

[TT]Rhaeto-Romance Studies

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[H2]1. General.

Just one year after the publication of the acts of the VI Colloquium retoromanistich (*Ad limina Alpium. VI Colloquium retoromanistich (Cormons, 2-4 ottobre 2014)*, *Biblioteca di Studi Linguistici e Filologici 18*, ed. Federico Vicario, Udine, Società Filologica Friulana, 661 p. – cfr. YWMLS 78, 343) part one of the acts of the following VII Colloquium retoromanistich has already been published. It was held 1-3 June 2017 in the Dolomites at the Ladin institut “Micurá de Rù” in San Martin de Tor/St. Martino in Badia and in Bressanone, at the Ladin section of the Free University of Bolzano. The format, which has proven effective, of the “Colloquiums retoromanistics” has not changed: 35 papers were presented, divided into groups according to seven thematic areas: “Texts, sources, and etymology”, “Lexicology”, “Lexicografy”, “Linguistics”, “Literature”, “Language didactics” and “Sociolinguistics”; 26 of these papers were submitted for publication: half of them (12) has been published in volume 41 of the journal *Ladinia* (2017), while the remaining essays are scheduled to appear in volume 42 (2018). The articles published in 2017 are discussed below in the relevant sections.

Benedetta Baldi and Leonardo M. Savoia’s ‘Le vocali toniche nelle varietà friulane, ladine e romance’, *Ladinia* 41:53-80, analyzes tonic vocalism in Rhaeto-Romance showing a subtle micro-variation that is also present in northern Italian dialects. In essence, it deals with the different treatment of tonic vowels before the sequence VCV# and VVCV# in Northern Italy and Grisons. As for the outcomes, the varieties can be divided into two groups: in Friulian and Ladin varieties the first context leads to a short tonic vowel and the second context to its lengthening. In the Romansh and northern Italian dialects, on the other hand, the opposite pattern occurs (lengthening in the first context and short vowel in the second). The article is embedded in the framework of generative phonology and does not consider the results obtained by the means of the traditional historical grammar on the same question – the topic of vocalic lengthening in Rhaeto-Romance languages is a classic subject of the phonological studies on those varieties. In fact, the article’s bibliography lacks references to studies utilizing the ‘classic’ approach. For this reason, we find its conclusions not entirely convincing. Roland Bauer and Jan Casalicchio, ‘Morphologie und

Syntax im Projekt ALD-DM', *Ladinia* 41:81-108, is a typical Salzburg-type dialectometric analysis of the corpus consisting of the second part of the Dolomitan Ladin linguistic atlas ALD II (Hans Goebel, ALD-II: *Atlant linguistich dl ladin dolomitich y di dialec vejins, 2^a pert / Atlante linguistico del ladino dolomitico e dei dialetti limitrofi, 2^a parte / Sprachatlas des Dolomitenladinischen und angrenzender Dialekte, 2. Teil / Linguistic Atlas of Dolomitic Ladinian and neighbouring dialects, 2nd Part*, Strasbourg, Editions de Linguistique et de Philologie, 2012). The main objects of the analysis are morphosyntactic features, exemplified by three phenomena: the verbal desinence of the first person plural derived from *-UMUS (grd. *cianton* 'we sing' < *CANTUMUS), the homophonous verbal desinences in the third person singular and plural (grd. *la cianta* 'she sings' = *les cianta* 'they sing') and, lastly, the preservation of the final -S in the endings of the second person, especially in the plural. The second part compares the similarity profiles generated on the basis of three subcorpora (micro-phonetology, lexicon and morphosyntax) and three points of reference (standard Italian, S-chanf in the Upper Engadine and *Ladin Dolomitan* – the first and the third are 'artificial' points, in that they are not the result of a survey, but rather data deduced from dictionaries and transformed into 'oral' data by applying the standard pronunciation of the two languages). The conclusion, namely that the profiles based just on lexicon are the most consistent, while the most irregular ones are those based on morphosyntax, is quite interesting. Indeed, the "very differentiated" lexicon and the rather homogeneous morphology ("very conservative and little inclined towards change") go against the traditional view, which would suggest the opposite.

