

[TT]Rhaeto-Romance Studies

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The authors are responsible for sections 1, 2 and 4, and 3 respectively.

[H2]1. General

In 2020, three major publications on Rhaeto-Romance, and in particular Dolomitic Ladin, were published: Paul Videsott, Ruth Videsott, and Jan Casalicchio (eds), *Manuale di linguistica ladina*, Manuals of Romance Linguistics, 26 (Berlin/Boston: de Gruyter, 2020); Gabriele Iannàccaro, Paul Videsott, Vittorio dell’Aquila, and Cesare Poppi (eds), *Fassa, Ladinia ed oltre. Studi in onore di Fabio Chiocchetti*, Mondo ladino 44 (Vich/Vigo di Fassa: Istitut Cultural Ladin “Majon di Fascegn” 2020); and the first volume of a prospective thesaurus of the Ladin literary language: Paul Videsott, *Vocabolar dl ladin leterar / Vocabolario del ladino letterario / Wörterbuch des literarischen Ladinischen*. Vol. 1: Lessich documenté fin al 1879 / Lessico documentato fino al 1879 / Bis 1879 belegter Wortschatz. Redazion / Redazione / Redaktion: Paul Videsott (redazion finala / redazione finale / Endredaktion), Donatella Dellagiacoma (A, B, C, D, E, G), Isabella Marchione (F, I, J, L, M, N), Nadia Chiocchetti (H, R, S), Giovanni Mischí (O, P, T, U), Jasmine Annette Dorigo (V, Y, Z), Otto Gsell (revijion dles etimologies / revisione delle etimologie / Revision der Etymologien), Scripta Ladina Brixinensia, 5 (Bozen: Bozen-Bolzano University Press, 2020). The mentioned works will be described in the respective sections. However, we would like to point out that the *Manuale di linguistica ladina* (Manual of Ladin Linguistics) and the *Vocabolar dl ladin leterar* (Dictionary of Literary Ladin) are the first publications of this kind ever and are therefore of particular importance in the field of Ladin studies. Sabine Heinemann, “‘Minor’ Italo-Romance Languages”, in *Manual of Standardization in the Romance Languages*, Manuals of Romance Linguistics, 24, ed. by Franz Lebsanft and Felix Tacke (Berlin/Boston: de Gruyter, 2020), pp. 747-772 gives an overview of the status of standardisation in five minority varieties (Friulian, Ladin, Romansch, Corsican, Sardinian) which are grouped under the collective term “Italo-Romance” (the author declares that the term “Italo-Romance” “is meant to refer to the relatively small linguistic distance to Italian” [751], statement that, at least in this formulation, is certainly not unanimous among scholars). Each article briefly explains the history of the standardisation beginning from the first written documents until now (with reference to aspects concerning the norms themselves and the status of the language) and then illustrates the current situation. This section interprets “standardisation” apparently as “use of the language”, as it describes how and in which (formal) contexts the respective minority languages are used but does not refer to the physiognomy of the used “standard” variety.

[H2]2. Friulian

[H4]Bibliographical and General. Also in 2020, the Società Filologica Friulana published one of its traditional monograph volumes focusing on topics related to the locality where its annual congress was held: *Flumisel La Vila. 97ⁿ congrès (4 otubar 2020)*, ed. by Ferruccio Tassin (Udin: Societât Filologjiche Furlane, 2020). It contains 44 articles about the history and geography of the municipality, the villages and their inhabitants, the economy and the environment, and also two major articles about the local onomastics: Maurizio Puntin, ‘Fiumicello storia e onomastica’, in Tassin, *Flumisel La Vila*, 35-110 and Eliana Merluzzi and

Maurizio Puntin, 'Villa Vicentina storia e onomastica', Tassin, *Flumisel La Vila* (2020), 111-182.

