

BEATING THE BOUNDS: ROGATIONTIDE AT WADDESDON

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The evolution of the ancient custom of beating the bounds of a parish is described. A bounds book of the parish of Waddesdon, where the custom has continued to the present day, is used to describe the process in detail and to illuminate the antiquity of the tradition. It is argued that the contemporary parishioners of Waddesdon are maintaining a local tradition which has probably lasted for a millennium or so. The text of the bounds book, recording perambulations between 1911 and 1952, is printed as an appendix.

In some Buckinghamshire parishes the bounds are still beaten occasionally, and in one, Waddesdon with Westcott and Woodham, the custom is still regularly maintained on Rogation Monday and Tuesday in the week of Ascension Day every seven years, except that if part of the boundary is flooded the observance is postponed for a year. The Waddesdon practice during the past century has been meticulously recorded by Herbert Rose of Eythrope in a Bounds Book which has remained in use. Its contents eminently deserve publication and commentary, since they provide evidence for a tradition maintained for a thousand years. First, however, it seems appropriate to consider the origin of the Rogationtide custom and its development and survival in England and specifically in Buckinghamshire.

BEATING THE BOUNDS: A BRIEF HISTORY

The pandemic of bubonic plague which began in the Middle East in 541 reached the British Isles in 544, ravaging the whole of what had been the Roman Empire and could by then be called Christendom, spreading inland from the ports into the surrounding countryside.¹ In Britain the end of Roman order had already led through fragmentation either to tyranny or to anarchy, and thus to impoverishment and hence illiteracy,² though the incipient Christian Church survived. With the pestilence the demoralised Romano-British population of what was to become England was greatly reduced, but the plague had much less effect on the rough Germanic peoples, with their simpler and

locally-centred lifestyle and limited contacts. The 'sorrowful partition' of Britain,³ which had lasted for some fifty years, was at an end, and the way was open for Anglian or Saxon adventurers, including newcomers and previously-hired mercenaries, to secure possession of land with a view to permanent settlement. Where a British estate was taken over as a going concern, whether peacefully or violently, the indigenous peasantry could hand on their knowledge of its extent to their new masters, so that the old property divisions survived. It might be thought that where land had fallen out of cultivation and was almost a free resource, there would be no pressing need to establish definite bounds; yet the evidence of the land charters indicates that land-units had been marked out by well-defined features long before restored cultivation reached the boundaries. If indeed it was the concern of the first Anglo-Saxon settlers to ascertain and secure their territorial limits, there would generally be enough surviving inhabitants to identify bounds which had long since been defined, perhaps even before the Romans had come and made the same demand.

It would appear that the hallowing of boundaries, whether initially or on a subsequent partition of the estate, was effected by going in procession round them, with special observance of well-defined points along the way, and that what had been done once to establish a claim was repeated to reassert possession and to reinforce oral tradition. This hypothesis was suggested to the writer by the Icelandic enactment that no newcomer should claim any more land than he and his crew, carrying fire, could encompass in one day, starting at sun-

rise:⁴ a woman could not take more than a two-year old heifer could be led round on a spring day between sunrise and sunset.⁵ In Scotland a torch from the Hallowtide fire (usually lit on a hilltop) was carried round the boundaries of the farm, going the way of the sun; sometimes a full circuit of the village was made.⁶ There are traces of such a fire ceremony in the English midlands.⁷ The ceremonies by which local settlers asserted or reasserted ownership were probably not unlike those followed in the northern lands.

The condition of the British peasantry was such that many would be ready to transfer their allegiance to new overlords, who would look to them to preserve existing boundaries, and perhaps to appease any local tutelary spirits, of whose goodwill newcomers might well feel uncertain. In such cases the succession could be comparatively peaceful. Where it was not, the law of nations (i.e. general European custom) held that whatever we take from our enemies becomes immediately ours; even captured freemen thus become our slaves, until they escape from us.⁸ In such cases, and also where no one was in effective occupation of the land in the late sixth and seventh centuries, settlers seeking to acquire land would have to bring it into their possession with the intention of holding it permanently, and to assert that intention by some symbolic act defining the land to which it related. The word 'hallowed' is not too strong; boundaries are *res sanctae*.⁹ The curse against removing a neighbour's landmark is not confined to Israel, though to the English only friendly neighbours qualified, even in Christian times; they translated 'Maledictus (homo) qui transfert terminos proximi sui' as 'Si se man swirgeð, ðe forhwyfa his *freondes* landgemæru'.¹⁰ It became a rule that unfree tenants and their successors, villeins and then copyholders, were liable to forfeit their tenements if they removed landmarks,¹¹ and at least in theory this remained the law until copyhold was abolished.¹² Until 1925, the copyholder had to have 'an especial care of the main chance, viz., to perform carefully what duties... custom doth require'.¹³

Whether boundaries were taken over from the indigenous inhabitants or were newly defined, any public expression of their significance would have to be acceptable to the Church if it were to survive after the Conversion. The Roman missionaries were quite ready to adapt pagan observances where no point of principle was involved, and in fact ritual

perambulations could be justified by Biblical precedents. When the wandering tribes of Israel occupied their Promised Land they defined a land unit by marking out a boundary which 'climbed up', 'curved round', 'crossed over', 'made its way' (from one landmark to another) and 'at last found its end'. 'Such were the bounds within which the clans of Judah were to dwell'.¹⁴ After the Exile the rebuilt walls of Jerusalem were consecrated by two great companies who gave thanks and went in procession round them.¹⁵

What was probably a Christian innovation was to combine processions intended to assert boundaries with prayers for a blessing on the growing crops. In Western Europe it became customary in the sixth century for the people, led by clergy and lay officers, to go in procession round the estate or vill in spring to ask God to bless the land and the harvest to come. The corresponding ceremony in pagan Rome was the *Ambarvalia* on 29 May, a procession by priests, farmers and others to secure the crops from harm. This was quite distinct from the *Terminalia* on 22 or 23 February, intended to secure boundaries;¹⁶ but in England, as in France and Germany, the Christian Church effectively combined the two as part of the Easter-Whitsun cycle, with a new emphasis on prayer and thanksgiving. The Church would find that a regular or occasional circuit of the township or other land unit was already being made, and where the unit, or several such units, became a parish it was natural for such a circuit to be adopted for the ecclesiastical procession, at least every few years.