[H2]2. Friulian

[H4]Bibliographical and General. Silvio Melani, "*Piruç myò doç inculturit*" e "*O biello dumnlo di valor*". *Per l'interpretazione della più antica lirica friulana (con una nuova edizione dei testi)* (Scrittura e scrittori 1), Alessandra, Edizioni dell'Orso, 148 pp., devotes two separate essays, that continuously refer (and hence are published together in this volume), to the two famous poems that mark the literary debut of Friulian. Fortuitously surviving on parchment shreds, these poems have been the object of study and of several editions since the nineteenth century. Many verses, however, have eluded philological analysis, beginning with the image of the *Piruç* ('pear') that introduces the first verse of the first poem's refrain – an unexpected image in a love lyric of courtly tone. In addition, the poem's date of composition and author are unknown, and there is no

consensus on classifying its literary genre. For these reasons, the two poems are reexamined together to formulate new hypotheses, but without aiming at arriving at a definitive solution of the puzzle. Joan Fontana i Tous, ‘*Duc i "Pedros" no son compagns. Proverbi di don Chisciotte e Sancio Panza nella prima parte della non-traduzione friulana del Quijote*’, *Ladinia* 41:215-234, proposes a possible translation of 51 proverbs of the *Don Quixote* in Friulian by drawing on pre-existing Friulian proverbs, that in some cases correspond literally (*ad litteram*) to those in *Don Quixote* and in other cases express the same concept with different lexical material (translation *ad sensum*). In only five cases, the concept expressed by a *Don Quixote* proverb completely lacks an equivalent Friulian proverb. The main part of the article presents a chart in which all 51 proverbs are listed alongside an Italian translation, the corresponding Friulian proverb (if it exists), and an indication of the type of equivalence (*ad sensum* or *ad litteram*).

[H4]Lexis and Lexicography. David Bizjak, ‘Il cjamp semantic de art di scampanotâ tal furlan e tal sloven’, *Ladinia* 41:109-129 is inspired by the Friulian translation of Ivan Mercina’s book, *Slovenski pritrko-vavec* (The Slovene church bell player) (Gorizia 1926), that the author made in 2016 (*Il scampanotadôr sloven*). What makes this work particularly interesting – beyond being the only existing manual in Europe on the art of playing church bells – is, in particular, its lexicon, because it utilizes an extremely specialized and differentiated terminology. Thus, the translation presents many challenges that have been addressed through various strategies, for example, resorting to dialect variants if a term is not present in standard Friulian. Elisabetta Ermacora, ‘Colore, colori, vocabolari cromatici: il caso del friulano’, *Ladinia* 41:201-214 draws on the famous study by Brent Berlin and Paul Key, *Basic Color terms: Their Universality and Evolution*, Berkeley, University of California Press 1969, to identify the position of Friulian in the evolutionary template proposed by the two American scholars (who notoriously identify the first stage with the presence of a lexeme for the two colors black/dark and white/bright and the seventh and final stage in concurrence with the presence of ‘basic’ lexemes for eleven colors). The results of this examination of lexicographic sources and linguistic atlases available for Friulian leads to the conclusion that it is at an intermediate level between stages VI and VII, lacking the basic lexemes for ‘pink’ and ‘violet’. Also of note is the influence of Italian on Friulian chromatic terminology, in that the sources demonstrate a tendency toward substituting traditional *turchin* ‘blue’ and *castagn* ‘brown’ with the “more Italian” *blu* and *maron*. More than thirty years after the

