

Untersuchungen anderer Aspekte sich gegenseitig bestätigen können. Drei Anhänge mit der Auflistung der Mobilitätsfälle nach Provinzen und Großräumen, der Mobilitätsfälle der Frauen und einer Liste der sicher bezeugten Freigelassenen, sowie eine umfassende Bibliographie und die Indices ermöglichen einen raschen Zugang zu dem behandelten Material und seinen Ergebnissen. Das Buch stellt somit ein wertvolles, nützliches Werkzeug für die Forschung in und über Gallien dar.

*Uta-Maria Liertz*

GUDRUN BÜHL: *Constantinopolis und Roma*. Stadtpersonifikationen der Spätantike. Akanthus, Verlag für Archäologie, Zürich 1995. ISBN 3-905083-10-8. 334 p.

Gudrun Bühl has studied the personifications of Rome and Constantinople in the late Roman Empire. The personifications of Rome, Constantinople and other cities of the Empire flourished in the fourth and fifth centuries. Bühl, a specialist in Christian archaeology and Byzantine art, has gone through a vast material of the representations of Rome and Constantinople and a wide comparative material of different other personifications. She has analyzed personifications of Rome and Constantinople in coins, imperial and consular diptychs, reliefs, missoria, mosaics, and Christian art. Bühl tries to find out what these city personifications stand for. Their figures clearly came from Graeco-Roman pagan art but what happened to their meaning? Did their meaning remain the same or were the old forms filled with a new late antique Christian meaning? Was a personification a symbol of citizenship, an expression of the political ambitions of a city, or an expression of imperial ideology? Bühl shows that the continuation of city personifications in late antique art cannot be understood just as a passive preservation of Graeco-Roman pagan forms.

The personification of Constantinople adopted the form of Rome but also general forms of city personifications and developed its own attributes. According to Bühl the figures of Rome and Constantinople e.g. on coins in the mid-fourth century appear as guarantees of imperial promises. She studies the city statuettes of the Esquiline treasure with a special interest and discusses their probable function. She points out that city personifications cannot be identified simply through their external attributes but through different facts, the context, the purpose, and the historical background of the monument. On imperial and consular diptychs city personifications appear with emperors and consuls: personifications give them supermundane legitimization of political power. Bühl calls personifications the new lictors of the consul. In addition to their function as protectors of political power, personifications also appear as expressions of the loyalty to emperors. Figures of cities or provinces are depicted bringing gifts (in reality taxes) to emperors in various reliefs, manuscripts, diptychs, and mosaics.

*Maijastina Kahlos*

*Attila Flagellum Dei?* Convegno internazionale di studi storici sulla figura di Attila e sulla discesa degli Unni in Italia nel 452 d.C. Gruppo archeologico aquileiese. *Studia historica* 129. A cura di Silvia Blason Scarel. "L'Erma" di Bretschneider Roma 1994. ISBN 88-

7062-860-4. 241 p. ITL 250.000.

*Attila e gli Unni*. Mostra itinerante. Gruppo archeologico aquileiese. Catalogo a cura di Silvia Blason Scarel. "L'Erma" di Bretschneider Roma 1995. ISBN 88-7062-874-4. 149 p. ITL 150.000.

The Gruppo archeologico aquileiese has produced two remarkable books on Attila and the Huns. *Attila Flagellum Dei?* is a collection of the papers given at the international meeting held in Aquileia in September 1990. *Attila e gli unni* was published for the Attila exhibition in Aquileia in 1991. Its purpose was to popularize the results of the international meeting for a wider public and to correct the conventional picture of the Huns in popular histories and school books. *Attila Flagellum Dei?* is an excellent survey of the present state of the Hunnic studies. The fifteen articles in the book raise many important questions. Can we speak of the Huns as a certain people? Did the Huns ever exist as a nation? Were they a bundle of different nomadic tribes rather than a nation? Was Huns a general label used for several nomadic invaders that disturbed the "civilized" peoples of the late Roman Empire? The western ideas of Attila and the Huns from antiquity onwards seem to be more illustrative of the European peoples themselves than the Huns. The terrifying stories about the cruelties of the Huns and Attila's bestial appearance reveal more about western anxieties and attitudes towards the Other, the different and the strange. The Huns were described as wild and ferocious beasts in the same way as enemies have always and everwhere been made inhuman.

Paolo Daffinà's survey of the history and the present state of the Hunnic studies shows that the same basic problems remain unsolved: scholars do not really know where the Huns came from, or what their language and ethnic composition was like. Several articles in *Attila Flagellum Dei?* discuss the material aspects Hunnic history. The archaeological evidence is important because archaeology seems to be the only way of *audiat aut altera pars*. All the literary sources on the Huns were written by their enemies. Péter Tomka's article deals with the Hunnic archaeological material in Hungary, Timotej Knific surveys the traces of the Huns found in Slovenia, in literature, in folk tradition and in archaeology, and Katalin Bíró-Sey has studied the circulation of money in the Hunnic period in Pannonia and Dacia.

