

第七節

Ulfilas

烏爾菲拉（Ulfilas 或 Wulfila；310 年－383 年）是哥特主教和基督教阿利烏教派傳教士。他是《哥特聖經》的譯者，也是哥特字母的創造者。烏爾菲拉將基督教傳到哥德等日耳曼部落。

烏爾菲拉的母親原是信奉基督教的羅馬帝國的臣民（為希臘語小亞細亞人），但家人為四處擄掠的西哥德人擄到西哥德境內（大概位於今日羅馬尼亞與匈牙利一帶）。他後來成為一位哥德人之妻室。她雖居異邦，仍然親自傳授子弟以希臘文與宗教文化。烏爾菲拉就在這樣的環境下受教育。也在這樣的環境下長大後，被送至康士坦丁堡處理關於哥德人的一些相關事情，同時進入教會服務。於公元 341 年，他受康士坦丁堡教會封為哥德主教，然後就前往哥德人地區傳教，幾乎半個世紀。因為他自幼年就在哥德地區長大，語文便利，傳教獲得空前絕無的大成功。他不但在哥德傳教，還編造哥德文字，教化當地的人民。公元 370 年，他還將基督徒用的希伯來文聖經翻譯成哥德文。由於烏爾菲拉在康士坦丁堡進修的時候，皇帝以及教會都是阿里烏派，所以他的哥德信徒全部是阿里烏派，保留相當多原來的信仰文化，形成一種混合式的信仰。到狄奧多西當皇帝的時候，他極力剷除異教以及阿里烏派異端。後來闖入帝國境內的哥德人就是阿里烏派的基督徒。

當它們自立稱王的時候，為拉攏人心，尚得宣告改宗為主流基督教徒。信仰相異也是哥德蠻邦人與那羅馬境內的民產生衝突的主要原因之一。這種衝突直到哥德人、倫巴底人改宗為主流的基督教信徒後才逐漸和緩，之後便消失於無形。

Priscus of Panium

帕尼翁的普利斯庫斯（拉丁語：Priscus Panites；古希臘語：Πρίσκοῦς ὁ Πανίτης）是 5 世紀時期羅馬的一位外交官、歷史學家、雄辯家。出生在希臘的帕尼翁（位於色雷斯，在今伊斯坦布爾附近），其生年大約在 410 年至 412 年之間。448 年，他跟隨馬克西米努斯的使團，奉狄奧多西二世之命出使匈人帝國，面見其王阿提拉。在那裏，他遇見了一位身着西徐亞人（或匈人）服飾的希臘人。此人在費米拉孔陷落之後被匈人擄去達八年之久，成為奧尼吉修斯的奴隸，後來被釋放成為自由人。此人認為自己在匈人統治下的生活比在羅馬帝國要好得多，普利斯庫斯因此與他進行了辯論。

後來普利斯庫斯前往埃及的亞歷山大港和提拜德。大約在 456 年左右，他在馬爾西安的朝廷里當官。大約在 472 年之後去世。著有希臘文著作《拜占庭史》（Βυζαντινὴ Ἱστορίᾱ）。

Jordanes

Jordanes (/dʒɔːrˈdɛniːz/), also written as Jordanis or Jornandes, was a 6th-century Eastern Roman bureaucrat widely believed to be of Gothic descent who became a historian later in life. Late in life he wrote two works, one on Roman history and the other on the Goths. The latter, along with Isidore of Seville's *Historia Gothorum*, is one of only two extant ancient works dealing with the early history of the Goths.

Other writers, such as Procopius, wrote works on the later history of the Goths. *Getica* has been the object of much critical review. Jordanes wrote in Late Latin rather than the classical Ciceronian Latin. According to his own introduction, he had only three days to review what Cassiodorus had written, meaning that he must also have relied on his own knowledge.

約達尼斯（Jordanis），又譯約爾達尼斯、約丹內斯、約爾南德斯等，是 6 世紀時期拜占庭帝國的一位官員、史學家。

約達尼斯大約在 6 世紀初的時候出生在達爾馬提亞地區，其祖先是阿蘭人。他原本是東哥特總司令官 Gunthigis Baza 的書記。6 世紀中葉，拜占庭帝國攻破東哥特，約達尼斯向拜占庭投降，從此成為拜占庭帝國的官員。晚年專注於寫史書。著有《羅馬史》、《哥特史》。

