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HUNSRIK XRAYWE. A NEW WAY IN LEXICOGRAPHY OF THE GERMAN LANGUAGE ISLAND IN SOUTHERN BRAZIL

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Abstract

Written approaches for orally traded dialects can always be seen controversial. One could say that there are as many forms of writing a dialect as there are speakers of that dialect. This is not only true for the different dialectal varieties of German that exist in Europe, but also in dialect language islands on other continents such as the Riograndese Hunsrik in Brazil. For the standardization of a language variety there must be some determined, general norms regarding orthography and graphemics. *Equipe Hunsrik* works on the standardization, expansion, and dissemination of the German dialect variety spoken in Rio Grande do Sul (South Brazil). The main concerns of the project are the insertion of Riograndese Hunsrik as official community language of Rio Grande do Sul that is also taught at school. Therefore, the project team from Santa Maria do Herval developed a writing approach that is based on the Portuguese grapheme inventory. It is used in the picture dictionary *Meine ëyerste 100 Hunsrik wërter* (2010). This article discusses the picture dictionary in detail and presents the newly developed norm of *Hunsrik xraywe* 'writing in Hunsrik'. Also a short comparison to other writing approaches used in Southern Brazil is given.

Keywords

German Language Island in Brazil, Riograndenser Hunsrückisch (Riograndese Hunsrik), picture dictionary, orthography, language contact

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HUNSRIK XRAYWE. EIN NEUER WEG IN DER LEXIKOGRAPHIE DER DEUTSCHEN SPRACHINSEL IN SÜDBRASILIEN

Abstract

Verschriftlichung des Dialekts wird immer als problematisch angesehen. Man könnte durchaus sagen, dass so viele dialektale Schreibweisen vorhanden sind, wie viele DialektsprecherInnen es überhaupt gibt. Das gilt gleichermaßen für die Dialekte des geschlossenen deutschsprachigen Raums in Europa und die Dialekt-Sprachinseln in Übersee wie Riograndenser Hunsrückisch in Brasilien. Allerdings um eine Sprachvarietät zu standardisieren, sollen auch feste, allgemeingültige Normen im Bereich der Orthographie und Graphematik aufgestellt werden. Standardisierung, Weitverbreitung und Popularisierung der dialektalen Varietät ist das Anliegen der *Equipe Hunsrik*, die sich dafür einsetzt, die in Rio Grande do Sul (Südbrasilien) gesprochene Varietät des Deutschen, Riograndenser Hunsrückisch, als offizielle regionale Amtssprache bzw. Bildungssprache zu beschließen. In diesem Betreff entwickelte das Projektteam aus Santa Maria do Herval eine an das Brasilianische Portugiesische angelehnte Schreibweise, die im dialektalen Bildwörterbuch *Meine ëyerste 100 Hunsrik wërter* (2010) dargelegt wird. Im vorliegenden Beitrag wird einerseits das Wörterbuch präsentiert und andererseits die entwickelte Norm des *Hunsrik xraywe* 'Hunsrik-Schreibens' näher gebracht bzw. diese mit anderen in Südbrasilien verwendeten Schriftsystemen verglichen.

Stichwörter

Deutsche Sprachinsel in Brasilien, Riograndenser Hunsrückisch (Hunsrik), Bildwörterbuch, Orthographie, Sprachkontakt

1. Preliminary Note

The project team *Equipe Hunsrik* in Santa Maria do Herval, Southern Brazil, stands at the very beginning of its lexicographic researches, but already now, there are some remarkable results which deserve a closer look. Especially the work on a dictionary, which carries the projects name, is in the center of interest. The team of *Equipe Hunsrik* is concerned with the standardization of the German variety "Riograndese Hunsrik" (= "Riograndenser Hunsrückisch") that is spoken by 700,000 to 2,000,000 people (cf. Maselko 2013: 43-44) in the state of Rio Grande do Sul in Southern Brazil. Their utmost concern is the approval of Riograndese Hunsrik as educational language in this region. An important contribution for reaching that goal

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was the publishing of the dictionary hrx. (= Riograndenser Hunsrückisch)[1] *Meine ëyerste 100 Hunsrik wërter* 'My first 100 words in Hunsrik' (cf. Allen, Dewes & Hamester Johann 2010) in 2010. In addition to the basic words of Riograndese Hunsrik the editors also provide rules of orthography and graphemics of that variety which were developed by themselves. The lemmata of the dictionary were also set according to their way of putting the Riograndese Hunsrik into writing. *Equipe Hunsrik* provides an innovative way to get to know the Riograndense Hunsrik that is very easy to handle. Therefore, it is a pleasure to introduce this rather small but very thoughtfully developed and useful publication in this article.[2]

Before reviewing the dictionary in detail, a short introduction of the variety, on which the publication is based, will be given, especially since it seems to be a *terra incognita* even in the linguistic field. Riograndese Hunsrik is a German dialect language island, or, as Maselko (2013: 47-48) suggests, a "transcontinental interdialect area" which, on one hand combines different varieties of German (interdialectal and intralingual contact) and on the other hand is influenced by other languages (interlingual contact), especially the coexisting Brazilian Portuguese, which is the official language of Brazil. In the very case of the Riograndese Hunsrik it doesn't overlap the German variety but is used as an alternative way of communication. In the transcontinental interdialect area of Rio Grande do Sul different dialects meet. Pomeranian, Swabian, Westphalian (cf. Altenhofen 1996: 4), Bohemian German, Frisian (cf. Fausel 1959: 7), Central Bavarian, Moselle Franconian, Rhine Franconian (Palatine and Hessian), East Central German und Volhynia German (cf. Ziegler 1996: 45-46), can be found there. That goes back to the 25th of July, 1824, when the immigration of people coming from very different German spoken regions started. The main migration flow came from South West Germany, especially Hunsrik and Palatinate (cf. Engelmann 2004: 62), where at least two big dialects, Moselle Franconian and Rhine Franconian, are spoken. Therefore the decision for naming the

[1] For improving the readability the cross reference to hrx. will be left out from now on. Meta lingual examples without references are meant to be counted as vocabulary of the Riograndese Hunsrik. Words from other languages or varieties of the German keep their characterization.
All linguistic acronyms follow the ISO 639-3 code.

[2] Thanks to Elisabeth Pfluger and Katharina Rieck (Vienna) for their contribution to this article.

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German of Rio Grande do Sul was mainly based on geographical terms instead of linguistic ones. This should indicate the linguistic heterogeneity of the German origin but also the verbal and demographic dominance of the Hunsrik region in the migration area in Southern Brazil. Riograndese Hunsrik became a hypernym for the German spoken in Southern Brazil (cf. Altenhofen 1996: 4).

A short notice on the structure of this article: In § 2 the reasons for the foundation of the project *Hunsrik* and its goals are shortly explained. After that the picture dictionary itself will be described and discussed regarding characteristics such as typology, usability, choice of entries, and influence and contact to other languages and varieties. Chapter four describes the orthographic rules that were developed by *Equipe Hunsrik* in detail and gives a contrastive overview of other writing systems regarding the Riograndese Hunsrik.

2. Motivation and Goals

In 2004 the initiative "option for Hunsrik dialect" from Solange Maria Hamester Johann was the kickoff for the dialect dictionary. Compared to the situation of the Hungarian German dialects, which was described by Knipf-Komlósi (2012: 103-105), the frequency of dialect use in Southern Brazil continues to decrease. On that basis, also the number of people being capable of using and understanding the Hunsrik dialect in that area become less and less. But for the moment there is still a vast spread of people speaking that dialect. As proven in two research stays in 2012 in that area, the dialect was used without any problems by the generation 30+ mostly amongst family members, friends and neighbors. Especially the elder German speaking Brazilians, or, as they like to call themselves *Kolonisten* 'colonists' from smaller villages use the dialect fluently whereas younger speakers or inhabitants of bigger towns and cities are not as competent in their Hunsrik dialect. To stop or at least slow down the loss of that German variety in Latin America, a working team on the Hunsrik started some projects for getting kids and young adults in touch with it. Before focusing on the dictionary, the first step was to define a local grammar, which implied new rules for

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writing the Hunsrik language. The aim of the team, consisting of experts and language lovers from Brazil and Germany, was to set rules for a written Hunsrik that were easy to understand so young people from the Hunsrik region could easily apply and understand them (cf. Bost 2012: 42). Getting to know the language a little bit better and making especially young people more familiar with the dialect is actually not a new method in supporting a language variety and, as shown by the current results, turned out to be successful one more time. A young person getting offered understandable and clear dialectal contents will make use of the advantage of speaking a language variety that is not understood by the majority. This person will enjoy to improve his skills in that variety or language and seek for more input of that variety in his daily life, oral or written. Therefore, the connotation towards the dialect changes in a positive way.

