

Myth and Historical Facts About Rome and the Huns Leader Attila

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ABSTRACT

The article reviewed the history of Rome and Attila, their influence on the political and social situation in Europe. The aim of the article is to study the origins of Rome, its crisis and destruction. It also considers the impact on the collapse of the Empire, the impact that Attila had on the destruction of Rome and the analysis of Attila as a political and military leader, his history, heritage and influence on the cultures of European and Turkic people. The article also tells about the life of the Huns. The principles of historicism, objectivism, dialectical unity of the historical and logical are applied in the article, as well as the comparative-historical and historical-analytical methods. Abstraction and generalization were applied from the general methods of scientific knowledge. The analysis of foreign and domestic historians is undertaken, and the folklore of European countries, in particular the North German and Norse tribes is considered in the article. The results of the article show social, economic and political factors that influenced the emergence and decline of Rome, describe Attila's personality as a prudent and cruel leader, and the motives that drove him like a lust for power and expansionist views. The formation of Attila as a legend contributed to European militarized tribes, as well as his pursued policy of cult of personality. The Romans endowed him with exceptional abilities to explain their own military setbacks; the church cultivated the image of Attila in order to strengthen its influence. Article supplements the historical chronology of Europe, the history of the Turkic people. The study of folklore related to Attila allows us to look into the development of literary tendencies in medieval Europe

KEYWORDS

Birth of the Eternal City, Ancient empire, biography of Attila, empire of nomads, military companies

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Introduction

The article analyzes the chronology of rise and formation of the Roman Empire, the causes of its decline, explores the role of Attila in the destruction of the Roman Empire. We consider the personality of Attila, culture of the Huns and substantiate the influence of Attila on the cultures of European and Turkic people.

The Roman Empire was the greatest power of its day (Bunson, 1994). In substance, this was the first example of a superpower in human history (Livy,

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2014). History of Rome is studied quite well, especially their social medium, legislation, state structure (Alfoldy, 2014; Louis, 2013).

Two problems cause a discussion in the process of studying Rome.

1. The emergence of Rome. Basic theories are – Rome was established by the Trojans as a result of defeat in war with the Greeks (Livius, 2013), Rome was founded by aboriginals who inhabited the peninsula (Mommsen, 2015; Holloway, 2014), and also myths about Romulus and Remus.

2. The reasons of the decline of Rome. Basic theories are – Rome was defeated under the weight of barbarians (Kelly, 2008), crisis of the slave-holding system (Shtaerman, 1957), and political instability (Mitchell, 2014).

The lack of these facts do not provide us an objective review of the historical chronology of the European nations.

In this paper, we also consider the life history of Attila – the leader of the Huns. His history has many gaps (Fields & Noon, 2015). This is caused by the fact that only a small part of recorded information about Attila still remains, and it was committed to paper by his contemporaries. Roman or Byzantine historians made most of the historical records about Attila (Thompson, 1999), as the barbarian tribes at that time had not yet been taught to write (Marácz, 2015; Fields & Noon, 2015). This fact has created many myths about Attila, which transformed into the folklore of many nations in the course of time (Bäumel, 1993).

During his lifetime Attila he began to become ingrained in society as a legend – it was directly related with his military successes (Roberts, 1993; Mitchell, 2014).

The myths and history of Rome and Attila considered together in the article, because their history inseparably linked, and some scientists believe that it was Attila, who destroyed the Roman Empire (Kelly, 2008).

The image of Attila is present in the myths and folklore of most European countries (Margulan, 1985; Marácz, 2015). The article considers the impact on culture and the reasons of inculcation of the image of Attila in the legends.

The originality of the article lies in reviewing the historical events in comparison with the folklore and myths, and the contemplation of influence factors on the medieval epic literature.

The study of these issues would allow us to restore the historical chronology of Rome, to estimate Attila's influence on Rome and the political situation in the fifth century AD, as well as to understand the tendencies in the development of culture of the European nations in the Middle Ages.

Aim of the Study

1. Determine how did the Rome arise and the reasons of its decline.
2. Determine the Attila's influence on Rome and European tribes in the fifth century AD.
3. Analyze the image of Attila in the legends and his influence on European culture.

Research questions

What had influenced the emergence of myths about Attila and the Roman Empire?

What are the features of Hun culture?

Which influence did Attila exert on the epic literature of European nations?

