
Friday, May 26, 2017

Poena aut venia? Emigration in Antiquity and Early Middle Ages

An Event within the EURIAS Fellowship of Ekaterina Nechaeva
at Collegium Helveticum

The incoming mobility has long been central for both migration research and actual politics. The workshop will propose to shift the traditional focus of attention from immigration to emigration and explore the phenomenon of “against-the-stream” movement of people in Antiquity and Early Middle Ages.

This outgoing mobility could provoke different reactions of the governments of sending countries. Examples range from preventing emigration through exit control and associating it with treason, through persecution of returnees and captives, to — on the contrary — encouraging emigration and exploiting the loyalty of emigrants in the interests of their home state. Scrutiny of acts of emigration and of the state responses to such acts reveals the degree of individual freedom of movement and of decision making. Another important issue is the way acts of leaving shaped the opinions of those who stayed. The workshop will examine the impact of emigration on the communities in sending societies. It will also aim to study the range of public attitudes to emigration in order to offer a new view on cohesion in — and on the points of disruption of — the society. A research dialogue on the topic will contribute to bridging a substantial gap in scholarship, fostering a collective reflection on the subject of migration as a process of leaving.

The workshop is organized by Ekaterina Nechaeva (EURIAS Fellow, Collegium Helveticum) with financial and logistic support from the Collegium Helveticum and European Institutes of Advanced Studies Fellowship Program.

The workshop in Zurich will be followed by a second meeting, focusing on Rome and Byzantium, that will take place in Rome, on Friday, June 23, 2017.

Friday, May 26, 2017

10:00–10:20

Welcome & Opening

Morning session — Chair:
Ekaterina Nechaeva
[Collegium Helveticum]

10:20–11:00

Laura Loddo
[University of Aix-Marseille]
Esili politici ed emigrazio-
ne di dissidenti nelle città
greche di età classica:
quali effetti per i paesi di
provenienza?

11:00–11:10

Coffee Break

11:10–11:50

Catherine Wolff
[University of Avignon]
Defectors in the Roman
Army during the Republic

11:50–12:30

Nikolas Hächler
[University of Zurich]
Anachoresis [ἀναχώρησις]
as a Form of Internal Migra-
tion in Roman Egypt during
the 2nd and 3rd Centuries
AD. Evidence, Causes
and Consequences

12:30–14:30

Lunch Break

Keynote presentation —
Chair: Stefan Rebenich
[University of Berne]

14:30–15:20

Michael Maas
[Rice University]
Migration in the Late
Antique Mediterranean:
Ethnographic Perspectives

15:20–15:40

Coffee Break

Afternoon session — Chair:
Michael Maas [Rice Univer-
sity]

15:40–16:20

Umberto Roberto
[European University of
Rome]
Homines imperio dicati:
Barbarian Emigrants
Serving in the Roman Army
as Mediators between
Different Worlds

16:20–17:00

Margarita Vallejo Girvés
[University of Alcalá]
A Clerical Refugee during
the Acacian Schism. Bishop
John Talaia: between
Alexandria, Rome and
Constantinople at the End
of the 5th Century

17:00–17:40

Annette Kehnel
[University of Mannheim]
Left behind. Irish Mission-
aries in the Early Medieval
Frankish Realm: Tracing
the Irish Perspective

17:40–18:00

Final Discussion & Closing

Dr. Laura Loddo
University of Aix-Marseille

Prof. Catherine Wolff
University of Avignon

Nikolas Hächler, MA
University of Zurich

Prof. Michael Maas
Rice University, Houston

Prof. Umberto Roberto
European University of Rome

Prof. Margarita Vallejo Girvés
University of Alcalá, Madrid

Prof. Dr. Annette Kehnel
University of Mannheim

Laura Loddo

Esili politici ed emigrazione di dissidenti nelle città greche di età classica: quali effetti per i paesi di provenienza?