Young people in Southern Brazil often don't have the opportunity to learn their great grandparent's language. Parents who speak Riograndese Hunsrik fluently are worried of their children development of Portuguese and therefore often prefer to support the formation of higher communicational level in Portuguese than in German. Children from a Hunsrik background should be able to communicate on an even level with non-German speaking peers at their age and Portuguese as the language of the public is meant to be primarily supported and spoken. Parents who are passing on that opinion towards their kids are commonly found in the Riograndese area and therefore it is frequently seen, that children from Hunsrik families are not capable of writing the common variety of their familiar background and even have troubles using the Riograndese Hunsrik orally. Mostly these kids only have passive contacts with this regional German language and are only familiar with it from tales and stories from their parents and grandparents. Exceptions from this trend can be found in Nova Petrópolis und Santa Maria do Herval, where the Hunsrik language is also taught at school.[3] Kids, who only had little contact with the language of their ancestors before,

[3] Congratulations and highest appreciation to the innovative and successful Husrik projects and to their coordinators Célia Weber Heylmann from Nova Petrópolis and Solange Maria Hamester Johann from Santa Maria do Herval whom the writer of this article was privileged to get to know during his research trip in September 2013 in Rio Grande do Sul.

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are able to get to know the dialect whereas children coming from actively Hunsrik-speaking households have the opportunity to strengthen and improve the knowledge of their mother tongue. In Santa Maria do Herval *Equipe Hunsrik* gives small prizes and medals to kids and young adults for producing small texts in Hunsrik. Next to the already described dictionary, other material such as poems, quotes, comics and illustrated Bible stories addressed especially to kids and young people are published by *Equipe Hunsrik.* These materials are not only the basis for learning and improving the dialect, but also can be used as a lexical addition to the dictionary and should be used equally.

The main idea of publishing materials concerning Hunsrik is the wish to strengthen the knowledge and access to the German variety. Especially the insertion of the dialect into the school environment is seen to be very important for the authors. Therefore the concepts of orthographic rules and the structure of the dictionary and other literary publications keep their normative-prescriptive characteristics. This doesn't happen in a very complex form, so to make it easier to use and establish them as a language tool. "Is this suggested to be an introduction into the language, a kind of language acquisition handbook, whereas the other is meant to be used as reference work" (Stellmacher 1986: 39; [translation: MM])[4] for everybody who wants to know how a word is translated to Riograndese Hunsrik or how it is spelled "correctly" meaning, how the rules suggested by *Equipe Hunsrik* are applied. According to Stellmacher (1986: 36) and Löffler (1990: 17) the most common function of a dictionary has to be pointed out: the documental function. The authors of *Meine ëyerste 100 Hunsrik wërter* and other glossary of the Riograndese Hunsrik intend to supply interested people with information and answers to that German variety but also want to document and to inventory a concrete set of vocabulary – the lexis of the South Brazilian variety of German. The antiquarian interests of dialect lexicography

In March 2009, after the successful implementation of the orthographic system for the Hunsrik variety, the council of Santa Maria do Herval decided to teach half of the lessons up to the 4th grade of primary school in Hunsrik. Also the teaching of the alphabet will be hold partly in the Hunsrik dialect. A cooperation between Santa Maria do Herval in Rio Grande do Sul and a German colony in Espírito Santo Domingos Martins is to be mentioned explicitly. The two towns are almost 2,000 km apart from each other, but share the materials that were published by *Equipe Hunsrik* to strengthen the knowledge of the German dialect.

[4] Deu. (= Standard German) "Ist dieses als Spracheinführung gedacht, als eine Art Spracherwerbsbuch, so jenes als ein Nachschlagewerk" (Stellmacher 1986: 39).

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and dialectology in general have always tried to keep traditional and rural endangered dialects, which were mostly traded orally, from extinction and cultivate them. "From the very early times on, it was clear, that dialects only exist orally and therefore must be written down to keep them longer than the action of speaking and make them repeatable in that way" (Löffler 1990: 17-18; [translation: MM]).[5] But not only the lexical items get preserved within the publications in Riograndese Hunsrik, also the landscape, the culture and the history get – mostly unintended – described in such publications (cf. Friebertshäuser 1976: 8). The cultural and linguistic heritage of the Hunsrik has to be preserved, even if one day the active use of the variety will be totally assimilated to the surrounding Portuguese as prognosticated by different scientists such as Kloss (1980: 545) and Damke (1997: 66).

3. Dictionary

3.1 Typology

Looking at it from the point of functionality the publication of Allen, Dewes & Hamester Johann (2010) is, as already pointed out in the previous chapter, a normative prescriptive handbook dictionary. Mostly adolescent users should be given the possibility to look up unknown Hunsrik words, their correct pronunciation and their spelling which are suggested by the homogenous graphemics-orthographic rules.

Seen from its areal characteristics, it might be more diatopic than word geographic, such as most dialect dictionaries of the present. The number of lemmata and the scientific reliability of the publication must be seen as problematic. Only words that can be found all over the linguistic area of the Riograndese Hunsrik in Southern Brazil without more than a slight phonetic variation make their entry into the dictionary. The authors leave out local idioms on purpose, which are characteristic for

[5] Deu. "Man war sich […] in früher Zeit schon bewußt, daß Mundart nur die gesprochene Form kennt und daher verschriftlicht werden mußte, wenn man sie über einen einmaligen Sprechakt hinaus festhalten und wiederholbar machen wollte" (Löffler 1990: 17-18).

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syntopic dictionaries. Size and structure of the dictionary can be compared with syntopic glossaries of laymen but the vast area that is covered by the Hunsrik dictionary stands against that definition.

The areal-scientific problem is also discussed in Stellmacher (1986: 40-41). For a better distinction between the different types of dialect dictionaries a third type is suggested by him. He calls it a vast-landscape handbook dictionary that is primarily addressed to "people who are interested to the language and follows practical aims and knowledge. [...] It introduces the dialects of a certain area [...]. It conveys the ideas of the geography of words in a rough overview more than a detailed and close look" (Stellmacher 1986: 41; [translation: MM]).[6] This definition matches exactly the dictionary of *Equipe Hunsrik* that is introduced in that article and therefore the classification as vast-landscape handbook dictionary will be used for categorization.

Finally the dictionary of Allen, Dewes & Hamester Johann (2010) should be discussed from its structural side. Single lemmata, which share similar meanings, are put together in thematic groups by the authors meaning. They build lexical paradigms of which the elements of one semantic level are in relation to each other. Therefore the structure of the dictionary can be seen as onomasiological. As typical for this type of dictionary, especially when made for children and youth, single lemmata are supported by pictures. The picture has a central function in transporting the meaning of the word and therefore the dictionary can be called an onomasiological picture dictionary. Details of the structure of the Hunsrik dictionary will be pointed out in section § 3.3.

3.2 Users

By creating a dictionary or handbook the users are a main part of any lexicographic work. A fundamental part of the discipline is that the users of a dictionary should always be in the main focus. It is worth having a closer look at the intended users of the picture dictionary. It would be quite difficult not to agree to

[6] Deu. "sollten überwiegend der sprachinteressierte Laie angesprochen und praktische Zielsetzungen […] verfolgt werden. […] [E]s führt in die Dialekte eines Gebiets ein […]. Dabei wird […] eine Vorstellung von der Wortgeographie vermittelt, 'landschaftlich-grob', nicht 'belegortmäßig-fein'" (Stellmacher 1986: 41).

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Hildebrandt's (1986: 29; [translation: MM]) controversial but understandable statement: "The best dialectologist is without any doubt a person, which has spoken a dialect from childhood on."[7]

This situation is hard to find, especially when talking about a language island, where the language community is surrounded by a majority of people that speaks another language and very often belongs to a different ethnicity (cf. Mattheier 1994: 334). As a result, the speakers of a minor dialect or variety are more or less forced to bilingualism and a coexistence of languages, which should not be seen negatively. Knipf-Komlósi (2008: 52) even calls linguistic and social contact phenomena necessary conditions for language islands, but with it goes a tendency "away from dialect and towards the official language". This happens because of different "usabilities" of the two or more languages and especially kids and young people tend to follow that course quickly. Therefore it is understandable that especially this peer group lies within the focus of project *Hunsrik.* Stellmacher's (1986: 36) user hypothesis stands as a very relevant realization at the beginning of the process of planning a dictionary. As planned by the project team children and young adults whose competence of dialect varies strongly in South Brazil turned out to be the biggest number of users of the Hunsrik dictionary. The picture dictionary is frequently used by kids who speak Riograndese Hunsrik fluently but also by those who come from a Hunsrik background but have no or very little knowledge of the dialect. The first group can use the content for repeating and strengthening their vocabulary, whereas the second group makes use of it as learning material such as an ABC-book. The first edition of *Meine ëyerste 100 Hunsrik wërter* was published with a print run of twelve thousand copies. Two thousand copies were used by teachers and ten thousand were given to kids at school.[8] Some copies can be found in the museum of the German colony in Santa Maria do Herval, where an attached library is open to interested people and amongst other pieces, dictionaries can be borrowed or bought for a small symbolic amount.

[7] Deu. "Der beste Dialektologe ist nach wie vor der, der von Hause aus ein fest verwurzelter Dialektsprecher ist" (Hildebrandt 1986: 29).

[8] Some information such as statistics and the description of future plans are based on an e-mail correspondence between MM and Solange Maria Hamester Johann (team member of project *Hunsrik*) in May 2013.

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3.3 Structure and content

3.3.1 Introductory words

Two texts stand at the very beginning of the dictionary. The phonologist Ursula Wiesemann wrote a preface in Portuguese, commenting shortly on the history of German migration to Southern Brazil and the project *Hunsrik*, emphasizing on their striving for a homogenous, standardized and user-friendly written form of the Hunsrik. The second part is a bilingual (Hunsrik-Portuguese) introduction into the *Hunsrik Xprooch* 'Hunsrik language' and a strong emotional playdoyer for the relevance and chances of the Riograndese Hunsrik. It also explains in brief the efforts of the German speaking community in Southern Brazil for maintaining their mother tongue.

