

Hoppitt's monograph, much enlarged from her 1992 PhD thesis, is probably the most rigorous study of a county's deer parks yet published, based equally on documentary evidence – often notably vivid – and fieldwork. The organisation is extremely sensible, with introductory chapters being followed by ones which separate the material on Suffolk's 130-odd parks into four date-bands (Domesday; to 1200; to 1450; and to 1602), within which are gathered together those owned by lay landholders and those held by ecclesiastics. The volume is richly illustrated with photographs and maps, both the author's own – often cleverly amended first edition six-inch maps – and a good number of sixteenth-century and later estate maps. The scholarly apparatus is all there, and there's an excellent index.

Hoppitt concludes that there is nothing unusual about many aspects of Suffolk's deer parks: some were short-lived, others lasted half a millennium or more; they ranged in size from 9 to 900 acres; and within the parks all manner of stock-farming (including fishponds) was carried on alongside the management of deer and woodland. That said, she draws out various important points of difference: for instance, that Suffolk's notably rich collection of manorial documents pushes back the date when parks start to appear in some number into the twelfth century, whereas a reliance on calendared grants has often suggested a slightly later chronology; and, among the early imparkers were churchmen, for whom parks were always favoured places of retreat. While acknowledging that parks were often created in well-wooded landscapes, including on interfluvies and parish boundaries, Hoppitt argues convincingly that these were not 'marginal' areas nor wastelands but resource-rich and carefully managed components of demesnes. This is an important corrective.

The chapter on 'later parks' (those of 1450–1602) is especially valuable as the Tudor era is often neglected in park studies, falling as it does between the heyday of medieval deer parks in the thirteenth and fourteenth centuries and the emergence of the new, formal designed landscapes popularised after the Restoration. Most of the 44 parks first recorded in Suffolk in the period were created by members of the gentry and knightly classes, with moneys coming via commerce and the law. These parks often encompassed a new house, setting it apart from local rural society as a greater emphasis on privacy and the family emerged, reflected within the house by the decline of the great hall in favour of the private chamber.

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The Wandering Herd. The Medieval Cattle Economy of South-East England c.450–1450. By Andrew Margetts. 19 × 25 cm. xix + 272 pp, 26 colour pls and figs, 96 b&w pls and figs, 22 tables. Oxford: Windgather Press, 2021. ISBN 978-1-91118-879-7; epub: 978-1-91118-880-3. Price: £34.99 pb.

This book aims to demonstrate the importance of cattle in the medieval landscape archaeology of three south-eastern counties: Kent, Surrey and Sussex. The

argument is based on diverse evidence: documents are quoted which refer to pastures, dairying, byres and other aspects of cattle-keeping; details are given of place-names which derive from words meaning cattle (e.g. Rotherfield) or to places where cattle could be kept (e.g. *wic*); roads connecting varied landscapes (coastal lowlands, weald, downland) are identified as droveways; cattle herding may be connected to the oval enclosures (similar in size to parks) scattered over the region, and to square or rectangular earthworks on the downs which were probably used to impound or pen animals; and animal bones show that cattle were kept in large numbers, though in varying proportions in relation to other species. The surveys of the region culminate in two excavated sites in Sussex: Hayworth and Wickhurst – one a farmstead, the other a rare early shieling.

Such information, gathered in great detail, is used to support speculations about the importance of cattle in the region. However, place-names like Cowfold suggest that some places were distinctive because they were associated with cattle, implying that the animals were not ubiquitous. Names like *wic* and *fold* have many possible meanings, not necessarily connected to cattle. Droving was a likely use of roads, but they served many other purposes, such as the transport of grain and timber. The oval enclosures could well have contained herds of cattle, and the square earthworks are likely to have been used for impounding strays or penning selected animals, but they could have been intended for sheep. The animal bones are used to calculate the proportions of cattle among the livestock kept in different regions; further analysis of the gender of the cattle and their age at slaughter, ought to shed light also on their roles (for dairying, hauling or beef production) and so tell us more about management practices. The identification of the two sample sites as centres for cattle rearing depends on one building, namely a shed open on one side, just over 30 m long. In sum, the author's suggestion that the South-east region featured a significant number of vaccaries remains unsubstantiated.

Margetts admires interdisciplinary approaches, but although the archaeological and place-name evidence is presented in plenty and is carefully analysed, the documentary evidence appears in the form of small items mostly from deeds – not the best sources for this subject. Hundreds of manorial accounts in fact survive for the region from 1208 onwards, and they itemise every bull, ox, cow, bullock and calf on manors, with costs associated with ploughing, milking, byres and transhumance. They might even mention vaccaries, if they existed. The documents are criticised for their seigneurial bias, but Surrey and Sussex are especially rich in manorial court rolls, which contain plentiful evidence for peasant cattle. Some of this material is available in English translation and there are secondary sources such as Smith's study of Canterbury Cathedral Priory.

The publisher has a good reputation, but this book would have benefited from more careful editing. It could have been much shorter and the author should have been advised that the French word *pays* does not have a singular of *pay*. A great deal must have been spent

on colour plates, but the original photographs were not always of high quality; money was seemingly saved by omitting an index.

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The Peasants' Revolting: Lives. Stories of the Worst of Times Lived by the Underclasses of Britain. By Terry Deary. 16 × 23 cm. vi + 173 pp. Barnsley: Pen & Sword History, 2020. ISBN 978-1-52674-561-3. Price: £12.99 pb.

A book with this title is hardly going to have a laugh on every page but the author lightens the mood by inserting humour whenever he can. Nonetheless, he cannot resist the temptation to view all the ills of history, no matter how unpleasant, through a twenty-first-century lens – though I would grant that it is not difficult to

draw modern parallels with the fourth chapter which covers sickness and plague. This is an enjoyable and easy read, which fits well with other works by Deary, and anything which makes history more accessible to a wider audience is to be praised. In that regard the book is a success, although not for the academic reader (who is not the intended reader, in any event). It may prove very useful as a source document for younger pupils and, peppered with groan-inducing jokes, its humour works well; in fact, being full of contemporary accounts and quotations, it also introduces readers to the concept of primary sources. Although I detected an occasional whiff of modern politics, it is a well thought-out, entertaining and interesting publication which I would recommend to anyone wanting to know about things beyond Lords, Ladies, Kings and Queens.

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