Thus the Monday, Tuesday and sometimes Wednesday before Holy Thursday, the feast of the Ascension forty days after Easter, came to be Rogationtide, from *rogatio*, 'asking'. These were the Gang-days (*gang dagas*) in the Anglo-Saxon Chronicle s.a. 892 (*to gang dagum* s.a. 921). In Buckinghamshire no parish was large enough to need all three days for its Rogation walk; the majority would complete it on Gang Monday. Waddesdon, however, required and still requires two days, and so no doubt would the great estates in the Chilterns.

In Iceland, the Norse settlers defined their boundaries where possible by natural features such as watercourses or watersheds, but where necessary by setting up staves, constructing mounds or cairns or marking the trees which existed there during the climatic optimum to which the Sagas



FIGURE 1 The Bounds of Waddesdon (map by Mélanie Steiner)

relate. All these methods have analogues in England; for example, at Datchet¹⁷ all significant boundary points were marked by stakes, stones or identifiable trees, which could be recognised on the next 'bound staking day'. Earle¹⁸ concluded that in the Anglo-Saxon land charters 'the boundaries of the land are described starting from such a point or such an object and passing through a series of stations until the starting point was reached again...It is just the continuation of an old Roman usage, the formula of which may be seen in the book of Hyginus, the land surveyor'. In fact the system is so natural that there is no compelling reason to postulate dependence on agrimensorial practice. Further, the English practice is not invariable. The specification of a perimeter may consist partly or even wholly of linear features; the definition of what was to become the parish of Granborough

(not then so named) in Offa's Winslow charter of 792¹⁹ shows that such a description can sometimes be quite unambiguous. However, it is much more usual for bounds to be regarded as running from one landmark to another, with or without mention of the character of the boundary between them.

From the sixth century to the ninth, there would generally have been no one in an English rural community who could read or write except, after the Conversion, whatever priest (if any) provided pastoral care from the nearest minster, and perhaps the lord's reeve and his family. In such a non-literate society, where the very idea of a map was unknown, detailed knowledge of the extent of the vill depended on oral tradition, reinforced by ritual. A description intended to be remembered, and where necessary recalled for re-enactment, had to be concise, though the repetitive form 'First from A

to B, from B to C, ..., from Z back again to A' might be an aid to memory. Even today, after a beating of the bounds, it is not unknown for the leader to end the proceedings by repeating to the company, in more or less detail, what they have just seen and done. The writer was pleased to witness this practice followed at Cholesbury in 1974 and belatedly to place the recital on permanent record.²⁰ The Waddesdon Bounds Book, discussed below, gives a description of one perambulation intended to serve as a guide to the next, and to be updated when necessary.

In the Buckinghamshire Anglo-Saxon land-books, the boundaries recited are always those of an existing township or a group of settlements, and it seems highly probable that they always incorporate a record of the actual circuit (*ymbgang*) made by the inhabitants, or by officers representing them. Grantees, whether ecclesiastics or lay magnates, would wish to have such an assurance of their title to what would thereafter be bookland, and would prudently ensure that such a record was made locally and incorporated in or appended to their charter, especially in Mercia, as the Mercian kings had no chancery.

No exact correspondence between an Anglo-Saxon boundary survey and recorded post-medieval custom has yet been produced. Only a small minority of parishes can claim either one or the other, and to have both would be the rarest good fortune. Waddesdon, where the custom is fully recorded and regularly maintained, has no land charter, but it will be shown that there is a convincing degree of correspondence between certain features of its present Rogationtide practice and the charter bounds of its neighbours Over (or Upper) Winchendon and Wotton Underwood.

It is likely that the surveyor of the bounds to be included in a charter did not simply make his own record of what he saw, but rather that he took down and checked what he was told, though his field-notes might be tidied up or normalised later; the clearest evidence for this comes from the Radenore (Pyrton) grant discussed in an earlier paper.²¹ For its bounds there are two versions in Heming's celebrated cartulary. One of these²² appears to represent what the surveyor noted down at the time of a perambulation; the other²³ seems to have been sub-edited in the Worcester scriptorium by two separate clerks, one of whom sought to replace colloquial or

dialectal by more literary forms, while the other made no such effort.

The Church held that the perambulation of boundaries was permissible and even laudable, provided that pre-conversion Anglo-Saxon or Celtic practice was Christianised. Prayers and readings at a Gospel Oak or Gospel Bush would replace pagan observances intended to renew the consecration of the bounds and to promote the fertility of the land. Direct evidence comes from a site on the edge of Badby Wood in Northamptonshire 'where Bishop Ælfric directed reading to take place'²⁴ in 944. The firebrand or other cultic object carried in procession would have to be replaced by the cross and gospel book, but the choice of starting-place, landmarks and direction of movement, nearly always sunwise (clockwise), would not be affected by the change of religion. Following St Gregory's instructions, St Augustine and his companions would no doubt seek to adapt holy days as well as to adopt holy places for Christian usage,²⁵ following the practice widely employed when the Roman Empire was being converted.²⁶ This is the legitimate syncretism of a universal religion.

The rubrics to gospel-books indicate which passages were to be read on Gang Monday and Tuesday ('þis sceal on Gang-dagan ðege twegen dagas').²⁷ Luke 11:5-13 would relate to the efficacy of prayer in the name of Jesus. The passage in Matthew 7:7-14, parallel to this parable of the insistent neighbour, concludes with the injunction to 'enter by the narrow gate which leads to life'.²⁸

During the Middle Ages the procession was headed by the parish cross (hence the name Cross-week). It was directed primarily to securing whatever blessings the parish most needed, especially peaceable times and a plentiful harvest. The parishioners joined in singing the litany of the saints, to seek for their assistance. Strictly speaking, Gang Monday should have been a fast and Gang Tuesday a fish day, but both became 'religious junketings' in which the whole community took part 'talking of nyse tales and japes by the way'²⁹ as they walked through the fields, following the cross, the sign of the triumph of Christ over the powers of evil. John Longland, bishop of Lincoln, whose diocese then included Bucks, declared as late as 1535 that whenever the Devil sees the sign 'he flees, he byddes not, he strykys not, he cannot hurte'.³⁰