[H4]Lexis and Lexicography. Federico Vicario, 'Vini e vivande da antiche carte friulane', in *Studi Chiocchetti* (2020), 127-148 offers a choice of lexical types concerning nutrition, including wines and food contained in medieval Friulian documents between the thirteenth and fifteenth centuries. These lexical items are recorded, mostly, in relation to collection and payment operations. They contribute to the description of the vernacular Friulian of the origins, but also, more generally, of the life and material culture of the time, as well as the economic relations within the region and neighbouring regions.

[H4]Toponomastics. Enrico Agostinis, 'Sul toponimo *Sighiét-Sigilietto*', *Sot la Nape*, 72.4 (2020), 30-37 starts from the observation that this toponym is generally explained as a formation with the Latin suffix -ETUM. But this is excluded by the local pronunciation -iét, while -ETUM gives -ìet/-ìot in all surrounding names. The correct etymology must therefore move from a suffix -ICTU/-ECTU or -ETTU, that both give -ét in local Friulian, and the author pleads for a derivative of SĚĜĚS, SĚĜĚTIS, especially SĚĜĚTUS 'harvest', an origin matching with the climatic very favourable location of the small village. Enos Costantini, 'Asìn. La fortuna di un etnico pastorale', *Sot la Nape* 72.2 (2020) 41-49 retraces the various uses of the Friulian adjective *asìn* (derived from the place name *Âs* 'Asio'), in particular in the combination *formadi asìn* 'cheese from Monte Asio', a well-known speciality. For the place name *Âs*, generally explicated as pre-Latin, the author invites to also consider that the Medieval Latin knows the word *asium* 'ager, vel terrae inculta, aedi alicui adjacens' (Du Cange), which would be a quite satisfactory etymon.

[H4]Dialectology. Alcardo Di Lorenzo, 'Dalla Bassa al Medio Friuli, *di ca e di là da l'aghe*. Dove "noi" si dice *nun*', *Sot la Nape* 72.4 (2020), 38-40 describes the area of the particular form of the first-person plural pronoun *nun*, which in Friulian is otherwise related to variants of *no* and *noaltris*. As *nun* occurs in a large part of the *Bassa Friulana* on both sides of the Tagliamento river, it is more than a simply local form, but apparently one of the regular etymological continuators of Latin NOS.

[H2]3. Ladin

[H4]Bibliographical and General. In the introduction to the *Manuale di Linguistica Ladina* (Paul Videsott, Ruth Videsott and Jan Casalicchio, 'Introduzione al Manuale di linguistica ladina', in Videsott, Videsott and Casalicchio, *Manuale* (2020), 1-32), the editors present the volume, which shows the richness and diversity of the studies on the Ladin varieties. In particular, they discuss the terminological issues related to the term 'Ladin', in the context of its documented use as a vernacular glottonym and the scientific use of the term since its adoption in G.I. Ascoli. They then introduce the term *ladino brissino-tirolese* ('Brixean-Tyrolean Ladin'), which includes Gardenese, Badiot, Fascian, Fodom, and Ampezzan. These varieties, which are the focus of the book, are considered as a linguistic group because they share linguistic, sociolinguistic, and historical-cultural features. Giampaolo Salvi, 'Il ladino e le sue caratteristiche', in Videsott, Videsott and Casalicchio, *Manuale* (2020), 67-108 illustrates the linguistic properties of the Ladin varieties mainly from a synchronic view. The chapter follows the traditional division in phonology, morphology, syntax, and lexicon, and all varieties are discussed together, but with numerous references to differences within them and to idiosyncratic properties of single dialects. Giorgio Cadorini, 'Il ladino e la sua storia', in

Videsott, Videsott and Casalicchio, *Manuale* (2020), 109-143 deals with the diachronic evolution of the Ladin varieties from Late Latin to the present-day varieties. Based on the reconstruction of proto-Romance, the author offers reconstructed “proto-Ladin” forms, which are compared with Old French, Old Provençal, Sursilvan, and Friulian. Hans Goebel, ‘Il ladino e i ladini: glotto- e etnogenesi’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 35-66 discusses how the population of the Ladin valley developed a feeling of belonging to the same community, in contrast both to their Northern (German) and to their Southern (Italo-Romance) neighbours. A second issue is the Ladin culture, which is an original product that was enriched by influences both from the German and the Italian culture. Hans Goebel, ‘Il ladino e le altre lingue romanze’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 202-239 describes analytically the history of the so-called “Questione ladina”, the issue whether, and to what extent, the various Rhaeto-Romance groups form a ‘unity’. The second part offers a discussion of the relation between these groups and Northern Italo-Romance Dialects on the basis of a series of dialectometric maps.

