




HOSPES

PROJECT OVERVIEW

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Forced Migration Project:



Mapping journeys of forced migrants across the ancient world.
This is an overview of our project, including our aims, research and what we hope to achieve.

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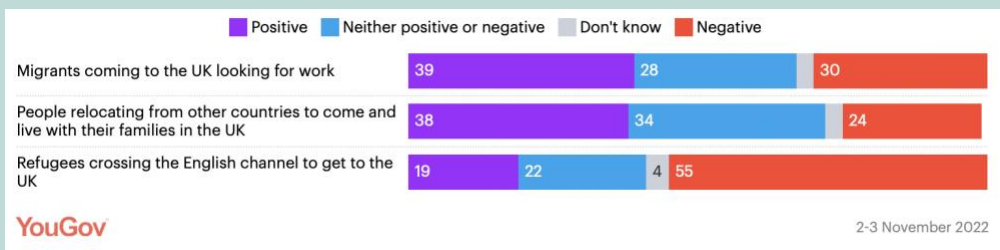
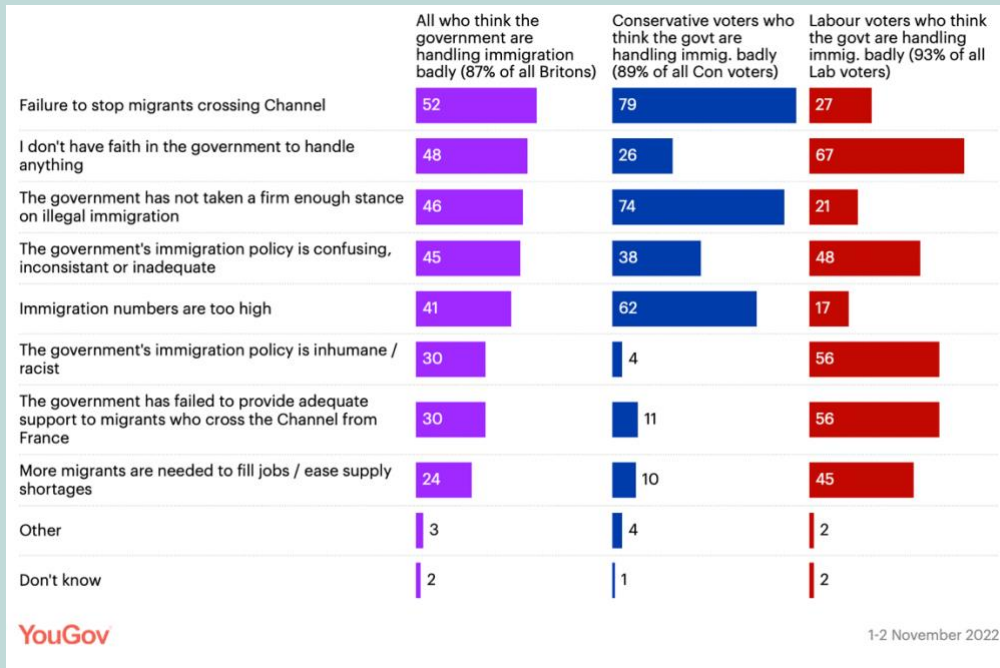
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Map of the Mediterranean, screenshot taken from [National Geographic Mapmaker](#)

LOOKING AT TODAY:

Stories concerning modern forced migrants cannot escape our attention. Each week there are more articles and reports concerning forced migrations, with many being unsympathetic in tone. Within the UK, opinions are divided about how the government and country should handle this crisis, with 37% of Britons viewing immigration and asylum as ‘one of the most important issues facing the country’ in a recent [YouGov survey](#). Many of the headlines and surveys reveal negative views regarding migration, especially towards refugees and those forced to leave their homes.



Surveys from [YouGov](#), about British views on immigration

Forced migration is clearly a very relevant and divisive issue, which is why we decided to focus upon it for our project. We wanted to look at narratives of forced migration from the ancient world, but not simply compare and contrast them to modern experiences. As Prof. Elena Isayev stresses, we need to

urgently shift 'the perception of displaced persons from that of impotent victims to potent agents', which we could see in the ancient narratives we researched (Isayev, 2017, 75). Through exploring material from antiquity, voices and experiences of forced migrants began to appear.

OUR AIM:

The aim of our project is to humanise and create positive connotations surrounding forced migrants through looking at ancient sources concerning forced migrations across antiquity. We want to start a dialogue by inviting knowledge exchange through questions and storytelling. We hope that our project will engage numerous audiences, from students at schools and universities, to the wider public, and those who may have more negative perceptions towards modern migrants. We want to create personal narratives, combining ancient tales with storytelling and modern technology.

