



Australian-German Institute Inc.

*a link between Australia and the German-speaking regions of Europe*

# FEDERKIEL



No: LII, November 2012

*Wir wünschen Ihnen recht  
frohe Weihnachten und ein  
glückliches Neues Jahr*

*We wish you a Merry Christmas  
and a Happy New Year.*

**Dear members and friends of “Das Zentrum”,  
Australian-German Institute Inc.**

As 2012 is drawing to a close and this being the last Federkiel for 2012 I would like to take the opportunity to wish you and your families a very merry Christmas and a happy new year. I would also like to express my sincere thanks to you for the support you have given to our organisation over the last twelve months. I hope you and your families enjoy a safe and joyous holiday season.

**Paul Gamp, President**

**Frohe  
Weihnachten**



**Das Zentrum will be closed for the Christmas break.**

Our last day open will be Friday 21 December 2012  
and we will reopen on Tuesday 22 January 2013.

## *Annual General Meeting 2012*

On 24 October 2012 Das Zentrum's Annual General Meeting (AGM) was held at the Griffin Centre. The AGM serves not only as an administrative function and for the election of a new committee for 2012/13, but an opportunity to review the past 12 months, to assess what could be done to make the organisation better, and to discuss ideas or suggestions from members in attendance.

For those members and friends who did not attend, following is an extract of some key points from the President's Report, presented at the AGM by Paul Gamp:

- Paul acknowledged the efforts of the committee and volunteers for their time and contribution.
- The support of the Goethe Institute (Sydney), Embassy of the Federal Republic of Germany and the Swiss Embassy was also acknowledged.
- The member survey undertaken this year has been useful to assess feedback from our members and many suggestions are already being implemented or considered.
- Das Zentrum has continued to offer language and conversation classes, and to maintain the library opening hours and introduced a trial of Saturday morning openings. While visitor numbers are steady there is room for improvement. We have added to the library with material including new books and DVDs.
- Events over the last 12 months have included a trivia evening, popular film screenings twice per month, talks/lectures, and we ran a food and drink stall at the Multicultural Festival for the second time which was a great financial success, although a lot of hard work for a small number of volunteers, including many from outside our membership.
- Suggestions were for more activities to promote the organisation and to attract new (and to retain our existing) members.

The AGM included the election of the committee members for 2012/13:

President:	Paul Gamp	
Vice President:	Bill Maude	
Secretary:	Rachel Cremer	
Treasurer:	Edmund Kralikas	
Committee:	William Campbell	Gavan Cashman
	Heike Craig	Ken Randall
	Patricia Schiessl	

We also welcome Birgit Matwijiw who was co-opted to the committee.

Do you have any ideas or suggestions to improve services, resources, or events at Das Zentrum? Do you have skills or a specialisation which you could offer to help improve the organisation? Bring your ideas to a committee member or send us an email!

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## *Die Brüder Grimm Märchen 2. Teil*

Jacob und Wilhelm Grimm begannen 1806 die Märchen zu sammeln. Ihre Quellen waren unterschiedlich und umfassten alte Manuskripte und Bücher sowie mündliche Erzählungen. Letztere schrieben sie mit großer Sorgfalt nieder. Die meisten ihrer Informanten waren Frauen, und wir haben bereits die "Märchenfrau" erwähnt (in Teil 1), Frau Viehmann aus Kassel, die 8 Kinder hatte und angeblich mindestens 38 verschiedene Volkserzählungen oder Märchen erzählen konnte.

Die Brüder Grimm waren die ersten systematischen Gelehrten von Volksmärchen. Volkserzählungen sind ein Teil einer allgemeineren Gruppe, die auf Englisch als Folk Narratives bekannt sind. Die anderen sind Mythen und Legenden. Dies wirft die Frage auf, was mit dem Begriff "Märchen" gemeint ist und was der Unterschied zwischen ihnen und Mythen und Legenden ist.

Mythen sind die elementarste Art von Volkserzählungen. Sie zeigen die Taten der Götter und übermenschlichen Helden aus der fernen Vergangenheit. Sie sind oft reich an symbolischen Bildern, stellen einen Kontext für den Menschen im Kosmos dar und definieren unsere Beziehungen mit übernatürlichen Kräften. Die Themen der Mythologie sind die gleichen wie die der Religion.

Legenden sind eng verbunden mit Mythen, sie unterscheiden sich aber dadurch, dass sie auf den Menschen

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## *Brothers Grimm Fairy Stories Part 2*

Jacob and Wilhelm Grimm began collecting folktales in 1806. Their sources were varied and included old manuscripts and books as well as oral recitations. The latter they wrote down with great care. Most of their informants were women and we have previously mentioned (in Part 1) the 'Maerchen Frau', Frau Viehmann of Kassel who had 8 children and could reportedly tell at least 38 separate folk or fairy stories.

The Grimm Brothers were the first systematic scholars of folktales. Folktales are a part of a more general group known in English as folk narratives. The others are myths and legends. This raises the question of what is meant by the term 'folktales' and the distinction between them and myths and legends.