The gospels read or sung at traditional locations were often considered to have objective power in

their own right to avert harm and bring fertility to the fields. It was auspicious to hear them, uncharitable not to do so. There were normally at least four principal stations, because the good tidings are to be proclaimed to all quarters of the earth. At four points on the second day of the Waddesdon circuit the bounds have traditionally had the special form

o o

o o. Three of these marks have locations discussed in a previous paper,³¹ but the writer did not then realise that in the Middle Ages such a mark would have had a fourfold significance in four different ways. It could symbolise the four major prophets and the four evangelists, identified with the four living creatures of the Apocalypse, standing on each side of the throne in Heaven, who, like the Seraphim in Isaiah's vision in the Temple, never cease to sing the Sanctus.³² The fourth reference is either to the four great Latin Doctors of the Church or to the four Virtues, Mercy, Truth, Righteousness (Justice) and Peace, the four 'daughters of God', whose cultivation is associated with the promise 'our land will yield her increase'.³³ In the later Middle Ages the Rogation lections were standardised as those read at Mass at four major festivals of the Christian year: Christmas, Epiphany, the Annunciation and the Ascension. When printing began, these passages, one from each of the four Gospels, were regularly found together at the beginning of the primers, and in some editions of the Sarum processional.³⁴

The first lection was the prologue to St John's Gospel, called *In Principio* from its opening verse: 'In principio erat verbum, et verbum erat apud Deum, et Deus erat verbum'. It was familiar from its use in baptism and exorcism, and especially as an additional gospel at the Sunday Mass, and for the blessing of holy bread at any Mass. Doubling the gospel to increase the celebrant's stipend was strongly discouraged, but the practice of his reciting *In Principio* after Mass was permitted and eventually incorporated in the Roman Missal until the reforms of the second Vatican Council.

The second Gospel reading was that for Lady Day, called *Missus est* from Luke 1:26: 'In mense autem sexto missus est angelus Gabriel a Deo in civitatem Galilaeae cui nomen Nazareth'. This was sometimes used instead of *In Principio* as a last or additional gospel, and at Rogationtide it could be associated with the sun's rising in springtime to

commemorate the coming of the Dayspring from on high.

The third reading was that for the Epiphany, known as *Cum natus est* from Matthew 2:1, with tense altered from its incipit: 'Cum ergo natus esset Jesus in Bethlehem Juda in diebus Herodis regis, ecce Magi ab oriente venerunt Hierosolymam'. The Wise Men from the East, the 'Three Kings', were regarded as astrologers and protectors against disease and other evils.

The fourth lection was known as *Recumbentibus* from Mark 16:14: 'Novissime recumbentibus illis undecim apparuit', part of the epilogue added to the Marcan narrative so that it ended with the Ascension. It is absent from the oldest Greek manuscripts, and some have a different ending, but there is no such variation in the Vulgate text, which thus became the gospel for Ascension Day, Holy Thursday in Gang-week ('ðis sceal on þunres dæg innan ðære Gang-wucan').³⁵ It included the Risen Lord's promise that believers could cast out demons and cure diseases. Eamon Duffy's authoritative work on late medieval folk-religion has emphasized the incantatory use of the Rogationtide readings, especially this one.³⁶ It was this feature of the observance which led early Reformers to condemn it, and which endangered its continuance. Tyndale ridiculed 'saying of the gospels to the corn in the field in the procession week, that it should the better grow'.³⁷ This was hardly fair; the gospels were not addressed to the growing corn, and husbandmen living near the margin of subsistence could be excused if they attributed apotropaic powers to the stately and numinous Latin.

In thanksgiving for harvest, simple folk expected those superior to themselves in rank and wealth to provide food and especially drink as part of the celebration, and at Waddesdon this custom has continued, though without the excesses deplored in 1540 by Richard Taverner, who claimed royal authority for a homily for use on Ascension Day³⁸ criticising 'these uplandyshe processions and gangynges about, which be spent in ryotyng and bely-cherē'. He declared that thereby the cross was so abused 'that it is mervayle God destroye us not all in one daye'. He may have felt justified by the following season's drought and epidemic. Nevertheless an episcopal commission appointed under a statute of that year approved the Rogationtide processions, provided they were without superstition. In the diocese of Lincoln, Bishop Longland retained as many

traditions as he could until his death in 1547. In that year an Injunction was issued in the name of the child-king Edward VI to abolish all processions 'in church or churchyard or other place'. This was directed mainly at the Corpus Christi rites, though it could well have been (but apparently was not) regarded as prohibiting the observance of the Gang-days, which would in any case have been restored by Mary I in 1553. Following the accession of Elizabeth I a new set of Injunctions, issued in July 1559, allowed a Rogationtide procession to be retained as a thanksgiving for the fruits of the earth and for the preservation of boundaries. A form of prayer for the occasion was promised but was not produced, and the consequent disputes were not resolved. Radical Protestants, having failed to abolish the ceremony, sought to confine it to the maintenance of bounds and the relief of the poor. Traditionalists sought to retain the old ritual for 'charming the fields', and in the next century Richard Baxter acknowledged that parishioners were still demanding processions with the cross, led by their incumbent in his surplice, reading the gospels at the traditional stations.³⁹ At Edgcott, near Waddesdon, a perpetual rentcharge was imposed in 1582 on what was thereafter called Gang Monday land to provide cakes and ale for the poor on the Rogationtide perambulation; this assumed both the perpetuation of the observance and its association with charity and celebration.⁴⁰

The processions thus survived the Reformation, and incumbents obeyed the Injunction to halt at convenient places (probably the traditional halts) to admonish their flocks to give thanks to God. Baxter complained that 'the profane, ungodly, presumptuous multitude' were zealous for 'a multitude of things which are only the traditions of their fathers'⁴¹ but George Herbert, an equally devoted parish priest, said that the country parson:⁴²

loves procession, and maintains it, because there are contained therein four manifest advantages: first, a blessing of God on the fruits of the field; secondly, justice in the preservation of bounds; thirdly, charity in loving walking and neighbourly accompanying one another, with the reconciling of differences at that time, if there be any; fourthly, mercy in relieving the poor by a liberall distribution and largess, which at that time is or ought to be made.