Our aim with this project is to create an interactive map that not only allows the user to plot a forced migration journey across the ancient Mediterranean, but also encourages them to think about the struggles, from language barriers to acquiring different types of transport, engaging with these ancient narratives in a new and more personal way.

The idea behind the map is that it is a visual tool that illuminates certain problems that may not be as clear or focused upon in ancient texts and sources, trying to reinforce the arduous and often terrifying routes people were forced to take when fleeing war, natural disasters and other situations.

We want to take familiar tales and texts, but present them in a new and interactive form, using an easy to use programme which allows the user to input various locations and choose which narratives they want to explore.

As part of this website, we would also include links to charities and stories from forces migrants themselves, as we hope that through these ancient narratives, we can alter how modern migrants are often viewed, emphasising that forced migrations are not a new phenomenon, but the stories are portrayed in very different manners.

The negative portrayals and dehumanisation of forced migrants, which is often the case in modern media, is not the main factor in the texts we have researched. Instead, there is an emphasis on welcoming those in need and acknowledging the perils they have faced, having been unwillingly driven from their homes for numerous reasons.

WHY CLASSICS?

Whilst the Classical world may seem distant and isolated from this modern migration problem, we believe that these ancient narratives provide a wide range of experiences from across antiquity, and reveals the nuanced impact of being forced to leave your home, often without time to pack or say goodbye to friends and family. These sources show the dangerous journeys forced migrants had to make: crossing the sea and other challenging terrains, adapting to new languages and customs, and starting to rebuild their life.

These sources, like the Aeneid, often track one person or family across the ancient Mediterranean, helping to build a complete picture of the struggles they faced, from being forced from their home to finally reaching a place of safety. We want to tackle issues that are often overlooked, like forced migrations, while engaging with material that is familiar to many of us, even without Classical backgrounds. We hope that modern curiosity about the ancient world will draw people to our site, as well as the opportunity to see and experience classical sources in a new way.

METHODOLOGIES:

We have taken inspiration from a variety of sites, such as [Outrider](#) and [ORBIS](#), which allow you to simulate various scenarios, from nuclear fallout to journeys across the Roman world. This acted as the basis for our map, although we plan to include additional facts and a narrative element. We want our map to be interactive in order to engage our audience, rather than just present them with information, as these are personal narratives not just statistics.

Whilst looking at other Applied Classics projects, we examined the work of [Eidinow and Lorenz](#), who referred to integrating ancient myths into the business world, using storytelling and mythology to help businesses better explain their values and how they want to be seen by their customers. Through storytelling, we can reimagine the textual evidence from our ancient sources, emphasising that they were lived experiences, and focusing on the individual struggles faced during these journeys.

OUR MAP:

We hope to create a map of the ancient Mediterranean, that allows the user to input their starting point, and takes them through a forced migration journey from our database of sources, but also focusing on the personal experiences of those forced to travel.

One of the stories we have explored is the journey of Aeneas, after he and his family were forced to flee Troy and were driven 'into distant exile to look for a home in some deserted land' (Verg. Aen. 3.3). The story follows how they had to leave their burning home, deal with grief and loss, whilst also trying to build a future in a new and distant land. This tale will be familiar to many of our users,

even if they do not know it in great detail, so will encourage them to rethink well-known stories, looking at Aeneas and his family as forced migrants, but not silent victims.

Here is the research that has helped us build a useful fiction, which is not only based on the text, but tries to emphasise the experiences and challenges that Aeneas and those fleeing endured, which are not always the main focus in the source.

Aeneas' Journey;

Narratological, not chronological order

Book 2;

- Book 2.299-314: Aeneas wakes up to Troy beginning to burn.
- The confusion and fear of his home being destroyed
- "...but now every breath of wind frightened me and I started at every sound, so anxious was I, so afraid both for the man I carried and for the child at my side" (2.725-729).
- "some hostile power confused me and robbed me of my wits. I ran where there was no road, leaving the familiar area of the streets" (2.737-738)
- "my wife Creusa was torn from me by the cruelty of Fate – whether she stopped or lost her way or sat down exhausted, no one can tell. I never saw her again". (2.739-741).
- Loss of family, and little time to grieve them
- "we arrived at the mound and the ancient sanctuary of Ceres" (2.743).
- "when at last everyone had gathered there [sanctuary], she was the only one who was not with us and neither her companions nor her son nor her husband knew how she had been lost... This was the cruellest thing I saw in all the sack of the city" (2.743-748).
- Book 2.750-802: Aeneas goes back to save Creusa.
- "I even dared to call her name into the darkness, filling the streets with my shouts. Grief-stricken, I called her name 'Creusa! Creusa!' again and again, but there was no answer" (2.769-771).
- "She [Creusa] spoke and faded into the insubstantial air, leaving me there in tears and longing to reply. Three times I tried to put my arms around her neck. Three times her phantom melted in my arms, as weightless as the wind, as light as the flight of sleep" (2.790-793).
- "I found that new companions had streamed in and I was amazed at the numbers of them, men and women, an army collected for exile, a pitiable crowd" (2.794-794).

