

Some Remarks on Immigration to Mons Claudianus in Roman Egypt

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Abstract:

Migration is considered a movement of people over some distance and from one familiar place of residence to another¹. Moreover the migration realize as physical transition of a group or individual from one society to another², this transition includes leaving one social setting and get into different and another one.³ The motivations that can cause migration are multitudinous and complex. All kinds of migration are motivated by group or individual's desires to improve pre-existing levels of wellbeing⁴. While the geographic aspects of migration can be either internal or external, also it can be voluntary, permanent, temporary, enforced, group or individual migration⁵.

So the immigration to Mons Claudianus⁶ was common, It was a Roman quarry located in Egypt's eastern desert. Emperor Claudius, who initiated mining in this area, is credited with giving it its name. There were mines for grey granite (granodiorite), which was highly prized in classical Rome. The mine featured a supply and transit center, housing for workers and civilians, and its own garrison, because the Roman administration need to attract migrants such as skilled labor, soldiers and their families, subsequently they gave them good salaries and provided them with the needs of the luxury life. The quarry men of Mons Claudianus were a skilled and well-paid civilian workforce, and their lifestyle at the quarry could even be described as luxurious. The study seeks a well study

¹Pieter Kok, *"The definition of migration and its application: Making Sense of recent South African census and survey data"*, Southern African Journal of Demography, Vol. 7, No. 1 (1997-1999), 19.

²عبد الكريم اليافي، "الهجرات وتحركات السكان"، مجلة عالم الفكر، المجلد الخامس، العدد الرابع، 1975، 901.

³S. N. Eisenstadt, *"Analysis of patterns of immigration and absorption of immigrants"*, Population Studies, No. 7, 1953, 167 – 180.

⁴على عبدالرازق جليبي، علم اجتماع السكان، دار المسيرة للطباعة والنشر، 2016، 176 – 181.

⁵A. Richard, *British Immigrants and Australia*, Australian National University Press Canberra, 1974, 11.

⁶Between Qena and Hurghada in Egypt, Mons Claudianus was found in 1823; it was located around 500 km south of Cairo and 120 km east of the Nile. This location is 50 kilometers away from another Roman quarry called Mons Porphyrites, where purple porphyry was mined.

For Roman purposes, grey granite could only be found in Mons Claudianus, and it was extremely rare material. For instance, the renowned Pantheon was rebuilt using the stone. Twelve columns, each standing twelve meters tall and 1.5 meters in diameter and weighing sixty tons were used to support the Pantheon's new portico. They were all forged from a single block of the aforementioned grey granite.

It took a great deal of labor and resources to transport 12 massive rock slabs from the quarry, which is located more than 4,000 kilometers away from Rome. https://imperiumromanum.pl/en/curiosities/mons-claudianus-roman-quarry-in-egypt/#google_vignette

of the Four categories of individuals are referred to as ostraca: women and children; unskilled laborers; skilled civilian workers; and troops and officials besides this research aims to explain the motivations of the migrants to this settlement and their life in Mons Claduanus as a destination for immigrants. The study depends on documentary sources and archaeological evidences.




Key words: Migration. Mons Claudianus. Roman Egypt.

Introduction:

Migration plays an important role in shaping of population and social characteristics, so it is considered the third largest factor on demographics after birth and death rate. In ancient societies the migration over long distances between countries or provinces was rare, but the internal migration over short distances (between an urban center and the surrounding countryside) was common.⁷ Migration is considered a movement of people over some distance and from one familiar place of residence to another⁸. Moreover the migration realize as physical transition of a group or individual from one society to another, this transition includes leaving one social setting and get into different and another one.⁹

The motivations that can cause migration are multitudinous and complex. All kinds of migration are motivated by group or individual's desires to improve pre-existing levels of wellbeing. While the geographic aspects of migration can be either internal or external, also it can be voluntary, permanent, temporary, enforced, group or individual migration¹⁰. During the Roman Era the immigration to Mons Claudianus was common, because the Roman administration was known the importance of attract skilled labor, soldiers and their families, thus they gave them good salaries and provided them with the needs of the luxury life. Erase this research aims to explain the life in Mons Claduanus as a destination for immigrants, attached with full description of Mons claudianus with some maps and archaeological remains, study migrants life and their wages from Ostraca, different types of labors and the inhabitants who lived there.

The meaning of Mons Claudianus:

First of all, the Latin word Mons being through the Greek word (ὄρος), the loan translation of an ancient Egyptian word (*dw*)  ,  or  ¹¹ which

⁷Philip Verhagen, Jamie JoyceMark, R. Groenhuijzen, Finding the Limits of the Limes: Modelling Demography, Economy and Transport on the Edge of the Roman Empire, Springer. Cham, 2019, 23 – 41. ; R. Sell, "Egyptian International Labor Migration: Towards regional integration", International Journal of Middle East Studies, Vol. 22 (3), 1988, 87-108.

⁸Pieter Kok, "The definition of migration and its application: Making Sense of recent South African census and survey data", Southern African Journal of Demography, Vol. 7, No. 1 (1997-1999), 19.

⁹S. N. Eisenstadt, "Analysis of patterns of immigration and absorption of immigrants", Population Studies, No. 7, 1953, 167 – 180.

¹⁰A. Richard, British Immigrants and Australia, Australian National University Press Canberra, 1974, 11.

¹¹https://www.bibalex.org/learnhieroglyphs/Dictionary/List_Ar.aspx?phnid=24

means both mountain and desert¹². Second; word of Claudianus "*τὸ Κλαυδιανὸν*" may be its mention to unknown person who hadn't imperial origin and was worshipped in Roman Egypt because there was no emperor named Claudianus¹³. Therefore the Romans called it Mons Cladianus "*τὸ Κλαυδιανὸν Ὄρος,*" which mean "*Mountain or Desert of Claudianus*".