Methods

The methodological and theoretical basis of this study consists of principles developed in the field of historical science, namely, the principle of historicism, objectivism, dialectical unity of the historical and logical, as well as the comparative-historical and historical-analytical methods. Abstraction and generalization were applied from the general methods of scientific knowledge

The principle of objectivism allowed us to study and analyze the critical paradigms in concrete-historical process.

The problematics of the article required an interdisciplinary approach, including literary studies, history, logic, psychology.

The opinion of Russian and foreign academics is considered.

Data, Analysis, and Results

The emergence and the decline of Rome

World scientists say the similarity in pronunciation of the ancient Italian word "Rome" and Kazakh "Urum". (One of the most accurate and precise argument was made by well-known poet, world-renowned scientist-turkologist O. Suleimenov (2000). It must be assumed that the word occurred in connection with the prevalence of the Ancient legends of mythical image Kokbori. It is one of the sacred symbols of the life and customs and the mode of life of Kazakh people and other Turkic-speaking populations. For example, a set of words in the Kazakh names - Boribek, Boribay, Baybori, in geographical names - Borlisay, Borley tobe, Borlibas etc. used to this day.

The name of the city of Rome (Roma) founded in 754 - 753 years BC is certainly connected with the Ancient Urum concept, the relationship that did not begin with the last three millennia, its history began from the distant Hyperborean epoch. If we say about this problem we have to say that the basis for the construction of this city were Etruscans whose ancestors came from the Trojans - among Caucasian Hyperborean. As it is known from ancient history and the poem of the famous Greek poet Rhapsody Homer "Iliad" narrated about fact that after the fall of Troy, one of the heroes of Trojan Aeneas and his troop also his old father Anchises and his son Ascanius escaped in the mountains of Ida and floated by the sea to the territory of the Apennine mountains, inhabited by the Latins - Latium. They settled for many years there and their descendants Romulus (Rom) and Rem later founded their city - state Rome (Rom).

It must be considered, that in the Roman mythology, literature twins Romulus and Remus were still alive thanks to Capitoline wolf (the analog of the ancient Turkic Kokbori).

The word "Urum" familiar to the Kazakhs from immemorial time, it is evidence of the information about the Kazakh customs associated with matchmaking and marriage. For example, academician A. Margulan (1985) wrote, that in the worldview of the Kazakh people are well preserved the traces

of the distant literary relationship of the ancient Turkic ancestors of the Kazakhs, with the ancient Roman people. The Kazakhs even have a saying: "Send a son to the Urym and a daughter to the Crimea." Folklore always reflects the history and life of the people, in this case we can see that the sons of the Kazakh people were warlike men who reached Rome and the girls of the Kazakh people were so nice and clean that they were taken to wives from distant countries, such as the Crimea and Egypt" A. Margulan (1985).

Also in the work called "The ancient civilization" was marked: "the exclusive peculiar role of Etruscans in the Rome history and Roman civilization. The Romans took the heroes of Roman mythology Saturn, Silvana, Jupiter, Juno, Minerva, Ceres, Liber from the Etruscans. Romans also adopted from the Etruscans the priests divination by the flight of birds, by the lightning, by the liver sacrificed to cattle, etc. Before the interaction with the Etruscans, the Romans prayed to their gods in the hills, altars, in the open field, but after the meeting with the culture of Etruscans the Romans learned to build temples. The building of temples taught the Romans to build the city, and then the different techniques of crafts. The most interesting thing is that the Romans learned the organization of triumphs for winning leaders from the Etruscans. The roman aristocrats sent their children to study to Etruria. It is also important that the cult and myths of ancient Greece was penetrated to Rome exactly through Etruria," (Averincev, Alekseev & Ardzinba, 1989).

We should concentrate on names and definitions of Etruscans: word Etruscan in Latin *etruski*, *tuski*, in Greek - *tursenoi*, and the Etruscans called themselves *rasna*. The people of ancient times believed that the Etruscans came from the East who was the refugees failed fall of Troy and associated them with Aeneas from whose name got its name Etruscans.

In the course of time, the Etruscans had completely assimilated among the Romans (Bunson, 1994), in spite of all the wealth of their culture.

Rome continued to increase the power and to annex new territories (Louis 2013). Annexing new territories Rome had enlarged its wealth creating trading routes and developed road system (Livy, 2014). The legislation is developing and later it had become the source of the Western law (Bauman, 2012).

