

AMMIANO MARCELLINO

Ammianus Marcellinus è uno storico latino, nato in Antiochia da famiglia greca, forse tra il 332 e il 335 d. C. Divenuto aiutante del *magister equitum* Ursicino, lo seguì a Milano, a Colonia ed in Gallia, alla corte imperiale di Sirmio. Prese parte alle guerre contro i Persiani ed all'assedio di Amida (359), quattro anni dopo seguì l'imperatore Giuliano in una nuova campagna contro i Persiani. Lasciate quindi le armi, visitò varie regioni e si recò a Roma dove attese, negli ultimi anni del secolo, alla composizione della sua opera storica.

Il titolo della sua opera (*Res Gestae*) è testimoniato per la prima volta dal codice Vat. Lat. 1873 (compilato nel X secolo), sebbene il primo autore che definì l'opera con questo titolo fosse stato Prisciano, grammatico vissuto tra la fine del secolo V e l'inizio del VI (*Inst.* IX, 51). Le *Res Gestae*, opera destinata all'élite aristocratica romana, fu in origine composta da trentuno libri, ma a noi sono giunti soltanto i diciotto conclusivi (XIV-XXXI), che riguardano il periodo compreso tra gli anni 353 e 378. Tuttavia Ammiano scrisse di aver iniziato la narrazione a *principatu Caesaris Nervae* (XXXI 16,9), ossia dal 96 e dal punto in cui si era interrotta la narrazione dello storiografo latino Tacito (*Historiae*), concludendola nel 378, con la morte dell'imperatore Valente nella Battaglia di Adrianopoli contro i Visigoti. Molto si è dibattuto sull'ampio arco cronologico che avrebbe quindi dovuto trattare nei primi XIII libri (che coprivano gli anni dal 96 al 352). La parte superstite dell'opera, sebbene scritta in uno stile mediocre e alquanto retorico, è tuttavia di notevole rilievo per la narrazione degli avvenimenti contemporanei all'autore ed emerge nel panorama storiografico del tardo Impero per serietà di metodo, ampiezza di vedute ed imparzialità, specie di fronte alle lotte religiose, ove emerge un preciso programma religioso e politico pagano che lo portò a contrapporre Costanzo II a Giuliano l'Apostata, restauratore del paganesimo. Il brano proposto di seguito è la prima descrizione degli Unni di Attila.

Edizione di riferimento principale: *Ammiani Marcellini Rerum gestarum libri qui supersunt*, W. SEYFARTH, Lipsia 1978, «Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana». (Ed. con trad. ital.: *Ammiano Marcellino. Le storie*, a cura di A. SELEM, Torino 1965. *Editio princeps* a cura di A. SABINO: Roma 1474)

«Il popolo degli Unni, poco noto agli antichi storici, abita al di là delle paludi Meotiche [zona della Sarmazia corrispondente alla regione dell'attuale Mare di Azov], lungo l'oceano glaciale, e supera ogni limite di barbarie. Siccome hanno l'abitudine di solcare profondamente con un coltello le gote ai bambini appena nati, affinché il vigore della barba, quando spunta al momento debito, si indebolisca a causa delle rughe delle cicatrici, invecchiano imberbi, senz'alcuna bellezza e simili ad eunuchi. Hanno membra robuste e salde, grosso collo e sono stranamente brutti e curvi, tanto che si potrebbero ritenere animali bipedi o simili a quei tronchi grossolanamente scolpiti che si trovano sui parapetti dei ponti. Per quanto abbiano la figura umana, sebbene deforme, sono così rozzi nel tenore di vita da non aver bisogno né di fuoco, né di cibi conditi, ma si nutrono di radici di erbe selvatiche e di carne semicruda di qualsiasi animale, che riscaldano per un po' di tempo tra le loro cosce ed il dorso dei cavalli. Non sono mai protetti da alcun edificio, ma li evitano come tombe separate dalla vita d'ogni giorno. Neppure un tugurio con il tetto di paglia si può trovare presso di loro, ma vagano attraverso montagne e selve, abituati sin dalla nascita a sopportare geli, fame e sete. Quando sono

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Gisella Bassanelli Sommariva



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