[H4]Edition of Texts, Philology. Paul Videsott, ‘Primi usi scritti del ladino’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 273-291 offers a description of the oldest texts written in Ladin, starting from the short passages from two poems of the Medieval *Minnesänger* Oswald von Wolkenstein (13th-14th century) and the first documented full Romance text found in the Ladin area (1532), which is written in a Northern Italian variety but with many Ladin elements. The chapter also considers the first proclamations in Ladin (the most ancient one is dated 1631). These texts are provided in a diplomatic edition and with an extensive linguistic comment. Rut Bernardi, ‘Panoramica della letteratura ladina’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 292-317 offers a detailed picture of the development and most important tendencies of the literature written in Ladin, starting from the first texts in the early 19th century. Paul Videsott, ‘I “Sonetti per la recita del catechismo” di Janmatî Declara. Un genere particolare di poesia d'occasione ladina dell'Ottocento’, in *Studi Chiocchetti* (2020), 207-241 contains an edition of a notebook written in the 19. century by the Reverend Janmatî Declara. It contains 20 sonnets in Badiot, and 12 in Italian, dedicated to the students of the village of La Val that were publicly examined by the Reverend about Catholic doctrine. These exams were a yearly tradition in the Ladin villages (especially in La Val), at least during the whole 19th century and in this context hundreds of ladin ‘Sonetti’ were written.

[H4]Dialectology. Jan Casalicchio, ‘Il ladino e i suoi idiomi’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 144-201 discusses the internal division of Ladin, taking into account both the historical evolution and synchronic features. After a first section on the broader subdivisions (North vs. South Ladin, East vs. West, Ampezzan vs. the rest), the dialect of each valley is discussed in an own section; for Fascian and Badiot, which are divided into subdialects, the latter are also discussed separately. In all cases, the phonological, morphological, syntactic, and lexical properties that characterise a single dialect or subdialect are listed and illustrated with examples. Hans Goebel, Videsott, Paul ‘Atlanti linguistici, corpora, bibliografie’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 539-574 presents three tools that are fundamental for any linguistic research on Ladin: linguistic atlases, electronic corpora, and bibliographical reference works. The overall picture that emerges shows that the Ladin varieties are documented very well, and the tools are extremely helpful and well designed to be used by scholars, but also by anybody interested in the Ladin language.

[H4]Phonetics, Phonology, Prosody, Orthography. Paolo Roseano, ‘Il ritmo linguistico del ladino dolomitico: studio acustico del badiotto’, *Ladinia* 44 (2020), 141-162 is a study on the suprasegmental properties of the Badiot variety, focusing in particular on the rhythm of this

dialect. The results show that Badiot is clearly a stress-timed variety, unlike most Romance varieties that are syllable-timed. On the other hand, it is similar Germanic languages in this respect. Sabrina Rasom, ‘Storia della normazione ortografica del ladino’, in Videsott, Videsott and Casalicchio, *Manuale* (2020) 318-348 retraces the most important steps in the evolution of the current orthography of the Ladin varieties. The author pays attention not only to the norms and their changes in the last decades, but also to the sociolinguistic, external factors that lead to these changes.

