MONOGRAFÍAS DE GAHIA

De nuevo sobre Estrabón

Geografía, cartografía, historiografía y tradición

Encarnación Castro-Páez
(editora científica)

Universidad de Sevilla • Universidad de Alcalá

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Universidad de Alcalá
SERVICIO DE PUBLICACIONES

Editorial Universidad de Sevilla

Sevilla 2018

Monografías de Gahia
Número: 3

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Motivo de cubierta: *Internum Mare seu Mediterranaeum Strabonis*, P.-F.-J. Gosselin, *Géographie des grecs analysée*, Paris, 1790.

© EDITORIAL UNIVERSIDAD DE SEVILLA 2018
C/ Porvenir, 27 - 41013 Sevilla
Tlfs.: 954 487 447; 954 487 452; Fax: 954 487 443
Correo electrónico: eus4@us.es
Web: http://www.editorial.us.es

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Pza. San Diego, s/n - 28801 Alcalá de Henares (Madrid)
Tfno.: +34 91 885 40 66 / 41 06
Web: http://publicaciones.uah.es/index.asp

© ENCARNACIÓN CASTRO-PÁEZ (editora científica) 2018

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Impreso en papel ecológico
Impreso en España - Printed in Spain

ISBN Editorial Universidad de Sevilla: 978-84-472-2854-6
ISBN Servicio de Publicaciones de la Universidad de Alcalá: 978-84-17729-12-7
Depósito Legal: SE 2461-2018

Maquetación: Referencias Cruzadas
Imprime:

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Abstract: The scientific texts composed by Michael Psellos (1018-1078), imperial professor of philosophy (ὕπατος τῶν φιλοσόφων) from 1047 onwards, are an exceptional case of popularisation of a knowledge that was available to the Byzantines at their libraries. This textual production has been approached by classicists as evidence on Aristotle's writings among others, while from the perspective of the Byzantine culture it constitutes an important piece of

evidence about the interest in explaing the physical environment and the place of the human beings in there by cultivated Byzantines in the 11th century. In the present case, Psellos' treatise On the map (Περὶ τοῦ γεωγραφικοῦ πίνακος) was published by Lasserre as a fragmentary testimony of Strabo's *Geography* from the MS Par. gr. 1630; in the current contribution, however, we offer a critical edition of the text (tackled as an independent text) that includes the supplementary testimonies of the MSS Barocci 131 and Mutin. α.T.9.3. The author's method can be noted: Strabo's reading brought him in contact with the scientific discussion on the map of the inhabited world explained by the geographer in his second book, and Psellos decided to summarize in a sketch or *hypotyposis* some of the data arising from the cartographical debate. Thus, his choice of *excerpta* from Strabo is introduced as a description of the oikoumene's map, to which thereby the attention of Psellos' pupils and readers was drawn.

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Aude Cohen-Skalli y Didier Marcotte

Abstract: In the middle of the 15th century, Guarino Veronese completed a translation of books 1-10 of Strabo at the behest of pope Nicholas V (1447-1455). In due course he decided to continue this work by translating the rest of the *Geography*. His autograph manuscript (Bodleianus Canonici Class. Lat. 301), still extant today, is the author's "working" manuscript which is the focus of our study. Choosing three Greek manuscripts as his model (Etonensis 141, Mosquensis Sinod. gr. 204, Vaticanus gr. 174), Guarino took significant pains in critical edition, as an analysis of the annotations in his own handwriting in the three sources confirms. The humanist also dedicated himself to much rewriting work, composing a description of Verona which was not present in Strabo's text; we give here its first edition. He thus situated himself as Strabo's continuator.

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