

# Abstracts

## **Susanne Brather-Walter / Benjamin Höke**

Both the early medieval settlement of Lauchheim and its large cemetery have been completely excavated – a unique situation in Southwestern Germany, which permits an examination of the local population's complex social and spatial relationships over 250 years from a diachronic perspective. The illustrative analysis of 5<sup>th</sup> to 6<sup>th</sup> century bow brooches and 7<sup>th</sup> century damascened belt fittings not only contributes to their chronological classification but also provides insights into spatial distribution patterns on different scales. Along with other common traits, these patterns reflect the social and economic networks to which individuals, families and other groups – some of them with distinctive burial practices – belonged.

## **Roman Deutinger**

The Alemannic law code (*Lex Alamannorum*), compiled in the first decades of the 8<sup>th</sup> century, is the most extensive source about the history of the Alemanni in the early Middle Ages. By establishing rules for resolving conflicts in various realms of human activity, it provides us a detailed glimpse of the economy, society, public offices and church organization of that day. Rather than reflecting the realities of life, it largely mirrors its authors' views and intentions. It focuses more on potential conflicts and disturbances than ordinary daily life.

## **Anja Gairhos**

A small burial site arose in Inningen, southwest of Augsburg, in the early 7<sup>th</sup> century. Fourteen individuals were buried in eleven graves there. Nine male adults and one little boy had weapons and belts of high quality. Is their apparent wealthy during their lifetimes enough to associate them with a social upper class, though? Burials of men with similar grave goods have been excavated in the surrounding area; their grave goods presumably correlating directly with the excellent local settlement conditions. The burial site of Inningen nevertheless displays some distinctive structural features, the origins and manifestations of which will be analyzed in a larger project intended to combine archaeological methods with medical, anthropological and genetic studies.

## **Sebastian Gairhos**

Continuity of settlement in the city of Augsburg can be traced from the 5<sup>th</sup> century late Roman town up to the 7<sup>th</sup> century town and cemeteries. They reveal a wealthy Roman and Christian population living in a relatively large town of over fifteen hectares. A monastic community was already looking after the widely known and venerated relics of the late Roman martyr Afra in the early Middle

Ages. Even though the sparse written sources do not start appearing until as late as the 8<sup>th</sup> century, it seems quite probable that the Diocese of Augsburg had late Roman origins. If that be the case, Augsburg would have been the oldest and only diocese in the entire area of the former Roman province *Raetia secunda* until Boniface's arrival – and a truly suitable venue for a synod.

### **Gabriele Graenert**

Eastern Alemannia between the Danube and the Swabian-Franconian Forest provides iconic examples of burial archaeology. The cemeteries in Niederstotzingen, Giengen an der Brenz and Kirchheim am Ries and the small graveyards in the settlement of Lauchheim-Mittelhofen feature well-known cases of burials of the upper stratum of society. They shape our image of the archaeologically traceable manifestations of local elites in the 7<sup>th</sup> century. A key feature of scholarly discourse is the idea of a spatial separation of elite graves from the general population's cemeteries. This paper examines the extent to which this perception is governed and influenced by conditions of excavation and conventionalized methods of documentation and suggests that so-called court-burials reflect widely deepening Christian beliefs rather than a desire to demarcate social elites.

### **Thomas Groll**

Recent research posits a late Roman diocese in Augsburg with a basilica, probably under St. Gallus, which was soon moved to the site of the present-day cathedral. While it remains unclear whether the diocese continued to exist in the Migration Period, church life presumably survived. A monastic-like community in wooden buildings can be assumed to have guarded the grave of the martyr Afra in the mid-6<sup>th</sup> century. Archaeological investigations have established the existence of an initial stone church in the early 7<sup>th</sup> century. Grave finds, such as gold-leaf crosses, also attest to Christian life in Augsburg's environs in the 7<sup>th</sup> century. While the Merovingian king Dagobert I secured the existence of the Diocese of Constance in western Alemannia in the first half of the 7<sup>th</sup> century, nothing similar can be demonstrated for Augsburg in the east. Since bishops were active in the region of the later Diocese of Augsburg in the 8<sup>th</sup> century but had their official seats in Epfach, Neuburg and Staffelsee, the same might well hold true for the 7<sup>th</sup> century.