L'intervento mira ad analizzare gli effetti dell'emigrazione di natura politica, sia essa imposta o sia essa il risultato della decisione volontaria di dissidenti politici, sulle poleis greche di età classica. In particolare, si vuole sostenere che la condotta degli esuli politici durante l'esilio risultò spesso lesiva, non tanto nei confronti dei paesi ospitanti, quanto dei paesi di provenienza, giacché è possibile ricondurre alla loro iniziativa azioni di disturbo, se non addirittura tentativi di sovvertimento dell'ordine costituito in patria. Si intende sostenere, inoltre, che, benché la morale comune esigesse un atteggiamento di neutralità dell'esule durante la lontananza dalla patria, a prescindere dalla questione della legittimità della sanzione che lo aveva colpito, la prassi dimostra un deciso attivismo di fuoriusciti e rifugiati non solo in termini di condizionamento delle vicende politiche dei paesi di provenienza, ma anche di gravi intromissioni nella politica internazionale. Si conclude, pertanto, che le politiche di espulsione e di induzione all'emigrazione di fazioni dissidenti rappresentarono strategie fallimentari per la stabilità politica dei governi che le avevano sostenute. Al contrario, è possibile affermare, a partire da alcuni casi specifici, che solo il superamento di queste politiche poté garantire periodi di pace sociale e di stabilità costituzionale per le città greche.

Defectors in the Roman Army during the Republic

Understanding the phenomenon of the defection to the enemies during the Roman Republic is difficult, because the ancient authors hardly ever mentioned it and when they did so, it was when the circumstances were exceptional. However, it allows us to understand for the most part the reasons for this phenomenon (namely fear and lure of money) and the circumstances under which it took place. It is also clear that the defectors were respected neither by the Romans, whom they left, nor by those they joined.

Anachoresis (ἀναχώρησις) as a Form of Internal Migration in Roman Egypt during the 2nd and 3rd Centuries AD. Evidence, Causes and Consequences

Anachoresis (ἀναχώρησις) as a form of rural exodus is a well-known phenomenon of Egyptian history in antiquity. Under the Roman government, high taxes and demanding liturgies in particular often compelled many inhabitants of the countryside to abandon their homes and to migrate into the wastelands, the main towns (μητροπόλεις) of ad-

ministrative districts (νόμοι) or even the provincial capital Alexandria, thereby hiding from the access of the official authorities.

In my presentation, I would like to analyse this phenomenon in greater detail by presenting mainly papyrological sources in order to illustrate the causes and consequences of internal migration in Roman Egypt during the late 2nd and 3rd century AD. By a qualitative examination of preserved texts, it will be shown, if and how the life of the fugitives improved, how the Roman state dealt with them and how those, who remained at their places of origin (ῥῆμα / origo), perceived and interacted with the escapees.

In this context, it is also important to ask, whether and how the impacts of the so-called “Crisis of the 3rd century AD” affected rural flight in Egypt. Did the often instable social, military and economic situation of the Imperium Romanum between 235–284 have a noticeable effect on rural exodus? Can we, for example, attest a rise in fugitives from the countryside because of rising taxes, especially in form of the annona militaris?

Answers to these and further questions shall be presented in order to interpret and discuss a specific aspect of internal migration in Roman antiquity. It is thereby important to emphasise that we are able to study this facet of rural exodus only thanks to the unique heritage of the province Aegyptus. However, we have to keep in mind that Egypt always had a special status among other provinciae of the Empire due to its rich history, its sometimes singular administrative structures and its importance for the economy of the whole Imperium Romanum. Thus, an application of the presented conclusions to other regions of the Roman state quite often remains a delicate operation.

Michael Maas

Migration in the Late Antique Mediterranean: Ethnographic Perspectives

During late antiquity a fresh ethnographic impulse reverberated throughout the greater Mediterranean world as the geopolitical map changed and many new communities came into being. The peoples of the Roman imperial realm began to see themselves and judge others in new ways. Questions of cultural disparity and the possibilities of assimilation took a new turn, especially in religious contexts. The movement of peoples played a role in these developments, but the breakdown of imperial preeminence in the Mediterranean world and the appearance of Christian meta-communities that transcended political borders played a greater role in transforming late antique views of the world's communities.

Umberto Roberto

Homines imperio dicati: Barbarian Emigrants Serving in the Roman Army as Mediators between Different Worlds

This paper aims to determine the role played by barbarian emigrants serving in the Roman Army as far as political relationships and diplomacy between the Roman Empire

and the barbarian populations in the Western part of the Empire are concerned. Were the barbarian emigrants who joined the Roman Army able to maintain relationships or even to keep influence over their former countrymen? Were they suitable for diplomatic missions in the barbaricum? The analysis will focus on some different examples mainly during the fourth and fifth century AD.

