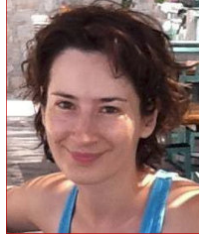


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## PLAUDIETSCH–THE LANGUAGE OF MENNONITE MINORITY IN SIBERIA

SİBİRYA'DAKİ MENNONITE AZINLIĞININ DİLİ: PLAUDIETSCH

### ABSTRACT

The present article deals with some general aspects of historical, social and linguistic life of the Mennonites—one of the old Free Churches, living in many countries of the world, also in West Siberia.

### Keywords

Mennonites, Siberia, language status, daughter language

### ÖZET

Bu makalede eski Özgür Kiliselerinden biri olan, pek çok ülkenin yanı sıra Batı Sibirya'da da yaşayan Mennonites azınlığının tarihi, toplumsal ve dilbilimsel yaşamları genel olarak ele alınmaktadır.

### Keywords

'Mennonite'ler, Sibirya, dil statüsü, akraba dil

### ZUSAMMENFASSUNG

Die vorliegende Studie stellt eine kurze Beschreibung von Plautdietsch dar—eine Sprache der mennonitischen Minderheit in Sibirien. Es werden solche Themen wie die Geschichte und Kultur kurz angegangen, die besondere Aufmerksamkeit wird dem Status des Plautdietsches gegeben.

### Schlüsselwörter

Mennoniten, Sibirien, sprachlicher Status, Tochttersprache

**Self-name** The Mennonites are a Christian group based around the church communities of Anabaptist denominations named after Menno Simons (1496-1561) of Friesland. Modern Mennonite native speakers call themselves Mennonites or Mennists.

Some Mennonites said their language was a Dutch, rather than a German dialect, others stated it was Frisian.

### **Religion and culture**

Mennonites are the oldest protestant free church. In contemporary society Mennonites can be described only as an ethno-religious group with its own language.

Mennonite theology emphasizes the primacy of the teachings of Jesus as recorded in New Testament scripture. They hold in common the ideal of a religious community based on New Testament models. The main religion principles the Mennonites share with other Protestant denominations. More special features typical of them are Renunciation of the sword (Christian pacifism) and Renunciation of the oath (swearing as proof of the truth).

Mennonites typically have independent denominations because of the practical considerations of distance and, in some cases, language. Many times these divisions took place along family lines, with each extended family supporting their own branch.

A lot of young Mennonites living in Siberia perform alternative service.

### **Residence and population**

There are about 1.7 million Mennonites worldwide as of 2012. The largest populations of Mennonites are in India, Ethiopia, Canada, the Democratic Republic of the Congo and the United States, but Mennonites can also be found in tight-knit communities in at least 82 countries on six continents.

There are also some Mennonites villages in Russia, mainly in West Siberia and Altai (the German national regions of Azowo and Halbstadt respectively villages Protassowo, Redkaja Dubrawa); in Omsk region in such villages as Solntsevka, Mirolubovka, Margenau; in Novosibirsk region in the village Neudachino.

### **History**

During the 16th century, the Mennonites and other Anabaptists were relentlessly persecuted. This period of persecution has had a significant impact on Mennonite identity. Disagreements within the church over the years led to other splits; sometimes the reasons were theological, sometimes practical, and sometimes geographical

In 1768 Catherine the Great of Russia acquired a great deal of land north of the Black Sea (in present-day Ukraine). Russian government officials invited Mennonites living in Prussia to farm the Ukrainian steppes in exchange for religious freedom and military exemption. Over the years the Mennonite farmers were very successful. By the beginning of the 20th century, they owned large agricultural estates and some had become successful as industrial entrepreneurs ties, employing wage labor.

Political rulers often admitted the Menists or Mennonites into their states because they were honest, hardworking and peaceful. When their practices upset the powerful state churches, princes would renege on exemptions for military service, or a new monarch would take power, and the Mennonites

would be forced to flee again, usually leaving everything but their families behind. Often, another monarch in another state would grant them welcome, at least for a while.

After the Russian Revolution of 1917 and the Russian Civil War (1917–1921), all of these farms (whose owners were called Kulaks) and enterprises were expropriated by local peasants or the Soviet government. Beyond expropriation, Mennonites suffered severe persecution during the course of the Civil War, at the hands of workers, the Bolsheviks, who considered the Mennonites to be privileged foreigners of the upper class and targeted them. During expropriation, hundreds of Mennonite men, women and children were murdered in these attacks. After the Ukrainian–Soviet War and the takeover of Ukraine by the Russian Bolsheviks, people who openly practiced religion were in many cases imprisoned by the Soviet government. This led to a wave of Mennonite emigration to the Americas (U. S., Canada and Paraguay).