publication of his dictionary, Giorgio Faggin, ‘Addenda al "Vocabolario della lingua friulana", *Ce fastu?* 93:129-162, has gathered in an article the corrections (some 400 major corrections) and integrations (some 900 new words) to his impressive work, the result of constant revision and cataloguing new materials. A second revised and updated edition of this important dictionary would be a *desideratum*. Sandri Carrozzo, Franz Feregot and Teresa Suñol Ribas, ‘Il corpus etichetât de lenghe furlane: risultâts e prospetivis’, *Ladinia* 41:131-142, presents the realization of a corpus that fills a gap for Friulian, after these corpora for Dolomitan Ladin and Romansh have been achieved over the course of the previous decade. If the consulting functions of this corpus (searchable at the site: <http://claap.org/corpus-friulano/>) are less elaborate than those of the other corpora in Rhaeto-Romance areas, regarding especially the analyses of the contexts of individual words, it has the pioneering characteristic of being tagged, thereby making it possible to search grammatical categories as well.

[H4]Toponomastics. *Barbara Cinausero Hofer and Ermanno Denteseano, *Oronimi del Friuli, Udine, Società Filologica Friulana* (2017) XII + 416 S.

[H4]Sociolinguistics. Fabiana, Fusco, ‘Le voci della città. Plurilinguismo e immigrazione in Friuli’, *Ladinia* 41:265-278, presents interesting research on immigrants’ perception of the Friulian language. The author conducted the survey in two periods and included immigrants from different countries: in 2008, a group of people living in Udine, and in 2013, people living either in Udine or in the province. The results show that Friulian is seen as a distant code that is difficult to learn unless there is a particularly favorable environment, such as mixed marriages or business relations. In the latter case, knowing some Friulian expressions is helpful when approaching potential clients. Overall, the results conform to what has been observed in other studies on the relation between immigrants and dialects in different Italian cities. However, what needs to be emphasized is that there is a notable difference between the immigrants living in Udine and those that live in the province, where Friulian’s role and presence are certainly larger.

[H2]3. Ladin

[H4]Bibliographical and General. Paul Videsott and Philipp Tolloi, ‘*Miei cari Christiagn!* Gadertalische Hirtenbriefe aus dem 19. Jahrhundert – ein bisher unbekanntes Beispiel frühen

religiösen Schrifttums auf Ladinisch. Historische Einordnung und linguistische Beschreibung’, *VR* 76:97-162, present a recently discovered corpus of pastoral letters from the mid-nineteenth century (1845-1861) translated into Ladin. These texts do not modify the established chronology of the use of written Ladin; instead, they are extremely useful for exploring the ‘internal’ development of this practice in a period characterized by the (self)discovery of Ladin and Ladin identity. The corpus is discussed with respect to the historical context in which it was created and analyzed from a linguistic perspective. The author of the Ladin translations, the dean of Val Badia Ojöp Antone/Josef Anton Verginer (1803-1861), demonstrates that – at the dawn of *Kulturkampf* – he is integrated into a transnational communication network even from the then remote Val Badia. Moreover, the translations show his intention to make the Ladin *koinè* proposed by Micurà de Rù/Nikolaus Bacher (1833) more viable through a radical simplification of the orthography. Marco Forni, ‘Grammatica ladina gardenese cartacea, interattiva *online* e su dispositivi mobili’, *Ladinia* 41:235-263, presents the project of a new grammar of Gardenese Ladin. After an overview of the two approaches to the use of Ladin as a written language in the past decades (grammatical descriptions and orthographic choices), the author discusses the extant school grammars on Gherdëina Ladin that date back to 1952 (revised edition in 1972) and to 1991, both of which are clearly outdated. A first outline of a new grammar was attempted in 2008, but concrete progress has only been made in the last several years, when it was decided to go beyond a traditional printed grammar, developing an interactive grammar that will allow students to learn in various ways, and to verify and examine in depth what they are studying. The grammar, inspired by the valency model, is composed of six integrated modules that permit the use of different instruments to facilitate the study and the comprehension of the grammatical aspects that are studied in the class.