Margarita Vallejo Girvés

A Clerical Refugee during the Acacian Schism. Bishop John Talaia: Between Alexandria, Rome and Constantinople at the End of the 5th Century

The displacement of clerics, monks and Christian clergy due to religious persecution is a well known phenomenon since the “conversion of the Empire”, and was especially evident when an emperor favoured a particular doctrine over other existing ones. Defiance by those defending refuted doctrine had serious consequences for them, with overthrows, prison, confinement, and exile being the most common. However, we also know of several cases of clergy who decided to flee towards areas where they would not be persecuted for their doctrinal beliefs. In these areas they could continue to practice their faith, even benefitting from the help of powerful spiritual and political forces. Naturally, they acquired status as refugees, while for the society or state that they had abandoned, or at least for the political leaders thereof, and the spiritual leaders of the opposing Christian doctrine, those who fled were condemned as traitors.

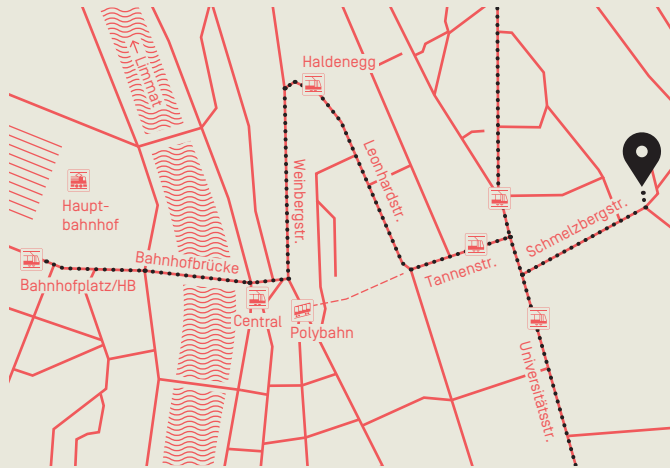
Such a situation occurred during the so-called Acacian Schism (483–518), in which the Eastern Roman Empire clashed with the Papacy in Rome. The diplomatic virulence with which both powers acted was extraordinary, as there were high-ranking clergy of the Eastern Empire, considered traitors by it, that found refuge and support in Rome. Such was the case of John Talaia, a Chalcedonian bishop from Alexandria who, in response to the persecution against him and his doctrine in said city, with evident support provided this repression by Emperor Zenon, travelled to Rome to ask for succour and, eventually, asylum from the Pope – an act that rankled the emperor and the new bishop of Alexandria.

Our intention here is to analyse how Talaia's attainment of papal support may have affected those in Alexandria who continued to embrace his pursued Christian beliefs, and to study whether his decision disappointed those sharing those beliefs in Alexandria, or, conversely, spurred them to hold out hope that their convictions would ultimately triumph, and be reflected in the city's bishopric. We also aim to deal with more political aspects, such as the Empire's irritation with the fact that a traitor was given refuge in Rome, and consistently refused to rescind the support they had given him.

Annette Kehnel

Left behind. Irish Missionaries in the Early Medieval Frankish Realm: Tracing the Irish Perspective

In the year 1912 Wilhelm Levison published a pioneering study on the Irish and the Frankish Church. Since then the impact of Irish migrants on the continent as “Gods learned vagrants” has received due academic attention (Heinz Löwe, Raymund Kottje, Michael Richter, R. Schieffer e.a.). In my paper I suggest shifting attention from immigration to emigration through the lens of hagiographical and legal texts from Ireland. How is the wandering Irish scholar perceived by those he left behind in his home country? Can we find hints that help to understand, what deliberate migration for the love of God (*peregrination dei*) means for the monastic communities in Ireland? Did they miss the books, relics, brains, and people which men like Columban, Colman, Gallus, Killian, Virgil and others took away with them to the continent? How is the idea of deliberate exile (white martyrdom) treated in Irish law? Do we find causes of emigration, such as conflict, rejection or frustration? Were these men encouraged to leave, did one try to hinder them to follow their call? Were the emigrants honoured and commemorated in the chronicles and necrologies of their home communities?



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The Omen of the Flames. Folio 22, recto Vergilius Vaticanus

