

Mackowski, Richard M. 1980 *Jerusalem City of Jesus: An Exploration of the Traditions, Writings and Remains of the Holy City from the Time of Christ*, Grand Rapids: Eerdmans.

Pringle, Denys 2007 *The Churches of the Crusader Kingdom of Jerusalem: A Corpus* Vol. 3, Cambridge: Cambridge University

Andrew M. Madden, *Corpus of Byzantine Church Mosaic Pavements from Israel and the Palestinian Territories*, Colloquia Antiqua 13, Peeters, Leuven, Belgium, 2014, pp 242. includes pattern diagrams, map and 38 photographs, ISBN 978-90-429-3061-2, €78

Reviewed by Susan Balderstone

Based on his doctoral thesis, Andrew Madden has published this catalogue of mosaics from almost 3000 sites within the territory of Roman Palestine from the 4th to the 8th century AD. Using the patterns and nomenclature established by Michael Avi-Yonah (*Mosaic Pavements in Palestine*, 1933-35) as amended by Ruth and Asher Ovadieh (*Hellenistic, Roman and Early Byzantine Mosaic Pavements in Israel*, 1987), Madden has brought the record up to date, providing what should be a useful basis for comparison of new discoveries and perhaps for review of the dating of existing churches containing mosaics. The handy indexes at the back enable a particular pattern to be easily traced at all the churches where it has been used in the area of Roman Palestine and where in the church it was located – for example nave field, north aisle field etc. Where firm dates have been given for the church floors by inscription, some conclusions can perhaps be drawn as to the dates of similar floors where there are no inscriptions. However, unfortunately, the published records of the individual churches from which the information has been collected are such that one rarely obtains accurate dates. Tracing a particular pattern (J5) at all the churches where it has been identified results in dates ranging from the last quarter of the 4th century in the first church at Bethany (nave field) to uncertain 5th or 6th century dates in several others or no date is given at all.

There is clearly a further task that could be done using this information, which would be to table places and dates for each pattern with the addition of information from the other similar catalogues for the surrounding region such as Michele Piccirillo's *The Mosaics of Jordan* (1993) and Pauline Donceel-Voûte's *Les Pavements des églises Byzantines de Syrie et du Liban* (1988). Ideally this would be supplemented with similar information from Cyprus and Turkey. Such a catalogue would be immensely useful, particularly if it also contained coloured photographs of each pattern in use. A comprehensive overview such as this would enable a far better understanding of how the design of church floors changed over time (geometric to figurative and back to geometric for instance) and whether particular designs related to particular areas or theological contexts.

However, this suggestion is not intended to belittle the vast amount of work accomplished in this study. As it stands it provides a substantial basis for further analysis and is certain to prove extremely useful to scholars researching Roman Palestine.

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David Beresford, *Ancient Sailing Season*, (Mnemosyne Supplements 351) Leiden & Boston: Brill, 2013, pp xvi+ 364, ill, maps, ISBN: 978-90-04223523, €142.

Reviewed by Christopher J. Davey

In the last edition of *Buried History* I suggested that Roman period shipping could sail anywhere (*Sailing to Windward in Roman Times: the spritsail legacy*). This book by David Beresford argues that they may have done so at any time. It includes a discussion of the textual evidence used to support the idea of a closed sailing season, it considers the climatic regime in the Mediterranean and the character of shipping and navigation during the Graeco-Roman period, to challenge the traditional idea that seafaring on the Mediterranean was seasonal in nature.

According to Beresford there are three ancient texts that are often used to define the sailing season, the 700 BC poem *Works and Days* by Hesiod, the AD 400 Roman military manual *Epitoma rei militaris* by Vegetius and the AD 380 edict of Emperor Gratian which survives in the *Codex Theodosianus*. There is agreement amongst these texts that the sailing season was from March/April to October/November. Hesiod's poem encourages mariners to remove their boats from the water after the setting of Pleiades at the end of October. Beresford argues that this advice applied only to the Archaic period and that it did not relate to the entire Graeco-Roman period because of later developments in maritime technology such as improved hull construction.

Vegetius seems clear, 'So from three days before the Ides of November [ie 11th November] to six days before the Ides of March [ie 10th March] the seas are closed.' Beresford argues that Vegetius was only concerned with warships and that he was not referring to the entire Mediterranean. He draws on a 323 BC Athenian lawsuit which determined that sailing conditions in the Aegean were different from those in the eastern Mediterranean to support the latter proposition. This approach has been bolstered by a 474 or 454 BC Elephantine Palimpsest of customs records from an unknown Egyptian port listing forty-two ships coming and going between March and December (21).

The Gratian edict states that ships would not be received in port between November and March. Beresford argues that the edict only applied to the shipmasters operating in late Roman Africa and was prompted by the treacherous nature of the Libyan coast (24). He also believes it