[H4]Phonetics, Phonology and Prosody. Armin Chiocchetti, ‘Mutamenti fonetici e fonemati nel ladino fassano dagli anni ’60 ad oggi’, *MLad* 41: 13-91, is a detailed analysis of phonetic and phonemic changes documentable in Fassano Ladin (*cazet* and *brach*-dialects) from the 1960s to today. The study is based on the analysis and comparison of audio recordings, which have now reached a temporal depth sufficient for a diachronic analysis of Fassan Ladin, while until recently it was necessary to only rely on written sources. The paper focuses both on syntagmatic changes, which do not affect the phonological system (loss of the posterior allophones of /a/, /a/ e /ɔ/ of the allophonic velar nasal /ŋ/ in word-final position), and paradigmatic changes, which have

influenced the phonological and – in some cases – the morphological system (e.g., the merge into a single alveolo-palatal affricate phoneme /tʃ/ of the preceding post-palatal stop /c/ and the alveolo-palatal affricate /tʃʷ/, or the merging of /ʃ/ e /s/ in /s/ and of /z/ and /z/ in /z/). Some of these changes are not surprising, since they occur with regularity in several languages, but others are the direct consequence of the Italian influence on Fassano. Luigi Guglielmi, ‘Le difficoltà di rappresentazione di un panorama fonetico complesso: il caso della provincia di Belluno’, *Ladin!* 14: 1-3, is a short article that summarizes the difficulties faced by those that propose a unified spelling for all the varieties spoken in the province of Belluno. As the author correctly notes, this is a gruelling task because the territory is divided linguistically into a series of diverging dialect and linguistic groups. The article provides various examples of single sounds that do not exist in Italian (either they are completely absent or they do not occur in certain positions) or do not exist in all, but only in some, varieties of Belluno. The author’s conclusion is that there is no single solution that is valid for all the local dialects and that the best solution consists in offering guidelines that can then be modified and adapted locally.

[H4]Syntax. Atsushi Dohi, ‘La grammaticalizzazione della particella *pa* in alcune varietà ladine dolomitiche’, *Ladinia* 41:181-199, examines the diachronic evolution of the use of the particle *pa/po* (< lat. POST), used in Ladin interrogative sentences . Its use differs: it can be obligatory (as in Gardonese) or perform a pragmatic function. From a synchronic perspective, these data have already been studied. What is new in Dohi’s work is the exploration of the diachronic aspect, for which he examined a considerable number of interrogative sentences in texts dating from 1800 to today, taken in particular from the *Corpus dl ladin leterar* (vll.ladintal.it). The well-argued results show that there has been a generalized increase in the use of *pa/po* over the course of the decades (with the exception of Fassano), and that the grammaticalization process followed by the different Ladin varieties is not homogeneous, but instead presents different patterns.

[H4]Lexis and Lexicography. Fabio Chiochetti, ‘Spigolature lessicali e questioni di metodo. Note a proposito del *Vocabolario Ladino Fassano* (VoLF)’, *Ladinia* 41:143-160, is first of all a presentation of the *Vocabolar ladin fascian* project, which seeks to create a “thesaurus” of the Fassano lexicon that integrates organically the existing lexicographic collections of the different local parlances. Therefore, a systematic scrutiny of all available Fassano Ladin texts, both edited

