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ABSTRACTS

CLAUDIO AZZARA, 'L'influsso della religione e della chiesa cattoliche sul diritto dei Longobardi', *Filologia Germanica – Germanic Philology* 2 (2010), pp. 1-20.

THE INFLUENCE OF THE CATHOLIC RELIGION AND CHURCH ON THE LAWS OF THE LANGOBARDS. The Edict of the Langobards' laws consists of both the first codification of the ancient tribal customs undertaken by king Rothari in 643 and the further modifications added by his successors such as Grimoald, Liutprand, Ratchis, Aistulf and the princes of Benevento, Arechis and Adelchis, over a period of about two centuries. The Edict provides an enhanced insight into the complex changes that affected the *gens Langobardorum's* social order, institutions and even mentality and culture after their settlement in Italy, where they lived in direct contact with the Roman civilization and converted to Catholicism. As an example of the changes occurring in that period, I will deal with the integration of the principles and rules of both the Catholic religion and church into Langobard law which characterized the gradual Roman Catholic acculturation of the Langobards. In the same period the ecclesiastical institutions were given new space in the kingdom's structures and society. These trends are particularly evident if we compare Rothari's and Grimoald's laws, which were prior to their conversion to Catholicism (which took place in the second half of the seventh century) and those made by the successive monarchs, from which we can also glean some information about the Catholic church in the ancient Langobard laws.

CARLA FALLUOMINI, 'Il ducato longobardo di Chiusi: le testimonianze linguistiche', *Filologia Germanica – Germanic Philology* 2 (2010), pp. 21-66.

THE LOMBARD DUCHY OF CHIUSI: LINGUISTIC EVIDENCE. The territory of the ancient Lombard duchy of Chiusi (Southern Tuscany) preserves numerous archaeological and linguistic traces of the Lombard settlement, testified from the late 6th century until the year 776. The military and political importance of the duchy was principally due to its geographical position near the Byzantine territories. The aim of this study is to analyze the linguistic evidence, offered particularly by local place names and dialectal words of Lombard origin. The terms examined are *allazzì, ammarrì, dringolà / sdringolà, (i)mbiffà, (i)nguastì, (i)ntufà, nafantà, nazzicà / zazzicà, nòrcola, sbrinco, slacca, sornacà, stóllo, stolzà, struffà, técchio, tòfo, trescà, tròscia, zeppi*.

NICOLETTA FRANCOVICH ONESTI, 'Indizi di sviluppi romanzi riflessi nelle voci germaniche e nei nomi propri',
Filologia Germanica – Germanic Philology 2 (2010), pp. 67-101.

EARLY ROMANCE DEVELOPMENTS AS REFLECTED IN PROPER NAMES AND IN WORDS OF GERMANIC ORIGIN. As the title of a 2007 Magdeburg conference goes (*Namen des Frühmittelalters als sprachliche Zeugnisse und als Geschichtsquellen*), onomastics can be a special type of historical source, as well as an early witness of linguistic developments, especially for the early medieval centuries, when Romance languages were not yet recorded in written documents. Onomastics and Germanic words occurring in Italian written sources can therefore reflect early Romance phonetic developments that would not otherwise show at such early dates. This paper tries to collect all evidence from names and from Germanic words (Gothic *Ghiveric*, Lombard *Arnucciolu*, *ischerpa*, *isnaldas* etc.) that may reflect early Romance tendencies in a Latin context. Among them, in Tuscany as early as the 8th century we find traces of a local [ž] sound, developed from the corresponding voiceless consonant, the new Italian preposition *da* 'from' occurring before proper names, and also the new Romance suffixes occurring in anthroponyms. In general we can also grasp the beginnings of dialect characteristics, from northern Italian to Tuscan and to southern dialects.

DANIELA FRUSCIONE, 'Documenti longobardi e questione dell'effettività delle leggi',
Filologia Germanica – Germanic Philology 2 (2010), pp. 103-132.