Getica

《哥特史》（德語：Gotengeschichte，簡稱 *Getica*）拉丁語原名為 *De origine actibusque Getarum*，意為《論哥特人的起源和行為》，由 6 世紀投效拜占庭帝國的東哥特人約達尼斯（又譯作約爾南德斯、約達爾南迪斯，約生活於 500 年至 555 年或 560 年）寫成。該書使用拉丁語，記述日耳曼人（包括哥特族人）、匈人等民族遷入東歐、中歐、西歐，導致西羅馬帝國崩潰的民族大遷徙歷程。該書取材自現已散佚的當代史籍，以及約達尼斯的親身見聞，雖然書中存有內容粗糙、輕信、文筆較差的情況，但因其史料價值，而獲得後世史家的重視。

Limes

The *līmes* (Latin, plural: Latin: *līmētēs*) is a modern term used primarily for the Germanic border defence or delimiting system of Ancient Rome marking the borders of the Roman Empire, but it was not used by the Romans for that purpose. The term has been extended to refer to the frontier defences in other parts of the empire, such as in the east and in Africa.

The *līmes* is often associated with Roman forts, but the concept could apply to any adjoining area the Romans exercised loose control with military forces.

羅馬帝國界牆（Limes），又稱羅馬帝國長城，是現代人所指的羅馬帝國在其國界修建的防禦日耳曼人的防禦系統，但當時的羅馬人修建這些建築的目的未必是防禦日耳曼人。這一概念也可以指羅馬帝國在其國界前線的防禦系統，包括東部和非洲國界。與其類似的概念有長城。

Gift Economy

禮物經濟是自古以來的自由價值經濟學模式。交換過程中，給與者沒有任何得到價值回報的要求和預期。與之相反，以物易物或者市場經濟是用社會契約和明確協議，來保證給與者得到或期望得到報酬的規範價值經濟學模式。禮物經濟融入政治、親情、或宗教等領域，是共識主動性文化體系，沒有明顯的「經濟」體系特性。

禮物交換原則與其他交換形式有着明確的區別。例如，受社會契約制約的產權形式；還有被定義為「經濟體系」的獨特「交換領域」，以及墨守成規的社交性禮物交換。下面研究案例說明，非市場化社會中的「贈禮」與高度商品化社會中的禮品概念完全不同。禮物經濟還必須從如公有制和非商品化勞動等，其他相近現象區分出來。

Königsnähe

網上沒解釋, 看他的吧

Comitatus

Comitatus was in ancient times the Latin term for an armed escort or retinue. The term is used especially in the context of Germanic warrior culture for a warband tied to a leader by an oath of fealty and describes the relations between a lord and his retainers, or thanes (OE þegn). The concept is generally considered by scholars to be more of a literary trope rather than one of historical accuracy.

Scholars Bruce Mitchell and Fred C. Robinson describe the comitatus more fully:

An heroic warrior brought up in this [comitatus] tradition would show a reckless disregard for his life. Whether he was doomed or not, courage was best, for the brave man could win lof [glory among men] while the coward might die before his time. This is the spirit which inspired the code of the comitatus. While his lord lived, the warrior owed him loyalty unto death. If his lord were killed, the warrior had to avenge him or die in the attempt. The lord in his turn had the duty of being generous to his warriors. He had to be the great fighter to attract men, a man of noble character and a generous giver of feasts and treasure to hold them.

Decurion

A decurion (Latin: decurio, plural decuriones) was a Roman cavalry officer in command of a squadron (turma) of cavalymen in the Roman army. During the Roman Republic a "Polybian" legion (c. 300–88 BC) of citizen-levies had a cavalry complement of 300 horse, divided into 10 turmae (squadrons) of 30 men each. Each turma was led by 3 decurions, who were elected by the squadron members themselves. Although decurio literally means "leader of 10 men", it does not appear that a turma was sub-divided into 3 troops of 10 men each. Instead, one decurion would act as squadron commander and the other two as his deputies.

In the imperial Roman army of the Principate (30 BC – AD 284), a decurion also commanded a cavalry turma of c. 30 men, but now without colleagues. In common with all soldiers in the imperial army, decurions were long-service professionals, the majority volunteers.

A Roman imperial legion, which contained c. 5,600 men, contained a small cavalry arm of just 120 men (i.e. 4 turmae). Since the average number of legions deployed was c. 30, imperial legionary cavalry numbered only c. 3,600, out of a total of c. 80,000 cavalymen deployed by the imperial army. There were thus c. 120 cavalry decurions in the legions at any given time.