Location and Description of Mons Claudianus:

The site of Mons Claudianus was occupied during the late of the 1st century and the 2nd century A.D. It is located in the mountains of the Eastern Desert of Egypt, about 500 Kilometers south of Cairo¹⁴, about 700 meters above sea level, 120 kilometers from the Nile River - (fig.1) - and 70 kilometers from the Red Sea¹⁵.

¹²Hélène Cuvigny, *Rome in Egypt's Eastern Desert*, Vol 1, New York, New York University Press, Institute for the Study of the Ancient World, 2021, 10.

¹³John Shelton, "*A Tychaion at the Mons Claudianus*", *Zeitschrift für Papyrologie und Epigraphik*, Bd. 81 (1990), 267.

¹⁴Marijke Van der Veen and S.Hamilton-Dyer, "*A life of luxury in the desert? The food and fodder supply to Mons Claudianus*", *Journal of Roman Archaeology*, 11, (1998), 101.

¹⁵Hazel Dodge, "*From quarry to metropolis: the journey of an Egyptian granite column from Mons Claudianus in Egypt to the Pantheon in Rome*", *Hermathena*, No. 200/201 (Summer–Winter 2016), 196.

Quarrying at Mons Claudianus began in the reign of Nero and flourished from 104 to 154 A.D, when it provided the fountains, columns and other materials for Trajan's Basilica Ulpia and Forum, the Pantheon, Hadrian's Villa, and the Temple of Rome and the Venus. It continued to be used until the third century AD. The Mons Claudianus stone is a gray granodiorite that is particularly suitable for long columns¹⁷.

Mons Claudianus settlement has large enclosure wall - (Fig.2) - contain buildings, covered with roof slabs. Outside are located a temple of God Serapis¹⁸ or the Serapeion, God Serapis was introduced by Ptolemy I Soter, who gave him a great influence in Alexandria, yet Serapis was initially Osiris-Apis, However, The Serapeion temple was dedicated to the cult of Serapis, who was associated with Osiris, the Egyptian deity of fertility and underworld. In his Greek aspect Serapis was given the attributes and traits of Zeus, Dionysus, Pluto, and Kronos.¹⁹

This complex deity attained high popularity in the Roman period, when Serapis was frequently accompanied with the goddess Isis who had been the sister and wife of god Osiris become the consort of god Serapis. Usually with Serapis and Isis at various places and times was associated their son Haropocrates or with their faithful servant God Anubis.²⁰ Furthermore, the settlement had a well developed animal line, baths with walls covered by white-plastered, niches, recesses²¹, granary, cemetery, bath house, wells and cisterns²².

The interior well are common to roman stations all over the Eastern Desert. As a central areas and stations in southern had no animal lines, provision for animals was made inside to decrease the space that available for rooms. The rest of the interior taken up by an open court and the well depression with its aqueduct leading to a cistern, usually there are two or three cisterns²³.

¹⁷Lise Bender Jørgensen, *Dress in the Desert: Archaeological Textiles as a Source for Work Clothes in Roman Egypt*, Norwegian University of Science and Technology, Norway, 2021, 220 – 240.

¹⁸David Meredith, *"The Roman Remains in the Eastern Desert of Egypt"*, The Journal of Egyptian Archaeology, Vol. 38 (Dec., 1952), 101.

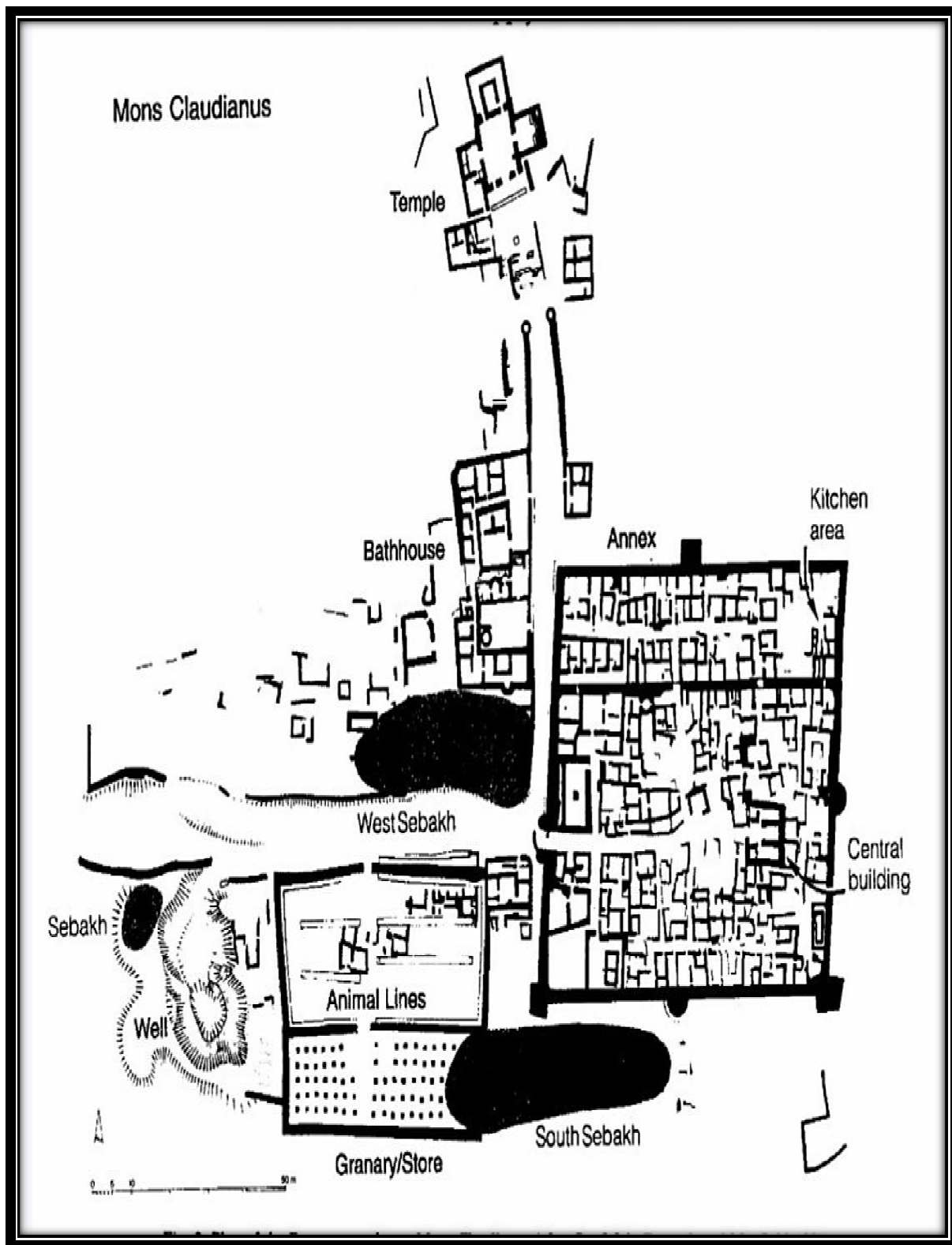
¹⁹Youssri Abdelwahed, *"Two festivals of the god Serapis in Greek Papyri"*, Rosetta, 2016, 1 -2.