[H4]Syntax. Patrizia Cordin and Atsushi Dohi, ‘Particelle modali. Un confronto tra dialetti trentini e ladino fassano’, in *Studi Chiocchetti* (2020), 43-67 discuss the use of modal particles in the Italo-romance dialects of the Trento province and in Fascian Ladin. Modal particles are quite numerous in these two groups, and they are particularly widespread, if compared to other Romance languages. Heidi Siller-Runggaldier, ‘Strutture sintattiche a confronto. Le frasi presentative nel fassano e nel gardenese’, in *Studi Chiocchetti* (2020), 27-42 is a contrastive analysis of presentational sentences in two Ladin varieties, Gardenese and Fascian. In particular, the uses of two impersonal clitic pronouns, *l* ‘it’ and *grd. n/fass. se* ‘one’ are focused on, because they show distinct and quite intricate patterns of occurrence. Giampaolo Salvi, ‘Az sz-telenség grammatikai következményei. A részleges egyeztetés jelensége a ladin dialektusokban’, in *Általános Nyelvészeti Tanulmányok*, ed. by István Kenesei et al. (Budapest: Akadémiai kiadó, 2020), pp. 419-428 is an article in Hungarian that starts from Saussure’s concept of diachronic change. Saussure’s approach is then corroborated by the analysis of the phenomenon of lazy concord in the feminine plural of some Ladin varieties. In this case, a change in the phonology of the system (the loss of final *-s*) lead to a morphological change that impacted the whole system, with the introduction of a typically agglutinative feature (the plural morpheme is realised only once on the constituent, and not on each word as in Romance generally) in varieties that are flecational. Ruth Videsott, ‘Aspekte der Verbalflexion im Gadertalischen im Spannungsfeld zwischen Norm und Varietät’, *Ladinia* 44 (2020), 97-121 deals with the relations between norms of the standard and norms of the local varieties, discussing six exemplary cases taken from the Badiot verbal morphology. One of them has the same properties in Standard Badiot and in the local dialects, while the others display differences between the Standard and Upper Badiot dialects, due to analogical processes (three cases), changes in the verbal endings, and in the use of verbal infixes. In many cases, speakers of Upper Badiot show transfer effects from their local dialect into standard Badiot.

[H4]Lexis, Lexicology and Lexicography. Guido Borghi, Vittorio Dell’Aquila and Gabriele Iannàccaro ‘Far baldi “Accoppiamento dei batraci”’, in *Studi Chiocchetti* (2020), 79-94 adopt a “social network analysis” to investigate the Fascian expression *far baldi* ‘to mate (referred to frogs)’. The basis of their analysis consists in a diagram of the semantic relations of terms, used in Northern Italy and in the Alpine area, that are phonetically related to *baldi*. Ruth Videsott, ‘Il ladino di fronte ai forestierismi: tra accettabilità e adattamenti’, in *Studi Chiocchetti* (2020), 95-126 analyses the presence and use of non-adapted loanwords in the three varieties Badiot, Gardenese, and Fascian, using two corpora of written texts, and investigates to what extent they have been replaced by calques or loan translation. Videsott et al., *Vocabolar dl ladin leterar*, is the first out of five volumes pertaining to a monumental project that aims at collecting the whole lexical inventory of Ladin as it is used in literary texts. The first volume considers all 209 documented texts written before 1879, which are collected in the *Corpus dl ladin leterar* (‘CLL’) freely consultable online. The lemmas are written in the koine variety *Ladin Dolomitan*, and each entry offers, apart from the usual grammatical and semantic information, an etymological interpretation, the first attestation of the lemma, the form of the lemma in the different dialects, the translation in Italian and German, and various examples from the corpus.

The latter are proposed both in the original transcription (which at that time was not standardised), and in the actual orthographic system. At the end of the book, the reader finds two indexes, Italian-Ladin and German-Ladin. Ruth Videsott, ‘Lessicografia e grammaticografia’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 505-538 is an overview article on the available lexicographic and grammatical works on Ladin varieties. Compared to its ‘small’ size of the language, the number of dictionaries and grammars is remarkable: the tradition of descriptions of Ladin varieties started in the 19th century and is still developing, with new dictionaries and grammars having been published in the last decade. In the last part, the author mentions some tools and studies that are still not fully developed, such as school grammars (for most varieties), and above all works that consider all Ladin in a compared, intra-dialectal perspective. Marco Forni and Claudio Marazzini, ‘Lessicografia ladina e tecnologia fiorentina dall’*Accademia della Crusca*’, *Ladinia* 44 (2020), 65-95 focuses on the collaboration between the Ladin cultural institute “Micurà de Rù” and the Italian “Accademia della Crusca”: the Accademia has offered precious advice for the development of numerous lexicological works published by the Ladin institute. The second part of the article deals with the most recent technological products developed for the Ladin lexicology.

