

à l'intérieur de celui-ci, leur siècle. Les patrologues polonais seront reconnaissants à M. S. de leur avoir offert pareil instrument de travail. R. G.

Notker Balbulus. **Sequenzen.** Ausgabe für die Praxis. Eingerichtet von St. MORENT, übersetzt von Fr. SCHNOOR und Cl. MÜLLER, hg. Stiftsbibliothek St. Gallen. Sankt Ottilien, EOS Editions – St. Gallen, Verlag am Klosterhof, 2017, 174 p., ill. [ISBN 978-3-905906-25-7]. — En lien avec la recension que nous avons faite récemment de l'édition critique du corpus des séquences de Notker le Bègue (cf. *AB*, 139 [2021], 197-199), nous nous devons de signaler, même tardivement, cette merveilleuse anthologie: conçue en vue du chant choral, elle propose, pour chacune des vingt séquences retenues, la partition grégorienne surmontée de l'écriture neumatique originale, suivie du texte seul accompagné de sa traduction allemande en vis-à-vis. L'impression en deux couleurs, la qualité du papier, l'élégance de la mise en page, la beauté des illustrations, tout concourt à faire de ce livret un petit bijou, lequel ne peut qu'inciter le lecteur à s'essayer au chant de ces séquences, bannies de la liturgie depuis la publication du *Missel Romain* de 1570. R. G.

“Ad stellam”. Il Libro d’Oltremare di Niccolò da Poggibonsi e altri resoconti di pellegrinaggio in Terra Santa fra Medioevo ed Età moderna. Atti della giornata di studi (Milano, Biblioteca Nazionale Braidense, 5 dic. 2017). Cur. Ed. BARBIERI (= *Studi sulle abbazie storiche e Ordini religiosi della Toscana*, 2). Firenze, Leo S. Olschki, 2019, XXIV-220 p., ill. [ISBN 978-88-222-6640-8]. — As its title clearly states, this collection of articles on Holy Land pilgrimages does not bring the reader to Jerusalem, but to the writing desk of the pilgrims, to the offices of their editors, and to the libraries of their readers. The few occasions in which a contributor offers information on the places visited by one or the other pilgrim, he or she remains in Italy, be it C. Acidini on Marco di Bartolomeo Rustici and his pilgrimage to Jerusalem around 1441-1442, a contribution actually discussing the latter's description of his native Florence (p. 25-32), or G. Gentile's article *Dall'immaginario del pellegrinaggio all'evocazione della Terra Santa nei Sacri Monti* (p. 161-178), which focuses on the textual and visual representation of the Holy Land in Italy. Such surrogate pious practices became particularly important in the late 14th and early 15th cent., when travelling to the Holy Land was hindered by the growing might of the Ottoman Empire, as M. Caria confirms in her discussion of Fra' Francesco Suriano (1450-1529/1530) and his treatise on indulgences to be earned in the Holy Land, written for the Poor Clares of Foligno (p. 33-52). He and other pilgrim authors of his day provided not only detailed descriptions of the holy places, based on their own experience and enriched with biblical references, but also information about the exotic East and its inhabitants, “in cui realtà e fantasia, vero e falso, si mescolano” (p. 44).

There is much to be discovered in this genre of pious literature, which has never ceased to attract a vast audience. Among its most famous authors is the 14th-cent. Franciscan Niccolò da Poggibonsi. The manuscripts and the text forms of his *Libro d’Oltremare* are discussed by M. Giola (p. 1-24); its Bolognese first edition, published by Giustiniano da Rubiera in 1500, is exhaustively studied by E. Barbieri

(p. 71-106), who traced 13 copies of it in Italian, English, and German libraries; A. Tedesco (p. 107-149), finally, maps the series of 150 xylographic illustrations, used without much change from the second edition of 1518 until 1800. Definitely less famous are the German Franciscan Paul Walther von Guglingen († 1496) and the Piacenza nobleman Marco Lusardi († 1622). M. Campopiano (p. 55-70) makes a case for a new edition of Guglingen's pilgrimage account and his treatise on the Holy Land. G. Nori (p. 151-160), on the other hand, presents the three very different manuscripts of the diary that Lusardi kept during his pilgrimage to the Holy Land in 1588, hopefully also in the preparation of a critical edition.

This collection of articles concludes, appropriately, with two bibliographical contributions, one by L. Rivali (p. 183-203), on repertoires of books on the Holy Land published between 1857 and 1989, and another by M. Galateri di Genola (p. 179-182), on the ancient books on this subject authored by the Franciscans themselves, of which in 2001 some sixty titles were listed. It is not clear whether the updated edition of this bibliography proposed for 2017 has been published, but the study of the books was hindered, says the A., "perché non era possibile visitare tutte le biblioteche dove sono segnalati. Inoltre per una decina di libri, pur esistendo una traccia bibliografica, non è tuttora nota la loro reperibilità" (p. 181). The bibliographer's work is a pilgrimage, too. M. L.

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