

questions concerning pottery exchange and marketing, that the book is most satisfactory.

Finally, I fear that the book will not endear itself to many female archaeologists. It abounds in rather unfortunate statements and assumptions which are patently sexist. The statement "Because this is a secondary role, we would once again expect it to be a craft practised mainly by women..." (p. 8) is rather graceless (the causative link is unwarranted) and betrays an unfortunate absence of a broad, critical perspective. It characterises well a book which, though potentially a useful summary of our knowledge of Roman ceramics, cannot be welcomed as a significant contribution to an ethnoarchaeological approach to ceramic studies.

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PETER WELLS, Culture Contact and Culture Change: Early Iron Age Central Europe and the Mediterranean World. Cambridge University Press, Cambridge, 1980. 167pp. £17.50 (Hard) ISBN 0-521-22808-5.

Reviewed by
Marie Louise Stig Sørensen

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 with 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 that 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 in order for new elements brought in from outside to be adopted and integrated into a societal system changes have to occur in that system to accommodate the new features. His analysis consists of investigating the evidence of contact in a limited area, after which the systemic adaptations of these influences are described. The societies in question are assumed (based on Frankenstein and Rowlands' earlier discussion) to be chiefdoms, and the function of imports as scarce resources within the local area is seen in terms of monopoly and the development of stratification.

Late Hallstatt Württemberg and early La Tène Saarland were used as the case studies for this analysis. The choice of area was guided by the wealth of material available, and by its suitability for illustrating interaction. The archaeological material from these two areas is presented, and the nature and possible effects of imports are discussed. The more specific aspects of interaction, for example, imitation, 'eagerness to adopt foreign imports', specific selections, etc., are presented in the archaeological description of the material, but are not incorporated into the discussion and interpretation of the contact situation. Simplistic conclusions are drawn from the association of different remains: the increase of weapons in graves, for example, is interpreted as reflecting increased importance of warfare (p. 471). This is a general characteristic of the book, which results in an unsuccessful marriage of theory and material analysis, as well as an incompatibility between its stated aims and intentions, and the con-

clusions which are reached.

The general rejection of the diffusionist view has for years tended to reduce explanations of cultural development within different areas of Europe to 'natural' economic and ecological processes. Alternatively, this development is seen in terms of mechanical adaptation to outside influences. Wells' focus on local adaptation and on the consequences of external influences is therefore an interesting attempt to bridge the gap between these approaches, and is a challenge with respect to traditional studies of interrelationships in European prehistory. It should thus be emphasised that the problems related to "the processes of cultural change" (p. 1ff) within local areas are described from a new perspective, and the study could therefore have been of considerable importance. At the same time it must be said that the explanations proposed in no way meet this challenge.

The rigid and rather awkward structure of the book has severe consequences for the nature of the discussion, as well as for the readability of the account of the material. Late Hallstatt and early La Tène are dealt with in different chapters, causing the cultural changes throughout the two periods and in the two areas (Württemberg and Saarland) to be discussed separately. The 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 bone 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 does not make any 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 established 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 unreflective 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-nor'. It could neither work as a textbook, as one would demand a less discriminant choice of area, more thorough illustrations of the material, its distribution and typology, as well as a more precise and informative quantitative account of the data. Nor could it, in its present form, serve as 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.

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VERA I. EIVSON, ed., Angles, Saxons and Jutes. Essays Presented to J.N.L. Myres. Oxford University Press, Oxford, 1981. 255pp. £20.00 (Hard) ISBN 0-19-813402-9.

Reviewed by Carole Morris

To scholars of the Anglo-Saxon world, J.N.L. Myres is best known for his life-long 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 insoluble problem when he wrote that the settlers came from "tribus Germaniae populis fortioribus, id est Saxonibus, Anglis, Iutis" ("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 proved difficult 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 Milligan and Stanley West discuss the work of the Illington/Lackford workshop. The third is by Hans-Jürgen Hässler, who discusses late Migration to