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<i>Abstract:</i> This paper aims to present a synthesis of the fundamental literary testimonies in the construction (and perception) of the easternmost territories of the Mediterranean and of the ecumenical eastern <i>eschatía</i> . The temporal arc of our study will open with the medical wars, the starting point of the first great territorial expansion that led to the Aegean being replaced, not only from a geo-political point of view, but also from an intellectual perception, by the Mediterranean. We have established the closure in the Treaty of Apamea (188 BC), a peace that summarizes the already unstoppable interference of Rome in the different Hellenistic kingdoms.	
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Manuel ALBALADEJO VÍVERO	
<i>Abstract:</i> This paper focuses on the information provided by various geographical works from the 1st century AD (the <i>Periplus maris Erythraei</i> and those written by Pomponius Mela and Pliny the Elder) on the ports of western and southern Arabia, with the hypothesis that each capital of the different kingdoms in those areas (that of Saba-Himyar and that of Hadramawt) maintained strict control over a main port. This was due to the political determination of the different rulers to establish strict	

control over long-distance trade, in order to more effectively administer taxes, tariffs and port fees in each of the ports designated or authorized for such purpose. Another factor of relevance consisted in the readjustments that took place in commercial practices and in the distribution network of the Indian Ocean-Red Sea region due to the novel Roman presence, evident after the annexation of Egypt.

From Hecataeus to Strabo: Pelasgians and Migrations 47

Roberto NICOLAI

Riassunto: La mia ricerca cerca di identificare delle linee di tradizione relative al popolo pregreco più enigmatico: i Pelasgi. Punto di partenza è un celebre *excerptum* di Ecateo in Strabone nel quale afferma che il Peloponneso, prima di essere occupato dai Greci, era abitato da barbari (HECAT., *FGrHist* 1 F 119 = STR., VII 7, 1). Erodoto, quando parla dei Pelasgi, si concentra soprattutto sul dato linguistico e sui rapporti tra Ateniesi e Pelasgi, mentre Tucidide nell'*Archeologia* ha interesse soprattutto per le dinamiche socioeconomiche legate alle migrazioni. Ellanico è il primo autore che considera il nome Pelasgi come l'antico nome dei Tirreni/Etruschi. STR., V 2, 4 è una sorta di breve trattato sui Pelasgi e sui loro rapporti con l'Italia e riporta l'opinione di Eforo sull'origine arcaica dei Pelasgi.

Le fonti latine confermano il quadro che ho cercato di delineare: da una parte nella poesia epica il nome Pelasgi indica i Greci delle epoche più antiche, dall'altra un popolo di antichi abitanti dell'Italia centrale.

Dall'indagine sui Pelasgi nelle fonti greche e latine emergono varie linee di tradizione: quelle presenti negli storici e nei geografi di VI-V secolo (Ecateo, Erodoto), interessati alla storia più antica della Grecia anche in relazione all'assetto politico a loro contemporaneo; quella socioeconomica di Tucidide; quella antiquaria, che si sviluppa dall'esegesi della poesia epica e che nel corso dell'età ellenistica diventa prevalente. In quest'ultima linea di tradizione si intrecciano gli studi dei grammatici con la letteratura storica e geografica, da Eforo a Strabone.

Alejandro visto desde oriente: un cambio total de perspectiva 73

Francisco Javier GÓMEZ ESPELOSÍN

Abstract: The Macedonian conquest of the Persian Empire has almost always been viewed from a Western perspective because of our total dependence on Greek sources for its reconstruction. The literary and ideological devices used in these accounts have largely distorted our understanding of many of the events and the fundamental significance of the campaign for

its main protagonist. Only by looking at things from a different perspective, from the east, and by integrating the facts within this same context can we come closer to a better understanding of all these issues.

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Francisco Javier GONZÁLEZ MORA

Abstract: The philological analysis of fragmentary authors is one of the main research aims of the GAHIA Association. The periplographer Timagetus is a very particular case among these authors. What little we know about him is limited to the fact that he was the author of a geographic work entitled *The Ports or On Ports*, in at least two books, of which only seven quotations have survived, all of them transmitted by the scholiasts of Apollonius of Rhodes except for one preserved by Stephanus of Byzantium. This paper aims to show how complex it is to interpret correctly and to extract data from fragments (all related to the legend of the Argonauts) that require to be handled with the greatest skill and accuracy. It will be demonstrated how a reading of them allows us to date the author to the second half of the 4th century BC (perhaps after 340), with some influence from Theopompus, a date from which Apollonius of Rhodes widely used his work. After that, we lose track until the end of Antiquity, when it seems to have been used again by scholars, such as the commentators of Apollonius and Stephanus of Byzantium.