and unedited, was made, starting with the first sporadic nineteenth-century records to the bulk of the writings written after WWII. Almost every single text has brought to light words that had gone unnoticed in Fassano lexicography, or that were recorded imprecisely. The article deals in detail with the lexemes *freilir* ‘flail handle’, *tornacion* ‘a type of rotating butter churn’, *zel* ‘tang’, *aur* ‘gold’, *melaur* ‘treasure, fortune, riches’, *velin* ‘fence’, *schiujer* ‘to close’. The article is continued and enriched with the discussion of other lexemes and with the folkloric texts in which they occur in Nives Iori and Fabio Chiocchetti, ‘Curiositèdes en cont del nef vocabolèr ladin-fascian (VoLF)’, *MLad* 41:163-198. Fabio Chiocchetti, “Parole strane”. Una raccolta anonima di vocaboli in ladino cazet (ca. 1915)’, *MLad* 41:119-161, analyses in detail a list of words and expressions in Caset, a variety of Fassano Ladin, by an anonymous author. These items were already considered archaic or obsolete in 1915, when the list was made. The list is quite valuable because it contains numerous *hapax* for Fassano, many of which have precise connections in the other Ladin valleys of Sella – especially in Gardenese, with which Fassano shares many lexical agreements. Paul Videsott, ‘Zwei neue Hilfsmittel für die Erforschung des Dolomitenladinischen: Das *Corpus dl ladin leterar* und das *Vocabolar dl ladin leterar*’, *ZrP* 133:212-244, presents two new research tools for Ladin studies that are completely accessible via internet: the *Corpus dl ladin leterar* already mentioned *supra* (CLL, «Corpus of literary Ladin», <vll.ladintal.it>) and the *Vocabolar dl ladin leterar* (VLL, «Dictionary of literary Ladin», <vll.smallcodes.com>). CLL and VLL consider not only the Dolomitic Ladin varieties that belonged to the Austrian Empire until 1918 (“Brissino-Tyrolese Ladin”), but also two standard languages: *Ladin Dolomitan* (the contemporary written *koinè* proposed by Heinrich Schmid in 1994) and – for the first time in a lexicographic work – Micurá de Rù’s Ladin (the historical written *koinè* proposed by Micurá de Rù/Nikolaus Bacher in 1833). The adjective ‘literary’ is used in a broad sense and includes all written texts having a clear aesthetic ambition. CLL is illustrated with reference to its diatopic and diachronic structure and to the different research options given by the corpus. CLL’s most salient feature is that each text is included in both its original form and its modern version. The purpose of the double encoding of these versions is to make them accessible to both linguists and to the greater Ladin community. On the other hand, VLL is the first Ladin dictionary only based on texts. Each entry contains a metalinguistic description and includes different dialect forms, etymology, first attestation, a definition of the different meanings (in Italian), and a translation in both Italian and German. Each

meaning associated to a single lexical entry is documented by a number of examples taken from the Ladin literature.

[H4]Toponomastics. The publication of the *Chertes ortofoto cun i toponims ladins dl chemun de Sëlva e Chertes ortofoto cun i toponims ladins dl chemun de Urtijëi; Sureghes, Runcadic, Bula, Mont Sëuc*, San Martin de Tor, Ladin Institute «Micurà de Rü» completes the extremely useful collection and cartographic representation of the place names of South Tyrol's two Ladin valleys, Val Badia and Gardena. Like in the other booklets devoted to Ladin municipalities, the toponyms are included in both an orthophotographic map and a physical map, thereby permitting to individuate with relative ease the type of area named by the concerned toponym. While these maps are useful, it is unfortunate that the editors have privileged, in an acritical manner, the strictly oral forms of certain toponyms, for example, the use of the form *Mont Sëuc* for *Mont de Sëuc* 'Seiser Alm', which appears in the title: it is an *allegro* spoken form, but codified in this way – without a preposition – it runs counter to the entire written tradition of the name and to the other Ladin and Romance forms. Guntram A. Plangg, 'Alte Hofnamen in Kolfuschg (Badia)', pp. 248-254 of *Akten des XXX. Namenkundlichen Symposiums in Kals am Großglockner (11.-14.6.2015)*, ed. Harald Bichlmeier and Heinz-Dieter Pohl, Hamburg, baar, is a presentation and etymological discussion of ancient names of farmsteads documented in the village of Colfosco, in the upper Badia Valley. Original explanations are provided – especially for the names *Cogolara*, matched to the Friulan *cógul* 'stone, pebble', and *Alton*, connected to the Latin personal name *Altomus*. The discussion is then expanded to the names of meadows, pastures, and Alpine cottages ('Flurnamen'). Lastly, it attempts to provide an etymological explanation for the names of the Colfosco area present on the topographic map that has been published in 2012 by the Ladin Institute "Micurá de Rü". Heinz-Dieter Pohl, 'Das Namengut der Gemeinde Kals am Großglockner', pp. 56-77 of *Akten des XXX. Namenkundlichen Symposiums in Kals am Großglockner (11.-14.6.2015)*, ed. Harald Bichlmeier and Heinz-Dieter Pohl, Hamburg, baar, is a summary on the toponyms of the Austrian village of Kals, located in the Eastern Tyrol at the foot of the Grossglockner Mountain. This village has attracted the attention of linguists interested in toponymy for quite some time. It presents an interesting mix of toponyms of Romance, German, and Slavic origin. In particular, the Romance-origin toponyms have clear traits in common Ladin, from which it is possible to deduce that the language must have been in use there until the XV/XVI centuries. Diether Schürr, 'Vom Piave