Myths are the most elemental kind of folk narrative. They depict the deeds of deities and superhuman heroes from the distant past. They are often rich in symbolic imagery, establish a context for humans within the cosmos and define our relationships with supernatural powers. The issues of Mythology are the same as religion.

Legends are closely related to myths but differ in that they are human centred; they are more specific, more individual and more local than myths. Legends generally do not meet the elemental grandeur and authority of myths.

zentriert sind; sie sind genauer, individueller und ortsgebundener als Mythen. Legenden erfüllen in der Regel nicht die elementare Würde und Autorität der Mythen.

Die Menschen, bei denen sie entstanden, hielten in der Regel sowohl Mythen als auch Legenden für wahre Erzählungen.

Volksmärchen auf der anderen Seite sind zum größten Teil bewusst fiktiv. Weil sie von von Natur aus fließend sind, sind sie auch nicht leicht zu definieren.

Volkserzählungen haben in der Regel vielfache Bedeutungsebenen (so dass zum Beispiel Kinder und Erwachsene sie aus unterschiedlichen Gründen genießen können). Sie können Geschehnisse mit gezielter Mehrdeutigkeit darstellen und zeichnen Bilder, die allen Lesern und Hörern verschiedene Ideen suggerieren. Volksmärchen haben in der Regel eine Nachricht, sei es moralisch, erzieherisch oder religiös.

Wie Mythen und Legenden verwenden Volksmärchen Symbole. Symbole können natürlich und traditionell sein, beispielsweise Eier, Blumen oder die Sonne, oder sie können Zahlen sein, z. B. 3 und 7 haben eine besondere Bedeutung, oder Farben, z. B. weiß oder rot. Symbolische Bilder werden auch verwendet, um das Interesse des Publikums zu gewinnen und erhöhen. Zum Beispiel, ein Frosch, der im Bett der Prinzessin schlafen will, ein Mädchen, das ihre langen Locken herunterhängen lässt, so dass ihr männlicher Freund daran hinaufklettern kann - oder rotes Blut im weißen Schnee. Die Märchen der Brüder Grimm sind natürlich extrem reich in der Verwendung von Symbolen.



The people with whom they originated generally took both myths and legends as true accounts.

Folk tales, on the other hand are for the most part, self-consciously fictitious. Also, because by their very nature they are fluid they are not easy to define.

Folk tales generally have multiples levels of meaning (so that for example, children and adults can enjoy them for different reasons). They can depict events with purposeful ambiguity and draw images that suggest different ideas to all members of the audience. Folk tales usually have a message, be it moral, educative or religious.

Like myths and legends, folk tales use symbols. Symbols can be natural and traditional e.g. eggs, flowers or the sun, or they can be numbers e.g. 3 and 7 have special significance, or colours e.g.

Die Anhänger bestimmter Philosophien und Ideologien wie die Freudsche oder Jungsche Psychoanalyse, der Marxismus, die Sonnenmythologie oder eine bestimmte Religionszugehörigkeit können eine einzige exklusive Interpretation eines bestimmten Symbols bevorzugen; doch in den meisten Fällen wird die unvoreingenommene Betrachtung in der Regel zu anderen Interpretationen kommen.

Die Brüder, gestützt auf ihre Arbeit in vergleichender Sprachwissenschaft, kamen zu dem Entschluss, dass viele Volksmärchen die überlebenden Fragmente von urzeitlichen Mythen waren und gemeinsame Ursprünge in der indo-europäischen Sprachfamilie hatten.

Sie glaubten weder, dass die unabhängige Erfindung des im wesentlichen gleichen Märchens an verschiedenen Orten, noch die mögliche Migration von Geschichten zu entlegenen Regionen der Grund dafür war, dass ähnliche Geschichten in weit auseinander liegenden Orten gefunden wurden. Moderne Ansätze sprechen jedoch sehr dafür, dass beide Erklärungen wahrscheinlich sind und auch, dass die Migration von Märchen (durch mündliche Überlieferung) in der Tat die beste Erklärung für die historische Verbreitung von Volksmärchen ist.

Die Kinder- und Hausmärchen der Brüder Grimm sind das am meisten gelesene, das am häufigsten nachgeahmte und das einflussreichste Buch, das je in deutscher Sprache verfasst wurde. Im Umfang ist es die kompletteste Märchen-Sammlung, die jemals in irgendeiner Sprache zusammengestellt wurde.

white or red. Symbolic images are also be used to attract and heighten the interest of the audience. For example, a frog wanting to sleep in the princesses' bed, a girl letting her long tresses down to let her male friend climb up or red blood in white snow. The Grimm Brothers tales of course are extremely rich in the use of symbols.

Proponents for specific philosophies such as Freudian or Jungian psychoanalysis, Marxism, solar mythology or some particular religious creed, may advance a single exclusive interpretation of a given symbol, however, in most instances, unbiased consideration will usually suggest other possible readings.

