI, 51.
207. "Ein Kreuzer ist gar kein Geld, aus nichts hat Gott die Welt erschaffen, aus gar kein Geld wird Geld." II, 92. Wander, III, 1016, "Nichts", 17. Genesis, I, 2.
208. "Siebzig Jahr ein Menschenleben heisst es in der Schrift." II, 149. Psalms, 90, 10.
209. "Gott ahndet die Sünde der Väter an den Kindern." I, 86. Exodus, IX, 5.
210. "Gib mir jetzt mein Geld. Ich kann nicht, ich kann mir's ja nicht aus den Rippen schneiden." II, 61. Genesis, II, 21-23.
211. "Ich kann von der Freude allein nicht leben." VI, 155. Matthew, IV, 4.
212. "Der Fink da über uns lustig ist und hat keinen Kreuzer im Sack." VIII, 167. Wander, III, 1820, "Sack", 285. Matthew, VI, 25-27.
213. "Mein Kreuz ist gross, und wenn ich auf den höchsten Berg steig', ich kann's nicht übersehen." II, 84. Wander, I, 806; "Elend", 30. Luke, XXIII, 26.
214. (Where is she?), "In der Haut bis über die Ohren, wenn sie nicht da ist, ist sie verloren." III, 192.
215. "Die Leute meinen's gut, sie wollen die Menschen bessern, aber das heisst man zu Tod kuriren." III, 29.
216. "Die Vögel im Wald da pfeift ein Jedes anders und es heisst doch, dass alle Gott lobsingten." VI, 164.
217. "Du steckst schon Arg darin, du willst zehn Kegel schieben und sind doch nur neun aufgesetzt." II, 74.

218. "Wenn ein Hund an der Kette liegt, werfen die Buben mit Steinen nach ihm, sie wissen wohl warum, wenn er aber los ist, hui!" VIII, 100.
219. "Der Wein da schmeckt ja nach nichts, der schmeckt just wie wenn man die Zung' zum Fenster 'naus streckt. III, 93.
220. (The men have gotten together and their union is), "wie ein Sack voll Nägel, er ist schneller ausgeschüttet als wieder zusammengelesen." IV, 95.
221. "Wenn ich mein' linke Hand in die rechte nehm', hab' ich all meine gute Freund' bei einander." VI, 34.
222. "Man muss thun, was man in seiner Zeit für Recht hält; andere Zeiten können's wieder anders machen." VII, 169.
223. "Diethelm ging um die Kiste herum wie die Kätze um einen Wursthacker und sah mit Schmerzen das alles verschliessen ohne Miau zu machen." V, 23.

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