über Toblach nach Axams und Tulfes: vier italische Namendeutungen', *BZN* 52:123-131, puts into question the etymology of some hydronyms and toponyms in the areas of Veneto (*Piave*), Alto Adige/South Tyrol (*Toblach/Dobbiaco*) and Tyrol (*Tulfes* and *Axams*). For all four names, the author postulates a Venetic origin, rejecting other hypotheses that resort to Illyrian or Celtic etymons. *Piave* (first attestation *Plauem*, about 575) is traced back to the root **pleh₂-* ('level, broad'); *Toblach* (*Duplago*, 827) to an Italic (probably Venetic) **Duplāko-*, derived from the root *duplo-* that is also present in the Venetian toponym *Valdobbiadene*. *Axams* (*Ouxuuenes*, 10th century) is derived from a Venetic **Augsuwen-/Auχsuven-*, perhaps a person name, and is placed in relation to *Osimo* in the Italian region of Marche (< *Auximum*). Finally, a series of denominations in **Tulv-* and **Telv-*, scattered in an area that between Carnia and Grisons, are compared to the Venetic *Θulvis*, which is documented in the area of Trieste. According to the author, the common Venetic origin of these toponyms shows that toponyms and hydronyms of Venetic origin are much more widespread than inscriptions in Venetic. This calls into question the use of the latter to reconstruct the areal diffusion of Venetic varieties.. **La radises desmenteades - Le radici dimenticate. Temi e problemi della toponomastica dell'Oltrechiusa. Atti del Convegno (22 ottobre 2016)*, Cortina d'Ampezzo, Print House, 70 p.

[H4]Sociolinguistics. Martina Volcan, 'L'immagine della lingua ladina nei giovani della Val di Fassa', *MLad* 41:93-118, is a study on the perception of Fassa's youth of the languages present in the territory: the local Ladin variant, the standard written Ladin (the *koinè Ladin Dolomitan*), the Trentino dialect, standard Italian. The data was gathered by distributing a survey consisting of 21 questions to 65 young people between the ages of 11 and 30. The second part of the survey consisted of semantic differential questions: each language was described by 30 scales of adjectives to 7 positions, and the participants had to indicate how much (on this 1-7 scale) each of these adjectives suited each variety. What emerges is an essentially positive status for Ladin, to which the greatest prestige is attributed and which is seen as related to a strong sense of identity. Also worthy of note is the fundamentally positive opinion that the participants had of *Ladin Dolomitan*, which confirms that this *koine*, developed as means to communicate between Ladin speakers of different valleys, finds greater consensus in those valleys where there has already been a standardization process at the local level (i.e., within a single valley), as is the case in the Fassa and Badia Valleys.