It became customary to say or sing Psalm 103, an exhortation to bless God for His mercy and con-

stancy, and Psalm 104, celebrating His wonderful providence in nature. The convivial nature of these processions, so esteemed by Herbert, is emphasized in records of Tudor perambulations, in which eating and drinking were at least as prominent as prayers for rain or fair weather, though the maintenance of landmarks was the primary purpose. The common law recognised and still recognises the right of perambulation, and specifically the right of parish officers to enter private property to carry it out; there is a limited right of way along the boundary for this purpose.⁴³

BEATING THE BOUNDS OF THE PARISH OF WADDESODN

The Waddesdon churchwardens' accounts⁴⁴ are extant from 1690, and show that perambulations were made in 1693, 1702, 1706, 1709, 1718, 1726, 1735, 1768, 1794, 1808, 1818, 1844 and 1860, the expenses varying from £1 to £13; there may well have been other occasions when expenses were met by individuals and not charged to the rates. The rule was apparently observed that perambulations should not be more often than once in three years. On this basis the Local Government Board confirmed in 1890 that such expenses including refreshments were a proper charge on the parish rates, overturning the auditor's ruling which had disallowed them. Since then, reasonable expenses have been reimbursed,⁴⁵ though in 1988 participants were asked to bring their own packed lunches.

The entry for 1702 is of special interest:

	£	s	d
Spent at y ^c Perambulation	02	07	06
P[ai]d for Bringing a Boat		01	00
P[ai]d y ^c Pioneers		06	06

The boat was needed to assert Waddesdon's claim to part of the River Thame. The pioneers were, and are, sent round in advance to make sure that the way was not obstructed, but the actual renewal of waymarks takes place during the formal perambulation. The present seven-year interval seems to have become conventional from 1867, perhaps so that each generation of children can witness the event once or twice during their school-days. If war or floods cause postponement, as in 1918, 1942 and 1966, the seven years run from the

next observance. The circuits between 1867 and 1890 are not on record, but a loose sheet in the handwriting of Councillor Herbert Rose takes up the story:

1890 May 3rd and 4th 1897 and 1904

Unfortunately my book with the record of the perambulation of the boundaries for the years 1890, 1897 and 1904 has disappeared presumably lost when I retired to Aylesbury in 1951. I'm sorry that book was lost as I can only remember a few of those who attended in 1890 when I first walked round which included the Rev. [E.P.] Baverstock [curate 1888-95] and Rev Davies, Messrs J. Rose, James Goss, Fred Payne, Jo^S Goss, Cooper and Thomas Cripps with bill and gloves and in 1897 John Biswell the father of Jo^S S. Biswell carried the spade round. Lunch was sent from the White Lion on each occasion and John Rose provided tea on the first day and tea was provided at the Crooked Billet the second day. Ec[c]lesiastical P[aris]h.

In 1911 Herbert Rose started another Bounds Book which has remained in septennial use. His note of the occasion was as follows:

May 22nd. Met at Staple Field corner at 9.30 a.m. Rev. [H.H.] Heaton [curate 1910-13], Messrs J Rose, Fred Webb, Frk Webb, A Goss, H. Crook, Ted Goss, A. Collyer, W. Moberly, Gold, Tom Cripps (with spade), A. Cherry, and H. Rose and Jo^S Goss. Rev Heaton read prayers after which Mr John Rose made a statement referring to the Ecclesiastical Township of Waddesdon, Westcott and Woodham and the alterations that had occurred in the last 50 years since he first went round. The brooks had been straightened in places which had slightly altered the boundary in places such as Kitchen M[ea]d[o]w etc the greatest alteration being 25 acres of woodland being put to Ham Green (No wilful damage allowed).

The little black book contains full descriptions of the boundary in 1911, 1928 and 1952. These are given in parallel columns in the Appendix to this paper. The division into sections is editorial, the original texts being continuous and almost unpunctuated.

The party assembles at an osier bed (by 1988 'the Osier Beds') at the corner of Staple Field

(bound no. 1 in the Appendix) where the Waddesdon-Quinton road crosses a brook. No doubt the site was originally marked by a post or posts (perhaps a gallows) as was the case at an important highway junction on the boundary of Granborough. There the recently recovered boundary survey of the Winslow liberty of St Albans,⁴⁶ dating from the mid-tenth century, has *swa angerihete to stapelum*, 'so straight on to the posts [or platform?]' This is bound no. 20 in the excellent elucidation by the late Ted Bull and Julian Hunt,⁴⁷ which has been accepted with minor emendations by Dr Bailey,⁴⁸ and its location in the Staple, an area including a Staples Corner and Staplers Piece Farm,⁴⁹ may be considered certain. We also have to *þan ealdan stapole* in the bounds of Aspley Guise,⁵⁰ where the *stapol* was 'old' in 969. The site at Staples Field in Waddesdon is almost due north of the parish church, and a church path across Parson's Close and Walkers Ground shortens the walk from the village to this starting-point, from which the boundary runs north-eastwards into the rising sun.

After the customary prayers and a Rogationtide hymn the cross in the turf 'on the bank of the ditch' is renewed and several boys are held upside down above it and beaten with the spade, latterly by the chairman of the Parish Council, in order to impress the occasion upon their memory, for the sake of the coming generations. In 1928 and 1935 they were also bumped.⁵¹ The party then sets off at a fairly brisk pace: with the traditional stations, it has to average nearly three miles an hour over some difficult country. In 1988 the distance was said to be about 42 miles, for which the Rector was sponsored in aid of his churches.

The importance of the Bounds Book lies in its having transmitted a very old tradition independent of any map, though in 1935 and again in 1974 the Ordnance Survey six-inch map was consulted in order to understand it. No doubt the map itself is based on local testimony, and in some cases the tradition agrees with the Ordnance Survey in minute detail which the six-inch map can only suggest; a good example is the tiny diversion into Robin's Ground at bound no. 29 in the Appendix. Elsewhere, however, there are slight departures from the Ordnance map, in particular which bank of a watercourse should be followed and whether to 'take half the stream'. Thus, the map shows the Waddesdon-Pitchcott boundary as running along a

brook, just wide enough for its width to be indicated; but the Bounds Book claims the whole brook for Waddesdon, with a freeboard on the Pitchcott side as well. It is indeed impossible to follow the brook very closely, as its bank is too steep (nos. 11-13).

The Waddesdon-Quarrendon boundary runs across a slight rise, from the Pitchcott brook to a stretch of the Staplefield or Lapstone brook which here ranks only as a gutter. In descending order of magnitude, the scale of terms for a watercourse comprises river or stream, brook, riddy or syke, gutter, ditch. A good example of the distinction occurs in the medieval Over Winchendon bounds: 'into twam welle þriþie, of þe riþie into bichen-brok, of þat brok into tame strem'. In the corresponding twentieth-century bounds of Waddesdon (nos. 47-56) 'stream' and 'brook' are used in the same way, and a still smaller watercourse is a gutter. (In the Chilterns, a gutter is occasionally known as a winterbourne.)