The Soviet authorities considered the Mennonites to be just as German as the other almost two million of so called ‘ethnic Germans’ in the country and didn’t wish to accept their historical and other differences. At the beginning of World War II, the Germans living in the European parts of the Soviet Union not occupied by the Nazis were deported to Siberia; the West-Siberian Mennonites over the age of 15 were taken to labor camps where many of them died from starvation and exhaustion. After the war the ethnic Germans of the Soviet Union were still labeled traitors and enemies of the Soviet people, and until 1955 they did not have the same civil rights as other Soviet citizens. Unofficially, this situation continued well into the eighties. This meant the deported Germans were not allowed to return to their homes, seldom had access to higher education and were generally subject to discriminatory treatment by the local authorities. At the beginning of the war the Mennonites tried to prove they were of Dutch, rather than of German descent.

When the German army invaded the Soviet Union in the summer of 1941 during World War II, many in the Mennonite community perceived them as liberators from the communist regime under which they had suffered. The Soviet government believed that the Mennonites had ‘collectively collaborated’ with the Germans. After the war, many of the Mennonites in the Soviet Union were forcibly relocated to Siberia and Kazakhstan, and many were sent to gulags. Many German-Russian Mennonites who lived to the east (not in Ukraine) were deported to Siberia before the German army’s invasion, and were also often placed in labor camps. In the decades that followed, as the Soviet regime became less brutal, a number of Mennonites returned to Ukraine and Western Russia where they had formerly lived.

The colonies in the Ukraine had disappeared, and most Mennonites lived in Siberia and Kazakhstan now. Only in a few areas in South Western Siberia Mennonites still lived in ethnically homogenous villages, in most other parts of the country they were scattered amongst many other nationalities. When Gorbachov’s reforms opened the country’s borders and West Germany’s liberal immigration policy for ethnic Germans made it possible for the Mennonites to leave Russia, mass emigration started. Since 1986-87 over 50% of the Mennonites living in the former Soviet Union have emigrated. In the villages in the Altai Region we visited in the summer of 1993, only a few years ago almost 100% of the population were Mennonites, but now in some villages they are a minority.

The world's most conservative Mennonites (in terms of culture and technology) are the Russian Mennonites of the colonies affiliated with the Lower Barton Creek Colony in Belize. These Mennonites do not use motors, paint, or compressed air.

### **Plautdietsch: Status of the language.**

There is disagreement in the scientific linguistic whether Plautdietsch is a language or a dialect. Some try to classify it as a dialect of Low German (Plattduutsch). Arguments for a dialect are following: Plautdietsch is a spoken, not written language; there are some similarities with other varieties of Low German. The grammar of Plautdietsch is also like German.

Other way there are many arguments for classifying it as a language of its own. First of all, Plautdietsch is characterized by a bright phonological originality and has some sound shifts not found in any other German dialects. It has many borrowings from other languages completely adapted into Plautdietsch phonetics, which would not be understood by a speaker of other dialects.

The originality of Plautdietsch had been forming during the centuries and had historical reasons. The settlers were not a homogeneous group, they spoke different languages and dialects: Frisian, Low Franconian and Low Saxonian dialects. In their new country, they settled among people who spoke various Low German dialects, which must have sounded rather familiar to them. Dutch was to be preserved as the language used in church for over two centuries, and religious literature for the Mennonites was printed in the Netherlands, but for everyday communication the dialects of the area were soon adapted.

Plautdietsch is now arguably a written language, because there are a literature on Plautdietsch in different countries, the publication of the journals and a Bible translation.

One of the non-linguistic, but important argument is in fact that Plautdietsch is spoken in many countries and areas outside German-speaking countries, and the German people had never spoken on Plautdietsch.

When comparing the phonetic system of Plautdietsch with the sound system of other German languages (e.g. Frisian, Dutch, literary German) and Low German dialects it became obvious that it is extremely original. Phonological features which are peculiar to Plautdietsch and touch both vocalism and consonantism are rather heterogeneous. In contrast to Yiddish they appeared not under the Slavic influence and exist in different German dialects separately however their combination is unique.

### **Varieties**

The major differences seem to have originated in the beginning of the 19th century in the two Mennonite settlements in Ukraine, known as Chortitza or Old Colony and Molotschnaja.

