

can be suggestive about the organisation of the pastoral economy. Early medieval evidence can suggest enduring environmental stability, including long-distance transhumance routes to woodland and pasture ‘sometimes in areas with a continuous tradition of common rights for which there is evidence from the Neolithic period, if not earlier’, and through the recognition of regional variation in land use. As the author concludes, ‘Everything about these territorial rights suggests that they were already old by the early seventh century’ (p. 158). The rights over arable fields can be more complicated than those over pasture and less easy to reconstruct but these are equally clearly discussed with regional differences investigated. The subdivision of large areas of open arable between a number of holders may not necessarily have been an Anglo-Saxon introduction but there were certainly developments in the property regimes employed in the early medieval period. These may have been associated with changing patterns of settlement and land ownership from the late eighth century onwards as the agricultural production of both grain and animal products was intensified on extensive estates, with greater emphasis placed on maintaining soil fertility and the wider use of the mouldboard plough. Not all will necessarily accept Oosthuizen’s arguments about the role of the Mercian royal house but she is attempting to explain the development of wide CPrRs in the Central Province (as suggested by Roberts and Wrathmell’s recent study). Indeed, her arguments explaining the development of such rights are convincingly slotted in to what is now known about the Anglo-Saxon economy and landscape.

The book is well written and the arguments presented easy to follow. When referring to pre-Conquest charters, it would perhaps have been advisable to provide references to the charter numbers in Peter Sawyer’s hand-list of Anglo-Saxon charters and to the new edited editions in the British Academy series rather than just to secondary sources (comments on charters in the former gazetteer are constantly updated on the web). However, the book not only investigates a theme rarely discussed fully elsewhere but also offers a useful exposition of current ideas about land use development in early medieval England.

University of Birmingham

DELLA HOOKE

Art, Faith and Place in East Anglia: from prehistory to the present day (Boydell and Brewer, Woodbridge, 2012). Edited by T. A. Heslop, E. Mellings and M. Thøfner. 244 x 172 mm. 384 pp. 109 b/w illustrations and 17 colour plates. ISBN 978 1 8438 3744 2. Price £45.00.

This recent offering from Boydell brings together a broad selection of papers which collectively address the relationship between religious or spiritual artworks and the region in which these objects were made. Described by the editors as ‘not a conventional academic volume’, the reader is presented with a mixture of traditional archaeological, historical and art-historical pieces interspersed with some more subjective and artistic approaches to the study of religious art in the East Anglian past. Numerous people have contributed to the volume, some of whom are well-established names, but many of whom are not (and about whom it would be nice to know a bit more), and the overall result is something of an eclectic mix, which can genuinely be said to have something to offer to everyone.

The readers of this journal will doubtless be interested in the geographical coverage of the book, and here a little caution needs to be exercised. As is admitted early on, this book is the result of an AHRC-funded research project called ‘Icon: 2000 Years of Art and Belief in Norfolk’ which goes some way to explaining why, despite the title, the vast majority of the articles in the book concern Norfolk — including Elisabeth de Bièvre’s enigmatically titled paper ‘But where is Norfolk?’. Suffolk-based readers, in particular, may feel a little short changed, and one suspects that the choice of title may have as much to do with marketing as it does with the actual contents of the volume.

The order of the papers follows a broadly chronological approach and, therefore, prehistoric rituals and religion loom large in the early chapters. Daphne Nash Briggs uses archaeological artefacts to unpick the iconography of the Iceni, while Adrian Marsden presents an overview of the Roman pantheon as represented in Norfolk’s rich array of metal-detector finds. In one of the stand-out papers in the volume, Tim Pestell examines what can be inferred of the nature of the Anglo-Saxon ‘paganism’ from the archaeological record,

concluding that it was ‘an organic system of beliefs, changing and adapting according to the circumstances, mores and politics of the time’.

As might be expected in a volume such as this, ecclesiastical decoration, both formal and informal, is well represented: Matthew Champion writes about a recent HLF-funded project to conserve and place into context the medieval wall paintings in the church of St Mary the Virgin, Lakenheath, and David King discusses the iconography and craft of ecclesiastical glass-painting in Norfolk during the high medieval period. At the other end of the artistic hierarchy, but no less relevant, John Peake presents a very interesting description of maritime-themed graffiti in three north Norfolk churches.

Another series of papers teases out the details of aspects of medieval religiosity in the region: Elizabeth Rutledge presents a very useful overview of the history and legacy of the medieval Jews of Norwich, while Carole Hill discusses the success of the cult of St Margaret of Antioch within the Norwich diocese. The role which wayside crosses played in helping to guide pilgrims through the medieval landscape is examined by Nicola Whyte, who also looks at their post-Reformation ‘afterlife’ as significant landscape features, and the after-effects of the Reformation also feature in Chris King’s very interesting analysis of the reworking of Norwich’s sacred and secular cityscapes during the early modern period.

The nineteenth century is well represented by Stefan Muthesius’ fascinating account of the important, but often overlooked, role played by Victorian church-builders, and Catherine Hesketh-Harvey presents a short biography of the Maharajah Duleep Singh, the first Sikh to settle in Britain, whose Elveden estate on the Norfolk–Suffolk border has emerged as a pilgrimage site for Sikhs during the last thirty years. Bringing the reader into the twentieth century, Elizabeth A. Mellings presents an account of the fusion of nationalistic and religious imagery employed in memorials to the First World War, which is particularly pertinent as we stand on the eve of the centenary of the outbreak of the war.

‘Popular’ beliefs are well represented in this volume, with papers on witchcraft and magic past and present (Francesca Vanke), nineteenth-century folklore (Karl Bell) and modern paganism (Robert J. Wallis), the latter providing a vivid insight into the

modern movement’s approaches to the monuments of the past, exemplified by the case studies of the Bronze Age ‘Seahenge’ timber circle and the Anglo-Saxon royal burial ground at Sutton Hoo.

As one has come to expect from Boydell and Brewer, the book is nicely designed and very well produced, with a stunning selection of colour plates, although there are some instances of images being over-reduced to fit the pages and some of the black and white photographs in the text are too dark to make out much detail. This is especially disappointing in the case of Trevor Ashwin’s chapter about his artistic works inspired by the historic environment, which is badly let down by some poor reproductions.

This book is an impressive and wide-ranging collection but, for all of its breadth of coverage, there are some notable gaps: the aforementioned ‘Seahenge’ (an uncredited triptych of which adorns the front cover) is *only* discussed in the context of modern paganism and the dispute surrounding the excavation of the site, with little being said of the prehistoric beliefs which may lie behind its creation, about which we can infer a great deal. Likewise, the conversion period and Anglo-Saxon Christianity in general are only really alluded to in the introduction, despite the wealth of relevant material which is to be found throughout the eastern region. That said, there is more than enough material here which will be of interest to many, and the editors and contributors are to be congratulated on producing a thought-provoking and visually very pleasing book.

*Suffolk County Council
Archaeological Service*

RICHARD HOGGETT

The Medieval English Landscape 1000–1540 (Bloomsbury, London, 2012). By Graeme J. White. 233 x 157 mm. 208 pp. 10 illustrations. ISBN 978 1 4411 3525 4. Price £19.99.

Three themes underlie this analysis of the forces shaping landscape development: 1, The impact of the rise and fall of populations, which imposed pressures differing in intensity through time; 2, the imposition of power over landscape, power to determine whether or not change happens; and 3,