CHARTERS EVIDENCE AND THE APPLICATION OF LOMBARD LAW. This paper aims to modify the idea which has spread among German scholars after the publication of Hermann Nehlsen's work "Zur Aktualität und Effektivität germanischer Rechtsaufzeichnungen" (1977), concerning the lack of evidence for the application of the early medieval *leges*. As a representative of post-war deconstructivism Nehlsen is prone to a Romanocentric interpretation of early medieval legal history and to a criticism towards the Germanic sources of the *Völkerwanderungszeit*. Referring mostly to Salic law, Nehlsen attempts to show that in spite of the abundance of legal manuscripts, the Carolingian evidence reveals no continuity between written law and legal praxis. The Lombards present an almost opposite position to that of the Carolingians: few contemporary legal manuscripts but an abundance of evidence for acceptance of the written law in charters and *placita*. In order to discern the effectiveness of the Lombard legislation, I have analyzed several documents and chapters of the laws. In the legislation of both Rothari and Liutprand, the redaction of a charter served as an instrument of precision to define the terms of various legal acts. Moreover the Lombard charters revealed that the scribes knew the law, not only in content but also in language – a vulgarized Latin enriched from Lombard glosses – and were willing to apply it in their charters, in order to give *stabilitas et firmitas* to them. Proof of the effectivity of the Lombard legislation code could also be found in the *placita*, which record various examples from judges who knew the law and applied it to the letter.

WOLFGANG HAUBRICHS, 'Sprache und Schriftlichkeit im langobardischen Italien – das Zeugnis von Namen, Wörtern und Entlehnungen. ein Kommentar zu Nicholas Everett, *Literacy in Lombard Italy*',
Filologia Germanica – Germanic Philology 2 (2010), pp. 133-201.

LANGUAGE AND LITERACY IN LANGOBARDIC ITALY. THE TESTIMONY OF NAMES, WORDS, AND BORROWINGS. A COMMENTARY TO NICHOLAS EVERETT, 'LITERACY IN LOMBARD ITALY'. In his book *Literacy in Lombard Italy, c. 568-774*, which was published in 2003, the historian Nicholas Everett pretends the Langobards either to have had no language of their own or to have possessed a language (which certainly extinguished soon after the invasion of Italy,

c. 568) nearly identical with Old High German. By the analysis of Langobardic loanwords in Italian, of Germanic terminology in the *Leges* (primarily in the *Edictus Rothari* a. 643), of vernacular citations in Paulus Diaconus and other sources, and by the examination of the remnants of Langobardic toponymy and Germanic anthroponymy (amply handed down in inscriptions, texts and charters till 774), this study provides evidence of the existence of an independent Langobardic language. It is closely connected with the languages of the *Alamanni* and *Baiuwarii* and delivers proof of the existence of a bilingual period in the seventh/eighth century and of the increasing and final Romanization of the Langobards in the eighth century.

SERGIO LUBELLO, 'Parole germaniche in bocca romana: Italia germanica *sub specie LEI*'
Filologia Germanica – Germanic Philology 2 (2010), pp. 203-219.

GERMANIC WORDS FROM ROMAN MOUTHS: ITALIA GERMANICA 'SUB SPECIE LEI'. After providing some terminological and methodological specifications, this paper focuses on common classifications and current repertoires of Germanicisms in the Italian language and its dialects. The purpose of this study is to illustrate the materials included in the *Lessico Etimologico Italiano* [LEI]. *Germanismi* (edited by Elda Morlicchio; 5 fascicles published so far) and to provide a taxonomy which, starting from an etymological criterion, effectively enables the researcher to retrieve documentary materials which were not available in other repertoires.

CAROLINA STROMBOLI, 'Etimologia e storia di bosco',
Filologia Germanica – Germanic Philology 2 (2010), pp. 221-250.

ETYMOLOGY AND HISTORY OF ITAL. 'BOSCO'. This paper aims at presenting the history of the Italian word bosco 'wood', a Germanic loanword which entered the Italian lexicon during the Middle Ages. The first section of the paper presents the data on the distribution of the word in modern Italian dialects, in past Italian varieties, and in Medieval Latin. These data show how this lexical type was first documented in the Northwest of Italy and then spread to areas in eastern and southern Italy. The second section focuses on the etymology of *bosco*, showing that the geolinguistic distribution and the presence of a different stressed vowel (*ó*, *ò* or *ú*) in different dialects hint at the existence of two different Germanic strata which could explain the particular distribution of the word across Italy. The first stratum is represented by the form **būsk* (originally meaning 'bush'), probably a Gothic word which entered northern dialects and gradually came to replace the classical Latin word *silva*, while the second stratum is represented by a Franconian form, coming from France through the mediation of the medieval Latin word *boscum* 'wood', which arrived in Tuscany and from there spread to the southern dialects.