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***Ad Italiam migraverunt Romani*: The Biblical Motive of Exodus as a Narrative Template for Migration Events in Late Antiquity**

At the beginning of the sixth century the population of the Roman Empire had already faced one century of upheaval – we are in the middle of the period conventionally called *Völkerwanderung*, dated from 376 to 568. Written in the year 511 near Naples, we find one of the rare sources that tell us about these events on a local level, a narration that seemingly tells a tale of common people caught in the maelstrom of major migrations. These common people were the Romans who lived in fifth-century Noricum (today mainly Austria) and who had to migrate to Italy – at least according to the monk Eugippius, who wrote this tale about Saint Severinus (d. 482). In order to frame this event, the author used biblical themes, prominently from Exodus.

Do we have to take his account at face value and assume that the whole population of Noricum migrated to Italy – “back home”, as some scholars put it? Or does this construction incorporate the shared discourse of the time, as other scholars propose, when contemporary events were read through Christian explanatory models? By analysing this text and other texts I will go one step further and propose that the tale of migration in this narrative was also told to carry a distinct message to the contemporary audience that goes well beyond the Christian tropes