### **Writing system**

Basically the language of Mennonites exists in the oral form. The fiction and the periodicals are published in Latin. The language of Mennonites in Siberia is unwritten, but often Mennonites of Siberia use Cyrillic alphabet for writing.

## Linguistic characteristics: Phonetic

### The Vowels

Due to the above-mentioned differences between the Chortitza and Molochnaja Dialects as well as to different view-points of various authors there is no commonly admitted description of the Plautdietsch phonological system. Plautdietsch has a rather rich vowel inventory differing with various authors from 15 to 18.

Here is the maximum set of the vowels, which includes 10 monophthongs -

short (checked) phonemes:

ɪ	ʊ
ɛ	ɔ

Examples: e [ɛ] enj 'end', i [ɪ] tjint 'child', o [ɔ] holt 'holz', u [ʊ] hunj 'dogs'.

long (unchecked) phonemes:

i:	y:	u:
e:		o:
	a:	

Examples: [a:] ahm 'him', [e:] ne 'no', [i:] wie 'we', [o:] hoch 'high', u [u:] uvent 'evening', [y:] lud 'sound'.

The richness of vocal system in Plautdietsch is provided with the diphthongs. Among researches there is difference of opinion about their quantity. The brightest peculiarity of this language is the presence of three types of diphthongs:

- closing [əɪ], [ou] (e.g. [həɪ] 'hay', [fou] 'keg');
- opening [iə], [uə] (e.g. [t'iə] 'kitchen', [t'uə] 'church');
- centrifugal [əɪ], [əu] (e.g. [həɪ] 'he', [fəu] 'foot')

[Kanakin, 1994: 4].

The vowel system exhibits two main noteworthy features: a general asymmetry and the diphthongs of three types; the latter being quite unusual for German and Dutch.

One of the special phonetic feature of Plautdietsch together with Frisian and Low Saxon is the absence of diphthongization of long and short [i]/[u]: [hy:s] 'house' (German Haus), in Plautdietsch [ti:t] (German Zeit); 'house'—Frisian [hus], Low Saxon [hu:s], Low Frankish [huis], Plautdietsch [hy:s] (German Haus). But for all that later on a long [u] is subjected to palatalization regularly ([hus]>[hys] 'house', [bute]>[byte] 'outside') [Nieuweboer 1963; Brandt 1991: 80, 93].

The characteristic feature of Plautdietsch is the presence of the decenteric or 'centrifugal' diphthongs together with the mortar diphthongs (convergent and dilative). They reflect Middle and Low German long e and o (Plautdietsch [həɪ] 'hot' (German heiss), Plautdietsch [fəu] 'foot' (German Fuss)) and are not registered in the rest of Low German area [Grimme 1910; Zhirmunskiy 1956: 238-249; Panzer, Thummel 1971]. The diphthongs of this type are attested in the area of High German—in High Hessian, Swabian, North Bavarian, some Mosel dialects where they have different origin [Zhirmunskiy 1956: 203, 214, 217-218, 223]. In Plautdietsch they are undoubtedly the result of the independent development.

### The consonants

The number of the consonants differs from 23 to 28 according to different authors. The consonants in Plautdietsch (according to I. Kanakin) [Kanakin 1994, 14].

p	t		t'	k
f	s		ç	x-h
b	d		d'	g
v	z	ʒ	j	ʎ
m	n		n'	ŋ
	r	l		

Its general shape is common to that in Low-German and Dutch and is characterized by absence of the consonant shift impact except for some loan-words as [tseitun] 'newspaper', [tsifa] 'figure' etc.

In the field of consonantism the widely presented set of the palatal consonants historically arisen as a result of the splitting of the velar consonants draw our attention. For example, t' - d' - n' - j - ç ([t'lin] (German klein) 'small', [trid'] (German zuruck) 'back', [hen'] (German Hande) 'hands', [jlet'] (German Gluck) 'happiness', [açt] (German echt) 'for certain' [Kanakin, 1994: ibidem]. This famous Anglo-Frisian feature is more widely presented in Plautdietsch than in Frisian. The developed series of 'soft' (palatalized) consonants deserves special attention. They are not typical of any German or Dutch dialect and can probably be attributed to Frisian influence; the important role of Frisian in the formation of Plautdietsch is well known.