Book 3;

- "we were driven by signs from heaven into distant exile to look for a home in some deserted land" (3.3).
- Book 3.4-5: They head to Antandros under the shadow of Mount Ida.
- "we were mustering men and building a fleet without knowing where the fates were leading us or where we would be allowed to settle" (3.5-6)

- “I wept as I left the shores of my native land and her harbours and the plains where once had stood the city of Troy. I was an exile taking to the high seas with my comrades and my son, with the gods of our house and the great Gods of our people” (3.10-13)
- Book 3.18-40: Aeneas attempts to found his first city, Aeneadae.
- Book 3.40-50: Polydorus tells Aeneas to go away “from these cruel shores, from this land of greed” (3.45)
- Lines 69-73: They sail away from Thrace.
- Lines 75-80: Arrive at Delos, “in this peaceful haven of Delos we came safe to land, weary from the sea” (3.79), and benefit from the hospitality of King Anius who was friends with Anchises.
- “Whom are we to follow? Where do you bid us to go? Where are we to settle?” (Aeneas prays to Apollo, 3.87-88).
- Lines 93-99: Sanctuary of Apollo (which opens and Apollo speaks through) is mentioned. Unsure of this is a temple or a sanctuary however.
- Lines 104-119: Anchises tells the Trojans they should go to Crete, as their first forefather had come from there (Teucer).
- “Here [Crete] was a place empty of our enemies, their homes abandoned waiting for us” (3.124).
- Lines 125-127: they leave the harbour of Ortygia and sail via Naxos, Donusa, Olearos, Paros and the Cyclades.
- Lines 130-132: They arrive at the land of the Curetes and create a city called Pergamea.
- Lines 135-143: The Trojans were hit by famine and disease.
- “You must never flag in the long toil of exile” (The Phrygian Penates speak to Aeneas, 3.162)
- Lines 164-172: The Phrygian Penates tell Aeneas to settle in Hesperia (Italy).
- “We all accepted his [Anchises’ command to leave] with cries of joy and abandoned this second settlement, leaving only a few of our number behind, and set sail upon our hollow ships” (3.189-191).
- Lines 192-211: The Trojans are hit by a bad sea storm, Aeneas ends up in the water but is saved and ends up on the shores of the Strophades.
- Lines 212-269: The Trojans arm themselves to fight against the Strophades but one of them tells them not to and so, as suggested by Anchises, they leave.
- Lines 270-271: Whilst sailing, they pass by the woods of Zacynthus, Dulichium, Same and the cliffs of Neritos, sailing away from Ithaca.
- Line 280: They land in Actium and hold Trojan games.
- “we celebrated our escape and safe voyage past so many Greek cities, right through the middle of our enemies” (3.282-283).
- Lines 293: they arrive at Epirus, harbour at Chaonia, and head up to the city of Buthrotum.
- Lines 374-464: a priest Helenus prophesies that they should continue onto Italy (a lot of location names dropped here but I am tired!)
- Line 506: They sail to Italy via the Ceraunian rocks.
- Lines 530-548: They almost land in Italy but realise Greeks live there so don't.
- Lines 551-553: They sail past Tarentum, Lacinium, Caulon and Scylaceum.
- Lines 569-570: Reach the harbour of the Cyclopes, see Mount Etna erupt.

- “You are in danger, You must escape and escape now” (Achaemenides tells the Trojans, 3.640).
- “We were terrified and lost no time in taking the fugitive aboard – he had suffered enough” (3.665).
- Lines 696-709: They pass Ortygia, Helorus and round Cape Pachynus. Past the Geloan plains the Gela itself, past Selinus, past Lilybaeum.
- Lines 709: They pull into port at Drepanum.
- “weary as I was with all the batterings of sea and storm, to my great grief I lost my father Anchises who had been my support in every difficulty and disaster. This is where you left me, O best of fathers” (3.710-715).
- Lines 716-717: The Trojans leave Drepanum and arrive in Carthage.