[H4]Toponymy. Guido Borghi, ‘Ladinia indoeuropea, onde celtica e venetica’, in *Studi Chiocchetti* (2020), 165-206 claims that Fascian has a different substratum than the other Ladin valleys by analysing a number of toponyms: those in the Fassa valley are mainly derived from Celtic, those in the other valleys from Venetic. For a broader picture, names of places outside the Ladin territory are also considered for comparative purposes.

[H4] Sociolinguistics. Gabriele Iannàccaro, Vittorio Dell’Aquila and Nadia Chiocchetti, ‘La tutela istituzionale del ladino’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 378-393 illustrates the legislative norms in favour of the Ladin minority, both of the language and of the linguistic community. Much attention is paid to the so-called *status planning* of Ladin in the public spaces, such as the administration, schools and toponomastics. The last part lists the institutions in charge of the promotion of Ladin, such as cultural institutes and associations. Gabriele Iannàccaro, and Vittorio Dell’Aquila, ‘Il ladino come *Ausbausprache*’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 349-377 investigates the status of Ladin in its “Ausbau” as an official language, focusing in particular on the orthographic rules and on the lexicographic work that contributes to the development of Ladin as standardised language(s). Luciana Palla, ‘Coscienza linguistica e identità ladina’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 243-272 describes the historical development of the Ladin identity and community, which originated in contrast with the neighbouring German and Italo-Romance groups. A major turning point in the history of Ladin was the passage of its territory from the Austrian empire to Italy, which changed the political interlocutors, but also the cultural reference points of the community. Roland Verra, ‘L’insegnamento e l’uso del ladino nelle scuole delle valli ladine’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 394-423 describes the use of Ladin in the schools. In some valleys, the use of Ladin as a vehicular language has a long tradition, but its use was institutionalized only in 1946 for the Northern valleys, in 1977 and 1988 in Fassa (first as optional, and then as obligatory, subject). In the Ladin area of the Venetian region, Ladin is still marginalised and still just presents as an optional subject. Ruth Videsott, ‘Il ladino nei mass media, in internet e nei social network’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 424-451 describes the uses of Ladin in the mass media and in the ‘new’ technologies. It first focuses on Ladin programmes in the traditional media, such as newspaper, radio, and tv, and then discusses the presence of Ladin in the web and in the social networks such as Facebook or WhatsApp. The whole chapter is enriched with real examples of the language use on tv and in the chats.

[H4] Bi- and Plurilingualism, Languages in Contact. Gerda Videsott, ‘Il plurilinguismo dei ladini: aspetti neurolinguistici’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 470-479 is a chapter on a neurolinguistic study targeting Ladin speakers. Many inhabitants of the Northern valleys speak four languages: besides Ladin, they are near-native in Italian and German, and have a variable proficiency in English. The analysis was based on fMRI images collected during a picture naming task. Ilaria Fiorentini, ‘Il plurilinguismo dei ladini e le languages in contact nell’area ladina’, in Videsott, Videsott, and Casalicchio, *Manuale* (2020), 452-469 discusses the effects of language contact in the Ladin area. Due to the high degree of multilingualism of the inhabitants (Ladin-Italian, and in the Northern varieties Ladin-Italian-German), there are numerous loans and transfers from the two ‘major’ languages Italian and German, in particular in the lexical domain, which is the main focus of the chapter. Ilaria Fiorentini, ‘*Diciamo, dijon, dijun*: un possibile caso di rianalisi dovuta al contatto tra italiano e ladino’, *Ladinia* 44 (2020), 123-139 deals with the reanalysis process that lead Ladin speakers to use the discourse marker *dijon/dijun* ‘we say’, modelled on Italian *diciamo*. However, while the Italian *diciamo* is ambiguous, because the same form expresses the indicative and the subjunctive, the Ladin forms are only indicative. This is considered as a case of reanalysis because historically, Italian *diciamo* originated from the hortative subjunctive meaning ‘let’s say’. Ilaria Fiorentini, ‘Il plurilinguismo dei ladini: aspetti sociolinguistici’, in Videsott, Videsott and Casalicchio, *Manuale* (2020), 480-502 is a sociolinguistic chapter on multilingualism in the Ladin area. The author presents data taken from interviews with Ladin speakers, in which they give judgements and opinions on the value and importance of speaking Ladin, and on its relationship with the other languages present in their inventory.