During the reign of Emperor Octavian Augustus Rome reaches its power peak (Livy, 2014). The decline of the empire begins after his reign. There are several objective reasons:

1. The political instability. The death of Octavian was followed by a constant struggle for power; the rulers of Rome were changing rapidly (Bunson 1994).
2. The vast territory. It was economically hard for Rome to keep a lid on different nations of the empire. Insubordination and revolts undermined the Roman economy (Mitchell, 2014).
3. The crisis of the slave-holding system. The lack of slaves hindered mining operations. In addition, the constant slave dissatisfaction required expenditure of additional forces in order to keep them (Shtaerman, 1957).
4. Constant pressure of nomadic tribes, which destabilized the situation inside and outside the country (Livy, 2014).
5. The imperial authority had weakened and the religious authority had intensified (Bauman, 2014)

As a result, the breakdown of the Empire, which occurred in 395, divided it into two parts, West and East (Byzantium). The Western Roman Empire slipped out of existence in 476, and the Ottomans captured the Byzantine Empire in the XV century.

History and myths about Attila and the Huns

Now pay attention to the information of the European sources about the tribes and their leader Hun Attila, who influenced to the fall of the "Eternal City of Rome".

The Huns were a part of the Turkic people (Oteniyaz, 2000). They led a nomadic life, believed in the power of nature; their main deity was Tengri (Marácz, 2015). Active military campaigns in Europe took place between the fourth and fifth centuries. The leader ruled the tribe, the most important decisions were made collectively, and their political system can be characterized as a military democracy. The Huns came from the eastern steppes. The conquered nations paid tribute to them and participated in their military campaigns. Roman historian Marcellinus describes the Huns as "two-legged beasts or monsters". Their war with the Romans was a war of civilizations. "The Roman Empire included large cities, small villages, and vast estates. Trade was well established. Citizen paid taxes to a central government. In contrast, the Huns lived on their horses, in tents, and in chariots and roamed the plains, surviving of the land" (Roberts, 1993)

First of all, Attila is the hero of the Kazakh people, and he also was Edyl whose name has a huge and important place in the mythology and poetry of epic poems not only Kazakhs, but also the people of Europe. Moreover, his name appears in both stories, and in the mythology of various countries. During the reign of Attila, the Hun Empire reached its power peak (Fields & Noon, 2015).

In the myth about the king of the Huns Edyl said: «After the conquest of the Roman Empire, Edyl shouted to the world, that he is the strongest warrior in the history of mankind whom no one else could be resisted and declared it would no longer fight and let his horse Altynzhal, which immediately flew to heaven. People belong that the remission of horse to the liberty is a bad luck...

So after the death of Edyl, the conquered empire collapsed - a sign was true. And his horse sometimes appeared in the sky. He observed Edyl receivers. Altynzhal (horse) wanted to go back, if a hero as Edyl was born. Of course, if you pay attention to the historical reality, Edyl's descendants ruled Europe over three hundred years. The flourishing epoch of descendants of Edyl fell within the period the reign of Khan Bayan. People called the horse of Edyl Altynzhal "tailed star" in the sky. Therefore national signs that the "end of the world will come when the tailed star fall from heaven» based precisely on the myth about Altynzhal" (Oteniyaz, 2000) - wrote Samat Uteniyaz.

Attila is a great leader, the emperor, the leader of the Huns. The period of his life is 400 - 453 AD, place of birth is unknown. The name Attila is in all likelihood derived from *ata*, "father" in modern Turkish, and by means of the diminutive *-illa* we can arrive at "Little father" (Fields & Noon, 2015).

Greek writer Priscus living among the Huns in 448 AD. e., also Latin writer Jordanes, French and British researchers gave this description to Edyl: "Everyone who see him can say clearly that he is Asian. His head is large, medium height, stocky build. His eyes are narrow, but his gaze is very shrill, he

has a fast walk and his voice is very sonorous and pleasant ... ". He worshiped the Tengri, the sun. Many people called him "Kuday tokpak" in the era of Attila. Only his name produced fear on the people. Probably therefore he is called in English the God scourged, "God's domain", in French - Fleu du Dieu "Happiness Creator", in Spanish - Asote de Dios «God's domain", in German - Die Gottgeibel, in Russian – "Scourge God", in Turkish "Tanir kıyırzhaby" on Kazakh language - "Kuday tokpak", " Scourge God." About himself Attila said, "I am the Scourge of God, Hammer of the World, where my horse goes – new grass doesn't grow". That is how he placed special emphasis on his might (Marácz, 2015).

His name is pronounced by different people in different ways. For example, in Spanish - Attila, in the language of the Scandinavian nations - Utley, in old German epics - Etsil, in Chinese - Atil, in Latin and other languages of Europe - Attila, in the folk ballads of Sweden, Denmark and the Faroe Islands - Artala, as in Kazakh and among Kazakh people his name is known as Edyl batyr" (Oteniyaz, 2000).