Book 1;

- “I sing of arms and of the man, fated to be an exile, who long since left the land of Troy and came to Italy to the shores of Lavinium” (1.1-3). Can also be translated as ‘refugee by fate’.
- The Trojans take a battering at sea before reaching Carthage.
- “Aeneas and his men were exhausted, and making what speed they could for the nearest land, they set course for the coast of Libya” (1.158-160).
- “My friends, this is not the first trouble we have known. We have suffered worse before, and this too will pass [...] Whatever chance may bring, however many hardships we suffer, we are making for Latium, where the fates show us our place of rest. [...] Your task is to endure and save yourselves for better days.’ These were his words, but he was sick with all his cares. He showed them the face of hope and kept his misery deep in his heart” (1.199-209).
- “they talked at length about their missing comrades, not knowing whether to hope or fear, wondering whether they were still alive” (1.218-219).
- Book 1, Lines 340-370: Venus tells Aeneas the story of Dido’s migration.
- Lines 381-383: Aeneas tells Venus they started with 20 ships and now have 7.
- “I am a helpless stranger, driven out of Europe and out of Asia” (1.384)
- Retraumatization: “he was feeding his spirit with the empty images and groaning, and rivers of tears washed down his cheeks as he gazed at the fighting round the walls of Troy” on the mural in Carthage (1.465-467).
- “we are the unhappy men of Troy, blown by the winds all over the oceans of the world, and we come to you as suppliants” (1.522-523)
- “Take pity on us. Look more closely at us – we have not come to Libya to pillage your homes and their gods, to take plunder and drive it down to the shore.” (1.525-528).
- “We are the remnants left by the Greeks. We have suffered every calamity that land and sea could inflict upon us, and have lost everything” (1.598-600).
- “I, too, have known ill fortune like yours and been tossed from one wretchedness to another until at last I have been allowed to settle in this land. Through my own suffering, I am learning to help those who suffer” (Dido, 3.628-630)

Book 4;

- “If the Fates were leaving me free to live my own life and settle all my cares according to my own wishes, my first concern would be to tend to the city

of Troy those of my dear people who survive. A lofty palace of Priam would still be standing and with my own hands I would have built a new citadel at Pergamum for those who have been defeated" (4.341-345).

- "the great land of Italy [...] That is my love, and that is my homeland" (4.347-348)
- Lines 581-584: The Trojans leave the shores of Carthage.

Book 5;

- Lines 12-41: the Trojans arrive at Eryx, Sicily to shelter from a brooding storm.
- Lines 114-605: they host games in honour of Anchises.
- Lines 613-664 :The Trojan women get weary and fed up, and burn the ships.
- "What they were praying for was a city – they were heart sick of toiling with the sea" (5.618-619)
- "his [Aeneas'] heart was heavy as he turned his thoughts this way and that, wondering whether he should forget about his destiny and settle in the fields of Sicily, or whether he ought to make for the shores of Italy" (5.700-702).
- "Loud was the weeping along the curved shore of the bay as they lingered for a night and a day in their last embraces" (5.764-765).
- "Even the women [...] were now eager to sail and endure to the end the whole agony of exile" (5.769).
- Lines 829-835: the Trojans leave Sicily.
- Line 865: they pass the Sirens' rocks.

Book 6;

- Lines 1-2: They land at the Euboean colony of Cumae.
- "At long last you have done with the perils of the ocean, but worse things remain for you to bear on land" (Priestess of Phoebus Apollo/Sibyl of Cumae speaks to Aeneas, 6.83-84).
- Lines 350-360: Palinurus talks of how he swam to Italian shore after falling off the boat but was knifed down by ruffians.
- Lines 900-902: The Trojans travel from Cumae to the harbour of Caieta.

Book 7;

- Sea journey dependent on good weather
- "Now, as soon as the open sea was calm,...Aeneas the good left the harbour and sailed on his way" (7.5-7)
- "The breezes blew through the night, and a radiant moon was no inhibitor to their voyage, the sea gleaming in the tremulous light." (7.8-9)
- Lines 7.10-18: Reached Circe land's, but Neptune stopped them reaching "fatal shore"
- Trojans reach the Tiber
- Lines 7.30-36: Tiber
- "Through it the Tiber's lovely river, with swirling eddies full of golden sand, bursts to the ocean." (7.30-3)
- Oracle of Faunus: prophets says "I see a foreign hero, approaching, and, from a like direction, an army seeks this same place, to rule from the high citadel." (7.69-71)
- King Latinus hears voice: "O my son, don't try to ally your daughter in a Latin marriage, don't place your faith in the intended wedding: strangers will come

to be your kin, who'll lift our name to the stars by their blood, and the children of whose race shall see all, where the circling sun views both oceans, turning obediently beneath their feet." (7.95-100)

