The aim of this book is to examine the cultural changes in late Hallstatt and early La Tène central Europe in terms of their interaction within the Mediterranean, and on this basis to develop and explicate a general methodology for examining contact situations. Through this, the book is intended as a case study in "the analysis of contact between prehistoric societies and of the cultural changes associated with contact" (p. ix). The book could have been a central contribution to the study of cultural communication in European prehistory, had its stated intentions been fulfilled. In my opinion, however, this has not been the case.

Wells develops a general model for the mechanisms at work in contact situations on the basis of substantivist economic perspectives in social anthropology, and within the framework of systems theory (p. 1ff, 6ff). His main argument is that prehistoric contact situations brought in from outside to be adopted and integrated into a societally system changes have to be seen in the systems immediately and on the new features. His analysis consists of investigating the evolution of a tradition in a society, after which the systematic adaptations of these influences are described. The societies in question are assumed (based on Frankenstein and Rowlands' earlier discussion) to be selfish, and the function of imports as scarce resources within the local area is seen in terms of monopoly and the development of stratification.

The rigid and rather awkward structure of the book has severe consequences for the nature of the discussion, and well as for the readability of the account of the material. Late Hallstatt and early La Tène are dealt with in different chapters, discussing the cultural changes throughout the two periods and in the two areas (Württemberg and Saarland) to be discussed separately. This result is that the long-term aspects of change are ignored, and the distinctly different patterns of external interaction between the two periods are interpreted in isolation from their wider contexts. Less serious, but nonetheless irritating, is the book's structure which results in numerous repetitions. Many objects are introduced under different headings, as in the case with the hone sphinx from Grafenbühl, which is described under the headings 'archaeological evidence', 'source material', and 'imports' (pp. 35, 43, 56). Another example is the 50 sherds of Attic pottery from the Heuneburg settlement, which as a finds group is introduced eight times in chapter 3.

In his interpretation of this material, Wells makes a new contribution to the study of the interrelationships between areas, nor does he make any advance towards understanding the importance of adaptation to external factors in a local culture. Wells is not critical about the general theoretical framework adopted, and I find it important to emphasise that this detracts severely from his study. Whether one agrees with these theories or not, it is necessary to discuss their implications and assumptions which bear directly on the interpretation of cultural contact and change. Any explanation proposed will otherwise be an imposed construction which merely reflects the framework, while proper explanations would have to be based on an actual analysis of the situation. I suggest that the shortcomings of Wells' attempt to understand the specific contact situation largely derive from this reflective acceptance of his theoretical framework. This causes his study of the central European sequence to remain an account of the evidence of contact, which never moves beyond a sophisticated description of the changes involved.

The book can be placed in the unfortunate category of 'neither...'. It could neither work as a textbook, as one would demand a less discriminant choice of area, more thorough illustrations of the material, distribution and typology, as well as a more detailed and informative quantitative account of the data. Nor could it, as an example of a case study for analysing contact situations, or as an example of a methodology for doing so. For that
purpose, Wells should have been able to abandon the descriptive level of his analysis and expand the general model through its application to the specific situation, and such work has been done with far greater expertise and success by Frankenstein and Rowlands. It is therefore difficult to see that Wells' book makes any original contribution to, or expands on, these earlier studies of essentially the same problem.


Reviewed by Carole Morris

To scholars of the Anglo-Saxon world, J.N.L. Myres is best known for his lifelong interest in and study of the pottery of this period: both from England and the Continental homelands of the so-called 'Angles', 'Saxons' and 'Jutes' who later settled in England. Most of his studies were carried out as a 'part-time' archaeologist when he was Oxford's Bodley Librarian between 1948-1965. The definitive two-volume corpus of Anglo-Saxon pottery published in 1977 must be regarded as the culmination of his work.

Myres seems always to have maintained that the settlement of Anglo-Saxon England must be studied in relation to the Angles, Saxons and Jutes on the Continent. The precise origin of the settlers of England, and their tribal identity, has long been a bone of contention. Bede left us a probably insubstantial problem when he wrote that the settlers came from "tribus Germaniae populii, fortioribus, id est Saxoniis, Anglis, Jutis" (the three most formidable peoples of Germany, the Saxons, Angles and Jutes" (Historia Ecclesiastica 1.15). Although we can tentatively identify 'Angles' and 'Saxons' in the material from archaeological excavations, 'Jutes' have always presented difficulties to locate with certainty. These eternal problems, then, could be seen as inspirational for the papers in this book. All the contributors refer, in some way, to one of these three peoples, whether on the Continent or in England. The title of this festschrift could be called an all-embracing one; it signifies not only the peoples on whose material culture Myres based most of his pottery studies, but also the varied nature of the contributions made to the volume by many of his friends and colleagues. There are papers by English, German, Danish and Norwegian scholars, and each has contributed from his or her own knowledge and specialist field within the scope of post-Roman North West Europe.

The Continental papers are presented first, with the Jutes represented by two papers, one by Hans Neuman on the parallels between burial customs in Roman Iron Age Jutland, and those in later burials in Kent, and the other by Egil Bakka on Scandinavian-type gold bracelets found both in Continental and Kentish graves. The Continental Saxons are then represented by three papers. The first, by Peter Schmid, discusses some pottery bowl forms found in the excavations at Feddesen Wierde. The second, by Albert Genrich, discusses grave 119 from the cemetery of Liebenau and draws attention to metalwork which may be attributed to an individual craftsman or workshop in the same way that Myres suggested for pottery manufacture. One of these pottery workshops is the subject of a later paper in this volume in which Barbara Green, Bill Hillgar and Stanley West discuss the work of the Illington/Lackford workshop. The third is by Hans-Jürgen Hässler, who discusses late Migration to Roman to Medieval times.

A useful feature of this festschrift must be the comprehensive bibliography of Myres' published works. However, the book has a few shortcomings. There is no index and some of the Continental papers have been translated into English and seem to have lost their original crispness in the process. The figures and maps and bibliographies for each paper come after the paper's text but the plates are grouped together at the back of the volume. Angles, Saxons and Jutes is a specialist book of interest probably to a limited number of mainly Anglo-Saxon scholars, and its specific nature will probably limit its distribution to these scholars and libraries. It probably has little value for the non-specialist apart from the interesting nature of the papers. Most of them, however, will prove to be definitive statements for many years to come just as some of the papers in E.T. Leed's festschrift, Dark Age Britain, published in 1956, have survived the test of time. On these merits, and as a tribute to a great scholar, this book will stand.