Walter Pohl analyses the dynamics of Attila's kingdom and questions the previous clichés about irrational and uncontrolled barbarians. He stresses that the Roman historians like Ammianus Marcellinus who wrote descriptions of the Huns had hardly ever seen them; they simply used the topoi of classical ethnographies in describing them. Ferruccio Bertini's article about the image of Attila and his Huns in medieval Latin chronicles and historiography is very fascinating. Bertini shows how Attila became a symbol of the ferocious wild pagan and the Flagellum Dei through whom the Christian god punished sinful mankind. Attila's invasion of Italy and the situation in northern Italy are strongly represented in the articles in *Attila Flagellum Dei?*. Giuseppe Zecchini discusses the possible political and ideological reasons for the invasion. Mauro Calzolari has studied Attila's campaign in the valley of Po and has tried to identify the historical place where Leo I met Attila. Franca Maselli Scotti's article deals with the defence of Aquileia in the light of the latest excavations at Aquileia and the surrounding region. Mario Mirabella Roberti has analyzed the traces of Attila's invasion in two Aquileian buildings. Renato Iacumin discusses the problems of the church of Aquileia in the military, political and social crisis

of the fifth century. Giuseppe Cuscito studies Leo I's letter (PL 54, coll. 1135-1140) as a source on the sacking of Aquileia. Sergio Roda discusses the ideology of the western aristocracy in the fifth century, clearly manifested in Rutilius Namatianus' *De reditu*. Danilo Mazzoleni surveys Christian epigraphy in Venetia et Histria in the fifth century.

*Attila e gli unni* is divided into four sections. The historical section concentrated on the history on the Huns and on the Northern Italian towns in late antiquity. The archaeological section is based on the discoveries made in the latest excavations. The section on literature and popular tradition is perhaps the most interesting part of *Attila e gli unni* because of fascinating examples of the human imagination. Attila appears in the works of late antique historians, in Germanic poems, in medieval chronicles and in folk tradition throughout Europe. Attila and the Huns in medals, graphic art, book illustrations and paintings are considered in the section on art.

*Maijastina Kahlos*

ANNA ESPOSITO: *Un'altra Roma. Minoranze nazionali e comunità ebraiche tra Medioevo e Rinascimento*. Editrice "il Calamo", Roma 1995. ISBN 88-86148-15-1. 345 p. ITL 40.000.

La Roma antica ebbe una fiorente comunità ebraica. Si può dire che la vita degli Ebrei romani si svolse senza interruzioni dal 49 al 1943. Nessuna meraviglia che nel Medio Evo alcune famiglie ebraiche si vantassero di discendere dei prigionieri di Tito. In questo libro si parla molto degli Ebrei romani nel Medio Evo, ma presenta anche di altri saggi di carattere demografico. Si tratta infatti di una raccolta di contributi già apparsi altrove, contributi miranti ad illuminare soprattutto problemi demografici della Roma medievale. Tra essi si trovano saggi molto interessanti anche per un antichista. Già il primo dei contributi qui ristampati che tratta della popolazione romana dalla fine del secolo XIV al Sacco di Roma, mi ha fatto riflettere ancora una volta su simili questioni riguardanti la Roma antica ed ha, nel contempo, messo in rilievo quanto sia disperata la Quellenlage per risolvere simili questioni riferentisi a periodi anteriori. La popolazione di Roma è oggetto anche di in quattro altri contributi; poi si passa a trattare degli Ebrei, cominciando con un saggio notevole sui rapporti tra ebrei e cristiani nella Roma del Rinascimento. Particolarmente prezioso è il lungo contributo sugli ebrei romani alla fine del Medioevo.

*Heikki Solin*

CARLA FAYER: *La familia romana. Aspetti giuridici ed antiquari. Parte Prima. Problemi e ricerche di storia antica 16. "L'Erma" di Bretschneider*, Roma 1994. ISBN 88-7062-875-2. 782 p. ITL 450.000.

Questo volume, la prima parte di un immenso lavoro, tratta la struttura giuridica della *familia* romana: la *patria potestas*, l'*adoptio*, la *tutela* e la *cura*. Un secondo volume avrà per oggetto il fidanzamento, il matrimonio, l'adulterio e il divorzio. L'autrice vuole presentare lo stato attuale della ricerca sul suo tema, tenendo conto soprattutto degli aspetti giuridici ma anche antiquari, mentre non sembra aver prestato particolare attenzione a quelli