- Birth of Romans later - no single origin
- Fulfilment of prophecy: "Immediately he said: 'Hail, land destined to me by fate, and hail to you, O faithful gods of Troy: here is our home, here is our country. For my father Anchises (now I remember) left this secret of fate with me: 'Son, when you're carried to an unknown shore, food is lacking, and you're forced to eat the tables, then look for a home in your weariness: and remember first thing to set your hand on a site there, and build your houses behind a rampart.'" (7.121-128)
- Lack of food, living off land
- "Then the word ran suddenly through the Trojan lines that the day had come to found their destined city." (7.144-45)
- Not all forced migrants have future assured for them - not destined to find new home, more uncertain
- "Next day when sunrise lit the earth with her first flames, they variously discovered the city, shores and limits of this nation: here was the pool of Numicius's fountain, this was the River Tiber, here the brave Latins lived. Then Anchises's son ordered a hundred envoys, chosen from every rank, all veiled in Pallas's olive leaves to go to the king's noble fortress, carrying gifts for a hero, and requesting peace towards the Trojans." (7.148-155)
- Asking for peace, not invading, but looking for help
- Trojans seek alliance with Latinus: "Whether you have entered the river mouth, and lie in harbour, after straying from your course, or driven here by storms, such things as sailors endure on the deep ocean, don't shun our hospitality, and don't neglect the fact that the Latins are Saturn's people, just, not through constraint or law, but of our own free will, holding to the ways of the ancient god." (7.199-204)
- Dangers of sea
- Focus on hospitality and respect
- Ilioneus talking about their journey: "He finished speaking, and Ilioneus, following, answered so: "King, illustrious son of Faunus, no dark tempest, driving us though the waves, forced us onto your shores, no star or coastline deceived us in our course: we travelled to this city by design, and with willing hearts, exiled from our kingdom, that was once the greatest that the sun gazed on, as he travelled from the edge of heaven. The founder of our race is Jove, the sons of Dardanus enjoy Jove as their ancestor, our king himself is of Jove's high race: Trojan, Aeneas, sends us to your threshold...Sailing out of that deluge, over many wastes of sea, we ask a humble home for our country's gods, and a harmless stretch of shore, and air and water accessible to all. We'll be no disgrace to the kingdom, nor will your reputation be spoken of lightly, nor gratitude for such an action fade, nor Ausonia regret taking Troy to her breast. I swear by the destiny of Aeneas, and the power of his right hand, whether proven by any man in loyalty, or war and weapons, many are the peoples, many are the nations (do not scorn us because we offer peace-ribbons, and words of prayer, unasked) who themselves sought us and wished to join with us: but through divine destiny we sought out your shores to carry out its

commands...Moreover our king offers you these small tokens of his former fortune, relics snatched from burning Troy. His father Anchises poured libations at the altar from this gold, this was Priam's burden when by custom he made laws for the assembled people, the sceptre, and sacred turban, and the clothes, laboured on by the daughters of Ilium." (7.222-48)

- Exiled and driven out of great home, didn't want to leave – no choice
- Respectful and asking for little – just a place to stay and rebuild their lives
- Latinus offers peace - accepts their gifts
- "Why, when they were thrown out of their country I ventured to follow hotly through the waves, and challenge them on every ocean. The forces of sea and sky have been wasted on these Trojans. What use have the Syrtes been to me, or Scylla, or gaping Charybdis? They take refuge in their longed-for Tiber's channel, indifferent to the sea and to me." (7.299-303)
- Challenges they have faced throughout journey

Book 8;

- Aeneas' dream
- "Old Tiberinus himself, the god of the place, appeared to him, rising from his lovely stream, among the poplar leaves...Then he spoke, and with his words removed all cares: 'O seed of the race of gods, who bring our Trojan city back from the enemy, and guard the eternal fortress, long looked-for on Laurentine soil, and in Latin fields, here is your house, and your house's gods, for sure (do not desist), don't fear the threat of war, the gods' swollen anger has died away. And now, lest you think this sleep's idle fancy, you'll find a huge sow lying on the shore, under the oak trees...That place shall be your city, there's true rest from your labours. By this in a space of thirty years Ascanius will found the city of Alba, bright name.'"(8.30-47)
- Lines 8.66-101: Aeneas sails to Pallanteum
- Asking for friendship
- "Then Aeneas spoke to King Evander, in words of friendship: 'Noblest of the sons of Greece,...Dardanus, our early ancestor, and leader of Troy's city, born of Atlantean Electra, as the Greeks assert, voyaged to Troy's Teucrian people: and mightiest Atlas begot Electra, he who supports the heavenly spheres on his shoulders... So both our races branch from the one root. Relying on this, I decided on no envoys, no prior attempts through diplomacy: myself, I set before you, myself and my own life, and come humbly to your threshold. The same Daunian race pursues us with war, as you yourself, indeed they think if they drive us out, nothing will stop them bringing all Hesperia completely under their yoke, and owning the seas that wash the eastern and western shores. Accept and offer friendship. We have brave hearts in battle, soldiers and spirits proven in action.'" (8.125-151)
- Evander welcomes him
- Lines 8.306-369: visit Pallanteum, site of Rome
- Future of Rome, greatness to come due to people migrating their

Book 9;

- War and conflict continue

- Reach new home, but not stable and settled – face danger and uncertainty still

Book 10;