The hedges on the Quarrendon boundary are left to that parish, and the Ordnance Survey agrees; but in the 1974 perambulation an error was made. From Whitesfield Farm (no. 15), reached in two hours, the beaters kept south of the hedge, though 'keep S side of Blackgrove Gr[ea]t Gr[oun]d round by hedge' (no. 17) does not carry that meaning; one is meant to remain within the field named.

The writer noticed that at the sharp turn into Old Ploughing (no. 18; Ridgways Arable, 1911; Ploughing, Moreton's map, 1929) several parishioners halted momentarily to touch the newly cut cross. In 1921 and 1928 many of the St Andrew's crosses (x) on trees and posts were replaced by upright crosses (+) at the instance of the Revd. F.L. Long. For crosses in the turf, there appears to be no distinction.

The boundary between Waddesdon and Fleet Marston follows old hedges and shelter-belts, with the gentle, sweeping curves which one expects on an early boundary. A spinney at no. 24 was felled after 1911, remembered and marked in 1928, sought for in 1935 and forgotten by 1952, so that the crosses cut on the roots were in vain.

Lunch is taken at the Spinney beside the Aylesbury-Bicester road (no. 26). This is not on the original line of Akeman Street; it is likely that during the sixth century, if not before, the Roman road became impassable at Fleet Marston, because of the *fléot* and the marshes, and that the next six

miles reverted to scrub. The main road through Waddesdon and Westcott from no. 26 to no. 99 wanders rather far from the alignment.

When the procession is resumed after lunch, the general run of the bounds along Fleet Marston Spinney and Brake is straight enough, but the beaters have sometimes gone to some pains to follow old ditches within them, perhaps because these were the bounds of the Eythrope estate as well as of the parish, as expressly mentioned at no. 32 in 1911.

The Stone boundary is the river Thames, and in 1974 the tradition of providing a boat, mentioned in 1702 but interrupted in 1911, was resumed; however, the canoe which awaited the beaters was used not to transport them but to carry the Bounds Book, following its own instructions. One participant remarked 'How literal can you get?' Down to the old latch gates Waddesdon takes half the stream, but from that point (no. 42) for a short distance to the sluice gates (no. 43) the parish claims the whole stream, opposite the Hartwell estate. A Sandford charter⁵² dated 1050 has 'swa æfter thara Tamese be healfan streame', which Grundy took as mid-stream; it means 'by the side of the stream', but could well have led to 'taking half the stream' when the meaning of 'half' as 'side' was forgotten; this sense of 'half' hardly survived the sixteenth century, at least in standard English.⁵³

At the triple boundary of Waddesdon, Stone and Dinton, where the Stone-Eythrope road crosses the river Thames (no. 46) a brief halt is made, the cross in the turf is renewed by the spade-bearer, and the youngest member of the party is held upside down thereon and beaten with the spade. There was some doubt about this in 1959, when the youngest member proved to be a girl. At some time between 1928 and 1952 the mark was transferred from the west side of the bridge to the east side; it can hardly be in the middle of the road. This is the only triple boundary point where this ceremony takes place, though the others are noted in the Bounds Book. Stone and Dinton are ancient and important estates, and the Aspley charter⁵⁴ provides a parallel on the boundary of Bucks and Bedfordshire:

...þonon to þære apuldre þær þa þreo land
gemæru togæðere gaþ. woburninga and
wafanduninga and æpsleinga.

Indeed, no. 46 may at one stage have been a

quadruple boundary (cf. the Pershore charter 'andlang dic on feower gemæra'⁵⁵) since Beachendon was a separate vill in Ashendon hundred in the Domesday survey,⁵⁶ though it appears always to have been in Waddesdon parish.

The Waddesdon-Dinton boundary follows first the Thame and then a winding brook which is probably the earlier course of the river (no. 48). The Waddesdon-Cuddington boundary is very short, and not quite where the Bounds Book places it. At this point Over Winchendon now includes a close called Hadluck to the east of the *bican broc* (Beachenbrook) at its junction with the Thame, in contradiction to the Winchendon charter of 1004; 'of tham broce on tama' (later 'of þat brok into tame strem') leaves no room for such a stream. It seems to be the 3½ acres which the prior and convent of St Frideswide's were allowed to acquire in 1375, after an enquiry had found that it would not be to the King's loss.⁵⁷ It would appear from the Bounds Book (no. 54) that this small grass field was regarded in 1911 as being in Cuddington, not in Over Winchendon. This could be a mere error, but could be much more significant. It could imply that the tradition on which the charter of 1004 was based persisted in Waddesdon, and that the junction with Cuddington and Over Winchendon was placed not where it is now but where it originally was. The Waddesdon folk could ignore or reject a change which did not affect them.⁵⁸

The Over Winchendon boundary with Waddesdon (in fact with Beachendon) is at first the *bican broc* of the Winchendon charter,⁵⁹ which has been discussed in a previous paper,⁶⁰ but instead of following this as far as the *riþig*, the boundary now turns left just past the Rookery (otherwise Beachendon Fox Covert or The Rookery, no. 57) and runs uphill to the Model Farm (the Old Farm of the Bounds Book, no. 59) in a manner which seems late and artificial, and which transfers the name Great Ground to Beachendon; this name, which may have a technical meaning, normally occurs only once in a tithing. The present parish boundary severs ('takes a line across') the orchard and paddock of Model Farm (nos. 59, 60) and runs across the Great Field, making this the only section of the 40-mile boundary where one cannot avoid doing some damage to the growing crops. The 1911 instruction 'keep straight across arable to corner of Wilderness leaving about 20 acres to Waddesdon' (no. 61) is unlike any other direction in the whole

forty miles, and in 1928 it was slightly amended, the beaters aiming at a point in Calves Close hedge about two chains down from Calves Close gate, and then turning up by the hedge to the gate. Neither variant agrees precisely with the Ordnance Survey.

At the corner of the wood called the Wilderness, where tea has often been taken, the ancient and modern boundaries converge. The old wall of the Bounds Book (no. 62) along the north-west side of the wood delimits the *heafodland* of the 1004 charter; the grounds of the Manor House are just a furlong wide, and represent a furlong (in the other, areal sense) in the open fields of Over Winchendon.