²⁰Matthew Hanrahan, *"Paganism and Christianity at Alexandria"*, University Review, Vol. 2, No. 9 (Spring, 1962), 44.

²¹David Meredith, *"The Roman Remains in the Eastern Desert"*, 101.

²²Marijke Van der Veen, *"A life of luxury in the desert"*, 101.

²³David Meredith, *"The Roman Remains in the Eastern Desert"*, 105.



(Fig. 2): Description of Mons Claudianus.²⁴

²⁴Marijke Van der Veen, *"A life of luxury in the desert"*, 103.

There is no archaeological evidence that agriculture was practiced at that site because this area classified as hyper-arid and the annual rainfall rate is 5mm²⁵. And the existence of the by-products of the early stage of the crop processing gradtion cannot necessarily be interpreted as inclusion that the cereals were locally cultivated Moreover the existed remains indicate that the food were imported in large quantities²⁶.

Some arcaeological remains in Mons Claudianus:

Mons Claudianus was first discovered in 1823 by Burton and wilkinson, it has been visited many times by a succession of explorers and arcaeologists. The asphalt road constructed during the Egyption- Israeli troubles of 1960s, which had greatly facilitated access to the site.²⁷. Some excavations occurred between 1986 and 1993, and they found wide variety of organic materials from the ancient settlement such as various numbers of organic materials of textiles, basket work, food remains, leather and more than 8000 ostraca.²⁸ In Addition to the more usual glass, metal, pottery²⁹ dates back to second or third century A.D. but with one strange piece of red ware, with two yellow paint bands, that probably Ptolemaic and columns and blocks - (Fig. 3) - still existing at the quarry facing the loading ramps at Mons Claudianus³⁰, Furthermore, tombstones were found gives no date, an inscribed altar was found in Mons Claudianus date back to 109 A.D. related to Serapis temple architrave. In addition to a Vespasian coin at the Profs and castellum - (fig. 4) -, an animal line still can be seen, broken granite bath – (fig. 5) – had been discovered³¹, in addition to vessels stoppers mostly from amphorae, ceramic vessels, plaster seal reinforced by pot sherds bearing impression of stamp, plaster objects, terracottas, worked stones, sealings and variety types of lamps.³²

²⁵Marijke Van der Veen, *"A life of luxury in the desert"*, 101.

²⁶Marijke van der Veen, *"The plant remains from Mons Claudianus, a Roman quarry settlement in the Eastern Desert of Egypt - an interim report"*, *Vegetation History and Archaeobotany*, Vol. 5, No. 1/2 (1996), pp. 137.

²⁷D.P.S. Peacock, *"The Roman Quarries of Mons Claudianus, Egypt An Intenet Report"*, Department of Archaeology, University of Southampton, Southampton, S09 5NH, United King dom, May 1988, 97.