[H2]4. Swiss Romansh

[H4]Bibliographical and General. David P. Gerards and Philipp Obrist (eds.), *Heinrich Schmid - Ausgewählte Schriften zum Rätoromanischen/Intgins scrifs davart il retoromantsch* (Zürich: editionmevinapuorger/ Phonogrammarchiv der Universität Zürich, 2020) is a re-print of four famous articles by the Swiss Romanist Heinrich Schmid (1921-1999), famous as the “father” of the two standard languages Rumantsch Grischun and Ladin Dolomitan, viz: ‘Zur Gliederung des Bündnerromanischen’ (1976), ‘Zwischen Chur und Chiavenna: Die Mitte Romanischbündens’ (1985), ‘Eine einheitliche Schriftsprache: Luxus oder Notwendigkeit? Zum Problem der überregionalen Normierung bei Kleinsprachen. Erfahrungen in Graubünden’ (1989), and ‘Romanischbünden zwischen Nord- und Südeuropa’, accompanied by an introductory note, his short bio-bibliography, and an afterword. The articles retain their topicality and scholarly validity and confirm that Schmid is rightly regarded as one of the greatest connoisseurs of Swiss Romansh and its dialectal articulation. Jachen Curdin Arquint, *Elemaints d’üna grammatica cumparatistica dal rumantsch – idioms e rumantsch grischun*, Romanica Rætica, 23 (Cuira: Societad Retoromantscha, 2020) is a very useful grammar book that deals with the morphosyntax of the Romansh idioms and of the koine Rumantsch Grischun from a comparative point of view, organising the material into parts of speech. The examples used to prove the identified rules often come from Romansh literature. The approach is overtly descriptive, but often information is also given on the genesis of the rules in use today. Given the numerous parallels, the work can serve, where appropriate, as a source of information also for Dolomitic Ladin. We believe that it would have gained even more if it had also taken into account the largest grammatical description currently at our disposal for Dolomitic Ladin, i.e. the series *Sprachen im Vergleich: Deutsch - Italienisch - Ladinisch* by P. Gallmann, H. Sillerrungaldier, and H. Sitta.

[H4]Edition of Texts, Philology. Georges Darms, ‘Chartas da la Lia en rumantsch’, *Annalas da la Societad Retorumantscha* 133 (2020), 7-32 first presents an inventory of ancient Romansh versions of the 1524 League Charter, which is considered the founding act of the Free State of the Three Leagues (Grisons). These translations are often contained as an appendix to collections of municipal statutes. Then two particularly relevant versions, a *puter* (Upper Engadinian) version of 1619 commissioned by Peider Curtin and a *vallader* (Lower Engadinian) version by Duri Chiampell of 1641, are edited and commented in detail, especially with regard to spelling and vocabulary and in comparison with the German source text. It is noteworthy that the 1641 translation is expressly indicated as being *tratta in ladin* ‘converted in Ladin’, further confirming the vitality of this glottonym in the Engadin Romansh of the 16th and 17th centuries. Martin Fontana, ‘La sfida d’ina nova translaziun romontscha ecumena dalla sontga Scartira’, *Annalas da la Societad Retorumantscha* 133 (2020), 53-65 presents a series of problems encountered and solutions adopted during the work on a recent ecumenical translation (1988ff.) of the Sacred Scripture into Sursilvan Romansh. The article begins with a useful compilation of the Romansh versions of the Bible available to date, then discusses some general problems of translation of sacred texts (e.g., the question of whether to favour a literal or an *ad sensum* translation) and from extinct languages into living languages, and then illustrates with concrete examples some of the choices made. In addition, the article explains how the translators involved in the project opted for a slight modernisation of the style compared to the historical translations (also introducing some concessions to requests to take gender issues into account), but decided to continue to favour Sursilvan as a spoken language over the written koiné Rumantsch Grischun. Michele Luigi Badilatti, ‘Las chanzuns manuscrittas da Gion Casper Collenberg (1733-1792)’, *Annalas da la Societad Retorumantscha* 133 (2020), 69-105 edits for the first time eight texts of songs redacted by the Romansh emigrant in Paris Gion Casper Collenberg. The texts are contained at the end of his manuscript *Historia de la Tiarra Grischuna* (written between 1785-1787). In addition to the edition (with the respective critical apparatus), information is also provided on other Romansh versions and especially on the basic texts, which are often German, since most of the songs are not Collenberg's original compositions but his translations or remakes.