But despite the fact that his name sounds in different languages in different ways and he is known among the people of the world, all it means "The great leader, a visionary leader and fair governor of his people. He strictly maintained the customs and traditions of their ancestors, who came from the Kipchak steppe and never allowed to destroy buildings and cultural monuments of conquered cities. Attila always took into account the needs, living conditions and the requirements of the conquered nation. He strictly enforced and preserved the ancient traditions of the Huns. During the reign of Attila the Hun empire border started with Edil and reached nearly to the territory of present-day France. The historians also called the "Golden Age of the Hun empire" during the rule of the Huns of Attila. The Hun Empire saved the whole Europe from the power of the Roman Empire. As a result, the Huns directly contributed to the elimination of the slave system in the history of mankind " (Dubs, 1941) - writes Professor Nemat Kelimbetov.

However, some scientists say that the Huns treated the conquered nations as slaves (Thompson, 1999).

The question about the origin of Attila touches the subject about a Huns military campaign with the Kipchak steppe to the west during the IV century. After the Huns conquered the area between the Aral Sea and the Dnieper River (Borysfen) in 450 - 480 years, the fifteenth descendant of Mode Hagan- Balamer founded his horde along Edil. In 347 the Huns winning the Gothic tribes and went to Europe and captured many tribes. After the death of Balamer, the leader of the Huns became Ulti (in Latin Uldis). In the early years of the governing Ulti the Huns weakened and defeated by the Feodosiya forces. After Ulti to the throne of the empire of the Huns came Donat, after his death the king of the empire becomes his son Charato. After the death of Ulti the leader of the Huns became Donat, then king of the empire becomes his son Charato. Since the stay of King Rugil on the throne of the empire The Hun state had increased significantly in the V century, all Europe shivered again from the power of the Huns. Taking advantage of the circumstances, Rugila assembled troops, sent an ambassador to Konstantinopol, he demanded returning the refugees but the Emperor of the Eastern part of Rome rejected the request of the ambassador, which made Rugila furious and he made several trips which the Roman Empire could not rebuff and was defeated. Thus the lion's share of lands of the Roman

Empire turned out in the hands of the Huns emperor. Among the conquered land was the province of Pannonia which some time later was called Hungriya which translated to Latin language "land of the Huns» (Hungria). Later the area became the nucleus of the state of the Huns, in Russian this land is called Hungary.

The strengthening of the Huns who came to the territory Hungry arised fear and made the Roman Empire to go to agreement. But with all this the Romans did not fulfill their obligations, instead secretly strengthened and increased its troops. After the death of Rugily the European part of the Huns empire in 433 was headed by Attila and Bleda. To clarify this the king of the Huns Rugily had two brothers, one of them is Mundzuk who was the son of Attila and the second brother is Oktar and his son Bled. After the death of Bled in 445 year all power fully, clearly passed into the hands of Attila.

During the reign of Attila the Hun empire strengthened also in strategic way, Romans voluntarily went to the agreement to establish friendly relations with Hun horde and all efforts tried to keep these relationships. Since 430 years the Romans were forced to pay tribute to the Huns and plenty of other taxes, the size of which increased from day to day. The Western Roman Empire gave in possession to the Huns province of Pannonia in the 30 years of the V century. The state was increased by the Huns in the middle of V century. In 447 the leader of the Huns Attila made a campaign against Byzantium. He flattened the Balkan peninsula and almost made it the state capital. After that, Attila began to prepare his troops to march westward.

Attila tried to seize the throne of the Western Roman Empire, as he thought that he was entitled to it. The Hun tribes, as well as political opposition in Rome supported this idea (Fields & Noon, 2015). Everything was decided during the battle near Catalaunian fields in the 451, which was victorious for the Romans. The casualties of both sides accounted from 135 to 300 thousands (Kelly, 2008; Bäuml, 1993). Different legends have emerged after this battle. Damascius (Greek philosopher) told about one of the legends «In the time of Valentinian, who succeeded Honorius, Attila near Rome gave battle to the Romans. No one escaped the massacre on both sides, save only military leaders and some of the numbers of their bodyguards. When the dead warriors fell, their souls continue to fight for 3 days and 3 nights. Dead fought with equal ferocity and courage, than when they were alive. There seen the ghosts of soldiers and heard a loud clatter of their weapons».