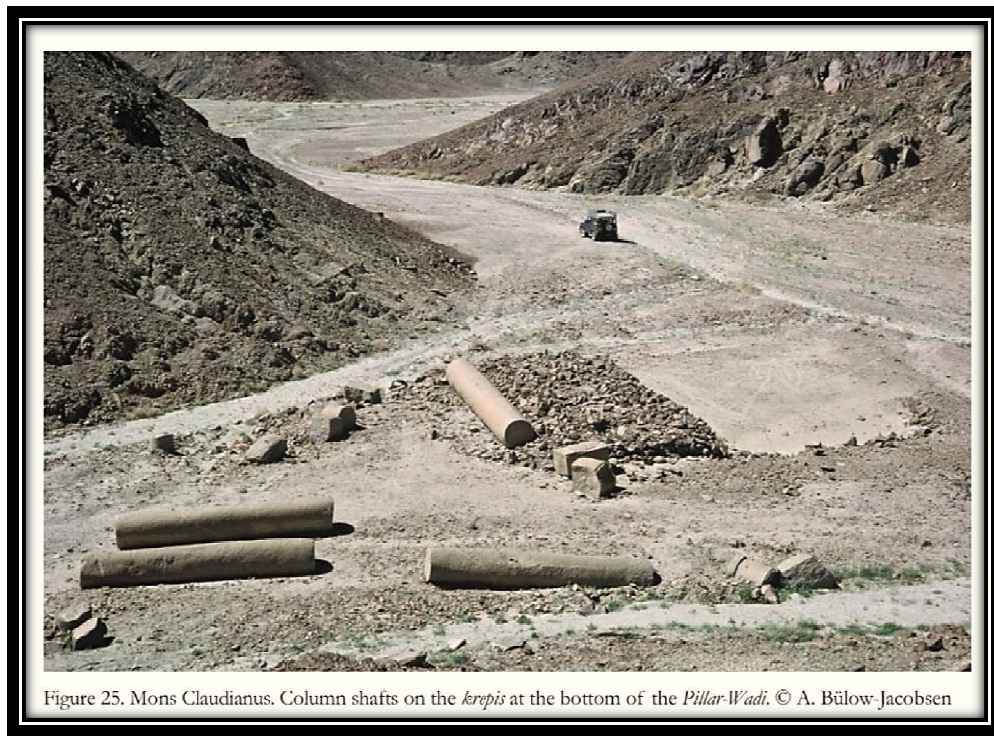
²⁸Marijke van der Veen, *"The plant remains from Mons Claudianus, a Roman quarry settlement in the Eastern Desert of Egypt"*, 137.

²⁹D.P.S. Peacock, *"The Roman Quarries of Mons Claudianus"*, 97

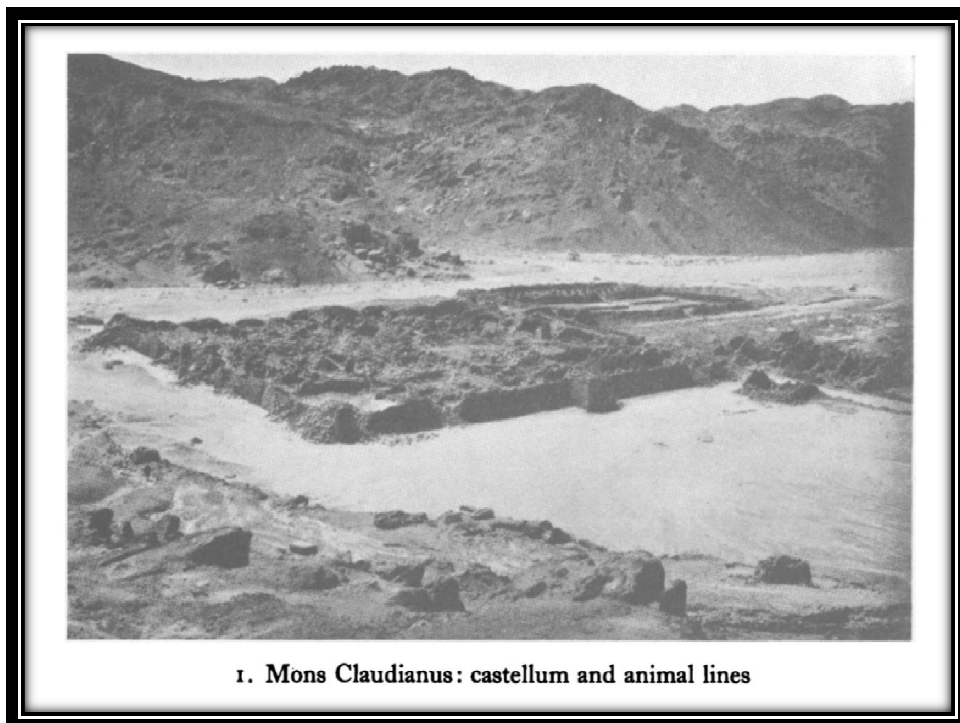
³⁰David Meredith, *"The Roman Remains in the Eastern Desert of Egypt"*, *The Journal of Egyptian Archaeology*, Vol. 38 (Dec., 1952), 107.

³¹David Meredith, *"The Roman Remains in the Eastern Desert of Egypt"*, 109 - 110.

³²Jennifer E. Gates-Foster, *"Reviewed Work: Survey and Excavation: Mons Claudianus, 1987-1993: Ceramic Vessels and Related Objects by Valerie A. Maxfield, David P. S. Peacock"*, *Journal of the American Oriental Society*, Vol. 127, No. 4 (Oct. - Dec., 2007), pp. 556-557.



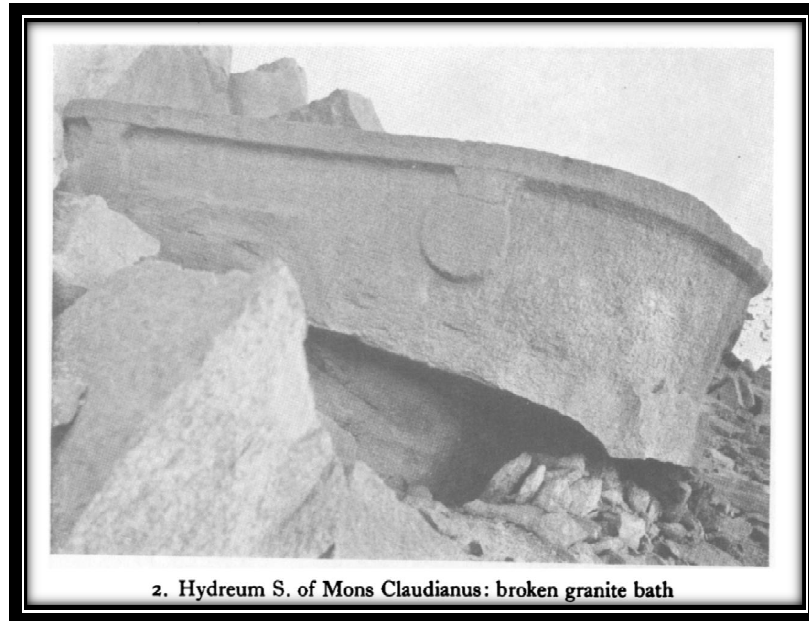
(Fig. 3): columns and blocks remains in Mons Claudianus.³³