The vast majority of the imperial cavalry was in the regiments of the auxilia, the non-citizen corps of the regular imperial army (whose recruits were mainly imperial subjects who did not hold Roman citizenship (known as peregrini). An ala (literally "wing"), which was an elite all-cavalry regiment, contained 480 horse (16 turmae, thus 16 decurions). A double-strength ala (ala milliaria) contained 720 horse (24 turmae). Circa 90 alae were deployed in the time of emperor Hadrian (ruled 117–138). In addition, the auxiliary corps included a type of regiment known as a cohors equitata, an infantry unit with a cavalry complement of 120 horse (4 turmae; 8 in a double-strength unit). Around 180 such regiments existed under Hadrian. There were thus c. 2,500 decurions serving in the auxilia at any given time.

In the imperial period, decurions were no longer conscripted Romans, commoners who were often promoted from the ranks, but could also be members of native tribal aristocracies. (Roman knights at this stage only provided the overall commanders (praefecti) of the auxiliary regiments.) Thus, decurions in the imperial army were of far lower social status than their predecessors in the Republican cavalry. The latter were not only Roman citizens, but also aristocrats, whereas auxiliary decurions were mostly commoners and non-citizens (until AD 212, when all imperial subjects were granted citizenship). Even if they belonged to a native aristocracy, they ranked lower than a commoner Roman citizen in the status-conscious Roman empire.

Ethnogenesis

Ethnogenesis (from Greek ethnos ἔθνος, "group of people, nation" and genesis γένεσις, "beginning, coming into being"; plural ethnogeneses) is "the formation and development of an ethnic group". This can originate through a process of group self-identification as well as come about as the result of outside identification.

The term ethnogenesis, a mid-20th century neologism, refers to the observable phenomenon of the emergence of new social groups that are identified as having a cohesive identity, i.e. an "ethnic group" in anthropological terms. Relevant social sciences not only observe this phenomenon but search for explanation of its causes. The term ethnogeny is also used as a variant of ethnogenesis.

Völkerwanderung

民族大遷徙（德語：Völkerwanderung）是指4到7世紀間在歐洲發生的一連串民族遷徙運動。這一系列歷史事件發生於羅馬帝國古典時代晚期（公元4-6世紀），一般認為開始於公元375年來自亞洲的匈人入侵歐洲，結束於公元568年倫巴第人徹底征服意大利。這一廣泛的遷徙現象是多種因素作用的結果，許多專家對其中不同單因素的影響做出過大量的闡述研究。公元382年，羅馬帝國與個別部落就在其領土內定居達成協議，日耳曼諸蠻族中的一支——法蘭克人被獲准進入羅馬帝國定居，以衛戍帝國的高盧東北邊境。（這一支民族後來成立了法蘭克王國，這一王國是現代德國、法國的雛形。）隨着以汪達爾人和蘇維匯人為首的蠻族部落跨過萊茵河，西羅馬帝國的統治開始被這些入侵行為所不斷動搖。接踵而至的部落間、部落與西羅馬帝國居民間的持續紛爭使得羅馬帝國的權力匯集到日耳曼人以及羅馬人的軍隊當中。

持續衰落之中的西羅馬帝國在此期間面臨着歐洲內外發生的極為廣泛的民族遷徙活動。以日耳曼人、斯拉夫人、匈人為首的外來民族進入了羅馬帝國領地內，帶來了持續的戰爭。外來民族的持續入侵最終導致了西羅馬帝國的滅亡，但羅馬帝國的衰落乃至滅亡究竟是這一系列遷徙活動的起因還是結果尚存爭議。東羅馬帝國，亦即拜占庭帝國，在這一系列歷史事件中受波及程度較小，在西羅馬帝國滅亡後還存續了數個世紀，直到1453年奧斯曼土耳其攻破君士坦丁堡方才滅亡。在現代，外族入侵對羅馬帝國的覆滅起到的影響往往被強調，因而在談及民族大遷徙時，往往暗含一定的貶義。西羅馬帝國滅亡後的5-6世紀，原先的帝國土地上湧現出許許多多蠻族王國，是為中世紀歐洲文化塑型之決定性根源。

民族大遷徙中的移民主要由一個個1-2萬人的兵團或部落構成，在百年間遷徙的總人數也不超過75萬人；與之相比，羅馬帝國總人口估計在3990萬左右。雖然民族遷徙現象在整個羅馬帝國時期都屢見不鮮，在19世紀，人們僅僅將公元5-9世紀定義為民族大遷徙時期。這一時期中，日耳曼人是第一批移民者，其中包含哥德人（西哥德人並上東哥德人）、汪達爾人、盎格魯-撒克遜人、法蘭克人等諸多分支民族；匈人、阿瓦爾人、斯拉夫人、保加爾人的西遷使得其不得不再度西遷入羅馬帝國的疆域內。