

kind of Christian aspect and so publication of all these would not be possible, at least in a practical form. The layout and presentation of the volume are clear and discussion of individual papyri is accessible and well referenced, and justification is always given for the inclusion of a papyrus as Christian, especially where ambiguity might exist. It is always helpful to have physical descriptions of the papyri as well as an attempt to explain its significance. As the editors indicate, many of their commentaries extend and supplement considerably discussion that already exists, at least within known editions of the Christian papyri. The bibliographies provided seem well chosen and English translations, which are not provided for New Testament texts, are reliable. Perhaps the introduction could have been a tad more discursive, providing the reader with a greater sense of recent discussion of this material (so, for instance, while A. M. Luijendijk's *Greetings in the Lord: early Christians and the Oxyrhynchus papyri* [Cambridge, MA 2008], is frequently referenced, not least in the discussion of the Sotas correspondence [nos 130–4], which she took to be a single dossier of documents, there could have been more engagement with some of the ideas in the book) with emphasis being placed upon the impact of the Oxyrhynchus finds upon the study of early and late antique Christianity. But that is a minor criticism of a work which will provide interested lay persons and professional scholars with a very helpful study tool.

PETERHOUSE,  
CAMBRIDGE

JAMES CARLETON PAGET

*Christian women in the Greek papyri of Egypt to 400 CE.* By Erica A. Mathieson. (Studia Antiqua Australiensis, 6.) Pp. xii + 311. Turnhout: Brepols/New South Wales: Ancient Cultures Research Centre, Macquarie University, 2014. €60 (paper). 978 2 503 55241 5  
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A revised version of the author's dissertation, this book consists of an introduction, a chapter presenting the sources and eight chapters of discussion, completed by a brief conclusion. At its core are twenty-six Greek papyri from Egypt written or dictated by Christian women from before the year 400. Since, as is well known, women are dramatically underrepresented in ancient sources, these papyrus documents stand out as evidence of women voices, whether women dictated them to a scribe or penned them themselves. Mathieson's aim is to understand the religious lives of these Christian women through their own voices.

Mathieson incorporates social-scientific and anthropological research on Mediterranean society that is understanding these women as part of their larger patriarchal Mediterranean society, dominated by binary forces such as honour/shame and public/private

The main body of the book discusses topics that appear in the papyrus documents, such as biblical language, theology, prayer, marriage and family, healing, dealings with clergy and ascetics, etc. It then situates these documents within their ancient Mediterranean and/or Egyptian milieu and also within a Christian, especially New Testament, context. In these chapters, the same female characters appear so that the reader becomes intimately acquainted with them. An interesting

conclusion is that the Christian women do not address God as Father or Creator in the prayers expressed in these documents but rather that they follow the common societal conventions and formulaic prayers for speaking about God. (p. 143).

In the three final chapters, Mathieson treats different documents. While the earlier chapters focus on documents initiated by women, here she examines papyrus documents that mention or are addressed to Christian women (only with respect to their religious lives). She also presents chapters on female ascetics and magic. Besides ascetics, Mathieson has not found explicit evidence in the papyri for female clergy.

All texts are given in the original Greek and in translation and Mathieson discusses them individually throughout. (At times, this makes for a choppy feel.)

Papyrus documents are delightful and unique in their evidence for the everyday lives of women (and men) and yet it is also notoriously difficult to squeeze history from them. With this book, Mathieson has contributed significantly to women's history and to the history of Christianity. It will make a great source book for classes on early Christianity or Gender and Sexuality; scholars in these fields will also profit from this compilation of sources and from Mathieson's careful discussions.

PRINCETON

ANNEMARIE LUIJENDIJK

*Orientierung. Die westliche Christenheit und das Heilige Land in der Antike.* By Katharina Keyden. (Jerusalem Theologisches Forum, 28.) Pp. xii + 428 incl. 18 black-and-white and colour ills. Munich: Aschendorff, 2014. €62 (paper). 978 3 402 11029 4; 1439 4634

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Following in the footsteps of Peter Walker (*Holy city, holy places? Christian attitudes to Jerusalem and the Holy Land in the fourth century*, 1990) and Robert Louis Wilken (*The land called holy: Palestine in Christian history and thought*, 1992), Katharina Keyden seeks to understand the transformation of Palestine into the Holy Land in the imagination of Western Christendom in the post-Constantinian era (p. 335). The book is composed of four extensive chapters, each of which could be read as a discrete research project. In the first chapter, Heyden explores the significance of Jerusalem for pre-Constantinian theologians: most notably, Justin Martyr, Irenaeus, Tertullian and Origen. The second chapter traces the ascription of sanctification to sites in Jerusalem in the ecclesiastical and imperial policies of the fourth and fifth centuries. Chapter iii addresses the most abstract aspect of the author's research, and that is the reciprocal relationship between the perceived saintliness of the ascetics and pilgrims attracted to Jerusalem and the holiness communicated to these saints by virtue of their time spent in Jerusalem. The author constructs her case for this chapter primarily from the *Itinerarium Egeriae* and epistolary evidence from Melania, Paula and Jerome. In chapter iv Heyden examines the influence of several cities in the Holy Land on the development of Christian art in the West. The author's analysis of the 'Bethesda Sarcophagi' (a collection of fourteen sarcophagi that feature Jesus' healing of the paralytic at Bethesda) is exemplary in its appeal to art in order to elucidate literary sources (pp. 252–73). In the book's conclusion, the author reflects profitably on the appropriateness of the