- The gods assemble to debate who they will help - higher powers deciding how/if they would help refugees
- “Since you can spare, from all your wide command,/ No spot of earth, no hospitable land,/ Which may my wand’ring fugitives receive;/ (Since haughty Juno will not give you leave) - Venus (10.47)
- Venus highlights how there is nowhere for the Trojans to seek refuge because of Juno - refugees aren’t given a place of safety
- “I beg you, let Ascanius, by my care,/ Be freed from danger, and dismiss’d the war: Inglorious let him live, without a crown./ The father may be cast on coasts unknown,/ Struggling with fate; but let me save the son.” (10.48-49)
- Venus begging to save Aeneas child - you beg for your child to be saved in situations of conflict
- Venus questions Jupiter: What was the point of the Trojan’s escaping war if they do not rebuild Troy – Shouldn’t they have just stayed in destroyed Troy? (10.55-59)
- Aeneas the next night, sailed to the Etruscan camp after leaving king Evander
- Aeneas signs a treaty with Tarchon – The Trojan troops and the Tuscan troops join
- They leave the shores of Etruria in 30 ships
- 1 day of travel passes – Aeneas joins the Trojans in battle
- During the battle Pallas sees his Arcadians beginning to retreat from the Latins, “Look about you! The great barrier of oceans closes us in. There is no more land to run to. Shall we take to the sea? Shall we set course for Troy?” (10.379)
- The battle ends with Mezentius dying at the hands of Aeneas.

Book 11;

- The next day, Aeneas buries his comrades, “distraught he was in mind at their deaths” (11.1)
- Book 11.43-59: Aeneas mourns the death of Pallas, his close friend and son of his ally - losing those you meet on your journey/friends
- They then host a procession to mourn their dead
- A 12 day truce was requested by the Latins so that both sides may bury the dead – Aeneas agrees to the ceasefire.
- Pallas’ body returns to the house and city of Evander
- Lines 152-182: Evander mourns the death of his son which was caused by the war
- The mourning of the Latins “Here were the mothers and heart-broken wives of the dead. Here were loving sisters beating their breasts; and children who had lost their fathers, all cursing this deadly war and Turnus’ marriage...”
- The grief and emotions caused by conflict
- Lines 11.262-268: listing all warriors who survived the Trojan War and where they went after the war – many of them were displaced
- “To think that the envious gods forbade me to return to the altars of my father or to see the wife I longed for and my beautiful homeland of Calydon.” Diomedes 269-270

Book 12;

- Juno asks Jupiter, "...When at last they come together in peace and make their laws and treaties together, do not command the Latins to change their ancient name in their own land, to become Trojans and be called Teucrians. They are men. Do not make them change their voice or native dress. Let there be Latium." (12.825)



Illustration of journey of Aeneas, [World History Encyclopaedia](#)

These quotations highlight many of the struggles that forced migrants face; from transportation, finding supplies, loss, grief, caring for family and friends, finding a new home, hostility from those already there, and uncertainty. These are only a few issues that are revealed within this text, which we want to input into our map, stressing the emotional, physical and psychological impact of being forced to leave everything you know and move without warning or preparation.

We have started to create a mock-website containing our aims and research, <https://ancientworldforcedmigration.wordpress.com>, to get a sense of how our project may take form if it received funding. The site would be a database and place to find resources, both ancient and modern, as well as providing interactive experiences, educating users about ancient forced migrations and encouraging them to rethink how they perceive forced migrants. We also want to provoke questions like how have the experiences and challenges changed over the centuries, such as with the introduction of borders and technology?

RESOURCES AND RESEARCH:

We have looked at a variety of sources from the ancient world in order to build our database of forced migration stories, which we would then be inputted into the map. These sources not only look at ancient Greece and Rome, but at evidence from around the Mediterranean, as forced migrations effected a vast array of people, no matter their birthplace or status.

Our research included looking at a range of writers and materials, from epics to histories, and even sanctuaries.

The following is a list of some examples of various sources we would want to include in our map programme and would reference on our website.

Ancient Sources:

- Dionysios of Halikarnassos, Roman Antiquities;
 - 1.22 – “But according to Philistos of Syracuse...the people who passed over from Italy were neither Ausonians nor Elymians, but Ligurians, whose leader was Sikelos. This Sikelos, he says, was the son of Italos and in his reign the people were called Sikelians, and he adds that these Ligurians had been driven out of their country by the Umbrians and Pelasgians. Antiochos of Syracuse...says the people who migrated were the Sikelians, who had been forced to leave by the Oinotrians and Opikans, and that they chose Straton as leader of the colony. But Thucydides writes that the people who left Italy were the Sikelians and those who drove them out were the Opikans, and that the date was many years after the Trojan war.”
 - 1.23 – “The Pelasgians...made great and rapid progress, becoming populous, rich and in every way prosperous. Nevertheless, they did not long enjoy their prosperity, but at the moment when they seemed to all the world to be in the most flourishing condition they were faced with divine misfortunes. Some of them were destroyed by disasters inflicted by lower spirits, others by their barbarian neighbours. But the vast majority of them were again dispersed throughout Greece and the country of the barbarians.”
- Euripides, Iphigenia at Taurus;
 - Iphigenia does not actually die at the sacrifice (It was an illusion) she is instead taken to Brauron to live the rest of her life there (154km-184km)
 - Iphigenia and the Cult of Artemis at Brauron
 - Foreign identities being used as origin myths of sites
 - Athens used this to make it more acceptable for them to hold authority over other sanctuaries
 - Fleeing death