[H2]4. Swiss Romansh

[H4]Bibliographical and General. Michele Badilatti, *Die altehrwürdige Sprache der Söldner und Bauern – Die Veredelung des Bündnerromanischen bei Joseph Planta (1744-1827)* (swiss academies reports, 12, 6), Bern, Eigenverlag SAGW 82 pp., deals with the representation of the Romansh language in Joseph Planta's *An Account of the Romansh Language* (1776), written in English and considered the work that launched the scientific interest in Romansh. After a detailed biography of Planta, the author discusses *An Account*, describing the context in which it the author originated the idea of writing it, its genesis and a precise analysis both of the structure of the book and of Planta's linguistic opinions. Perhaps Planta's most significant contribution consists in having presented for the first time a positive vision of Romansh and of its speakers. While Romansh had been viewed as a rough and uncultured language, Planta, following in Rousseau's wake, sees in its 'roughness' a positive virtue of resistance against corruption. Furthermore, Planta is the first to define explicitly Romansh as a language, underscoring its differences from Italian and French. Finally, the discussion on the origins of Romansh plainly reveals the work's pre-scientific context: Sursilvan is seen as the preservation (and not the evolution!) of a mixed language, born from the union of Celtic and Etruscan, while Engadinese Ladin is seen as a Latin-based language strongly intermingled with Celtic and Etruscan elements. Elsewhere, however, Planta considers Romansh as the preservation of the Gallo-Romance spoken in the Early Middle Ages. To support this affirmation, Planta compares the original Oaths of Strasbourg and the initial part of William the Conqueror's legislative corpus with a translation in Engadinese and with one in an improvised *koinè* of Sursilvan and Engadinese. However, Badilatti notes that the translations are manipulated at various points to increase the similarities between these languages and ancient French. Badilatti concludes with a section on the success of Planta's ideas in England and in Grisons, and with an appendix containing excerpts from Planta's correspondence. Michele Luigi Badilatti, 'Gion Casper Collenbergs *Viadi en l'Isle de Fronscha* (1766) - Ausblick auf ein Dissertationsprojekt', *Ladinia* 41:39-52, presents a research project aiming to produce a critical edition of an eighteenth-century Romansh manuscript preserved in the library of the Disentis Abbey – a manuscript that has only been known through incomplete extracts. It is the report of a trip made in 1765-1766 by Gion Casper Collenberg of Lumbrin (1733-1792) from Paris to the then "Îles de France", modern-day Mauritius. The manuscript consists of around 200 autograph

pages written primarily in Sursilvan, with a few French insertions. In addition to providing a reliable edition of the text, Badilatti plans to contextualize it in Grisons' literary history by comparing it to other travel reports of the same period, to analyze the French-Sursilvan linguistic contact, and finally, to prepare a German translation of it. Jan-Andrea Bernhard, 'Catechissemes reformatorics sco perdetgas dalla midada spirtal-religiusa el Grischun (1530-1575)', *ASRR* 130:7-31, is a comparative description of various catechisms written in the Canton of Grisons around the second half of the 1500s. These works have greatly impacted literacy in the Romansh varieties and their use in written texts. However, this article concentrates primarily on the content of these catechisms and on the relationships between the various authors, while the actual linguistic aspect is only mentioned and not developed.

[H4]Syntax. Philippe Maurer, 'Igl object indirect el tuatschin', *ASRR* 130:81-87, deals with the diachronic evolution of the dative marker in *Tuatschin*, a Sursilvan dialect. As opposed to the vast majority of other Romance languages, Tuatschin traditionally designates dative objects with the preposition *da*, when the dative is a first- and second-person pronouns, and with the forms *di* (rare) and *li* (< *agli*, old dative pronoun) when it is a third-person. In all the sources, *da* appears as the most stable dative marker, while the use of *di* and *li* is more oscillating. The author shows that in contemporary Tuatschin *da* has been extended to all grammatical persons, while *di* is only used sporadically and *li* has fallen completely out of use. This process is not due to contact with the nearby Sursilvan dialect of Mustér, as one might expect, but instead is due to an internal factor: the functional extension of *da* to all types of dative.