3.3.2 Picture dictionary

After the introduction the visualized main part of the dictionary can be found. The title itself refers to exactly one hundred words, which is only meant to be an approximate number referring to the entries that can be found. Actually the dictionary carries 109 pictures and 95 lemmata (each of it with the definite article in nominative: *te*$_{MASC}$, *ti*$_{FEM}$, *tas*$_{NEUT}$ for singular or *ti* for plural).[9] 14 categories are named either with a single word (nine times) or a prepositional phrase (three times) whereas the Rhinish progressive form, which is typical for the Riograndese Hunsrik is used twice for naming a category. Nine lemmata refer to synonyms that can also be found in the dictionary. When looking up the lemma *te papa* '[a$_{MASC}$] daddy' you will also find the form *te fater* '[a$_{MASC}$] father' which is closer to the Standard German. The authors also put widely-used Portuguese loanwords such as *te/ti wowo* (Port. [=Portuguese] *vovô*$_{MASC}$*/vovó*$_{FEM}$) '[a$_{MASC/FEM}$] grandfather/grandmother', which semantically differs between both grandparents only by the article that refers to the sex of the person spoken about. All

[9] Because of this reason all lemmata mentioned in this paper will be given with the according article.

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together you can find 118 words in the dictionary. Prepositions and infinitives that were transferred into a substantive in the Rhinish progressive form not counted.

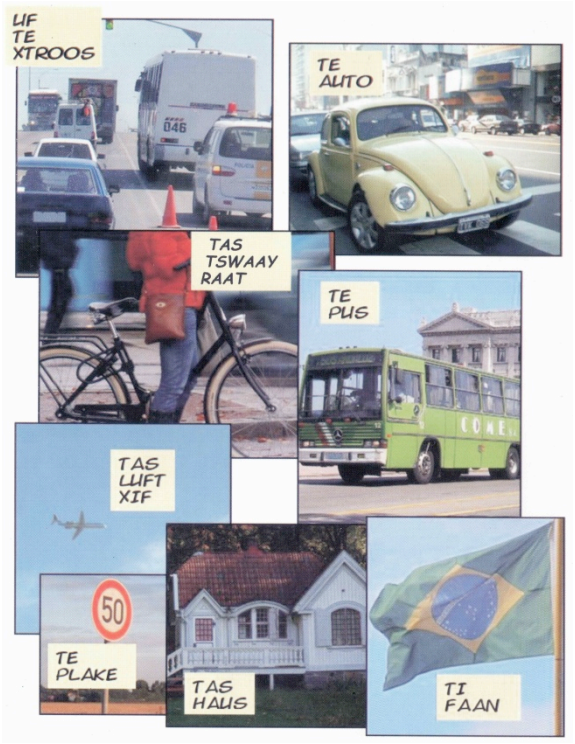


Figure 1. Onomasiologic word collection to the topic *Uf te xtroos* 'On the road' (Allen, Dewes & Hamester Johann 2010: 14)

To a certain word field, as shown in figure 1, five to nine visualized lemmata are put together. The title of each category is shown in the upper left corner of the graphic. The selection of the pictures is remarkably well done, the pictures are selected by region, according to the topic either authentic or artificial and the picture quality is adequate. The highest possible clearness of meaning is reached in combining all that factors and the cutout or zoom towards the object spoken about. After a close look it turns out that two illustrations would need to be modified. The first one is a photograph of boys standing on the edge of a canyon and looking at it. One of them is wearing a bonnet (*ti mits*) which is meant to be the lemma described by that picture. Since this time there are no techniques of picture editing used, it is difficult to find out that it is the bonnet, that is connected to the written entry. The bonnet also makes a very small part of the picture whereas the canyon stands prominent in the centre of the photograph, which intensifies the wrong impression even if the written notation of

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the bonnet stands close to where you can find it in the picture. The second picture is meant to be the illustration for explaining the color 'blue' (*plau*). The color filling up the rectangle which should illustrate the lemma is by no means blue but violet. This might be a mistake of the printing process.

As already mentioned, the picture dictionary of the Riograndese Hunsrik offers vocabulary on fourteen topics of the daily life of its intended users. The fourteen categories are: family, clothes, kitchen, dishes, toys, visit, park, traffic, celebration, body parts, (separate) head, colors, bathroom, and bedroom. It was definitely not an easy task for the authors to choose only seven ideal-typical hyponyms for each category out of such a vast pool of words. But their decisions are good or even very good, when having the intended recipients, kids and adolescents, in mind. The word paradigms to the topics of family, clothing, park, celebration, body parts, head and color cannot be criticized, whereas the word collection of the other categories carry some shortcoming that will be discussed briefly.

The category *In te khich* 'In the kitchen', as it is actually called, only offers grocery products and no kitchen equipment, which would suggest to name the category food or grocery. It is also controversial that amongst six nutritional products there is only one drink, milk (*ti milich*). The Hunsrik-picture dictionary is lacking of the category furniture or common objects in rooms, which are also a part of the basic vocabulary. On the other hand you can find very general pieces of furniture such as *tas fënxter* '[a_{NEUT}] window', *ti tëyer* '[a_{FEM}] door', *te tix* '[a_{MASC}] table' or *te xtuul* '[a_{MASC}] chair' in very specific topic fields such as *Tas paat tsimer* 'a_{NEUT} bathroom', *Tas xloof tsimer* '[a_{NEUT}] bedroom' or even *Kexër am ab xpiile* 'to wash the dishes (literally: washing the dishes)' where such common objects disturb the concept. The subsummation of *ti Mantel* '[a_{FEM}] coat', *ti mits* '[a_{FEM}] cap', *te Rok* '[a_{MASC}] skirt', *ti wol xuu / ti wol xlape* '[a_{FEM}] slipper' under the category visit as well as the lemma *di pop* '[a_{FEM}] doll' put into the category bedroom is also seen problematic since all these words have their own thematic categories. A small change or rather addendum could be made to the title of the word collection toys regarding their components. This category shows little toy figures of animals which carry the animals names; a suggestion would be to extend the name of the group *Tas xpiil tings* 'toys (literally: [$a_{NEUT,\ SINGULARE\ TANTUM}$] toy)' with the

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compound *'animal-'* to determine that specific kind of toys. Some categories also lack the mentioning of important basic lemmata. The word collection for *Tas paat tsimer* '[a_{NEUT}] bathroom' should carry dialectal forms for shower, lavatory or toilet (instead of *ti ënt / ti pat* '[a_{FEM}] duck' bzw. *ti tëyer* '[a_{FEM}] door'), to avoid semantic confusion.

Despite all shortcomings, which certainly happened accidentally rather than because of incompetence or missing motivation, it should be pointed out once more, that the publication of the picture dictionary in combination with other appropriate material for children and adolescents serves perfectly its purposes. Its role as a transmitter of the Riograndese Hunsrik could also be observed during the stay in Santa Maria do Herval and its neighboring villages. Hunsrik lessons, even if quite difficult at the beginning for children with a totally different linguistic background like Portuguese, as a member of the Romance languages, can be enjoyable for kids when they work with the dictionary and don't feel forced to get to know the Hunsrik dialect perfectly. Also the effects of working with a (rather) unknown language and the usage of the Hunsrik-picture dictionary can be seen in other parts of the educational environment. The bonding to the Riograndese Hunsrik, which is a part of the kids history and identity is definitely also important for themselves.

3.3.3 Orthographic rules

After the picture dictionary the authors list the orthographic rules that were applied. The phonetic-phonological system of the Riograndese Hunsrik is shown in a chart marking the specific dialectal notation based on the graphemic and orthographic similarities and differences to Brazilian Portuguese. An alphabet containing twenty letters plus a number of letter combinations based on the phonological system of Brazilian Portuguese is being suggested. A detailed description of the orthography of the Riograndese Hunsrik developed by the project team is given in § 4.

3.3.4 Bilingual glossary

The last part of the publication consists of the bilingual glossary, which explains the Hunsrik word entries of the dictionary in Portuguese. Next to all the words that are

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visualized in the main part, the glossary also comments on those words used in the introductory text to the Hunsrik dialect. This makes a total of 241 entries in the glossary, as shown in Figure 2 through the example of the letter *K.* Other than in the picture part the semasiological principal is being used in the glossary.

With that glossary the users also have access to the contents in Portuguese, therewith the official language is also taken into consideration. Lemmata are put into an alphabetic order applying the specifically developed rules of orthography. If the plural form of a substantive differs from its single form, it is cited in parenthesis after the Portuguese translation. Differing plural forms in Standard German are not automatically transferred to the Riograndese Hunsrik. As seen in many other dialects of German, tendencies to equalization of the two forms can be noticed. Partial clearance of the plural suffixes, e.g. the final sound *-n* in the unstressed ending *-en* (cf. Schirmunski 2010: 477) as well as the total reduction of the plural markers and therefore a plural zero allomorph. As noticed in the analysis of the Riograndese Hunsrik the morpheme {plural} can also be carried out with the following allomorphs: *-e* ± Germanic umlaut, *-er* ± Germanic umlaut, *-r*, Germanic umlaut, *-ø*.