(Fig. 4): Castellum and animal line in Mons Claudianus.³⁴

³³Hélène Cuvigny, *Rome in Egypt's Eastern Desert*, 43.

³⁴David Meredith, *"The Roman Remains in the Eastern Desert of Egypt"*, 97.



(Fig.5): Broken Granite bath in Mons Claudianus.³⁵

Immigration to Mons Claudianus:

Despite Josephus refers to some Jewish captives were being sent to the mines in Egypt in 70 A.D.³⁶, there is no evidence or documentary discovered in Mons Claudianus for the use of forced labor, which mean most of the labors, crafts and the inhabitants at Mons Claudianus chose to emigrate to it by their will because the wages there were high³⁷ and to get better life. From the archeological evidence there were four groups of migrants in Mons Claudianus; there were the officials and soldiers who worked for the Roman army, the skilled labors, the unskilled labors; both of them came from villages in the Nile River and finally women and children who migrated with the soldiers and the labors.

The military position which was found at Mons Claudianus comes from an ostraca from the Antonine dumps. Just one ostraca was discovered in the south dump. During the time of large-scale quarrying associated with the great imperial commissions, a centurion was assigned to the site and that when activities go slow; the *decurion* and the *centurion* are the only military ranks aforesaid. While the soldiers number was changed daily according to their movements³⁸. The biological data proved that a vast range of foodstuffs - (lentil - oil - onions - wine)³⁹ - and high quality of abundance and preservation⁴⁰ which attracted

³⁵David Meredith, "The Roman Remains in the Eastern Desert of Egypt", 97.

³⁶Jennifer A. Sheridan, "Greek Ostraka from Mons Porphyrites (Gebel 'Abu Dukhan)", The Bulletin of the American Society of Papyrologists, Vol. 29, No. 3/4 (1992), 118.

³⁷Hélène Cuvigny, "The Amount of Wages Paid to the Quarry-Workers at Mons Claudianus", The Journal of Roman Studies, Vol. 86 (1996), 139.

³⁸Hélène Cuvigny, Rome in Egypt's Eastern Desert, 200 – 211.

³⁹Hélène Cuvigny, "The Amount Paid to the Quarry-Workers", 140.

⁴⁰Marijke Van der Veen, "A life of luxury in the desert", 101.

the labor, officials, families to resident there. Moreover, the migrants named the site from analytical classification of Greek and Latin geographical names there were formation of names derived from Greek or Latin and their thematic typology vary according to these features, such as *Metalla (μέταλλον)* means administrative structure including quarries, extraction sites in the narrow sense of extraction sites named *Latomia (λατομεία)* and wells or water named *hydreumata (ὕδρεύματα)*. It is not clear if they were assigned by the Romans or earlier by Greeks.⁴¹

Labors in Mons Claudianus:

There are many quarries located in the eastern desert of Egypt served at the same time as network; labor and staff of these quarries were forced to move as needed from one site to the other⁴². These quarries are Mons Porphyrites⁴³, the Lycabaettos, - (Fig. 6) - the Mt.Rammius⁴⁴ and Mons Claudianus.



(Fig. 6): Mons Claudianus, Mons Prophyrites and some other quarries in the Eastern Desert.⁴⁵

⁴¹Hélène Cuvigny, Rome in Egypt's Eastern Desert, 12 – 14.

⁴²Hélène Cuvigny, Rome in Egypt's Eastern Desert, 10.

⁴³Mons prophyrites is a Quarry located about 10 km off the road which led from Abu Sha'ar at the Red Sea to Kainapolis currant Qena nowadays is called Gebel Abu Dukhan; Jennifer A. Sheridan and Jonathan Roth, "Greek Ostraka from Mons Porphyrites", 1 17.

⁴⁴Jennifer A. Sheridan, "Greek Ostraka from Mons Porphyrites", 117.

⁴⁵Eli Weaverdyck, "DAS ROTE LAND: Fischfresser und Händler in der Arabischen Wüste Ägyptens", Antike Welt, No. 5, TITELTHEMA: JENSEITS DER SEIDENSTRASSE (2020), 26.

The labors of Mons Claudianus were divided into two categories; the First category called "*the pagani*" or "*παγανῶν*"⁴⁶ and "*the familia*" or "*κέλλαι φαμιλίας*"⁴⁷, the *pagani* who were skilled workers⁴⁸ such as blacksmiths and stone-carvers of free status and indigenous origin⁴⁹ who were come from Aswan, Alexandria and probably specially from Thebes⁵⁰.