Attila recognized the secret politics of Romans and was forced to strike the West Rome. But the Pope Leo with the group of bishops made a decision of the Roman senate in which he said: "We are now going to obey Attila, we will do what he orders, just in the name of God, let him not touch the holy city Rome." Attila agreed, and did not enter the open gates of Rome, and walked by his side and went on.

It was Pope Leo I who gave Attila pseudonym «Scourge of God» (Gregorovius, 1895).

Some sources say that it is Attila plundered and destroyed the "the Eternal City of Rome", though it is not believable. In fact the German kings envied the Huns and decided to outrun them in the conquest of Rome, with the result that, German army was headed by King Alaric rushed to Rome in 410 and inflicted a crushing blow from which the "Eternal City" was not able to recover.

The image of Attila in culture

Attila left his mark not only in history, but in the films and literature of the peoples of Europe and Asia. After Attila's death his bright image was reflected in the literature of all nations. Some information includes the work of Samat Uteniyaz "Attila": "German historians found some manuscript in Latin in 1777 when viewing Baviera archive. This description is about the first campaign of Attila to Gaul wrote in the form of the poem" (Oteniyaz, 2000).

German scientists came to conclusion that the poem was written in XI century, but the author is not known. In the XIII century one person rewrote the manuscript and it is preserved very well.

First the scientists found one part consisting of the 13 parts, and then the other parts. Author of the poem tried to convey all the historical events. Historical events described in the poem became the storyline of many works in the future.

In 1780 M. Fischer made a large-circulation edition of the poem in Munich.

The aforementioned poem contains the evidence of some monuments existed with inscriptions of Attila and Hunnic horde that even during the lifetime of the Attila, many of which, unfortunately, did not reach our times. Also the poem contains words used in the Hunnic horde.

In some parts of the poem we can find some words of Virgil. The author had written to one of his relative, therefore the author of the manuscript was a monk.

The image of Attila engaged a huge place in the heroic epics of literature of Scandinavian nations, firstly in the national epic "Edda.". The content of the epic consists of two parts. The first part consists of didactic and small mythological epics. And the second - of the heroic. According to scientists this manuscript was written in the XIII century. This manuscript is preserved in the Royal Library of Copenhagen in Denmark. The main characters of the epic are Sigurd Brynhilda and Atli (Attila), and the content is based on the life and tragedy of the Nibelungen. The poem "Edda" also has three epics of "Epic of Sigurd" and two "Epic of Attila," one of which is the Icelandic version, and the other is Greenlandic.

Second. Written in the middle of the XIII century the epic "Saga about Volsunge" consists of the poem "Edda." But they are not in a poetic form.

Third. The man who wrote the poem "Edda" in the genre of fiction- is Snorri Sturluson (1178-1241), an Icelandic historian, poet, and prominent political figure. Turns out in his poem he gave a brief history of the Nibelung ("The Rhine Gold").

Fourth. The poem is called "The Saga of Tidrek," written in the middle of the XIII century. This poem consists of myths about the biography of the life of Bernd Dietrich.

Fifth. Mythology called "Tales about Nornageste" written in 1330. Some parts of this poem are taken from the "Edda".

Sixth. Ballads of Scandinavian nations. In general, the folk ballads of Denmark, Sweden and the Faroe Peninsula devoted to myths of the Nibelungs. These ballads also have the presence of passages and a plot of "Saga of Tidreke", "Edda", etc.

Seventh. Written in 1603 "The Hven Chronicle" was translated from Latin into Danish. There is an island Hven on the Danish archipelago Outland. In the mentioned work contains the history of Hven and passages and events of the "Epic of Nibelungen" and "Saga of Tidrek."

Poetry of the German people and the peoples of Scandinavia passed on from generation to generation orally in verse form. All the works of these people, their heroic epics have a warlike character, they sang the praises of the heroism and love to the country. Early epic works were presented in written form only in the XIII century. For example, the epic poem "The Song of the Nibelungs" was completely written in 1220. A Scandinavian epic "Ed" was already set out in writing in the IX century.

Epic "Edda" is one of the greatest literary works of the Icelandic people in all the literary works of Scandinavia. The main theme of the works of the Scandinavia people of that period is the process of the "Great Migration" which left a deep mark in the history of mankind.

Here is a summary of "Edda", the main positive hero of which is the king of the Huns, Attila (in epic - Utley)

"The Kingdom of the Ostrogoths led by King Ermanarik was destroyed by the Huns on the Black Sea. The epic "Edda" tells the story of Ermanarik and Svanhild.