Below the Wilderness lies the Great Park, so named in 1874, formerly the unenclosed waste of the two parishes. The boundary is defined by an old gutter and several marked trees (no. 63) though the hedge was grubbed before 1911. An elm at the bottom, where the boundary turns left, almost certainly represented the hundred tree of the St Frideswide charter. The Over Winchendon bounds (in reverse direction to those of Waddesdon, since both are clockwise) run:

of thara dic on hundrythe treow
of tham treow on twam moram
of tham moran on tham heafodland

The two moors were on either side of the boundary. In the Middle English version of the charter bounds⁶¹ there are two interesting changes:

of the dyk to undre the trowe
of the treowe in to more
of the more into the haved lande

Thus the two moors become one, and when they were cultivated Friday's Furlong, recorded from 1625, extended across the boundary. The speech-rhythm of 'on hundrythe treow' was preserved in 'to under the trowe' but the sense was changed. The confirmation charter of Edward II has 'vndredre-trewe'. This is good evidence of oral transmission between the eleventh and fourteenth centuries. The tree was presumably a meeting place of the hundred of Waddesdon, still in use in 1004; soon afterwards the hundreds were grouped into threes for fiscal purposes, and Ashendon became the centre of the triple hundred, but the tree remained a traditional boundary mark, and as such was replaced from time to time.

The last stage of the first day's journey is along Moor Close gutter, representing the *byri(s) dyk* (for *byrig dic*) of the cartulary texts. There is apparently no tradition or trace of the Bury, but its proximity may have influenced the venue of the hundred moot, and perhaps it was the homestead of the eponymous Wott himself. This would explain the names of Waddesbrook (Wot(t)esbroce, 1004; Wod(d)esbroke, Wottesbrok, Wottisbrok; Wadesbrook, 1625; the Wade, 18th century), and of Wadesbrok furlong and Waddycroft furlong (both 1625) in the same vicinity. Watbridge (Wat Bridge, Dix's map of Bucks, 1816) is further down the Waddesbrook, whose upper course, which is not a parish boundary, is the Gosborne Brook, recorded from 1625.

It would appear that the primary settlement of Waddesdon was near its southern boundary, though the present village is centrally placed, and the name Waddesdon would naturally be given to the great hill on which Waddesdon Manor now stands: but the cluster of names derived from Wott, the hundred tree and the Bury ditch are not far from decisive. The area was ravaged by the Danish army in 917, and the village may have been subsequently nucleated and relocated on Akeman Street as part of the 'colonisation of the main roads'.

The first day's walk traditionally ends, and the second begins, exactly where the charter bounds of Over Winchendon begin and end. The site of the spring at *Æsculfes willan* (*Asshulfes well* in the Middle English text) is at the most northerly point of Winchendon, at Moor Close gate, where the common boundary reaches the Waddesdon brook as it emerges from Mortimer's Close.

The boundary mark (no. 66) has the special form
o o

o o. When both parishes maintained the custom, the Waddesdon party would have met the Over Winchendon people face to face on Gang Monday evening, just as they met the Grendon Underwood parishioners at the halt at no. 119 on Gang Tuesday in 1952. The preservation of the landmark at no. 66 is strong evidence of the great antiquity of the Waddesdon custom. The point has no special significance for Waddesdon itself, but for Winchendon it was chosen as the north point, a cardinal angle, and the choice may well have governed the Waddesdon practice. When villages revive the practice of beating the bounds, they are likely to start at the point nearest to or more convenient for

the village centre, but for Winchendon this would have been no. 61 or 62, not no. 66; the choice of the north point is thus more significant than for Waddesdon, where a start at Staplefield Corner is in any case most convenient.

The second day's perambulation of Waddesdon begins with a service, which, for convenience, has latterly been held beside the Eythrope-Waddesdon road. The next mile of the boundary follows the Wade or Waddesbrook, part of which the Winchendon sources call the Rushbrook (cf. Boggy Meadow, a name apparently disused). The drainage of the water-meadows a century ago has occasioned difficulties which are illustrated by the variant directions in the Bounds Book at nos. 71 and 72. The Revd C. Oscar Moreton⁶² wrote in 1929: 'There exist today only the faintest traces of the old brook, and in some places these have altogether disappeared. It is difficult enough to follow the boundary line, even with the aid of an ordnance map, and the only sure indications are the crosses which are dug in the turf at the Rogationtide processions'. In fact the procession now follows the new brook rather than the old one. Such shifts are nothing new; a comparison of the Witney bounds in 969 and 1044 indicates that *Colwyllan broc* and *eald dic* were replaced by *niwan dic*.⁶³

The Watbridge and the farm and fields to which it has given its name are outside the Waddesdon boundary, except that the beaters enter Watbridge Arable for a short distance (no. 77). A slight encroachment by Ashendon on Waddesdon seems likely; the traditional point at which Ashendon commences is at the Spinney by Watbridge Field (no. 77) rather than at the somewhat indeterminate point in Sam(p)son Meadow which the Ordnance map indicates. The boundary with Ashendon then has the same straightforward character as that with Fleet Marston; it sweeps round the shoulder of a ridge, with later hedges abutting on either side. The reasons for the freeboards claimed for Westcott (nos. 79, 85, 86) are not clear.

Most of the boundary between Westcott and Wotton Underwood was within an airfield during the Second World War, and then in a rocket research establishment (described in 1988 as 'R.O.F. Westcott'), so that it has been accessible only for the perambulation every seven years. Cursory examination has suggested that rather more of the landmarks from no. 84 to no. 99 may have survived than the 1952 text indicates.

Unfortunately the Wotton charter of 845⁶⁴ is uninformative as to this stretch of the boundary, which does not follow watercourses all the way. In 1911 two of the marks (nos. 86 and 90) had the special form \times . This may be a reduced form of the chi-rho monogram which occurs four times in the margin of that charter. By 1928 these marks were reduced to +.

o o

The special mark o o occurs at the north corner of Bansell's Meadow (no. 105; cf. Bancell Piece and Bancell Furlong on a Wotton map of 1649⁶⁵) close to where the boundary with Wotton following the 'old brook' meets 'Ackeman Street'; the Bounds Book spelling preserves the local pronunciation at no. 103. At this point the Wotton boundary, traversed sunwise, leaves the Yeat and turns along the Roman road towards Aylesbury. The occurrence of the special mark may again point to a former joint encounter. For Wotton Underwood, this is the furthest point *ut bi Geht*, 'out along the Yeat'; that Celtic name for a babbling brook (represented in modern Welsh by *iaith*, 'language') is preserved in the latest text of the Bounds Book at no. 111. The stretch of Akeman Street between no. 99 and no. 119 (the 'Turnpike Road') is on the original line and has probably never fallen out of use.