According to Heinrich Siemens' (the modern researcher of Plautdietsch) expression the palatalization of the sounds /k, g, l, n, ng/ in the palatal vocal setting in Plautdietsch is complex phenomenon because it is more ancient than many other sound changes. The vowels which cause palatalization in Plautdietsch are /i, ī, e, ē, ee, ea/ (Siemens, 2012:92 here and further). Palatalization is typical for the consonants /g/ и /k/ in the position before and after the vowels causing palatalization and when they are combined with /w, l, r, n/, at that time transformation of /k/ into /tj/ and /g/ into /j/ take place: Tjetj German 'Küche' - 'kitchen', tjanne German 'kennen' - 'know', tjlien German 'klein'—'small', jrippe German 'greifen'—'catch', Maltj German 'Milch'—'milk'. Palatalization is possible under the influence of the consonants /l/ и /r/ (without participation of the vowels): Voltj German 'Volk', stoatj German 'stark'—'strong'.

The sound /n/ is palatalized into /nj/ after palatal vowels in the old combinations /nk/, /ng/, at that time falling of the initial sounds /g, t, d/ take place: linjtje German 'linke'—'link', Finja German 'finger'—'fingers', hinje German 'hinten'—'behind'.

Some authors tend to explain the formation of the palatal set of consonants in plautdietsch by the influence of the neighbouring Slavic languages such as Polish and Kashubian [de Graaf, Nieuweboer 1993: 188]. Such an explanation can't be accepted because Slavic palatalization is of completely different nature and it is not restricted by one local set. More over the separation of the palatal set and the correlation of palatalization is mutually incompatible [Trubetskoy 2000: 146-147], but there is no doubt in the participation of Frisian element [Avdeev 1967; Kanakin, Wall 1994].

There are two other special features concerning the phoneme syntagmatic. First, it is the development of s > ʃ initially before consonants is exceptionally High German feature penetrated into the dialects of the north-east of Germany and particularly into the dialects of Western Prussia and the area of Mennonites immigration in Russia [Zhirmunskiy 1956: 333] [ʃlu:pə] 'to sleep', (German schlafen) in contrast to Low Saxon and Dutch [slapen], Frisian [sliepe] [Tiersma 1965; Dutch-Russian dictionary 1954].

Secondly, the occurrence of voiced consonants in final position as a result of vowel apocope of recent date; e.g. [bræif] ‘letter’, but [bræiv] pl. ‘letters’; [boaç] ‘mountain’, but [boaj] ‘mountains’.

Many of the above-listed features in the field of vocalism and consonantism don’t find any similarities among German languages and dialects.

The heterogeneous character of Plautdietsch doesn’t let to refer it neither to Low Frankish nor to Low Saxon, nor to Frisian, nor to High German colonial Prussian dialects.

According to its status Plautdietsch can be rather compared with such languages of the western German language sub-group as Afrikaans and Yiddish than with the existing dialects.

### Morphology.

The morphology of Plautdietsch is not as unusual and on the whole quite in line with the common Low-German type.

There are five inflected parts of speech: four definable (article, noun, pronoun, adjective) and the verb.

#### I. Verb

Verb in Plautdietsch has got has got three personal forms of Presense and only two forms of Preterit.

Here is the scheme of verb kojugation in Molochnaja dialect (according to H. Siemens):

**Table 1**

	regular verb	irregular verb
Infinitive	inf.verb-root+ə	
partizippresense	inf.verb-root+ənt	
presens 1sg	inf.verb-root	
2sg	inf.verb-root+st	
3sg	inf.verb-root+t	
pl	inf.verb-root+ə	
imperative (2)sg	inf.verb-root	
(2) pl	inf.verb-root+t	
preteritum		inf.root+d+zd
2 sg	pret.root+st	inf.root+d
1 sg, 3 sg	pret.root	inf.root+d+ə
Pl	pret.root+ə	
partizip perfect	jə+part.root+ə	jə+inf.root+t

Here are the examples:

	examples	
infinitive	kome	forage
partizippresense	koment	froagent
presens		
1sg	kom	froag
2sg	tjemmst	frajchst
3sg	tjemmt	frajcht
Pl	kome	forage
imperative (2)sg		
(2) pl	komm komt	froag froagt
preteritum 2 sg	kaumst	frochst
1 sg, 3 sg	kaum	froch
pl	kaume	froge
partizip perfect	jekome	jefroacht

In Plautdietsch Preterit is well kept and expresses the past tense in its own sense whereas the present tense is characterized by panchronia which expresses not only the direct present tense but also «not the past».