- Some temples were valued as places for asylum – they possessed *asylia*
- Herodotus, The Histories;
 - 4.11.1-2 – “The nomadic Scythians inhabiting Asia, when hard pressed in war by the Massagetae, fled across the Araxes¹ river to the Cimmerian country...[2] at the advance of the Scythians, deliberated as men threatened by a great force should. Opinions were divided; both were strongly held, but that of the princes was the more honorable; for the people believed that their part was to withdraw and that there was no need to risk their lives for the dust of the earth; but the princes were for fighting to defend their country against the attackers.”
 - 4.11.3 – “Neither side could persuade the other, neither the people the princes nor the princes the people; the one party planned to depart without fighting and leave the country to their enemies, but the princes were determined to lie dead in their own country and not to flee with the people, for they considered how happy their situation had been and what ills were likely to come upon them if they fled from their native land.”
 - 4.12.2 – “Furthermore, it is evident that the Cimmerians in their flight from the Scythians into Asia also made a colony on the peninsula where the Greek city of Sinope has since been founded; and it is clear that the Scythians pursued them and invaded Media, missing their way; [3] for the Cimmerians always fled along the coast, and the Scythians pursued with the Caucasus on their right until they came into the Median land, turning inland on their way. That is the other story current among Greeks and foreigners alike.”
 - 6.119.1-2 – “When Datis and Artaphrenes reached Asia in their voyage, they carried the enslaved Eretrians inland to Susa. [2] Before the Eretrians were taken captive, king Darius had been terribly angry with them for doing him unprovoked wrong; but when he saw them brought before him and subject to him, he did them no harm, but settled them in a domain of his own called Ardericca in the Cissian land” (Eretria to Susa = 2842 km)
 - 6.119.4 – “There king Darius settled the Eretrians, and they dwelt in that place until my time, keeping their ancient language. Such was the fate of the Eretrians.”
 - 6.108.4 – “In 519 BC the Plataeans came to Athens seeking protection from Thebes.” (65.5km - 73.8km by foot); The Altar of the Twelve Gods, Athens in the Classical Agora. The Plataeans. Some temples were valued as places for asylum – they possessed *asylia*
- Homeric Hymn to Pythian Apollo;
 - 363-369 – The site of Delphi was thought to have originally been dedicated to female deity (possibly Gaia), before Apollo took

over the site after leaving his original home of Crete (534km). After killing Gaia's son Python, Apollo took over the shrine.

- Josephos, Judean Antiquities;
 - 18.310-379 – “Seleukeia was the principal city in that region and was built by Seleukos Nikator [reigning ca. 305-281 BCE]... The Judeans fled to Seleukeia and lived there five years without any troubles. But in the sixth year [i.e. set in 66 CE] after they were first dispossessed in Babylon and then formed new settlements after leaving that city, a greater disaster happened to them which I will now explain.” (ORBIS > Jerusalem to Seleukeia = 6.3 days, 652 km)
- Livy, The History of Rome;
 - 1.2-3 – “Antenor sailed into the furthest part of the Adriatic, accompanied by a number of Enetians who had been driven from Paphlagonia by a revolution and after losing their king Pylaemenes before Troy were looking for a settlement and a leader. [3] The combined force of Enetians and Trojans defeated the Euganei, who dwelt between the sea and the Alps and occupied their land. The place where they disembarked was called Troy, and the name was extended to the surrounding district; the whole nation were called Veneti.” (ORBIS = 28.6 days, 2977 km, Ilium to Italian Alps)
 - 1.4-5 – “Similar misfortunes led to Aeneas becoming a wanderer but the Fates were preparing a higher destiny for him. He first visited Macedonia, then was carried down to Sicily in quest of a settlement; from Sicily he directed his course to the Laurentian territory. [5] Here, too, the name of Troy is found, and here the Trojans disembarked, and as their almost infinite wanderings had left them nothing but their arms and their ships, they began to plunder the neighbourhood.” (ORBIS > Ilium to Philippi = 3.9 days, 401 km, Philippi to Syracuse = 15 days, 2087 km, Syracuse to Roma = 7.2 days, 765 km)
- Pausanias, Guide to Greece;
 - 2.16.7 – Chryseis sought refuge at the temple of Athena Alea at Tegea after burning down the temple at Heraion at Argos. (Ranges from 55.1km to 60.4km by foot)
 - 3.5.6 - After not wanting to appear in court for the second trial after being condemned to death, Pausanias fled Sparta to the temple of Athena Alea. (49.6km -64.5km by foot)
- Plutarch, Life of Theseus;
 - 36 - Theseus' tomb is a sanctuary and place of refuge for runaway slaves and all men of low estated who are afraid of men in power, since Theseus was a champion and helper of such during his life, and graciously received the supplication of the poor and needy.
- Plutarch, Moralia;
 - 32.825B - The temple was polluted because Crates murdered several of Orsilau's family in the temple, out of madness and

