

CARMEN ARIAS ABELLÁN, *Itinerarios Latinos a Jerusalén y al Oriente Cristiano* (Colección de Bolsillo, 154). Sevilla, Universidad de Sevilla, Secretariado de Publicaciones, 2000. 315 p.

In late antiquity, the phenomenon of religious tourism and pilgrimage began to flourish. Not only places in the Holy Land, but also a wider region (notably Egypt) started to attract devoted, usually wealthy Christians from Europe, who wished to visit the lands where the events of the life of Christ had taken place.

Perhaps the most famous travel account of such a journey is the *itinerarium* of Egeria, now commonly dated in the last quarter of the 4th century. Her book is a precious text as a source of information for developments in Palestine, and especially for the history of Christian liturgy, since Egeria devoted considerable attention to a detailed account of liturgical practice as she found it in Jerusalem. Furthermore, Egeria's Latin forms one of the primary sources for our knowledge of spoken ('Vulgar') Latin. The Latin text of Egeria is easily available in the CCL, and there is a good edition with commentary in the SC by P. Maraval (1982).

The new book published by Arias Abellán provides a Spanish readership with a new translation of Egeria's travel book, well documented and explained in no less than 419 footnotes. The translation is preceded by an ample introduction and bibliography, and there are useful appendices on the liturgical sections (both on the places, and on the parts of the liturgy), as well as maps and an index. The identity of Egeria remains much of a mystery, but it does not seem surprising that a Spanish female editor argues she must have been Spanish (pp. 13-4).

Whereas Egeria's text is famous and relatively widely read, the same cannot be said for the second text in the Spanish volume: this is a late 6th century itinerary by 'Pseudo-Antoninus of Piacenza' (published in the CCL 175, 126 f.). The text was written by an anonymous nobleman from Piacenza in Northern Italy (but erroneously attributed to a local saint), and describes a long religious tourist's journey through Palestine and Egypt. The text makes fascinating reading, especially where the author arrives at places he knows from the Bible. On a

moving note, for instance, he records how he inscribed the names of his parents in one of the seats in the dining room in Cana (c. 4). Many intriguing details emerge from the text, e.g. on the strained relations between Christians and local traders, the monuments in Jerusalem, or monasteries in the desert.

A quality the useful and reliable Spanish translation cannot convey is the colour of the Latin, which shows all the marks of its time, as it neglects many of the common rules of Latin morphology and syntax. Set against classical norms, the Latinity seems well 'inferior' to that of Gregory of Tours (who appears to have known and read this account himself). This second translation too is amply documented, by 268 notes, and by separate introduction, bibliography, maps and index.

Given the fact that Egeria's text is more easily accessible to scholars and readers, this Spanish publication is mainly important for its new presentation of the text of Pseudo-Antoninus of Piacenza. The bibliography lists earlier translations in English, Italian, and German, but all date from the 1970's and partly render later recensions of the text, or do not have notes. This volume provides readers with excellent material on two highly interesting texts.

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