The other category called "*the familia*" is more ambiguous and probably an imperial familia so in principle slaves of the emperor, but some of these individuals, who had patronymics cannot have had servile status. So may be their variegated onomastic it's often indicate an origin outside Egypt. The familia was employed in specific jobs that need more strength than technical knowledge. Some of these familia lived on credit and get advances of food, for which they were made to sign receipts.⁵¹

Both *familia* and *pagani* received money of payment which was called *opsonion*, in addition to a ration of victuals such as water, wheat, lintel, onion and wine ration, which was not the same for the two groups⁵². Most of the Ostraca - (O.Claud. inv. 4751 - O.Claud. inv. 1538 ... etc) - indicate that the *pagani* got wages and ration of victuals higher than the *familia*, so sometimes the *familia* asked to take advance payment or loan.⁵³

Generally; the quarrymen in the eastern desert were divided into two groups: forced labor and free men. The forced laborers were a mix of slaves, war prisoners and individuals who were punished with hard labor according to their beliefs. Moreover the archaeological remains from the quarries settlements refer to the presence of women and children in the settlements. For example, earrings were found, which were commonly used by women, as well as types hairpins of that were exclusively used by women and boxes for cosmetic powders made from hooves. Furthermore; a leather sandal that is suitable for children's feet, indicating the presence of children at the site. Also women and children were employed to perform various tasks such as moving small stones.⁵⁴

⁴⁶O.Claud. inv. 2853. 13.

⁴⁷Kommission für alte Geschichte und Epigraphik des Deutschen Archäologischen Instituts, Chiron, Band. 35, Verlag C.H.Beck Munchen, 2005, 327.

⁴⁸Silvia Bussi, "*Il prestito trangolare al Mons Claudianus ed il ruolo del κυβαριάτης*", *Zeitschrift für Papyrologie und Epigraphik*, Bd. 167 (2008), 155.

⁴⁹Hélène Cuvigny, Rome in Egypt's Eastern Desert, 10.

⁵⁰Hélène Cuvigny, "*The Amount Paid to the Quarry-Workers*", 139.

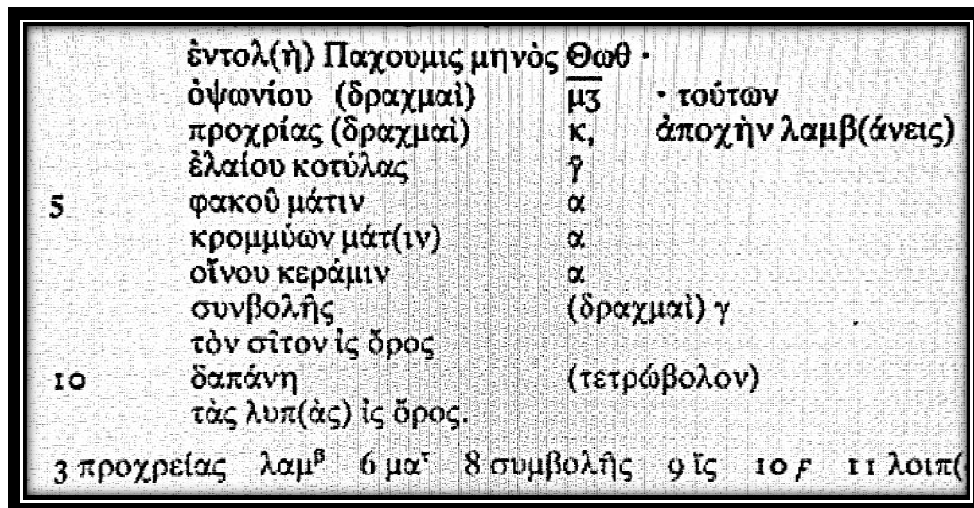
⁵¹Hélène Cuvigny, Rome in Egypt's Eastern Desert, 10.

⁵²Hélène Cuvigny, "*The Amount Paid to the Quarry-Workers*", 139.

⁵³Silvia Bussi, "*Il prestito trangolare al Mons Claudianus*", 153.

⁵⁴Haithm Ahmed Mahdy, "*Quarrymen in the Roman quarries of the Egyptian eastern desert (types and social life)*", *International Journal of Advanced Studies in World Archaeology* 6.2 (2023): 1-18.

The following inscription is written in Ostraca (O. Claud. inv. 1538.), it shows - (Fig. 7) - some instructions from Pachoumis for the workers date back to 136 – 146 A.D. Pachoumis belonged to the *Pagani* workers and maybe he was a quarry man or a smith.⁵⁵



(Fig. 7): instructions from Pachoumis for the workers of Mons Claudianus.⁵⁶

Text translation:

"Instructions from Pachoumis for month of Thoth.

Wages: 47 drachmae.

Deductions: advance 20 drachmae (you get a receipt)

3 cotylae of oil

I motion of lentils

I motion of onions

I amphora of wine

Symbol: 3 drachmae.

My wheat to the desert. Dapane:

4 obols. The rest to the desert."⁵⁷

From the previous inscription it could be deduced that the wages in Mons Claudianus were high so the crafts preferred to migrate to get work there.