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Serena BIANCHETTI

Riassunto: Questo contributo si concentra sulla descrizione delle isole del Mediterraneo orientale, contenuta nel quinto libro della *Biblioteca storica* di Diodoro (o “Libro delle isole”).

L’analisi dei capitoli dedicati a isole nelle quali eventi catastrofici (terremoti, alluvioni, desertificazioni) furono legati a cambiamenti istituzionali permette di ipotizzare un modello interpretativo forse derivato da Castore di Rodi. Questo modello permette a Diodoro di costruire una “storia prima della storia” (narrata infatti dal sesto libro in poi) nella quale giocano un ruolo di primo piano quegli eroi-benefattori dell’umanità, dei quali Cesare è per Diodoro, l’ultimo e il più importante.

Il modulo interpretativo qui ricostruito può aiutare a comprendere entro quali limiti si possa circoscrivere l’originalità diodorea, in particolare in un libro che si segnala per la peculiarità delle sue tematiche storico-geografiche.

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Giusto TRAINA

Résumé: Les sources sur le voyage entrepris par Tiridates I^{er} pour se faire couronner à Rome par Néron, en 66 de notre ère, présentent quelques contradictions. Cependant, il n'y a aucune raison de nier que le long et coûteux voyage en Italie était dû à des raisons religieuses, en raison du statut de mage détenu par Tiridates dans la période intermédiaire entre son premier règne (52-58 de notre ère) et son second règne après la paix de Rhandaia en 63. Cela explique aussi pourquoi, une fois le diadème obtenu, le roi a pu traverser la mer Ionienne sans être contraint de revenir par la route de terre.

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José M. CANDAU MORÓN

Abstract: My paper will try to analyse to what extent the conventions of Greek historiography are active in the work of Flavius Josephus. To this end, I will examine the differences between the accounts of Herod offered by the *Jewish War* and the *Jewish Antiquities*. The two works pertain to different historiographical genres, each of them characterized by its own narrative guidelines and literary objectives. The study of the variations between the two accounts will help to clarify whether the information offered by Josephus depends on the different Greek historiographical traditions.

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José Rafael REYES GONZÁLEZ

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Fátima AGUAYO HIDALGO

Abstract: The trial of Jesus before Pontius Pilate was a crucial episode in the Passion. The scarcity of surviving historical evidence has led to the

emergence of various hypotheses about the figure of Pilate. The purpose of this study is to investigate what role the Roman governor played in the condemnation of Jesus and to determine whether or not he was responsible for this act. The testimony of Flavius Josephus, one of the few authors who speak of Pilate as a historical rather than a biblical figure, may contribute to the resolution of these questions. Studying the passages dealing with Pilate and his relationship with the Jews can help us, firstly, to understand the Roman's actions and, secondly, to glimpse whether there are motivations and pressures that influenced his decision.

Byzantine Identity: Territory and Language..... 195

Juan SIGNES CODOÑER

Resumen: La identidad bizantina estaba sobre todo definida por la adhesión a la fe ortodoxa y el estado romano, mientras que el griego clásico desempeñó un papel importante para la promoción social en la administración, sobre todo después del siglo VI. Esta contribución intenta demostrar: 1) que el concepto de territorio nacional –definitorio de la idea moderna de estado-nación– era ajeno al sentimiento identitario de los bizantinos; 2) que el griego clásico no fue sentido como la lengua nacional de los ‘Rhomaioi’ (los bizantinos) hasta el final de la Edad Media.

¿Cómo se orientaban espacialmente los bizantinos?

Algunas respuestas a partir de los textos y las representaciones

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Inmaculada PÉREZ MARTÍN

Abstract: To answer the question of how the Byzantines oriented themselves in space, we preliminarily explored what terms related to “orientation” the Byzantines used, concluding that they lacked a word to indicate the concept of “to orient oneself in space”, although it was common to mention the orientation of an object towards one of the cardinal points. We first analyze the orientation of the illustrations preserved in Greek manuscripts of Strabo and Cosmas Indicopleustes, which are oriented both south and north; we then discuss the basic notions of left and right and center, with their political and religious connotations, and come to the conclusion that left is identified with west and right with east, implying a north orientation; on the other hand, we use texts by Psellos and other authors as well as some schematic maps of the Empire to delve into the concept of the centrality of Constantinople in a world conceived as two halves, separated by the Bosphorus and the Aegean. Finally, we use some passages from Constantine VII Porphyrogenitus to show examples

of hybrid description of a territory, combining the one- and two-dimensional perspective. In conclusion, the Byzantines could adopt a northern orientation according to the standard Alexandrian geography or a southern orientation proper to the Roman administration, which was gradually abandoned in favor of the former.

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