As well as German Plautdietsch has got two synthetic forms of the past tense: Perfekt and Plusquamperfekt. The formation of Perfekt is the same as in German: auxiliary verbs [ha:bə] / [zənə] + the form of Partizip II (examples by Kanakin here and further [Kanakin 1994, 38]).

et' ha: di:n pa: ənəst:tjəzəinə - нем. 'ich habe deinen Vater in der Stadtgesehen', 'I have seen your father in the town'.

For the description of the event in the past analytic form with the auxiliary verb [dəunə] is often used in Plautdietsch. It is typical for many German dialects (Zhirmunskiy, 1956, 533-534).

Jesuusfruuch am woo heeheeten deed (Daut Niehe Testament, Lukas 8: 30, here and further in the original writing)—German 'Jesus fragteihn, wie erheissen tat', 'Jesus asked what his name was'.

## II. Non-verbal Morphology

In this part there is short information about pronouns, articles, adjectives and nouns in Plautdietsch. This language keeps two forms of number—sg. and pl. Gender (masculine, feminine and neuter) and case (direct and objective) are covert categories which can be expressed exclusively through the forms of other declinable words placed in front of the noun and dependent on it; they also tend to lose their endings.

H. Siemens defines three forms of the case (nominative, akkusative and dative) whereas I. Kanakin considers that it is possible to define only two forms (nominative and objective). The last approach seems to us more suitable for the next description.



## II. 1. The personal pronouns and articles

In Plautdietsch personal pronouns have got four paradigmatic categories: person, number, gender and case.

nominative	objective
ɛt'	mi:
dy	di:
həi	a:m
zəi	a:r
vi:	ɔns
ji:	jy:nt
zəi	a:n

As for the article it keeps definite and non-definite forms.

The declension of the articles is exceptionally the feature of German morphology which was inherited by Plautdietsch.

Definite forms of articles in Plautdietsch:

	mask.	neutr.	femin.	pl.
nominative	dɔt	də	də	də
objective	dəm	dəm	də	də

Non-definite forms of articles:

	mask./neutr.	femin.
nominative	ən	nə
objective	nəm	nə

When declining the demonstrative, negative and possessive pronouns as well as the articles there can be noticed coincidence of the form of the feminine gender and the form of the plural number in both nominative and objective:

for demonstrative pronouns (such as dit 'this'):

	neutr.	mask.	fem. and pl.
nomin.	Dit	dɛsʌ	dɛsə
object.	dɛsəm	dɛsəm	dɛsə

for possessive and negative pronouns:

nomin.	mi:n	mi:nə
object.	mi:nəm	mi:nə

## II. 2. Adjective

Attributive forms of adjectives are presented in three positions:

Before nouns without determinative (for vitət– ‘the fourth’ here and further—according to Kanakin, 1992):

	neutr.	mask.	fem. and pl.
nomin.	vitət	vitλ	vitə
object.	vitəm	vitəm	vitə

For example, [kɔltətvo:tλ] german ‘kaltes Wasser’–‘cold water’, [dit’əma:lt] german ‘dicke Milch’–‘curdled milk’

- after non-definite article, negative or possessive:

	neutr.	mask.	fem. and pl.
nomin.	(mi:n) vitət	(mi:n) vitλ	(mi:nə) vitə
object.	(mi:nəm) vitə	(mi:nəm) vitə	(mi:nə) vitə

After definite or demonstrative pronoun:

In contrast to the personal pronouns the declension of the adjectives is unstable

	neutr.	mask.	fem. and pl.
nomin.	(dɔt) vitə	(də) vitə	(də) vitə
object.	(dəm) vitə	(dəm) vitə	(də) vitə

## II. 3. Noun

The noun has the categories of gender, case and number; the latter is the only overt one with the endings -λ,-ə, -s. The first suffix causes the change of the vowel/consonant in the root. It is typical for the nouns of masculine and neuter gender:

sg	pl.
[da:k]	[dɛλt’λ] ‘roo’
[lɔx]	[la:çλ] ‘holes’
[ftɔk]	[fta:t’λ] ‘sticks’
[mo:n]	[ma:nλ] ‘men’
[blo:t]	[ble:dλ] ‘leaves’

When using the suffix -ə in the formation of the plural form the change of the vowel in the root does not take place:

sg.	pl.
[ha:md]	[ha:mdə] 'shirts'
[ftəivəl]	[ftəivlə] 'boots'
[ba:d]	[ba:də] 'beds'

On the other hand many nouns form their forms without any suffixes by means of the vowel change in the root. Such a change can be accompanied by the changes of the consonants in the root including according to the researches at least 16 rows [Kanakin 1992: 50]:

[va:ç]	[vɛɮ] 'roads'
[go:st]	[ja:st] 'guests'
[my:s]	[mi:z] 'mice'
[vulf]	[vilv] 'wolves'
[vuət]	[viəd] 'words'
[ho:nt]	[hɛn'] 'hands'

Sometimes the change of the consonant in the root is the only mean differentiating word forms:

[brəif]	[brəiv] 'letters'
[piət]	[piəd] 'horses'
[rin't]	[rin'] 'rings'

### Conclusion

In the Germanic language family, Plautdietsch claims a special place. Its long isolation from other German dialects and its close contacts have given it a specific character, which to some extent can be compared to that of Yiddish.