Woodham commences at no. 101; presumably this forest area was attached to the fielden parish of Waddesdon, leaving Fieldham to the forest parish of Wotton, to make each as self-sufficient as possible, by the partition of what had been simply Ham.

Kingswood (nos. 114-116) is a small civil parish consisting of parts of the royal forest of Bernwood attached ecclesiastically to Ludgershall and Grendon Underwood. There was another mark

o o

o o at or very near the triple boundary of Waddesdon (Woodham), Ludgershall and Grendon (no. 118); it is last mentioned in 1928. The name No Man's Hook at this point seems to recall a dispute; this parcel of land was included in Waddesdon at the enclosure (the 'new quality-ing').⁶⁶ The Bounds Book, however, reserves the name for another small parcel at Knapp's Oak (no. 127). The 'side-pieces' (nos. 123, 124; cf. nos. 7, 9) on the 'wrong' side of the road are encroachments on the waste; their origin is suggested by Horace Walpole's 'cottage and slip of ground for a cabbage and a gooseberry-bush, such as we find by the side of a common'.⁶⁷

The deserted medieval village of Doddershall is still treated as a separate township in the Bounds Book, even in the 1952 text. It has for centuries been part of Quainton for all purposes, and this is another instance of the extreme conservatism of the Waddesdon tradition. There is, however, some uncertainty as to where it begins (nos. 126 or more probably 127) though not where it ends. The triple boundary of Doddershall, Quainton and Waddesdon (Westcott) is at no. 140 with the last of

o o

the four marks o o.

For the last half-mile of the boundary the perambulation becomes a race, and this explains the absence of marks. Whoever is first home after traversing the whole forty miles deserves recognition.

The Bounds Book records in minute detail a tradition transmitted orally from the eleventh century to the nineteenth by generations of Waddesdon farmers, with slight variations in the boundary and no doubt with many changes in the field-names. These can be compared with those on the map prepared by Moreton and published in 1929 in his *Waddesdon and Over Winchendon*. He appears not to have had access to the Bounds Book, at least for transcription or continuous study, and to have allowed himself a very delicate hint of this: 'The route followed is taken from the directions of a small manuscript book, which is at present carefully preserved by Mr Herbert Rose, of Eythrope Farm'.⁶⁸ Moreton's forms were derived from court rolls, deeds, church terriers and other records, but especially from his own enquiries as to current usage. Thus many of his spellings differ from those in the Bounds Book, e.g. Dung Close for Dun Close (nos. 94, 95), The Murrells for Goss's Morrell (no. 134), Seche for Seach (nos. 138-41). He regarded the name Turnpike Piece as obsolete, but it appears in the record of the 1928 procession, in which he took part, presumably after his map had been finalised.

Where the boundary hedge or brook is included in the parish of Waddesdon, with or without a defined freeboard, the Bounds Book generally refers to the name of the field in the adjoining parish, which is not shown on Moreton's map.

There is good evidence that the landmarking convention of the ancient parish of Waddesdon has been maintained, subject to slight modifications occasioned by changes in tenure and land utilisation, for over thirty generations, with the assistance

of Christian and probably even of pre-Christian observances. Few if any other communities can claim such continuity throughout the second Christian millennium.

APPENDIX

Records of Perambulations of Waddesdon (See Fig. 1)

The ecclesiastical parish of Waddesdon includes the townships or hamlets of Westcott and Woodham, which levied their own rates and thus became civil parishes. Records of the perambulations of this ancient parish were made by County Councillor Herbert Rose of Eythrope Farm, who inherited the memories of John Rose back to 1860 and himself took part in the processions from 1890 to 1952. The present writer, who has witnessed the observance five times, has been impressed by the meticulous precision of the Bounds Book and is indebted to the parish officers of Waddesdon for

permission to transcribe it. For convenience of reference the texts have been divided into 145 sections. The numbering of the bounds is editorial.

Entries in round brackets in the 1911 text, nos. 7, 17, 18, 25, 29, 73, 78, 84, 92, 107, 117 and 123 are additions in pencil, as are the amendments in no. 127; a pencilled insertion after 'Home piece' in no. 94 is illegible. Words in round brackets in the 1928 text, nos. 4, 10, 22, 51, 76, 95 and 102 were inserted in pencil. Most of these additions are explanatory notes intended to elucidate the directions for future reference, but a few relate to changes subsequent to the dates of the original entries.

Entries in square brackets are editorial. Some of these relate to alternative field-names in Moreton's map. Others suggest emendations, indicate lacunae in the texts, or include additional information from notes in the Bounds Book concerning the 1935 and 1945 perambulations and from a timed programme of the 1988 observance organised by Mr William Boswell.

	1911	1928	1952
1	A + in turf N at side of Quainton Rd	A + in turf the NW side of Quainton Rd at Staplefield corner	After the + had been dug in the roadway on the bank of the ditch [the Osier (willow) beds, 1988]
2	thro hedge towards Quainton keep by S side of Brook to a + S side of Railway	Then thro' hedge towards Quainton keep by N side of Brook to a + W side of Railway	we crossed the road and entered the Quainton meadows and followed the Staplefield ditch to the Railway where crosses were cut on posts and in the turf
3	over Railway to a + E side inside Railway fence	Over Railway to a + E side	cross the Railway and follow ditch
4	keep N side of brook to Lapstone into Road to a + E side of Road	keep N side of brook to Lapstone across the road (on Bridge) to a + E side (<i>altered to post</i>), ⁶⁹ on road,	leaving the Meadows joining the Railway to Waddesdon, keep Quainton side of ditch through Field Farm to Pitchcott Road
5	inside plantation to a + SE corner of plantation	into plantation to a + in SE corner of plantation	across the road into a small Spinney of poplars
6	x on poplar trees leave brook keep E side of road	+ on poplar trees leave brook in plantation and keep E side of road	x on poplars round the spinney leaving spinney to road to Blackgrove Farm Quainton keep up right (<i>altered from left</i>) of road
7	keep E side of cottage and garden and (to a + in E of Road) to Blackgrove Cross Roads xx on handpost	And E side of cottage and garden to a + in road keep E side of road to Blackgrove Cross Roads ++ on Handpost ⁷⁰	cottage thro' garden back of cottage and into road leaving cottage to Quainton keep up Rt (<i>altered from left</i>) side of road to Cross-roads
8	cross the road to left hand side of road to a + in turf	cross the road to a + in turf N side of road	then cross the road and keep down left side of road leaving road to Waddesdon
9	keep W side of road cottages and gardens x on Elm tree, Damson trees and Chestnut tree in E corner of garden	keep NW side of road and NW side of cottages and gardens at Pitchcott gate + on Elm and Chestnut trees in E corner	by brook in old garden where ruins of old cottage still remain, follow brook
10	cross the road over the brook to a + in turf E side of road x on handpost	cross the road and over the brook to a + in turf (Post)	cross the road into x in turf in roadway