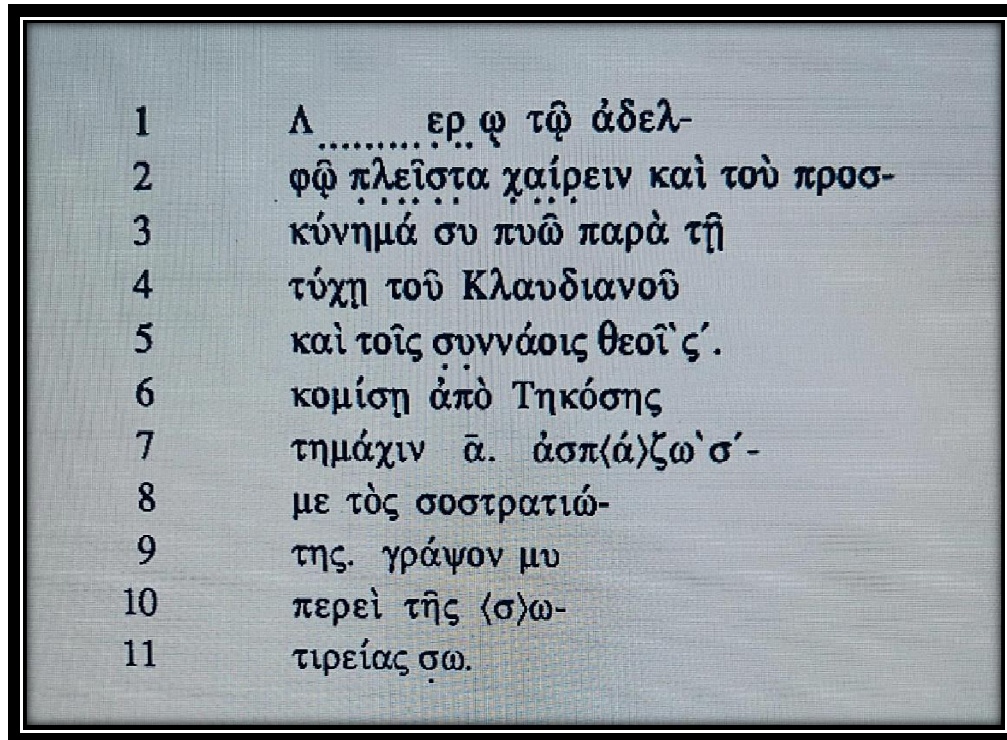
⁵⁵Hélène Cuvigny, *"The Amount Paid to the Quarry-Workers"*, 139.

⁵⁶Hélène Cuvigny, *"The Amount Paid to the Quarry-Workers"*, 140. ; O.Claud. inv. 1538.

⁵⁷Hélène Cuvigny, *"The Amount Paid to the Quarry-Workers"*, 140.

Letters from Mons Claudianus:

The next letter - (Fig. 8) - is a part of Ostracon collection of the Fitzwilliam Museum in Cambridge⁵⁸ and it was written at Mons Claudianus. The writer of this letter was writing for a soldier; so maybe he is a soldier too.



(Fig. 8): letter from Mons Claudianus to a soldier.⁵⁹

Text translation:

"..... , very many greetings. I am placing your name in the presence of the fortune of Mt. Claudian and associated gods. Recive 1 slice of salt fish from Tekosa. I greet the fellow soldiers. Write me about your health."⁶⁰

From the previous text it is noticed that there is many deities worshiped in Mons Claudianus, so according to the religion at Mons Claudinus, maybe the mentioned Gods in this letter were one of the Serapeion's temple Gods and goddesses; such as Serapis, Isis, Haropocrates or Anubis⁶¹.

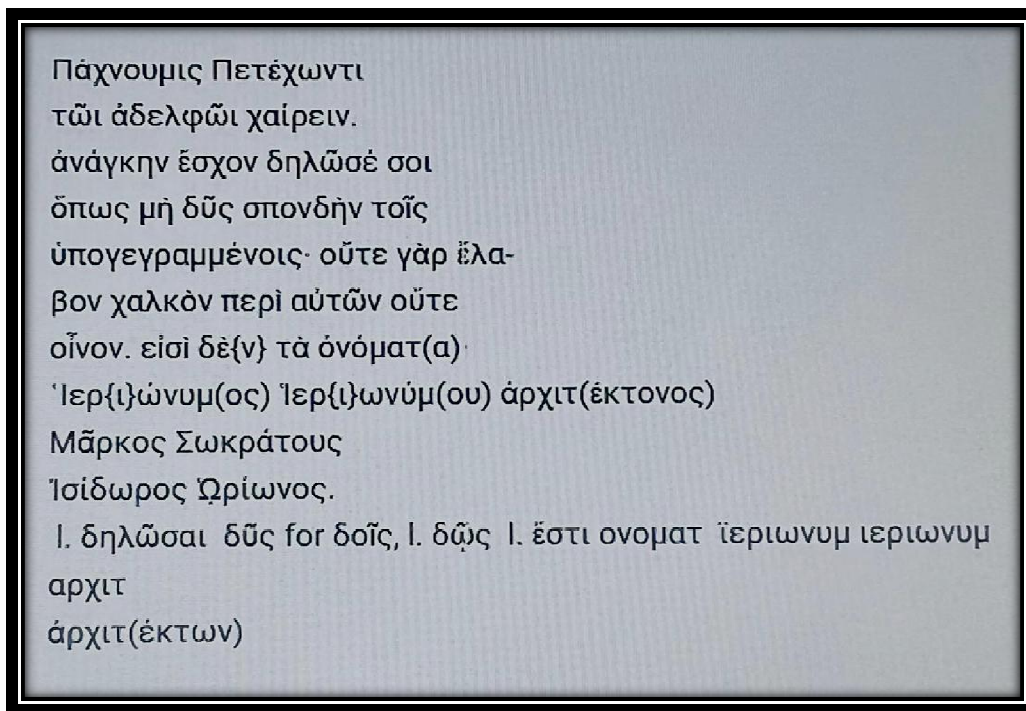
The following text is also a letter - (Fig. 9) - from Pachnoumis who live in Mons Claudianus to his brother Petechon, this letter date back to middle of the first century to early of the second century AD (50 – 125 AD).

⁵⁸John Shelton, "A Tychaion at the Mons Claudianus", 267 – 271.

⁵⁹John Shelton, "A Tychaion at the Mons Claudianus", 269.

⁶⁰John Shelton, "A Tychaion at the Mons Claudianus", 268.

⁶¹John Shelton, "A Tychaion at the Mons Claudianus", 267 – 268.