K
kap: balanço (pl. kape)
kape: balançar
kaul: cavalo (pl. kayl)
kawel: garfo (pl. kawele)
kayl: cavalos (singl. kaul)
kaystlich: espiritual(mente)
keel: amarelo
këlep: amarelo
kexënk: presente (pl. kexënke)
kexër: louça, ferramentas
khamp: pente
khats: gato (pl. khatse)
khërwer: corpo
khëts: vela (pl. khëtse)
khich: cozinha (pl. kiche)
khop: cabeça (pl. khëp)
khuuchel: bola (pl.kuuchele)
klaychmeesich: uniforme
Kot: Deus
kramatik: gramática
kriin: verde
kroos: grande (pl. kroose)
kross fater: avô
kross moter : avó
kultur: cultura
kultural: cultural
kulturalmeesich: culturalmente

Figure 2. Semasiological-alphabetic glossary. Extract: Letter *K* (Allen, Dewes & Hamester Johann 2010: 27)

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3.4 Relation to Standard German

Riograndese Hunsrik had no active contact to the standard variety of the German,[10] which was only familiar to the first generations of immigrants. The dialectal form of the German language was always dominant (cf. Altenhofen 1996: 24). Therefore it is a legitimate question to ask why the relation to the standard language is discussed in this article. The answer seems quite basic. The Hunsrik-dictionary can be seen as atypical and different to many other dialect books concerning the inclusion of words, which are close to the standard language. Those words are known in present Standard German, but pronounced in their dialect form and therefore are also notated like this in the dictionary. Usually dialectal words that only differ in phonetics and phonology from the standard variety wouldn't be put as lemmata in a dialect dictionary (cf. Wiegand 1986: 193). As an explanation the type of the dictionary, its intended users and its self-set aim has to be taken into consideration (cf. Wiegand 1986: 190). This makes clear that also content close to standard language is included in the dictionaries vocabulary. As a side note, we should keep in mind that the area where German is spoken as standard language and in different dialectal varieties lies in Europe, a continent which is 11,000 km from Southern Brazil. The lack of on intralingual contact to the codified German language and the missing of a sociocultural bond to the original homeland of the German language cannot be compared to the situation of single dialects within the cohesive German speaking area in Europe or other inner-European language islands of German.

Transcontinental interdialect areas produce their own environment and reality which is unknown and alien to the German speakers in Europe. From a scientific point of view this can also be transferred to the dialect lexicography. This explains the big number of word material (75.4 %) that seems semantically and morphologically close to Standard German even if pronunciation and the dialectal notation based on

[10] An indirect contact can be slightly noticed in the literary language due to its form. The monthly journal *Sankt Paulusblatt: revista em língua Alemã* released in Nova Petrópolis (Rio Grande do Sul) publishes mostly texts written in the German standard language. On a regular basis, there are also dialectal texts being published which different form the orthographic rules developed by the team of *Equipe Hunsrik* from Santa Maria do Herval.

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Portuguese differ from the standard form (e.g. *te khërwer* – Deu. *der Körper* '[a_{MASC}] body', *ti pëxt* – Deu. *die Bürste* '[a_{FEM}] brush', *tas meetche* – Deu. *das Mädchen* '[a_{NEUT}] daughter / girl'). The close relation of these words to Standard German is not recognized in Southern Brazil and counted as any other dialectal word to *unser xeen Hunsrik Xprooch* 'our beautiful Hunsrik language'. In summary it should be noted, that standard close words which not only occur in the dialect lexicography of the Riograndese Hunsrik find their way into the dictionary for a good reason, since their situation is different from dialect and language island areas in Europe. Therefore it is quite necessary to give those words a lemma in the Hunsrik dictionary even if other dialect dictionaries don't include standard close vocabulary. Also from an educational point of view this decision is legitimate if not absolutely essential. Kids at the beginning of their discovery of German need to be confronted with the basic vocabulary of the language and will not bother whether or not these words are closely related to a codified variety of other countries. Since they mostly stand at the very beginning of learning the Riograndese Hunsrik, the picture dictionary should fulfill its educational functions and therefore must not be segmented by proximity to Standard German. As a didactic need no exceptions should be made amongst the single word entries. Looking at the statistics, only 24.6 % of all entries differ from their Standard German equivalents not only in phonetics but also semantics and/or morphology or even lexis. Applying the strict criteria of Wiegand (1986: 193), only these words can be put into the *Hunsrik* dictionary also excluding the inextricable borrowings of Brazilian Portuguese. Arranging them after the suggested rules of Wiegand (1986: 193) respectively Löffler (1990: 119) and adding the missing classes, the heterogeneous vocabulary of the Hunsrik dictionary can be separated into five categories filled with all given lemmata and their explanations[11] as seen in Table 1.

The first category carries "words, which exist as words (signum) and as meaning (designatum) only in dialect and don't occur in the literary language" (Löffler 1990: 119; [translation: MM]).[12] They also don't show etymologic relations to the inner

[11] If the Portuguese equivalent is not relevant for the dialectal word, pointy brackets (> <) are being used.

[12] Deu. "Wörter, die als Wort (signum) und als Bedeutung (designatum) nur in der Mundart, also nicht in der Schriftsprache vorkommen" (Löffler 1990: 119).

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European German or Portuguese. They are called 'only-dialect-words'. For this category only one lemma, *ti kap* '[a_{FEM}] swing' can be found that differs clearly from the Standard German word *Schaukel* and the Brazilian-Portuguese word *balançø*. The next group contains dialectal loanwords from Portuguese, so called foreign objects (cf. Hornung 1986: 65), which exist in the Riograndese Hunsrik as well as in the primary contact language Brazilian Portuguese. Some of those, e.g. *te nëne* (Port.-BR. [= Brazilian Portuguese] *nenê*) '[a_{MASC}] baby', others pass through a slight morphologic transformation, e.g. *te sorwët* (Port. *sorvete*) '[an_{MASC}] ice cream'.

Another category contains words "which have a 'direct literary equivalent' in the written standard, but the meaning of the dialectal word differs from the one in written standard" (Wiegand 1986: 193; [translation: MM]). [13] These words are called semantically differing dialect-standard-words. Within the group of lemmata differing from Standard German this category is one of the biggest analyzing the entries of the Hunsrik dictionary. E.g. the 'ball' is called *ti khuuchel* in Hunsrik, whereas Deu. *Kugel* refers to a heavier round and filled object such as a 'sphere', 'bowl' or 'bullet'. For a 'ball', the Standard German expression Deu. *Ball* is being used. The Hunsrik lemma *tas tswaay raat* '[a_{NEUT}] bicycle' can be seen in relation to the Standard German equivalent Deu. *Zweirad* which doesn't only refer to a bicycle but is a hyperonym for a vehicle with two wheels running one after the other in one line. Lemmata existing in present Standard German only with a very old meaning or belong to former stages of German are called "dialect-'old-standard'-words" in this analysis. Two lemmata that belong to that category were found in the dictionary: *te kaul* '[a_{MASC}] horse' and *tas tsaych* '[a_{NEUT}] clothes'. The first word, Deu. *Gaul*, actually characterizes 'nag' and the second one, Deu. *Zeug*, refers to 'stuff, gear, things' whereas the equivalent of present Standard German would be *Pferd* and *Kleidung*.

Finally there is one last category to be discussed. It consists of words that differ only in their morphology from Standard German. Ten entries belong to this group, which makes a rather big percentage having the total in mind. The lemmata "only differ morphologically from the standard language, e.g. nouns differ in gender or

[13] Deu. "die zwar eine 'direkte ausdruckseitige Entsprechung' in der Schriftsprache haben, in ihrer Bedeutung aber von dem schriftsprachlichen Wort abweichen" (Wiegand 1986: 193).

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pluralization" (Wiegand 1986: 193; [translation: MM]).[14] Other grammatical genders than set by the rules of Standard German can be found within four entries. Three of those four are denotated with the masculine instead of the Standard German norm (e.g. *te thorte* '[a_{MASC}] cake'). Two times the influencing Portuguese is most likely to be seen as the reason for a gender difference to Standard German. According to their Portuguese correspondents *te auto* '[a_{MASC}] car' and *ti ëpel* '[an_{FEM}] apple' carry a gender that is different to Standard German but matches the gender being used for the Portuguese equivalents.

Regarding the pluralization three subgroups can be made.[15] Most common with a total of four entries are substantives with a zero morpheme for expressing the plural in Standard German and carrying a plural ending in Riograndese Hunsrik. In the majority of cases it is the suffix *-e* (e.g. *te tëler – ti tëler-e*, Deu. *Teller – Teller-ø* '[a_{MASC}] plate – plates'). A special case can be noticed with the word *tas plëtsche* (Deu. *Plätzchen*) '[a_{NEUT}] cookie' which becomes already apocopated in the singular. For that very reason the plural is marked with the suffix ending *-r* (*ti plëtsche-r*, Deu. *Plätzchen-ø*) which becomes together with *-e-* a phonetic *a*-schwa (near-open central vowel). The Germanic umlaut *ee* can be found twice in the stem of the word instead of the plural suffix (e.g. *te xoof – ti xeef-ø*, Deu. *Schaf – Schaf-e* '[a_{MASC}] sheep – sheep'). Other than in the standard variety the plural suffix can change. E.g. the plural form of the word *tas pët* '[a_{NEUT}] bed' takes on the ending *-er* (*ti pët-er* 'beds'), whereas Standard German uses the ending *-en* to mark the plural (Deu. *Bett-en* 'beds'). The lemma *ti ranj* '[an_{FEM}] orange' is also added to the group of dialect-standard words, which differ morphologically. Because of its morphophonological *o*-apheresis and *e*-apocope it is very different from Deu. *Orange.* Also a morphologic correlation to Port. *laranja* is somewhat ambiguous.

