

Dieci secoli di Medioevo

Parte I

Poteri e strutture del potere: alto medioevo

Capitolo 1. Popoli in movimento

1. Odoacre, una figura simbolica

L'episodio che segna l'inizio del medioevo è la deposizione da parte di un capo militare sciro, Odoacre, di colui che fu formalmente l'ultimo imperatore d'Occidente, Romolo "Augustolo". Era l'anno 476.

L'appartenenza di Odoacre è già fonte di confusione, in quanto gli Sciri sono sempre stati definiti dalla tradizione come popolo germanico. Infatti, la **nozione di "germani"** non è solo stata messa in crisi dalla critica generale del concetto di etnia, ma anche dalla **dimostrazione che fu la cultura romana a conferire quell'identità a vari popoli che erano invece lontani dall'idea di una comune appartenenza.**

Anche osservando la ripartizione interna di questi popoli germanici notiamo che siamo davanti ad aggregati tribali non ancora stabili. Questi sono i momenti di etnogenesi, che danno luogo alla definizione di *nationes* da parte della cultura romana e che producono formazioni più o meno stabili. Siccome erano popoli in continuo divenire etnico, possiamo individuare fasi di etnogenesi determinate dal prevalere dei capi di un raggruppamento tribale che avevano aggregato frazioni minori di popoli in armi, raggiungendo una sufficiente e durevole sedentarietà. Questi popoli è meglio definirli **barbari**, mentre le definizioni macro-etnie (Celti, Germani, Slavi, Ugrofinnici) sono da considerarsi valide solo in ambito linguistico.

Odoacre, che era a capo di un esercito composito di Eruli e Rugi, dovette la propria formazione militare dal padre che era dipendente presso il **re unno Attila**. Non deve stupire la decisione di Odoacre di mettersi al servizio di Roma, in quanto ormai le truppe erano tutte reclutate tra i popoli barbarici. Costoro, raggiunto un grado di stanzialità che li poteva definire **gentes**, erano riconosciuti come **foederati** e per il diritto di **hospitalitas** potevano fruire di un terzo delle terre della regione in cui erano stanziati.

Al di sopra di questi "eserciti di popolo" c'erano i loro capi originari, anche se inseriti nel quadro istituzionale della res publica imperiale.

Non a caso Odoacre non si presentò mai con le vesti di sovrano. Alla fine del V secolo d.C. l'unica capitale imperiale rimase Costantinopoli, e l'imperatore Zenone tollerò che Odoacre attribuisse a se stesso il titolo di *patricius*

Romanus: governava da Ravenna che, succedendo a Roma e Milano, era diventata dopo il 402 la residenza dell'imperatore d'Occidente Onorio.

Anche l'aggettivo "**romano**" è meno carico di valori identitari di quanto un tempo si pensasse: nell'Italia altomedievale l'aggettivo "romani" significava gli abitanti dell'*urbe*.

Con l'ascesa di Odoacre assistiamo alla formalizzazione delle pratiche dell'*hospitalitas* e della *foederatio*, con cui l'imperatore d'Oriente Valente aveva già cercato di inquadrare i Goti. Franchi e Alamanni erano *foederati* in Gallia, ma non riuscirono ad impedire lo sfondamento della frontiera del Reno da parte dei popoli barbarici, prima che Alarico saccheggiasse Roma nel 410.

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