revenge. He broke the rules of asylum and destroyed the sacred space. The temple was not rebuilt on the same area as a result and they built the second temple elsewhere in the sanctuary.

- Thucydides, History of the Peloponnesian War;
 - 1.2.6 – “And here is no inconsiderable exemplification of my assertion, that the migrations were the cause of there being no correspondent growth in other parts. The most powerful victims of war or faction from the rest of Hellas took refuge with the Athenians as a safe retreat; and at an early period, becoming naturalized, swelled the already large population of the city to such a height that Attica became at last too small to hold them, and they had to send out colonies to Ionia.”
 - 1.12 – “Even after the Trojan war Hellas was still engaged in removing and settling, and thus could not attain to the quiet which must precede growth. [2] The late return of the Hellenes from Ilium caused many revolutions, and factions ensued almost everywhere; and it was the citizens thus driven into exile who founded the cities. [3]Sixty years after the capture of Ilium the modern Boeotians were driven out of Arne by the Thessalians, and settled in the present Boeotia, the former Cadmeis; though there was a division of them there before, some of whom joined the expedition to Ilium.” (ORBIS = Ilium to Athens, 11.3 days, 784 km)
- Virgil, The Aeneid;
 - 4500km travelled, 7-8 years. Stayed in Carthage for only 2-3 months (Potter, 1926).
 - Loss of mother/family death
 - Child migration/coming-of-age
 - Cross-continental, cross-seas displacement
 - Further examples can be found in our presentation

We have tried to estimate the time taken and distance travelled as best as possible, using other resources, such as [ORBIS](#).

OUTCOMES:

We hope that this project can provoke conversations about how we perceive forced migrations and put emphasis on the human experience, which is present in the ancient sources but not the main focus.

This map can be used as an educational tool for a wide variety of ages and backgrounds, as it will be easy to use and a visual narrative, with additional information and links on the website. Hopefully the digital nature of the project will allow a wide range of people to explore ancient forced migrations, especially those who may not be able to access the original texts and sources.

If the project receives funding, we would like to expand the site to include more sources, and allow users to input more options, choosing any starting point and travelling across the Mediterranean.

MOVING FORWARDS:

Once our interactive map has been created, we would want to create categories that specifically look at different types of forced migrations. Modern historians have identified various forms of forced migrations, from deportation, evacuation, flight, relocation to eviction, and we also want to stress that not everyone's experience was the same in the ancient world (Driessen, 2018, 273). With funding, this project could become a teaching tool for schools and universities, as well as being available to the public, drawing attention to forced migrations in the ancient world and starting conversations about the root causes and how migrants were and are currently perceived.

We want to link our project to modern forced migration charities and stories told by those effected themselves, rather than try to speak for them through making artificial parallels with ancient stories. As Lina Fadel has said, 'There is no act more generous or humane than letting someone tell their story the way they want it to be heard, and actively listening to them, with humility and self-awareness' (Visualising Forced Migration). On [our website](#), we will have links and articles, so that those who visit the site will have access to contemporary information about forced migrations, and ways of engaging with current conversations.

Here are some of the charities we want to include;

- Alight – <https://wearealight.org>
- ORAM, Organization for Refuge, Asylum & Migration – <https://www.oramrefugee.org/our-history>
- Refuge Point – <https://www.refugepoint.org>
- IRAP, International Refugee Assistance Project – <https://refugeerights.org>

We have also looked at stories from contemporary forced migrants, and want to include their narratives, but in their own words;

- Viet Thanh Nguyen's story from *The Displaced: Refugee Writers on Refugee Lives* (ed. Viet Thanh Nguyen)
- Malala's story from *We Are Displaced* (ed. Malala Yousafzai and Liz Welch).
- Zaynab's story from *We Are Displaced* (ed. Malala Yousafzai and Liz Welch).
- Sabreen's story from *We Are Displaced* (ed. Malala Yousafzai and Liz Welch).

Through these ancient stories we hope to provoke discussions about mobility in the ancient world, focusing on personal experiences and looking at how they coped when facing uncertainty and life-altering changes, forcing us to reflect on how we view forced migrants both in the past and present.

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