

**Alain Chauvot, *Les "barbares" des Romains: représentations et confrontations. Études réunies par A. Becker et H. Huntzinger, avec le concours de C. Freu et O. Huck. Centre de Recherche Universitaire Lorrain d'Histoire, Université de Lorraine, 59. Metz: Centre de Recherche Universitaire Lorrain d'Histoire, 2016.***

By bringing together a variety of articles to fundamental issues on *barbari* and their ) with Rome on different levels, the former PhD students of A. Chauvot have provided a comprehensive overview on the concept of barbarity. The volume includes 23 papers, published by A. Chauvot during 1984-2016, that allows a proper contextualization of *barbari*, as they are reflected in literary and juridical sources. This collection of articles is structured in two directions focused on representations and perceptions. Each part is also divided in three more sections (*Representations: Usages et normes*, p. 13-117; *Corps et visages*, p. 119-157 and *Portraits d'ennemis*, p. 157-194; *Perceptions: Immigration*, p. 197-325; *Guerre et paix*, p. 327-400; *Christianisation*, p. 401-435). The volume also contains a *Post scriptum*, extensive summaries of each article in French and English, a generous bibliography, also an onomastic, thematic and sources substantial indices.

In the first paper (*Visions romaines des barbares*) the author takes an interesting approach, from the definition of *barbarus* and barbarity reflected in Ovidius (*Trist.*, V, 10, 37), Ammianus Marcellinus (XV, 11, 1), Dionysius of Halicarnassus (I, 89, 1) and Vergilius (*Aen.*, VIII, 314-336), bringing into discussion the "environmentalist theory" on physical and intellectual differences. He stresses the image of *barbarus* as frozen in his state or evolving towards Romanness. The second article *Images positives, images négatives des barbares dans les sources latines à la fin du Ve siècle et au début du VIe siècle après J.-C.* gives particular focus on the traditional and new portraits of barbarians, reflected in the late antiquity literature. The analysis on the term *barbarus* is continued in the following

paper (*Remarques sur l'emploi de semibarbarus*) that tackles the use of the word *semibarbarus*, seen as a split between the barbarity and the Romanness and as a fear of failure to access the civilized world. *Le Rhin et l'Empire: métamorphoses d'un fleuve* present an overview of the perceptions of the Rhine in various literary sources, seen as a demarcation point between the two worlds. The last two papers of this section (*Approche juridique de la notion de barbare* and *Désigner un ennemi: la notion d'hostis dans le Code Théodosien et les interprétations*) investigate the semantics of the terms *barbarus* and *hostis* and their synonymous relation in the juridical sources. The section *Corps et visages* embody two papers (*Mouvement et corps barbares d'après les sources latines*; *Les barbares ont-ils un visage ?*, based on the emphasis of the gestural behavior and on the main three criteria that allows a characterization of a barbarian portrait: morphology, expression, coiffure. In the final section, *Portraits d'ennemis*, it is explored the confusion between the Parthians and the Persians (*Parthes et Perses dans les sources du IV<sup>e</sup> siècle*) in the works of breviators Festus, Aurelius Victor, Eutropius, and Ammianus Marcellinus. The next two papers (*Ammien Marcellin et les Goths* and *Figure du cercle et représentation des Goths chez Ammien Marcellin*) singles out the attitude of Ammianus Marcellinus towards the Goths, the evolution of the Goths' portrait in the Roman milieu, by stressing their different degree of barbarity, the linked representation of Goths and space, etc.

The articles for the second part, dedicated to perceptions, were meticulously chosen in order to draw attention to different aspects, such as acculturation, careers pursuit, citizenship acquiring and other legal aspects, etc. *Barbarisation, acculturation et 'démocratisation de la culture' dans l'Antiquité tardive* provides a general survey of these three concepts, followed by the problematic of "creative minorities", the image of barbarians in the institutional framework, the mixed marriages seen as an acculturation factor, etc. Starting from the idea that the integration conditions were not the same between the Tetrarchy period and the beginning of the 5<sup>th</sup> century, the paper *Origine sociale et carrière des barbares impériaux au IV<sup>e</sup> siècle après J.-C.* intends to respond to two questions: did the Roman Empire consider the social origin of the barbarian for his assimilation process? Did the social provenance had a certain degree of effect on their careers? The author concludes with some thoughts on the assimilation issue, as a crucial point for the validity of social advancement. *Représentations du Barbaricum chez les barbares au service de l'Empire au IV<sup>e</sup> siècle*, deal with the barbarians behavior in the fourth century, stressing the idea that both Roman Empire and the origin place plays a key role in their attitude. The following paper, *Les Lètes et leur devenir : de la citoyenneté à la citoyenneté (fin du III<sup>e</sup> – milieu du Ve*

*siècle)*, turns to the process of integration of Laeti and the link between *Laetus* and the terms *civis*, *provincialis*, *gentilis*, *barbarus*. The paper *Julien, Ammien et les Lètes. À propos d'Ammien, XX, 8, 13* contains a detailed analysis of the military units configuration sent to Constantius II reflected in Amm. XX, 8, 13: "je fournirai des chevaux d'Espagne pour les chars, et, devant être mêlés à des Gentiles et à des Scutaires, de jeunes Lètes, rejetons nés en deçà du Rhin de barbares ou du moins de déditices qui ont fait defection vers nous"). *La situation juridique des barbares dans l'Empire tardif et la question des unions mixtes* puts into discussion the link between the legal status and mixed marriages with the meaning of *barbarus* and *gentilis*, by analyzing CTh III, 14, 1 where is stated the interdiction of mixed unions such as, *gentiles* men with *provinciales* women and *provinciales* men with *barbarae* women (p. 302). In the next paper, *Legatio, clientèle et munera. À propos d'Ammien Marcellin XXVI, 5, 7*, the author focuses on a failure of a *legatio* of Alammani sent to court of Milan at the beginning of Valentinian's reign to accept *munera*, but these *munera* were thrown on the ground because of their poor value. A. Chauvot outlines the ambiguity of the term *munera* in Ammianus work and interprets this passage considered essential for barbarian-Roman relationships. In *Guerre et diffusion des nouvelles au Bas-Empire* is stresses the fundamental role of the informants and the recipients in the news dissemination process, by analyzing the terms *nuntii-relationes*, *fama-rumores*. The article *Défaites militaires et problèmes internes dans les Panégyriques d'époque tardive* deals with the variability of the chronological dimensions of the term *malum* in the corpus of Latin panegyrist, by stressing his responsibilities. *L'emploi de la cavalerie romaine d'après les Res Gestae d'Ammien Marcellin*, resents a careful reading of Ammianus text on the cavalry role. The final section of this collection of articles sets out on the christianisation topic. *L'arianisme de Fritigern, religion de l'empereur ou religion des Tervinges ?* investigates Fritigern's Arianism as Valens' religion, his power and disappearance from the political scene. In the last paper, *Ulfila dans l'œuvre de Philostorge*, the analysis starts from the following fragment: "Philostorgius praised to the skies that man and counted him together with his faithful among the supporters of his own heresy" (Philost., II, 5). He also summarizes the mentions to *ingenitus* / *unigenitus* and the three different approaches that allows a comparative assessment of Ulfila and heteroionians, eunomians positions.

The topic of barbarity and its integration into the Roman Empire it is far too large to be treated in its completeness in one volume. But this selection of articles of Alain Chauvot is an excellent critical historiographic survey on the literary and juridical sources which displays impressive erudition and historical contextualization abilities. This collection of articles is a valuable addition to

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the constant growing corpus of works on the barbarity,  
with clearly stated arguments and pertinent conclusions.

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