[H4]Lexis and Lexicography. With the 192nd issue, dedicated to the section MINA II-MINDRAMAINA (2020), p. 769-877, the *Dicziunari Rumantsch Grischun* has achieved its fourteenth volume (MEDI-MINT, 2014-2020). It contains 808 pages of vocabulary and 69 pages of particularly useful indexes. The DRG is the only dictionary dedicating such an attention to the index, which summarises especially the main facts in historical phonetics and word-formation processes documented by the terms included in each volume of the vocabulary. Wolfgang Eichendorfer, ‘Etymologisches im *Lexicon romontsch cumparativ* (LRC)’, *Ladinia* 44 (2020), 163-240 is, like some previous articles, also published in *Ladinia*, a further (severe) review of some aspects of the *Lexicon romontsch cumparativ* by A. Decurtins. The reviewer focuses in particular on the distinction between inherited words and loanwords from Italian and Swiss German. The corrections are certainly relevant, but the polemical tone with which they are presented is and remains inappropriate for a scientific publication.

[H4]Toponomastics. Guntram Plangg, ‘Archaische rätoromanische Komposita mit *gamp* im Walgau (Vorarlberg)’, in *Studi Chiocchetti* (2020) 149-163 discusses toponyms in the *Romania submersa* of the Austrian *Land* Vorarlberg containing the element *gamp* < CAMPU ‘field’ seemingly transparent in terms of word formation, motivation, and significance. But the Romansh word *champ* ‘field’ and *pra* ‘meadow’ partly overlap in their meaning in modern usage. That means that toponyms like *Gamperdón*, which mostly occur in western Austria and Grisons, but also other non-Germanic names such as *Gampadéls*, *Gamprätz*, *Gampláschg*,

Galpafína and *Gamppastúra* (or *Kapéll* in Montafon) cannot simply be explained with CAMPUS ‘field’. These must rather be archaic composites or derivations that indicate the establishment of an *Alpanger* (as it is called in south German/Austrian), a lower hay meadow used in case of inclement weather in the high mountain pastures. An appendix lists Fascian field names connected with CAMPU ordered by determinants, predominantly syndetic formation or followed by adjectives.

[H4]Languages in contact. Noemi Adam-Graf, ‘Davart la marcaziun regiunala da l’aleman da la populaziun rumantscha a maun da l’exempel dal vibrant r’, *Annalas da la Societad Retorumantscha* 133 (2020), 33-51 studies how Romansh speakers articulate the vibrant /r/ when they are speaking the German Alemannic dialect of the Canton of Grisons. The vibrant /r/ in the German dialects of Switzerland has five major realizations, the apical ([r]) being considered the “usual” one. But the Alemannic spoken by Romanshs from the Surselva is characterized by their uvular pronunciation ([R]). This phonetic feature is highly distinctive and is also used stereotypically by native Alemannic speakers to identify and characterise the origin of their Romansh interlocutors.