

on the site since its growing importance required a resident clergy to undertake liturgical services. Pope Symmachus added a baptistery and various rooms for the pope's use. A major renovation was undertaken in the time of Gregory I. Its importance continued to increase, sealed perhaps by the coronation of Charlemagne in 800. Whatever its eminence, the sixteenth century regarded it as not worth keeping, and replaced it with a new temple fit for a renaissance prince. The multi-disciplinary chapters of this study on the old edifice cover archaeology, art, architecture and liturgy. Richard Gem outlines the case for the initial building work commencing in 324 and spanning three decades. Lex Bosman notes how most of the coloured marble columns used in the fourth century were spolia, and Olaf Brandt demonstrates that we are uncertain when and where the old baptistery was built. Rosamond McKitterick takes on the task of examining how the old St. Peter's is represented in *the Liber pontificalis* – as a place of pilgrimage, a place of papal consecrations, of imperial coronations and a papal necropolis. Alan Thacker reconsiders the question of who was responsible for the liturgical celebrations, administration and guardianship of the ever-growing complex of buildings. The liturgy of the old basilica is treated by Peter Jeffery who argues that the office in St Peter's was heavily monastic, since eventually four monasteries served the liturgical life of the basilica. He also stresses that even though it is legitimate to distinguish between a monastic cursus and a Roman cursus of psalm distribution, even the Roman was no longer a secular office but highly monasticised. Also, the practice of singing psalms in alternation, or antiphonally, was not universally known in the old local liturgies of the West, but seems to have been a distinctly Roman and Benedictine feature. Eamonn Ó Carragáin considers the liturgical innovations associated with St Peter's, particularly as a way of asserting Rome's independence from Constantinople. Carmela Franklin discusses the three oldest volumes of hagiographic readings, marked for reading in the Divine Office. Charles McClendon discusses the religious images that were used at St Peter's during the iconoclastic controversy. These were used to witness to the orthodoxy of Rome. Other essays discuss various architectural elements of the old building, as well as relics, and Catherine Fletcher discusses the coronation ceremonies, associating them with the chapel of St Maurice. This is an excellent interdisciplinary study and the editors are to be congratulated on assembling a team competent to give such a panoramic picture of the life and times of the old church.

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*Corpus of Byzantine church mosaic pavements from Israel and the Palestinian territories.* By Andrew M. Madden. (Colloquia Antiqua. Supplements to *Ancient West and East*, 13.) Pp. xvi + 243 incl. 38 figs. Leuven: Peeters, 2014. €78. 978 90 429 3061 2

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This is a publication based on the author's PhD thesis at the University of Melbourne, and is a catalogue of some three hundred sites which had been decorated with floor mosaics. It has twenty-eight black-and-white figures. The period

covered is from the fourth to the eighth century AD. The sites are grouped according to provinces of late antiquity – *Palaestina Prima*, *Secunda* and *Tertia*, and *Phoenicia*. Each entry is meticulously researched, with a history of the site and its excavation and with all ornamental designs identified according to a schema set out at the beginning of the book, which conforms with the vocabulary first set out by Michael Avi-Yonah (†1974) in the 1930s and refined by Ruth and Asher Ovadiah in 1987.

The book as a whole is consequently one intended for reference use, and to this end the several indices are a welcome constituent. It is obvious that Madden has been meticulous and thorough in his documentation and bibliography. This is a welcome handbook for anyone wishing to discover the extent and nature of mosaic pavements in this period and region, though very few match in quality the extensive remains that have been found in Jordan, as at Madaba and other sites studied by the (late) Franciscan Fr Michele Piccirillo. The systematic descriptions of the abstract ornamental designs and of the figurative and animal representations indicate the main interest of the author, but many readers (like me) will find the most stimulating part of the enterprise to be the collection of inscriptions, some epitaphs but many donor dedications. These are happily (at least in the most part) given in Greek and with good translations. They range from three lines of unexpected sophisticated hexameters (cat. 15, Apollonia; Sozousa, dated to fifth/sixth century), through precise inscriptions with dates and the donors' name recorded, and then to basic prayers for salvation. The wealth of information given in these inscriptions could be usefully submitted to further and more extensive analysis. It is noticeable, for example, that the formula for a donor who wishes to remain anonymous ('whose name is known to God') is rare on pavements in this region, and the wish to record the names is the norm and prevalent habit. For anyone wishing to pursue the sociology of church building in the region, this is a very helpful and reliable collection of information.

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*L'Empreinte chrétienne en Gaule du IVe au IXe siècle*. Edited by Michèle Gaillard. (Culture et société médiévales, 26.) Pp. 551. Turnhout: Brepols, 2014. € 95 (paper). 978 2 503 55044 2

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This volume is a collection of essays mainly written for a conference held at the University of Lille in 2010. Its principal aim was to promote the necessary dialogue between history and archaeology (p. 16). Therefore, it is surely no accident that the first item to appear in Gaillard's preface (written with Charles Bonnet), and the one that recurs most frequently throughout the book, is the *Topographie chrétienne des cites de la Gaule*. All of the essays, in different ways, engage with this concern, by focusing on the hermeneutical couple 'persistence and integration'. The collection falls into three parts. It begins with 'Les Héritages antiques' (pp. 21–147), where Roman law, diplomatic relationships, food system, episcopal models and royal kingship are the main subjects treated. Then, part II ('La Ville