

placed alongside the Plan of St Gallen, helps to identify public and communal spaces in monasteries (Zettler); and contributes to a demonstration that the management of water resources was no more technologically sophisticated in monasteries than it was anywhere else (Squatriti). San Vincenzo is the sole focus of an investigation of the influences and working methods of its artists and artisans (Dell'Acqua). This part ends with a first attempt at relations changes in the monastic liturgy with the archaeological evidence for monastic churches (Jacobsen). The third part provides summary updates on all aspects of the paradigmatic excavations at San Vincenzo, with work generating new interpretations of the monastery's development between its heydays in the 8th–9th and 11th centuries (Marazzi). The strategies employed for the protection of the excavated remains and for their presentation to the public are outlined (Vignone); Gobbi highlights the presence of much freshly cut building stone; Guidobaldi and Gobbi examine the marble flooring in San Vincenzo and its neighbouring chapel of Santa Restituta; Giorleo and Luongo consider the provenance of the reused Roman marble at the site; Sogliani seeks to reconstruct some of the furniture; and De Rubeis and Banterla identify the different phases of production of the inscriptions. The construction of the annular crypt at the *basilica maior* is linked to the translation to San Vincenzo of the corporeal relics of St Vincent at the end of the 8th century (Goodson); the kitchens and attendant structures, excavated over the last decade, are reconstructed (Carannante et al). Francois Bougard's conclusion neatly summarises the significance of the new work at San Vincenzo and identifies themes that resonate generally in the history and archaeology of western monasticism: production, the frontier, models, and the notion of the monastic city.

The Lérins volume reflects that monastery's far greater literary legacy. Part I looks at its origins and development in the 5th to early 7th centuries, beginning with an overview (Heijmans and Pietri); then considering the significant saintly figure of Eucherius, alongside John Cassian (Dulaey) and Salvian and Vincent of Lérins (Alciati), and in the light of his exegesis (Lenkaityté). It includes articles on texts produced at Lérins — the Rule of the Four Fathers (Weiss) and its hagiography (Gioanni) — and considers Lérins's political connections in this period — with a significant local aristocrat (Dumézil) and with Burgundy (Dubreucq). Part II begins with a survey of monastic islands across the Middle Ages (Dessi and Lauwers) and includes studies of specific examples: Patmos (Dessi and Malamut), islands off the coast of Ireland (Picard) and the Atlantic coast of France (Treffort), and the Cistercians at Lérins at the end of the 12th century (Caby). Part III looks at problems of memory at Lérins: in 11th- and 12th-century abbatial lists and chartularies (Butaud), in evidence for 12th-century memories of the island's early medieval past (Lauwers), in pontifical privileges (Méhu), in an influential high-medieval forgery (Ripart), and via the cult of St Honoratus (Butaud, Caby). Archaeologists will perhaps find most interesting a study of the reuse of late-antique spolia at Lérins and in other Provençal devotional buildings (Codou). There is a useful summary chapter (Guyon) and an interesting conclusion on the phenomenon of the monastic island (Iogna-Prat).

MARIOS COSTAMBEYS (*University of Liverpool*)

*The Archaeology of the East Anglian Conversion.* (Anglo-Saxon Studies 15). By Richard Hoggett. 18 × 25 cm. xiv + 207 pp, 48 b&w pls and figs. Woodbridge: The Boydell Press, 2010. ISBN 978-1-84383-595-0 (ISSN 1475-2468). Price: £50.00 hb.

Archaeologists have tended to fight shy of religion in the absence of corroborative written sources, either choosing to focus on other aspects of society or adopting generalising approaches to belief and ideology. Richard Hoggett, though, takes the bull by the horns: the conversion of the English in the 7th century is securely attested and archaeology should engage with this.

Taking as its starting point the cognitive archaeology pioneered by Colin Renfrew, and a three-phase model of religious conversion developed from the work of Birkeli, Foote and Insoll, this book reviews the 7th-century archaeology of East Anglia for clues to the

nature, speed and impacts of the conversion of the East Angles. Successive chapters set out problematics and theoretical approaches, historical sources for the East Anglian Kingdom and its conversion, the evidence of 7th-century settlements, material culture, burials and landscapes, and sets a research agenda for future fieldwork. The conclusion is that conversion here was rapid, deep and widespread, with clearly recognisable and long-lasting impacts in the first half of the 7th century on settlement, landscape and burial practice.

This is a bold and striking model, albeit in some ways very conventional, but one which appears less compelling in its details when some strands of the argument are examined more closely. Changes in burial practice and material culture, for example, were more complex than is recognised here. There was no simple switch from a Migration-period custom of furnished burial to a 'Final Phase' in the earlier 7th century that may be attributed to Christianity, but rather a more complex sequence of changes which involved an abandonment of many material culture types and a fall in the incidence of furnished burial from the middle or third quarter of the 6th century. Cremation, too, may well have been largely abandoned before the end of the 6th century, surviving into the 7th as a minority elite practice. Turning to settlement and landscape, one has to be clear that Ipswich Wares, probably manufactured from AD 700/720, cannot provide a fine chronology for the 8th and 9th centuries, and that finding them near a medieval church need not imply a 7th-century ecclesiastical foundation. The reuse of Roman enclosures as missionary stations, while not inherently improbable, cannot be demonstrated in East Anglia from the current archaeological evidence. It is difficult to characterise the 7th- to 9th-century activity at Caister-by-Yarmouth and Burgh Castle, for example, beyond the obvious statement that burial took place there, and the dating evidence, while not inconsistent with the proposal, falls a long way short of demonstrating that these represent Christian lay communities established in the 630s. To move from this to set up an opposition between models of top-down conversion and mass evangelisation rather misses the point: conversion *may* have been widespread and rapid, but it is difficult to conceive of this happening in the face of active opposition from ruling elites. In short, the archaeology is complex and its chronology is often problematic. One can with good reasons identify a bundle of linked social, economic, ideological and political factors that underlie the changes apparent in the later 6th and 7th centuries; a more nuanced and conditional reading of the evidence and its limitations is needed to tease out the forensics of conversion from those of other dynamics.

It would be wrong, however, to be over-critical. This is never less than a useful and provocative survey which is imaginative in its building and use of models. It sets out an intelligent research agenda which, if implemented, would test its main conclusions and contribute substantially to our understanding of the 7th to 9th centuries in eastern England.

CHRISTOPHER SCULL (*Cardiff University*)

*Churches in Early Medieval Ireland. Architecture, Ritual and Memory.* By Tomás Ó Carragáin. 25 × 29 cm. xvi + 392 pp, 300 colour and b&w pls and figs. New Haven & London: Yale University Press, 2010. ISBN 978-0-300-15444-3. Price: £40.00 hb.

Elegant scholarship at its best, we owe the Paul Mellon Centre for Studies in British Art and other funders an enormous thanks for making this glorious book, lavishly illustrated and presented to the highest standards, available so cheaply. A weighty volume in all senses (2.3 kg), its 11 chapters take a chronological and thematic approach to the surviving pre-Romanesque (pre-1100), primarily stone churches of Ireland. With courtesy and due credit to other scholars, Ó Carragáin melds his prodigious knowledge of multiple sources of evidence from across Europe with an intimate reading of the form of surviving Irish buildings. The outcome is a series of well-developed arguments, illustrated by case studies, which should demolish any residual negative impressions of why the Irish