[14] Deu. "die sich nur morphologisch von der Hochsprache unterscheiden, z.B. bei den Substantiven durch das Genus oder die Pluralbildung" (Wiegand 1986: 193).

[15] The contents in round brackets show the plural form of a Hunsrik word, if it is different to the standard language. Differences in the formation of the plural are also marked within the lemmata of other categories.
The phonetic phenomena which are characteristic for the dialectal pluralization such as *-e-*, *-n-*, *-en-* and *-er-* apocope were shortly mentioned in § 3.3.4. and will not be further discussed at this point.

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Word type	Quantity	Lemmata (Hunsrik)	Portuguese	Meaning	Standard German
Only dialect words (as word and meaning existing only in dialect)	1 (0.8 %)	*ti kap*	>*balanço*$_{MASC}$ [por-BR.]<	'swing'	*Schaukel*$_{FEM}$
Foreign loanwords from the Portuguese (as a word existing in dialect and Portuguese; morphologic differences possible	6 (5.1 %)	*te nëne*	*nenê*$_{MASC}$ [por-BR.]	'baby'	*Baby*$_{NEUT}$
		ti pat	*pato*$_{MASC}$	'duck'	*Ente*$_{FEM}$
		te plake	*placa de trânsito*$_{FEM}$ [por-BR.]	'traffic sign'	*Verkehrszeichen*$_{NEUT}$
		te sorwët	*sorvete*$_{MASC}$	'ice cream'	*Eis*$_{NEUT}$
		te wowo	*vovó*$_{MASC}$	'grandfather'	*Großvater*$_{MASC}$
		ti wowo	*vovô*$_{MASC}$	'grandmother'	*Großmutter*$_{FEM}$
Semantic(/morphologic) **differing dialect-standard-words** (as a word existing in dialect and standard language, but differing in meaning; morphologic differences possible)	10 (8.5 %)	*tas himt(er*$_{PL}$*)*	>*camiseta*$_{FEM}$<	't-shirt'	*T-Shirt*$_{NEUT}$ (*Hemd(e*$_{PL}$*)*$_{NEUT}$ 'shirt')
		ti khuuchel(e$_{PL}$*)*	>*bola*$_{FEM}$<	'ball'	*Ball*$_{MASC}$ (*Kugel(n*$_{PL}$*)*$_{FEM}$ 'sphere / globe')
		tas luft xif	>*avião*$_{MASC}$, *aeronave*$_{FEM}$ [calque Port. → Deu. ?]<	'aircraft'	*Flugzeug*$_{NEUT}$ (*Luftschiff*$_{NEUT}$ 'dirigible')
		ti mantel	*camisola*$_{FEM}$	'pullover'	*Pullover*$_{MASC}$ (*Mantel*$_{MASC}$ 'coat')
		tas maul	>*boca*$_{FEM}$<	'mouth'	*Mund*$_{MASC}$ (*Maul* 'snout')
		ti paat xisel	>*banheira*$_{FEM}$<	'bathtub'	*Badewanne*$_{MASC}$ (*Badeschüssel*$_{FEM}$ 'bathing bowl')
		te phans	>*barriga*$_{FEM}$<	'belly'	*Bauch*$_{MASC}$ (*Pansen*$_{MASC}$ 'rumen')
		te pluuse	>*camiseta regata*$_{FEM}$<	'undershirt'	*Unterhemd*$_{NEUT}$ (*Bluse*$_{FEM}$ 'blouse')
		te tëpich	>*cobertor*$_{MASC}$<	'blanket'	*Bettdecke*$_{FEM}$ (*Teppich*$_{MASC}$ 'carpet')
		tas tswaay raat	>*bicicleta*$_{FEM}$<	'bicycle'	*Fahrad*$_{NEUT}$ (*Zweirad* 'two-wheeled vehicle, hypernym for bicycle, motorcycle'
According to linguistic status (morphosemantic) **differing dialect-'old-standard' words** (as a word in existing in dialect	2 (1.7 %)	*te kaul* (*kayl*$_{PL}$)	*cavalo(s*$_{PL}$*)*$_{MAS}$	'horse'	*Pferd*$_{NEUT}$ (*Gaul*$_{MASC}$ (*Gäule*$_{PL}$) 'nag / [obsolescent:] horse')
		tas tsaych	>*roupa*$_{FEM}$<	'clothes'	*Kleidung*$_{FEM}$ (*Zeug*$_{NEUT}$ 'stuff, gear, thinks / [obsolescent:]

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and standard language, but in the intended meaning very antiquated in the standard language; morphosemantic differences possible)					clothes')
Morphologic differing dialect-standard-words (as a word existing in dialect and standard, but morphologic different)	10 (8.5 %)	*te auto*	*carro*$_{MASC}$	'car'	*Auto*$_{NEUT}$
		ti ëpel(e$_{PL}$)	*maçã(s$_{PL}$)$_{FEM}$*	'apple'	*Apfel*$_{MASC}$ (*Äpfel*$_{PL}$)
		ti naas (*nees*$_{PL}$)	*>nariz(es$_{PL}$)$_{MASC}$<*	'nose'	*Nase(n$_{PL}$)$_{FEM}$*
		tas pët(er$_{PL}$)	*>cama(s$_{PL}$)$_{FEM}$<*	'bed'	*Bett(en$_{PL}$)$_{NEUT}$*
		tas plëtsche(r$_{PL}$)	*bolacha(s$_{PL}$)$_{FEM}$*	'cookie'	*Plätzchen(ø$_{PL}$)$_{NEUT}$*
		ti ranj	*laranja*$_{FEM}$	'orange'	*Orange*$_{FEM}$
		te tëler(e$_{PL}$)	*prato(s$_{PL}$)$_{MASC}$*	'plate'	*Teller(ø$_{PL}$)$_{MASC}$*
		te thorte	*>torta$_{FEM}$<*	'cake'	*Torte*$_{FEM}$
		te xoof (*xeef*$_{PL}$)	*>ovelha$_{FEM}$<*	'sheep'	*Schaf(e$_{PL}$)$_{NEUT}$*
		te xtiwel(e$_{PL}$)	*bota(s$_{PL}$)$_{FEM}$*	'boot'	*Stiefel(ø$_{PL}$)$_{MASC}$*

Table 1. Differences to Standard German (except differences based on phonetics) in the lexicon of Riograndese Hunsrik according to the word sample in Allen, Dewes & Hamester Johann (2010: 7-20)

4. Orthography

4.1 Situation at the beginning

The initiative of *Equipe Hunsrik* (under the chairmanship of phonologist Ursula Wiesemann from Germany) decided in 2004 to develop a written system of the Riograndese Hunsrik that was easy to learn and use for speakers of the Portuguese language. This decision marks an important transition in the history of the German variety in Southern Brazil which was mostly traded orally until that point. Before that, there was never an agreement concerning the orthography of the Hunsrik dialect. As described very well in one issue of the magazine "Sankt Paulusblatt" the ways of putting the Hunsrik into written text can hardly be called homogeneous. As much as the ways of speaking differ from one place to the other, as much the customs of writing the language down change according to that. For each and every Hunsrik person the way how she or he speaks is the most beautiful and only correct way (cf. Hammes *et al.* 2010: 45-46). For a dialect, especially a dialect of a language island,

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where the variety itself is of no big interest to the media or other institutions like it is within the closed German speaking area in Europe, it seems clear that not many scientific publications or dialect dictionaries get published. Inner-European dialects seem to get much more attention from linguists than those of language islands far away for which it is legitimate to say: There are as many written realizations of idiolects as spoken idiolects around the world. All methods suggested for a uniformity of the dialect's orthography are "only" generalizations that try to make writing and reading of those dialectal texts possible to a bigger range of people. As said before those "rules" are only suggestions and won't become the only valid system of writing a dialect. The co-existence of different orthographic rules, some of them more or less widespread, cannot be prevented.