### **Brigitte Haas-Gebhard**

The finds from the rich 7<sup>th</sup> century woman's grave inventory from Wittislingen were reexamined 140 years after their discovery in preparation for their presentation in the Archäologische Staatssammlung München's future permanent exhibition in keeping with the latest state of research (probably in the fall of 2023). Although not completely preserved because of the circumstances of its recovery, it is still the richest 7<sup>th</sup> century woman's grave inventory from southern Germany

and comparable in its richness only to the royal female burials in Cologne Cathedral and Saint-Denis (Paris). The finds reflect the assertiveness of a wealthy, internationally connected family that must have belonged to the uppermost class of the Frankish Empire as well as the opportunities open to female members of such families to exercise power.

### **Gregor Jakob**

Along with Nordendorf row grave cemetery, the princely grave of Wittislingen is one of the most significant eastern Alemannic finds in southern Germany. More than 100 years after their discovery, both finds still raise numerous archeological and historical questions, including ones about the find history, which is still obscured in part by the veil of the 19<sup>th</sup> century. Drawing on previously unknown sources (documents in the Bavarian State Archaeological Collection in Munich and archives held by the Historischer Verein für Schwaben / Stadtarchiv Augsburg), this paper searches for clues in the find history, adding to but also revising the state of research to date. Searching the archives and museums ultimately proves beneficial, especially in the case of so-called “old finds”, since useful source material turns up time and again. Such source material not only provides us with answers to questions about the interpretation of particular find material but, as is the case with Wittislingen and Nordendorf, also allows us to scrutinize the culture and socio-politics of the period in which the finds were discovered.

### **Wolfgang Janka**

The Kommission für bayerische Landesgeschichte’s project “Die Ortsnamen des Regierungsbezirks Schwaben”, the findings of which are published on <https://www.geschichte-bayerns.de/ortsnamen>, yielded new or modified etymologies of some names in the district of Dillingen a. d. Donau. The personal names incorporated in the place names Wittislingen, Mörslingen and Aislingen most likely ought to be treated as west Frankish. A comparison of the wide array of early medieval *-heim* names and the inclusion of the presumably Merovingian-Roman place name of Schabringen suggests that a settlement existed in north Bavarian Swabia, which was dominated by Merovingian Frankish rule.

### **Steffen Patzold**

Scant written source material makes the study of society and religion in Alemannia during the decades around the year 600 challenging to historians. The richest texts are two hagiographies, the *vitae* of Columbanus and Gallus, which stem from the tradition around the Abbey of St. Gall. Narrative sources detailing the wider Frankish and Lombard world in later centuries, such as the works of Pseudo-Fredegard and Paulus Diaconus, are also vital for their periodic mention of Alemannic armies. What can be gleaned from these sources paints an incomplete pic-

ture. Society and religion in Alemannia during the 7<sup>th</sup> century resembled that in other regions of the late and post-Roman world in many ways: Highly militarized and sustaining a growing Christian infrastructure, Alemannia was a place where social status was dynamic, resulting in both upward and downward mobility. War booty could elevate a warrior's prestige dramatically. Similarly, the growing clerical communities in *castra* and *vici* alike suggest that religious authority and hierarchy were spreading from episcopal centers, albeit clerics in Alemannia were still struggling to convert more rural areas to Christianity. What remains to be answered, though, is whether this evidence compiled from southwestern Alemannia can be transferred and applied to the rest of the region.

### **Christof Paulus**

Using a concentric approach, this paper draws methodological conclusions from the reinterpretation and recontextualization of the famous grave finds from Wittislingen, especially for the history of Augsburg in the early Middle Ages and eastern Alemannia in the 7<sup>th</sup> century. The region of eastern Swabia in the years between 600 and 650 must be linked more strongly with the "central regions" of the Middle Rhine or present-day France. This connection makes it possible to draw conclusions about politics, society and culture during a highly socially, economically and culturally dynamic period. Finally, the possibility that the first plague pandemic (541–750) constituted the backdrop to and reason for the Wittislingen burial site is discussed.

### **Karl Ubl**

The law codes of the Alemanni and the Ripuarians probably originated during the reign of king Chlothar II between 613 and 628/629. Although they were both modeled on the much older *Lex Salica*, they differ significantly in terms of their use of written documents, the image of the king and the standing of bishops. This paper argues that these differences reflect the respective regions' varying levels of integration in the Frankish polity.

### **Alfons Zettler**

This paper examines the written evidence of the territory and political organization of the Alamanni and Suebi in the years around 600 CE, particularly in the wider region of Wittislingen (Eastern Swabia), the place where the famous brooch was found. Wittislingen is located in Landkreis Dillingen, a few miles north of the Danube. Since this area may not be treated as a part of the *ducatu*s or *patria Alamanniae* and the *pagus Recie* before the early Carolingian period, its inhabitants around 600 CE cannot be designated Alamanni. Instead, we ought to surmise a population of various origins.