### The text on Plautdietsch (was written by Abram Steffen in the village Neudachino (spring, 2011))

**vor əm dot vi ʃlupə ledə bərəid əm ʃɮɮ ən fiə.**  
'Before going to bed we made a fire in the hut'.

**də piəd ən osə dəidə zəi hiə drenjtə**  
'Horses and oxen were pastured here as well'.

**də t'inja, zəi jəfɮ dɔrt levə**  
'Boys liked living there'.

**dɔrt kɔkdə zəi drəi mul ən bə vələ viə et hūs nof di ete**  
'They cooked three times but many people had no food at home'.

**içikə viərə nix' imə in də sup**

'Potatoes were in the soup not always'.

**fləif viə nɔx fɔkɔn**

'There was meat often'

**vɔn fɔrɪvɔ ɔbəidə vi vɔɫft**

'From spring we worked barefoot'.

**wan vi dəidə əidə, jin'jə vi ɔx vɔɫft**

'When we harrowed, we went barefoot as well'.

**də piəd vɔrdə jəfɔunt, zəi viərə dɔt hɔuptkrɔft**

'Horses were spared, they were the main power'.

**traktora kɔmə blɔs lɔtɔ ən dan nɔu ɔinə redətraktor ən də mədə fiftə juɔrɔ**

'Tractors appeared later and even those were the wheeled ones and appeared only in the middle of the forties'.

**də t'in'ja, zəi mɔkə six' dəm lapti von rɔat lɔdɔ**

'Children made bast shoes of raw leather for themselves'.

**zəi fɔnəidə six' ən stət, rɔnd ɔm dəidə zəi ləçhja dərx'bɔrə**

'They cut a piece and pierced holes around it'.

**ɫtteljə dəidə zəi vor nur büte ən dan wan ət rəjnə dəid wɔrd də hɔr nɔt ənt blɔt vor blɔt ən də lapti wɔrdə fɔvɔr.**

'Some of them let the wool out and when it rained the wool was stuck by the mud and their bast shoes became heavy'.

**dan nu həɫ dəidə dɔt nəx mɔiə sɔ**

'Later they didn't do it'.

**wan də wɔl ənnən wiərə, dan wiərdə fɔɫt vetja lɔx vɔɫmɔ.**

'If wool is inside it is more easy and warmer for feet'.

**ət' kɔn mə nəçxt bəsənə, ən wom juɔɫ dət' viə**

'I can't remember in what year it was'.

**unəfiə ən ə 43 ɔnkl frɔnz frisə, həi viə dɔn nich moie predsedatel'**

'When uncle Franc Frise was about 43, he wasn't already a chairman'

**həi sɔs ə hüs ənt dəid galɔfe bake von eroplanskamera**

'He was at home and made bast shoes of the leather of the aeroplane'.

**səin fɔwisin ɔbəid ɔp dəm aviafabrik ən Novosibirsksk, wo dəid eroplans byə**

'His son-in-law worked in Novosibirsk in the factory where the aeroplanes were built'.

**vɔn dɔrt brɔxt həi gun**

'He brought rubber from there'.

**vi vere dann, kon mon saje onjetroke obefoit**

'Then one might say we put on our shoes'.

**mət galofe jin't' et' nɔx lɔng ən klub**

'In these galoshes I went to the club for a long time'.

**viə nɔftə ɔndərt nix'**

'There was nothing else'.

**ɔləs viə ɔufjədrɔxt**

'All the rest was worn out'.

**ʃɔd dɔt tjenja nix' səən əwə jəblibə**

'It's a pity there is nothing left to show children'.

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**Yayıma Hazırlayan: Edanur Sağlam**



**The oldest man of the village Abram Steffen is reading his diary on Plautdietsch about his life after a World War.**

**Neudachino, March, 2011.**



Schoolboys are speaking Russian at school, but at home Plautdietsch. At the moment a boy tells a poetry on Plautdietsch.