The heterogeneity of a written system of the Riograndese Hunsrik can also be noticed when looking at scientific publications on this German variety. Schappele (1917) for instance uses an orthographic system that is very close to Portuguese. It is relevant, that he only focuses on the influence of Brazilian Portuguese. He takes Portuguese words and modifies them to Hunsrik words by eliminating all special letters of Portuguese (<ã> → <a>/<o>, <ç> → <ss>/<c>, also <x> → <sch>). Substantives receive either an *-a-*, *-e-* or *-o-* apocope or change the final vocal (<a> → <e>). Verbs get a German ending such as *-en* or *-ieren.* Inconsistency can be noticed in the application of this method. While the linguist applies these transformations in the analytic part without exception, in the glossary this method was not apply to words, which were already "germanized". A very different method of writing is used by Fausel (1959). Again the Portuguese vocabulary is used as a starting point for the analysis, but this time the original Portuguese writing is ignored and the German orthography is used for phonological reasons. The graphemic system contains only graphemes which are typical for the German language. The graphemes are combined with the sounds of Standard German. As a result many changes in the writing occur, such as <ã> → <a>/<o>, <a> → <u/><o>, <i> → <e>, <o> → <u> in vowels and <c> → <k>/<ss>/<s>/<g>, <ç> → <ss>/<c>, <g> → <k>, <h> → <j>, <j> → <sch>, <p> → <b>, <q> → <g>/<k>, <t> → <d>, <x> → <sch>, <z> → <s> regarding consonants. An important role in the exploration of the south Brazilian German language island

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played the publication of Altenhofen (1996). He established the expression "Riograndenser Hunsrückisch" as the *terminus technicus* in the German dialectology. The work focuses mainly on phonetic-phonological aspects using the IPA-notation. The meaning in the standard language is noted next to every entry, but a consequent written form apart from the phonetic alphabet is missing. Especially the high number of entries and the range of 52 different IPA-signs (16 of those are vowels, 27 consonants and 9 diacritic) makes it hard to read and understand the publication even for a person who is used to the phonetic alphabet. This leads to the conclusion that an additional notation in an easy dialectal sign system would be favourable. The very same linguist and his team developed such a new orthographic method. The new method presented by Altenhofen *et al.* (2007) shows many similarities to the way Fausel (1959) used to categorize, but uses a vaster range of graphemes. The suggested way of writing by Port. *Grupo de Estudos da Escrita do Hunsrückisch* (ESCRITHU) is very much based on today's German standard language and the dialectal way of writing, sometimes only differs slightly from the standard variety. For a correct decoding of the written sign, it is necessary to have at least a basic knowledge of the German or Germanic graphemics. While scientists working on the Riograndese Hunsrik or on German linguistic in general, usually know Standard German, it is very difficult for Brazilians who have no previous knowledge of linguistics to understand the linguistic code that is an adaptation from Standard German, even if they speak the German dialect variety Hunsrik. In comparison, linguistic laymen from the inner-European area are confronted with their written language more or less on an everyday basis, depending on where in Europe they live. Obvious reasons for this are the lack of contact to the written and spoken the Standard German variety and the primer alphabetization in Portuguese. To serve the needs of the general public in Rio Grande do Sul, which has no or very little knowledge of Standard German, the project members of *Equipe Hunsrik* developed a new convention on writing, that is much closer to the Brazilian Portuguese orthographic inventory than to Standard German. Due to that decision the Riograndese Hunsrik became more accessible to people whose first language is Portuguese.

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4.2 Grapheme inventory and rules for writing

The same as Portuguese and Standard German the Riograndese Hunsrik also uses the characters of the Latin alphabet. These must not be confused with the basic entities of writing. They need to be seen as graphemics units that are put together to bigger entities such as morphemes or word forms. These entities of a writing system are the smallest graphical units that differ in meaning. As a result the inventory of graphemes differs very much from the characters of the alphabetic set. On one hand some letters can be totally left out whereas on the other hand some letters can be put together to a fixed order and can be seen as the smallest segmental units. Those fixed letter sequences cannot be split any further and are similar to single letters (cf. *Duden* 2005: 66). The grapheme inventory can be determined by the analysis of minimal pairs, which is also used by the determination of phonemes. As an example the graphemic word form <tsayt> 'time' shall be explained. Together with <tsaych> 'clothes' those two words form a minimal pair that differs in the fourth grapheme. It would not be possible to split up the grapheme <ch> once more, because it would not lead to another change in meaning. The consonants *c* und *h* equal together the <ch> construction, a distinctive entity that can be seen and treated like a single grapheme. <c>* by itself is not part of the basic inventory of graphemes of the Riograndese Hunsrik. In theory it can occur when used in a Portuguese loanword. But since Allen, Dewes & Hamester Johann (2010) transfer all Portuguese loanwords to German, the Portuguese grapheme <c> is replaced by the grapheme <k> that is more typical for German.

The grapheme inventory of the German standard variety that was determined by *Duden* (2005: 67-68) does not note a great number of graphemes. Only four extra graphemes can be found. Other graphemes don't get excluded but are not prototypical for the German language either and only get used in proper nouns and foreign words. Altmann & Ute Ziegenhain (2007: 123-124) and Wolfgang-Geilfuss (2007: 52) use another method of defining the grapheme inventory of German. To the entities that can be found in *Duden*, they add some extra grapheme sets that define one phoneme. They suggest to follow the phonographic principle of the so called grapheme-

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phoneme-correspondence-rules. Allen, Dewes & Hamester Johann (2010) used a very similar method for the definition of the grapheme inventory and the orthographic rules of writing. The authors combine one element of the spoken language, the phoneme, with exactly one segment of writing, a grapheme. They take all possible orders of consonants and vowels into consideration and base their determination mainly on the phonetic-phonological system of Brazilian Portuguese. The length of each vowel is set as parameter for the phonographical distinction between vowels.

This makes a total number of 39 graphemes, 14 of those vocal graphemes and 25 graphemes of consonants. Within the group of vocal graphemes eight extra graphemes are added to the standard inventory whereas within the group of consonants 11 extra graphemes were added. All graphemes of the Riograndese Hunsrik can be found in table 2 where the correspondence of graphemes and phonemes and all special rules and determinations concerning single graphemes can be seen.

The rules for *Hunsrik xraywe* 'writing in Hunsrik' shall be explained in brief. The written language is meant to be easy to understand and shall correspond with the oral language in an authentic way. As mentioned before, in this article more than one dialect form of the German standard variety can be noticed in Southern Brazil. Some words are pronounced differently in each region, village or family. Riograndese Hunsrik is meant to be introduced as regional standard, which needs a standardized and unified way of written language. Even if the pronunciation of words varies from region to region, each variation is considered correct. Therefore, even though people speak different dialects, it is crucial for all of them to follow defined rules for written language as implied by *Equipe Hunsrik.* Their set rules are based on the German language that is spoken in Santa Maria do Herval. Every phoneme has to be transferred to written language. Same sounds are always notated with the same graphemes, therefore there is no variation in spelling. It is very important to take the length of vowels into consideration since it is a distinctive element (cf. Wiesemann 2008: 35). All nouns are written in lower case according to the Portuguese convention of case sensitivity but different from Standard German. For a better understanding and readability, compounds are separated in their single components. These components are separated with a space, whereas in Standard German, they would be written as

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one single word (cf. Wiesemann 2008: 30). Another rule that was determined was the 'impracticality of double consonants'. Even if in Standard German two identical consonants are set in order, there is only one to be written in Hunsrik (cf. Allen, Dewes & Hamester Johann 2010: 21).

	Correspondence		**Name**	**(Brazilian) Portuguese**	**Hunsrik**	**Regulation and remarks (if applicable)**
	Graph-eme	**Phon-eme**				
Vowels	<a>	[a]	short *a*	*aperto* 'grip', *casa* 'home'	*ap xeele* 'peel', *awer* 'but', *khats* 'cat', *xnaps* 'schnapps'	
	<aa>	[aː]	long *a*	*amar* 'love', *barca* 'barge'	*klaawe* 'faith', *saan* 'say', *waar* 'era', *taach* 'day	<aa> pronounced as [aː] or [oː]
		[oː]	long *ó*	*ovos* 'eggs', *órgãos* 'organs'		
	<ë>	[ɛ]	short *e*	*móvel* 'mobile', *pé* 'foot'	*këlt* 'money', *këlep* 'yellow', *nët* 'no', *wëlt* 'world'	= <é>, but never <e>, <ee>
	<ee>	[eː]	long *e*	*pena* 'penalty', *vez* 'time'	*keen* 'know', *leewe* 'live', *meeter* 'meter', *see* 'lake'	= <êê>
	<e>	[ə]	schwa *e*	*Lages* 'Lages – Brazilian city'	*kesicht* 'face', *mache* 'do', *phile* 'pill', *tanke* 'thanks'	
	<i>	[ɪ]	short *i*	*boi* 'bull', *noivo* 'groom'	*khist* 'box', *licht* 'light', *wint* 'wind', *xif* 'ship'	
	<ii>	[iː]	long *i*	*ruído* 'noise', *viu* 'saw'	*khii* 'cows', *kriin* 'get', *pliimcher* 'flowers', *tii* 'they'	
	<o>	[ɔ]	short *o*	*po* 'powder', *porta* 'door'	*forem* 'form', *klok* 'bell', *kolt* 'gold', *noch* 'still'	= <ó>
	<oo>	[oː]	long *o*	*orelha* 'ear', *avô* 'grandfather'	*hoole* 'take', *noore* 'only', *oore* 'ears', *soon* 'son'	= <ôô>
	<u>	[ʊ]	short *u*	*unha* 'nail', *cuia* 'gourd'	*fruchte* 'fruits', *hunt* 'dog', *tunkel* 'dark', *uf* 'onto'	
	<uu>	[uː]	long *u*	*urubú* 'vulture', *crú* 'raw'	*khuuchel* 'ball', *kuut* 'good', *uur* 'watch', *xuul* 'school'	= <úú>
	<ay>	[a͡ɪ̯]	*ai*	*pai* 'father', *saia* 'skirt'	*fayer* 'fire', *sayf* 'soap', *tsaych* 'clothes', *xwayn* 'pork'	
	<oy>	[ɔ͡ɪ̯]	*oi*	*oito* 'eight', *herói* 'hero'	*froynt* 'friend', *moynt* 'morning', *toych* 'dough', *xloych* 'hose'	
	<au>	[a͡ʊ̯]	*au*	*aula* 'class', *pau* 'stick'	*haut* 'skin', *kaul* 'horse', *plau* 'blue', *praut* 'bride'	
Consonants	<ch>	[ç], [χ]	*ch*		*foochel* 'bird', *ich* 'I', *licht* 'light', *puuch* 'book'	never at the beginning
	<f>	[f]	*f*	*forte* 'strong', *feliz* 'happy'	*fiil* 'much', *fliye* 'fly', *uf* 'onto', *xafe* 'work'	never <v>, ≠ <ph>
	<h>	[h]	*h*	*rio* 'river', *rua* 'street'	*hël* 'bright', *haufe* 'hill', *haus* 'house', *keholef* 'helped'	never end
	<j>	[ʒ]	*j*	jornal 'journal', jacaré 'alligator'	*jërmaanix* 'Germanic', *khooraaj* 'courage', *ranj* 'orange'	never <ge>, ≠ <y>