[H4]Lexis and Lexicography. The 186-187th (double) issue of the DRG (pp. 385-512 of volume 14) is dedicated entirely to the verb *metter* 'to put'.

[H4]Toponomastics. Gunhild, Hoyer, 'Davart alchüns toponims romans ed alemannics d'origin celtic', *ASRR* 130:77-80, proposes to unify the etymology of some toponyms of Celtic origin that have traditionally been traced back to the bases *brīg* (which has the primary meaning of 'mountain'), or *brōg(i)* ('territory, border'), and to the respective derivatives *brigilos* and *brogilos*. The article suggests to identify a single base *brⁱog*, with the initial meaning 'mountain'. The semantics of this term would then have been extended to cover other meanings, amongst them

‘border > territory’. The proposal is coupled with a topographic analysis: the author notes that the toponyms with this base are found in internal points in a valley, in which there is a ‘jump’ from a lower part of the valley to a higher part. According to the author, a methodological approach that takes into account the forms of the places where these toponyms occur is superior to one that divides the etymological bases on purely semantic grounds. *Hans Stricker, *Werdenberger Namenbuch*. 8 vol., Zürich, Verlag Werdenberger Namenbuch, LXXIII + 4395 pp. *Herbert Patt, *Cazis: Flurnamen = Noms da füns. Flurnamen Cazis und Fraktionen: Tartar, Portein, Sarn und Prüz*, Tartar, Kulturarchiv Cazis, 72 p. + 1 toponymic map.

[H4]Languages in contact. Annetta Zini, ‘Davart il *bappon*, il *giodaholic* et il *schleimerun*: ils fenomens dal contact linguistic en ils SMS ladins’, *ASRR* 130:89-106, is taken from the author’s MA-thesis and analyzes contact phenomena in SMSs written in *Puter* and in *Vallader* SMS. These phenomena constitute examples of linguistic interferences at various levels. As one might expect, the lexicon is the linguistic level most open, both in terms of frequency of insertions of other languages and in terms of the number of languages from which these insertions derive. It is interesting to note that there are also lexical insertions from other Romance idioms, just as there are from *Rumantsch Grischunl*, the Romansh standard language. At the opposite extreme, there are only four cases of syntactic interference: this result is in line with what we know of the difficulty of having true and proper syntactic ‘loans’. The article concludes with a discussion of the different reasons that push speakers to adopt foreign elements. These range from the presence of lexical lacunae, to the emotive function, to the practical necessity of not exceeding 160 characters in an SMS. A particular point of interest is that the article offers a terminology in Romansh for the various concepts related to *code-switching*, and more generally to *cross-linguistic interferences*.

[H4]Sociolinguistics. Renata Coray, ‘Fällt Rätoromanisch durch die Maschen? Minderheitensprachen und Mehrsprachigkeit in den Schweizer Volkszählungen’, *EJM* 10, 231-262 and Renata, Coray, ‘Zählt Rätoromanisch? Sprachenstatistik als Kristallisationspunkt politischer und ideologischer Debatten’, *Ladinia* 41:161-179, uses the case of Romansh in Switzerland as concrete example to show how linguistic statistics are not neutral representations of linguistic realities, but rather the product of decision-making processes and of political and

scientific selection and construction. They play an important role in discussions of representation, identity, and linguistic politics. In Switzerland, language statistics are a regular subject of public debate. Nevertheless, even though Romansh has been a part of Swiss identity since the beginning, the questions posed in censuses to measure the language use have never taken into account that speakers of minority languages are, in general, multilingual; therefore, questions that require to choose between only fixed, 'monolingual' answers cannot adequately address this situation. The current tendency to rationalize and to cut costs on censuses is even more punitive towards minority languages in that the cross-sample is rarely large enough to provide representative data. In most language statistics, the linguistic diversity is not seen as an independent value, but rather as a variable that depends on the prevailing linguistic ideologies and the targets and interests of language policy.