The Brothers, drawing on their work in comparative philology, i.e. the study of language and words, concluded that many folk tales were surviving fragments of primeval myths, and had common origins within the Indo-European language group.

They did not believe that either the independent invention of essentially the same tale in different places, or the possible migration of tales to outlying regions accounted for the fact that similar tales were found at widely separated localities. Modern approaches, however, have amassed much evidence that both these explanations are likely and also that migration of tales (through oral tradition) is in fact the best explanation for the historic dispersal of folk tales.

The Grimms's *Kinder- und Hausmaerchen* has become the mostly read, the mostly frequently imitated and the most influential book ever created in

Nachfolgende Sammler, die in jeder Ecke der Welt arbeiteten, haben Varianten von fast allen der Grimmschen Märchen entdeckt und bestätigten damit, dass deren Geschichten in der Tat vom Volk stammten.

Edmund Kralikas  
Translated by Bill Maude

Quelle: Folk and Fairy Tales, a Handbook. DL Ashliman, Greenwood Press, 2004.

the German language. In scope, it is the most complete folktale collection ever assembled in any language.

Subsequent collectors, working in very corner of the world, have discovered variants of nearly all of the Grimm's tales, thus confirming their stories were, indeed, of the people.

Edmund Kralikas

Source: Folk and Fairy Tales, a Handbook. DL Ashliman, Greenwood Press, 2004.

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## **National Multicultural Festival 2013**

### **We are looking for willing and able volunteers**



The Committee has decided to again participate in Canberra's National Multicultural Festival by organising and running a food and drink stall. The Festival will be held on **8 to 10 February 2013** and our stall will be operating on Saturday and Sunday.

We hope that it will again be a financial success and thus assist to further secure our organisation's future. If you are able to assist for about 4 hours on either one or both days it would be very helpful and greatly appreciated.

Please contact Paul as soon as possible on 6281 0486 or email [pgamp@orac.net.au](mailto:pgamp@orac.net.au) for further details.

### *German Language Classes*

will be recommencing in February 2013. Classes on offer will be:

- **Continuing German 3** on Tuesdays 6 – 8pm
- **Intermediate German 2** on Wednesdays 6 – 8pm
- **Intermediate German 1** on Fridays 12-2pm

Other levels may be available – this is to be confirmed. Please contact us or review details on our webpage in January for confirmation of classes and enrolment information.

# Nikolausabend im Zentrum



**Australian-German  
Institute Inc.**

Am 6. Dezember um 19 Uhr wird es  
weihnachtlich mit Glühwein/Bowle und  
Lebkuchen, einer tollen Märchenausstellung und  
dem schönsten Märchenfilm aller Zeiten.

**Eintritt: \$10**

Griffin Centre  
Level 1, Room 1.03  
20 Genge Street  
Canberra City

Drei Haselnüsse für Aschenbrödel –  
mit deutschen Untertiteln  
(without English subtitles)

RSVP: [Das.Zentrum@apex.net.au](mailto:Das.Zentrum@apex.net.au)





## INFORMATION ABOUT US.....

### VISIT US AT:

Griffin Centre  
Level 1, Room 1.03  
20 Genge Street  
Civic

### OPENING HOURS

Tuesday to Friday 11:30am to 2:30pm  
Friday 5:30pm to 8:00pm  
Saturday (1<sup>st</sup> & 3<sup>rd</sup> of month only – trial)  
10:00am to 12:00pm

### BY MAIL:

Das Zentrum  
Griffin Centre  
1.03/20 Genge St  
Canberra ACT 2601

### YOUR COMMITTEE

**President:** Paul Gamp, ph: 6281 0486  
**Vice-President:** Bill Maude, ph: 6295 3565  
**Secretary:** Rachel Cremer, ph: 6259 5205  
**Treasurer:** Edmund Kralikas, ph: 0402 143 898  
**Language course enquiries:** Patricia Schiessl,  
bezi@bigpond.net.au

### CONTACT US:

Phone 6230 0441 during opening hours  
Email: [pgamp@orac.net.au](mailto:pgamp@orac.net.au), [das.zentrum@apex.net.au](mailto:das.zentrum@apex.net.au)  
Or visit: [www.daszentrum.org.au](http://www.daszentrum.org.au)

*Das Zentrum* is a library, resource centre, and meeting place for anyone with an interest in the German speaking regions of Europe.

- Are you a visitor from Germany looking for up-to-date magazines or newspapers?
- Are you a student studying the German language who needs study material or German DVDs to help develop your language skills?
- Are you looking for German-speaking people to help you retain your language skills in an informal environment?

*Das Zentrum* can help with the above and more. Information on our language courses and upcoming events is enclosed. Or if you need more details just drop in or contact us on the numbers above.

★ The publication of this newsletter was made possible by the support of the **ACT Government's Multicultural Grants Program 2012-13.**

★ Contributions, ideas and/or complaints are invited!  
Please contact Rachel at: [rachelcremer@hotmail.com](mailto:rachelcremer@hotmail.com).