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	<k>	[k]	*k*	*casa* ‘house’, *com* ‘with’	*kuut* ‘good’, *kuke* ‘look’, *sak* ‘bag’, *sëkle* ‘sail’	never <g>, <ck>
	<kh>	[kʰ]	*kh*		*kekhocht* ‘cooked’, *khërich* ‘church’, *khiner* ‘children’, *khus* ‘kiss’	if audible, rarely end
	<ks>	[k͡s]	*ks*		*fiks* ‘fixed’, *nëkse* ‘next’, *niks* ‘nothing’, *wakse* ‘grow’	never <x>
	<kw>	[k͡v]	*kw*	*quando* ‘when’, *querido* ‘dear’	*kwël* ‘source’, *kwatx* ‘nonsense’, *kwinte* ‘fifth’	never <qu>, never end
	<l>	[l]	*l*	*luz* ‘light’, *ala* ‘wing’	*licht* ‘light’, *hël* ‘bright’, *khole* ‘coal’, *luft* ‘air’	
	<m>	[m]	*m*	*meu* ‘my’, *muito* ‘very’	*khamp* ‘camp’, *lampe* ‘lamp’, *mëchtich* ‘very,’ *miil* ‘waste’	
	<n>	[n]	*n*	*novela* ‘novel’, *nunca* ‘never’	*kesunt* ‘healthy’, *knaps* ‘rare’, *moynt* ‘morning’, *nachts* ‘overnight’	
	<ng>	[ŋ]	*ng*	(*caminho* ‘path’, *senhora* ‘lady’)	*mënge* ‘amount’, *pringe* ‘bring’, *singe* ‘sing’, *xpringe* ‘jump’	never at the beginning
	<nk>	[ŋ͡k]	*nk*	*nunca* ‘never’, *banco* ‘banl’	*krank* ‘sick’, *pënk* ‘banks’, *tënke* ‘think’, *trinke* ‘drink’	never at the beginning
	<ns>	[n͡s]	*ns*	(*balanço* ‘balance’)	*kans* ‘goose’, *phans* ‘pans’, *xwans* ‘tail’, *unser* ‘our’	never <nz>, not at the beginning
	<p>	[p]	*p*	*papel* ‘paper’, *poupa* ‘hoopoe’	*këp* ‘give’, *papiyer* ‘paper’, *plats* ‘place’, *puup* ‘boy’	never <b>
	<ph>	[pʰ]	*ph*		*gephakt* ‘packed’, *phan* ‘pan’, *phif* ‘whistle’, *phil* ‘pill’	≠ <f>, rarely end
	<r>	[r], [ɾ]	*r*	*beira* ‘edge’, *praga* ‘plague’	*phëyerche* ‘couple’, *piier* ‘beer’, *root* ‘red’, *xtroofe* ‘punishment’	
	<s>	[s], [z]	*s*	*caçar* ‘hunt’, *sol* ‘sun’,	*oonipus* ‘bus’, *mëser* ‘knife’, *sauwer* ‘clean’, *suuche* ‘search’	never <ç>, <ce>, <ci>, <z>
	<sy>	[s͡j]	*sy*		*heesye* ‘rabbit’, *hëmesye* ‘calf’, *hoosye* ‘pants’, *kënsye* ‘goose’	only middle, diminutive
	<t>	[t]	*t*	*tia* ‘aunt’, *batata* ‘potato’	*ënte* ‘duck’, *lant* ‘country’, *taach* ‘day’, *tray* ‘faithful’	never <d>
	<th>	[tʰ]	*th*		*thante* ‘aunt’, *thas* ‘cup’, *thax* ‘bag’, *thee* ‘tee’	never end
	<ts>	[t͡s]	*ts*		*khëtsyer* ‘yesterday’, *tsayt* ‘time’, *xwarts* ‘black’, *xwatse* ‘chatter’	never <z>
	<w>	[v]	*w*	*vela* ‘candle’, *vento* ‘wind’	*antwort* ‘answer’, *awer* ‘but’, *waser* ‘water’, *wëter* ‘weather’	never <v>, never end
	<x>	[ʃ]	*x*	*xarope* ‘syrup’, *lixo*,‘trash’	*flayx* ‘meat’, *kexënk*, ‘gift’, *xif* ‘ship’, *xmaal* ‘strait’	≠ <sy>, <ks>, <s>
	<y>	[j]	*y*		*familye* ‘family’, *yachte* ‘yachts’, *yeete* ‘weed’, *yoomere* ‘whine’	≠ <i>

Table 2. Grapheme inventory and writing rules of the *Hunsrik* according to Allen, Dewes & Hamester Johann (2010: 21-25) [assigned phonemes: MM]

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4.3 Contrastive presentation of writing approaches

In table 3 three different writing approaches of the Riograndese Hunsrik are compared. Those three are the most common ways of writing in Hunsrik in Rio Grande do Sul. First of all the method of *Equipe Hunsrik,* on which the main focus of this article lies, will be summarized. The second approach shows the system developed by the Federal University of Rio Grande do Sul in Porto Alegre. The last writing approach that will be introduced here is the one used by "Sankt Paulusblatt", a monthly magazine of big popularity. An analysis of the different grapheme inventory of each approach shows differences in writing that seem to be diametric to each other. Altenhofen *et al.* (2007) and "Sankt Paulusblatt" (2010-2012) both use 36 different graphemes. Mostly the forms used in the approaches are very similar to each other whereas Allen, Dewes & Hamester Johann (2010) chose a different way. Eight records were found in which each of the three writing approaches used a different grapheme to notate a certain phoneme (shown in the table in three different colors white – green – orange). In comparison to the concept of project *Hunsrik*, the other two writing approaches show a greater grapheme variation. ESCRITHU counts a total number of 46 graphemes whereas in "Sankt Paulusblatt" (2010-2012) 53 different graphemes can be found. Especially different graphemes for consonants are very dominant in the writing system of the magazine. In comparison to those two approaches, *Equipe Hunsrik* uses 39 graphemes only.

Keeping the number of different graphemes low seems well-thought-out, having the projects major aims and purposes in mind. According to *Equipe Hunsrik* the main focus is to enable people, who had little or no knowledge of (written) Standard German before, to write and read the Hunsrik dialect. The limited number of graphemes, the one-to-one correspondence of phoneme and grapheme, the abandonment of repetitions and the proximity to the Portuguese alphabet support the readability and variability of the Hunsrik dialect variety in Southern Brazil. But basing the orthography of the Hunsrik dialect on the Portuguese alphabet leads to a certain limitation of possible users. People who are not familiar to Portuguese will encounter certain problems in reading and writing Hunsrik. Especially if familiar to the Standard

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German orthography it can lead to difficulties concerning the decodement of texts that are written with the system developed by *Equipe Hunsrik*. It should be pointed out once more, that speakers of Standard German are not the primarily intended users of this writing approach and rarely will have the need or wish to write and communicate in the Hunsrik dialect variety. The orthographic system was not developed for scientific publications but for linguistic non-professionals, using mostly Portuguese as their first language (especially in written language). The aim was to enable these people to write in their family language and to facilitate researchers creating archives of that variety. For that reason, critical comments coming from linguists of the University in Rio Grande do Sul, must be seen as baseless. A rule for writing which is based on the Standard German orthography cannot be as efficient as a writing approach that is close to the Portuguese language, which is the dominant contact language of all Hunsrik people in Southern Brazil. In the linguistic field, scientists should keep close to Standard German because those publications are usually read by people with the Standard German knowledge. Linguists concentrate on a language itself and not as much on the contents and meanings that are conveyed therewith. The orthographic systems of Altenhofen *et al.* (2007) and "Sankt Paulusblatt" (2010-2012) show some similarities. Both are based on the graphemics of the inner-European German area and mostly ignore correlations to the Portuguese language. Only Portuguese loanwords keep their original writing. Putting those two methods in contrast it can be noticed that the writing approach of "Sankt Paulusblatt" (2010-2012) is more complex in terms of dialectology. Therefore the contents of the magazine written in Hunsrik seem more authentic concerning the use of dialect, than the orthographic realizations of Altenhofen *et al.* (2007), even if they are written with mostly Standard German graphemes.