(Fig. 9): Letter from Pachnoumis who live in Mons Claudianus to his brother Petechon.⁶²

Text translation:

"Pachnoumis to his brother Petechon, greetings. I have to let you know not to give a bonus to the persons mentioned below, for I have not received either money or wine for them. Here are their names: Hieronymos son of the architect Hieronymos; Marcus son of Sokrates; Isidoros son of Horion."

From the letter we notice that Pachnoumis and his brother Petechon their names are common in Mons Claudianus. The candidates Marcus son of Sokrates, Hieronymos son of Hieronymos; Isidoros son of Horion appeared in ostraca from South Sebakh - (Fig. 2) - and they had latin or Greco-Egyptian names.⁶³

Conclusion:

From the archeological evidence there were four groups of migrants in Mons Claudianus; there were the officials and soldiers, the skilled labors, the unskilled labors; and finally women and children who migrated with the soldiers and the labors. The labors in Mons Claugianus who work in the quarry were divided into two categories; the First category called *Pagani* who were skilled workers who came from Aswan, Alexandria and probably specially from Thebes. The other category called *familia* most likely slaves of the

⁶²SB XVIII 13335. ; cited in: Hélène Cuvigny, Rome in Egypt's Eastern Desert, 135 – 137.

⁶³Hélène Cuvigny, Rome in Egypt's Eastern Desert, 135 – 136.

emperor, but some of these individuals, who have patronymics cannot have had servile status. So may be their variegated onomastic probably denotes an origin outside Egypt.

Moreover; the forced laborers were a mix of slaves, war prisoners and individuals who were punished with hard labor according to their beliefs. Also archaeological remains from the quarries settlements refer to the presence of women and children in the settlements who were employed to perform various tasks such as moving small stones

O.Claud. inv. 1538	the wages in Mons Claudianus
a part of Ostrakon collection of the Fitzwilliam Museum in Cambridge, cited in John Shelton, " <i>A Tychaion at the Mons Claudianus</i> ", <i>Zeitschrift für Papyrologie und Epigraphik</i> , Bd. 81 (1990), 267.	letter from Mons Claudianus to a soldier
SB XVIII 13335.	Letter from Pachnoumis who live in Mons Claudianus to his brother Petechon

The lives of quarry workers may even be described as luxurious; they were highly skilled and compensated. The quarry region was populated by four kinds of people: women and children; trained employees; untrained employees; and military and public servants. A substantial amount of wheat and 47 drachmas each month were given to the majority of workers, according to discovered sharpens (ceramics with an inscription or notes.

The Roman administration was aware about importance of the religion so they built a temple and devoted it to the cult of Serapis, Isis, Haropocrates and Anubis. Immigration to Mons Claudianus was very common from the late of the first century to the third century A.D. because the Roman administration provided the migrants with the needs of the luxury life and the wages there were very high so the crafts prefer to migrate to get work there.

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بعض الملاحظات حول الهجرة إلى مونس كلوديانوس في مصر الرومانية ايمان عبدالعظيم الصادق نشوة محمد سعيد سليمان مروه فاروق حافظ أميرة كامل الدسوقي

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الملخص العربي

نشطت حركة الهجرة في مصر الرومانية إلى المستوطنات الحديثة التي أنشأها الرومان في (مصر)؛ ومنها مستوطنة (مونس كلوديانوس). حيث كانت الإدارة الرومانية على وعي كبير بأهمية جذب المهاجرين إلى تلك المستوطنة، لذلك أعطت العمال والموظفين أجور مرتفعة ووفرت لهم سبل العيش الفاخرة.

أما عن معنى اسم (مونس كلوديانوس) فهو "جبل أو صحراء كلوديانوس". تقع (مونس كلوديانوس) على بعد 500 كم جنوب القاهرة، وهي تقع في منتصف الطريق بين (البحر الأحمر) و(قنا)، في محافظة البحر الأحمر الحالية. كانت (مونس كلوديانوس) مُحاطة بجدار به الكثير من المنشآت ومنها؛ معبد مكرس لعبادة سيرابيس وحمامات ومقابر وأبار وصهريج وخرانات للمياه ومنطقة خاصة بالحيوانات ومحاجر ومتاجر للجرانيت.

اتضح من الدراسة أن قُسم سكان (مونس كلوديانوس) إلى أربع فئات وهم الموظفين والجنود الذين يعملون لصالح الجيش الروماني، والعمال المهرة والعمال الغير مهرة وكلا الفئتين هاجروا للعمل وتعود أصولهم إلى القرى في وادي النيل، وأخيراً فئة النساء والأطفال الذين هاجروا مع العمال والجنود، وقد عمل بعض النساء والأطفال في الأعمال البسيطة مثل نقل الحجارة الصغيرة.

انقسمت القوى العاملة في محاجر (مونس كلوديانوس) إلى فئتين ويطلق عليهم "الباجاني" و"الفاميليا"، كان "الباجاني" هم العمال المحليين من الأحرار المهرة الذين جاء معظمهم من (أسوان)، ومن (الاسكندرية)، وربما بشكل خاص من منطقة (طيبة). بينما "الفاميليا" أصولهم مبهمه وربما كانوا عبيداً تابعين للإمبراطور، ولكن البعض منهم يحمل أسم لعائلة حيث ذكرت اسمائهم في قوائم العمال. ومن تلك الأسماء نستدل على أن أصولهم من خارج مصر. ونشترك كلتا الفئتان في كونهما من العمال المرتزقة الذين كانوا يتلقوا مدفوعات مالية تسمى "أوبسونيون".

الكلمات المفتاحية: الهجرة. مونس كلوديانوس. مصر الرومانية