Ermanarik (Iormunrik) secretly send his son Randverd to his fiancée Svanhilde. A counselor of Randverd -Bikki disparaged Randverd and Svanhild in the presence of Ermanarik, throwing an apple of discord between father and son, said that his son and daughter-in-law escaped to relatives of Svanhild and will never return home. Stupid Ermanarik ordered to kill Randverd and Svanhild and brothers and relatives of Svanhild vowed to avenge the death of their sister. Finally, the bloody battle erupted, Ermanarik was mortally wounded, many young men died because of bad Bikki faith.

During his lifetime Ermanarik was very strict with his family and friends, so many of them left their land and found refuge with the king of the Huns Edyl (Utley) "(Margulan, 1985).

Academic A. Margulan (1985) writes: "Manas" and "Big Edda" are similar. In both epics the main characters, Utley and Manas, poisoned. Both characters have dreams before death. Utley saw dreaming that his life left him in the form of flying white bird and the trees in his garden are excavated. We find realistic historical events in the life of the Huns in the epic "Manas". In "Big Edda" Edyl entered into battle with thirty soldiers and Cambory and his son Bamsy from the epic "Korkit" - with forty soldiers, Manas - also with forty".

In these legends we can vividly imagine the tradition, faith and psychology of the Kipchaks. We can even assume that the epic poem "The Song of the Nibelungs", "Valtariya" were written by hand of Kipchak. About this Murad Adji writes: "The authors of "The Song of the Nibelungs"and "Valtariya ", no doubt, were Kipchaks by the blood, they still remembered the adat steppe, it is felt by many, very precise details. That's why their hero Etzel (Attila) kept generosity even seemingly prohibitive, from the European point of view, situation " (Adzhi, 1994).

Discussion and Conclusion

The breakdown of the Roman Empire should be described as a comprehensive impact of negative factors, because only those reasons could have an influence on the breakup of the Roman Empire. E. Shtaerman (1957) considers the economic factor, M. Alföldy (2014) reviews social factor, but the whole range of these factors, including political and migration crisis, could lead to the destruction of the Roman Empire.

The question of how Attila consolidated all power remains unsettled. According to E.A. Thompson (1999), he succeeded with that due to violence and fear, and it can be confirmed by the fact that Attila murdered his co-regent Bleda. However, it was not the only reason; we can point out the following reasons:

1. Attila belonged to the royal family.
2. Under Attila Huns territory expanded greatly, and Huns themselves enriched. The Huns saw Attila as a source of stability, prosperity and enrichment
3. An important fact for martial tribe is that Attila enjoyed the prestige of a great and undefeated warrior.

On the assumption of these arguments, it is clear that the legitimacy of Attila was not based only on fear.

The foundation of Rome is the result of Trojans escape after they were defeated in Trojan War on Apennine Peninsula. Their alliance with local tribes, especially Etruscans, initiated the process of Roman nation building. The fall of Rome is a lengthy process, which ensued in consequence of several factors: political, social and economic crises.

Attila was a forefront political player in the fifth century. He was notable for cruelty, lust for power, he enjoyed prestige among the people and his instructions were out of question. Full period of rule Attila spent in wars. He created the Hunnic Empire, but was unable to consolidate it, and after his death, it had collapsed. The breakup of the Hunnic Empire is attributable to Huns way of life; they were nomadic tribes, who were not accustomed to a centralized authority and a sedentary lifestyle.

Due to the fact that Europe was inhabited by martial tribes that saw in Attila an image of invincibility, ability to unite, his image became captured in the folklore of many European nations. In addition, Attila became a legend because of the following reasons:

1. Attila created a cult of his person.
2. The Romans endowed him with exceptional abilities to explain their defeats.
3. To strengthen its influence the Church has created the image of evil in the name of Attila.

Implications and Recommendations

The emergence and fall of Rome ensued in consequence of social, political and economic combine causes. Standstill and absence of adequate reforms of the Roman political and social institutions led to the stagnation and collapse of the Empire.

Attila is characterized as prudent politician and soldier. His main disadvantage – an excessive cruelty and greed for gain. As a result, he was unable to build sustainable state.

Legends about Attila penetrated into the folklore of the European nations because of the initial bellicosity of the tribes who inhabited Europe. Afterwards the image of Attila penetrated into epos literature of nations with bigger Romanization.

The article supplements the historical chronology of Europe, the study of legends about Attila and allow us to identify tendencies in literary of the Middle Ages.

Disclosure statement

No potential conflict of interest was reported by the authors.

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