	Phoneme	**Name**	**Graphemes with examples**			**Meaning**
			Hunsrik	**Hunsrückisch**	**Hunsrick**	

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			(according to Allen, Dewes & Hamester Johann 2010)		**(according to Altenhofen [et al. 2007)**		**(according to „Sankt Paulusblatt“ 2010-2012)**		
Vowels	[a]	short *a*	<a>	*mantel*	<a>	*Mantel*	<a>	*Mantel*	‘coat’
	[aː]	long *a*	<aa>	*taach*	<aa>	*Taach*	<aa>	*Daach*	‘day’
	[ɔː]	long *ó*		*taach*	<oo>	*Tooch*	<oo>	*Dooch*	
				paater		*Pooter*	<ó>	*Póter*	‘father’
	[ɛ]	short *e*	<ë>	*khërich*	<e>	*Kerich*	<e>	*Kerich*	‘church’
	[eː]	long *e*	<ee>	*kleen*	<ee>	*kleen*	<ee>	*kleen*	‘small’
	[ɛː]			*heenche*		*heenche*	<ä>	*Hännche*	‘chicken’
	[ə]	unacc. *e*	<e>	*mache*	<e>	*mache*	<e>	*mache*	‘make’
	[ɪ]	short *i*	<i>	*milich*	<i>	*Millich*	<i>	*Millich*	‘milk’
	[iː]	long *i*	<ii>	*xpiil*	<ie>	*Spiel*	<ie>	*Spiel*	‘game’
	[ɔ]	short *o*	<o>	*noch*	<o>	*noch*	<o>	*noch*	‘still’
	[oː]	long *o*	<oo>	*noore*	<o>	*nore*	<o>	*nore*	‘only’
	[ʊ]	short *u*	<u>	*uf*	<u>	*uff*	<u>	*uff*	‘onto’
	[uː]	long *u*	<uu>	*khuuchel*	<u>	*Kuchel*	<uu>	*Kuuchel*	‘ball’
	[a͡ɪ]	*ai*	<ay>	*layt*	<ei>	*Leit*	<ei>	*Leit*	‘people’
	[ɔ͡ɪ]	*oi*	<oy>	*noyn*	<eu>	*neun*	<oi>	*noin*	‘nine’
	[a͡ʊ]	*au*	<au>	*haus*	<au>	*Haus*	<au>	*Haus*	‘house’
Consonants	[ç], [χ]	*ch*	<ch>	*ich*	<ch>	*ich*	<ch>	*ech*	‘I’
	[f]	*f*	<f>	*fine*	<f>	*finne*	<f>	*finne*	‘find’
				Fater	<v>	*Vater*	<v>	*Vada*	‘father’
	[h]	*h*	<h>	*hos*	<h>	*Hoss*	<h>	*Hoose*	‘trousers’
	[ʒ]	*j*	<j>	*Jorj*	<j>	*Jorge*	<j>	*Jorge*	‘George’
				khooraaj	<g>	*Coragem*	<sch>	*Korasch*	‘courage’
	[k]	*k*	<k>	*krank*	<k>	*krank*	<k>	*krank*	‘ill’
				kaul	<g>	*Gaul*	<g>	*Gaul*	‘horse’
				pake	<ck>	*packe*	<ck>	*packe*	‘pack up’
				Krixte	<ch>	*Christe*	<ch>	*Chrisde*	‘Christians’
				Koredayra	<c>	*Corredeira*	<c>	*Corredeira*	‘current’
	[kʰ]	*kh*	<kh>	*khus*	<k>	*Kuss*	<k>	*Kuß*	‘kiss’
	[k͡s]	*ks*	<ks>	*wakse*	<chs>	*wachse*	<chs>	*wachse*	‘grow’
				niks		*nichs*	<x>	*nix*	‘nothing’
	[k͡v]	*kw*	<kw>	*kwël*	<qu>	*Quelle*	<qu>	*Quelle*	‘source’
	[l]	*l*	<l>	*lamp*	<l>	*Lamp*	<l>	*Lamp*	‘lamp’
	[m]	*m*	<m>	*mëchtich*	<m>	*mechtich*	<m>	*meechlich*	‘very’
	[n]	*n*	<n>	*naame*	<n>	*Noome*	<n>	*Nome*	‘name’
	[ŋ]	*ng*	<ng>	*lang*	<ng>	*lang*	<ng>	*lang*	‘long’
	[ŋ͡k]	*nk*	<nk>	*pank*	<nk>	*Bank*	<nk>	*Bank*	‘bank’
	[n͡s]	*ns*	<ns>	*phans*	<ns>	*Pans*	<ns>	*Pans*	‘stomach’
	[p]	*p*	<p>	*paater*	<p>	*Pooter*	<p>	*Pooda*	‘father’
				puupche	<b>	*Bubche*	<b>	*Bubche*	‘boy’
	[pʰ]	*ph*	<ph>	*phans*	<p>	*Pans*	<p>	*Pans*	‘stomach’
	[r], [ɾ], [ɐ]	*r*	<r>, (<e> +<r>) *	*root*	<r>	*rot*	<r>	*rot*	‘red’
				uur	<uhr>	*Uhr*	<uah>	*Uah*	‘clock’
				leerer	<er>	*Lehrer*	<a>	*Lehra*	‘teacher’
				tëyer	<ea>	*Tea*	<ea>	*Tea*	‘door’
				woer	<ohr>	*wohr*	<oah>	*woah*	‘true’
	[s], [z]	*s*	<s>	*sauwer*	<s>	*sauwer*	<s>	*sauwa*	‘clean’

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				kroos		*gros*	<ß>	*groß*	‘big’
	[s͡j]	*sy*	<sy>	*hoosye*	---	---	---	---	‘pants’
	[t]	*t*	<t>	*tix*	<t>	*Tisch*	<t>	*Tisch*	‘table’
				tënke	<d>	*denke*	<d>	*denke*	‘think’
	[tʰ]	*th*	<th>	*thante*	<t>	*Tante*	<t>	*Tante*	‘aunt’
				Katholiike		*Katolik*	<th>	*Katholicke*	‘Catholics’
	[t͡s]	*ts*	<ts>	*khats*	<tz>	*Katz*	<tz>	*Katz*	‘cat’
				yets		*jetzt*	<ds>	*jedsd*	‘now’
				tsayt	<z>	*Zeit*	<z>	*Zeid*	‘time’
	[v]	*w*	<w>	*waser*	<w>	*Wasser*	<w>	*Wassa*	‘water’
	[ʃ]	*x*	<x>	*xproch*	<sp>	*Sproch*	<sp>	*Sproch*	‘language’
				xtuul	<st>	*Stihl*	<st>	*Stul*	‘chair’
				xuul	<sch>	*Schul*	<sch>	*Schul*	‘school’
	[j]	*y*	<y>	*yoer*	<j>	*Johr*	<j>	*Joah*	‘year’

Table 3. Comparison of three writing approaches of the German dialect language island in Southern Brazil (Hunsrik, Hunsrückisch, Hunsrick) [Colors indicate differences to Allen, Dewes & Hamester Johann 2010]

5. Conclusion and future prospects

The efforts of *Equipe Hunsrik* concerning the standardization and dissemination of the German variety spoken in Southern Brazil are not only prestige projects, but also results which can already be seen. Up to today the working team from Santa Maria do Herval established Hunsrik as spoken language in primary school, helped to declare cultural heritage for the dialect in Rio Grande do Sul and assured the dialect’s entry to the *Ethnologue*, the catalogue of world languages that is put together by the UNESCO. The development of a specially adjusted orthography of the dialect and the publishing of various texts in Hunsrik are the primary reasons for this success. Especially the picture dictionary that was presented in this article and other learning material for children and young adults are important sources for getting to know and establishing the Hunsrik variety in Rio Grande do Sul. *Equipe Hunsrik* continues to promote the Hunsrik variety and is already working on new projects. In 2014, a new dictionary will be published, this time Hunsrik-English. It will compile about 3,000 entries, which means a way bigger number of lemmata compared to the picture dictionary. The new dictionary should help young Brazilians to learn English by using their mother tongue Hunsrik that comes from the same language family as English. For those who already speak English well, which is not always the case in Southern Brazil, it is meant to be a

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supporting factor in strengthening and improving their knowledge of the Hunsrik dialect. Another aim is pursued with the publication of a dictionary in Hunsrik and English. The Hunsrik dialect variety should become more popular all over the world and not only in Southern Brazil. English as a *lingua franca* seems to serve this aim perfectly. The team members of project *Hunsrik* also plan to organize further seminars for teachers in the state of Rio Grande do Sul. Well educated teachers from different places of the Hunsrik speaking area are meant to spread the language and especially its written form and with that strengthen its position as a regional Substandard. The concept of project *Hunsrik* seems to have worked out very well and its success so far speaks for itself. As demonstrated with the picture dictionary the project always puts the intended users in first place. Every single activity and effort in spreading the Hunsrik dialect variety is primarily directed towards its recipients. This aim is a valid justification for breaking established regulations and habits. The initiative of developing a new writing approach of Hunsrik based on the Portuguese language is therefore unconditionally welcomed.

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