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**Mobility and Migration: the Perspective of Written Culture**  
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**Foreigners in Early Byzantine Inscriptions**

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Abstract:

Late antique epigraphy, above all funerary inscriptions, attests to a high level of internal mobility within the empire. It is possible to show that people on the move mostly originated from rural areas; on the other side, many of them eventually came to live, and die, in a few truly cosmopolitan places: Rome, Constantinople, and Jerusalem. Three case studies may be briefly sketched. 1) Easterners migrating to the West (including Northern Africa and the Balkans) mostly originate from Northern Syria and central Anatolia; it is a striking feature that people who left the same village may later be scattered through various Western provinces. 2) It's worth questioning if the real amount of migrants in the two capitals, Rome and Constantinople, is adequately mirrored in the epigraphic record. 3) Among foreigners settled in the Holy Land, it's worth emphasizing the presence of monks and pilgrims.