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|----|---|--|---|
| | <i>Pitchcott Commences</i> | <i>Pitchcott commences</i> | <i>Pitchcott commences</i> |
| 11 | keep N side of brook x on ash tree in Mr White's Broad Oakes | thro' hedge and keep N side of brook in Mr White's "Broad Oaks" (a Freeboard in Mr White's Grd) | Pitchcott Meadows follow brook and keep Pitchcott side of brook through Broad Oakes Meadow |
| 12 | keep N side of brook thro three of Mr White's Mdws (Freeboard in Mr White's Grd) x on Elm in Lower Grd | keep N side of N [sic] thro' three of Mr White's Mdws | to a x into Lower Grd (where a Freeboard exist[s]) |
| 13 | keep N side into Long Mdw to a + in turf S side of E end about three chains from hedge of Long Mdw | keep N side in Long Mdw to a + in turf in S corner about three chains from the E corner of Long Mdw hedge | keep N side of brook through into Long Meadow to another x in turf about three chains from hedge of Long Mdw |
| 14 | thro hedge in Mr Thorne's Great Grd x on willow in double to a + E corner of ditto | thro' hedge and brook + on tree into Mr Read's Great Grd + in E corner of same | then through brook and hedge into the corner of Blackgrove Farm Great Grd now arable field |
| | <i>Quarrendon comm.</i> | <i>Quarrendon commences</i> | |
| 15 | keep SE side of G Grd to a + S corner | keep SE side of Grt Grd to a + in S corner | keep up SE side of field to Whitesfield Farm |
| 16 | to a x on Elm and Gate-post | And then to a + on Gate post | keep round by farmstead to a x on Gatepost |
| 17 | cross the road to a + in turf (on Gate Post) keep by hedge to a + in W corner of G Grd | cross the road and keep round by hedge to a + in W corner of Grt Grd [Big Banky Field, Moreton] | across the Quarrendon Rd and keep S side of Blackgrove Grt Grd round by hedge to a x in W corner of Grt Grd |
| 18 | thro hedge into Ridgways Arable (½ now put down to grass) (now Small Holdings) | [] hedge into old ploughing [Ploughing, Marston] | through hedge into Old Ploughing now belonging to the Small Holdings Com[mittee] |
| 19 | keep E side of arable and E side of next Mdw to + S corner of Mdw | Keep E side of old ploughing (now Small Holdings) and E side of next Mdw to a + in S corner | Keep E side of Old Ploughing and E side of next Meadow to a x in S corner |
| 20 | thro hedge at gutter x on willow in hedge into Holt's Slashes Mdw | thro' hedge at gutter x on willow in hedge thro into Holt's Slashes Mdw | thro' into Blackgrove Slashes Mdw |
| | <i>Fleet Marston Commences</i> | <i>Fleet Marston Commences</i> | <i>Fleet Marston Commences</i> |
| 21 | keep W side of Mdw to a x on Gate NW of Slashes Mdw x on Gate post SW corner | keep N and NW side of Mdw to a + on gate in NW corner of Slashes Mdw to x on gate post in SW | keep NW side of Mdw to a x on gate post |
| 22 | then into Holts Mdw keep W side of next Mdw by Fox cover x on gate posts | then into Holts (Faulknors) Mdw keep W side by Fox Cover x on gate posts | keep W side of Faulknors Mdw up by Fox Cover x on Gate post |
| 23 | thro into Upper-piece keep W side to Railway leaving Blackgrove Farm to the Right x on post at Rlway | thro' into Upper Piece keep W side over Railway (leaving Blackgrove Farm on right) + on posts | thro' in Upper Piece keep W side over Railway x on post |
| 24 | keep W side of field taking small Spinneys ⁷¹ into Waddesdon x on Elm in Spinney | keep W side of field go round where old spinney use[d] to be ⁷² now cut down + on roots | and keep W side of field |
| 25 | x on gate post at Gutter's Grd (now put down x on root to side of old spinney Mdw and Gutter) ⁷³ keep W side and W side of next Mdw to a + SW corner | keep on into Gutter's Grd keep W side of next Mdw to road | into Gutter-Grd (leaving [Lower] Blackgrove Farm to the Right) keep W side of Gutter Gn and W side of next field now arable to the Rd |
| 26 | thro W side of spinney x on Elm in spinny into road to a + N and S side of road (Had luncheon sent by Mr Lander at 12.30) | keep W side of small Spinney x on Elm in Spinney to a + N side of road (Had luncheon sent by Mr Paxton of White Lion at 12.30 pm) | to a x on W side of spinney keep W side of spinney to a x in Road N and W side of Bicester Rd Here Mr Alfred Taylor kindly provided lunch |
| 27 | thro W side of Spinney x on 2 Elms | Thro' W side of spinney x on Elms | keep W side of small spinney |
| 28 | keep W side of field to SW corner x on Elm in SW corner of Spinney | and W side of Mr Jerram's Mdw to SW corner [x] on Elm to SW corner of spinney | and keep round Mr Jerram's Mdw x on Elm in Spinney to W corner to x on trees |
| 29 | keep S side of field and 2 more Spinneys (in Robin Grd for 1 chain) x on Elm (Oak) in each leaving Spinneys to Fleet Marston | keep S side of spinney follow ditch into Robin's Grd for about 1 chain and keep S side inside Spinneys and back into Mr Jerram's Mdw leaving all Spinneys to Fleet Marston | through into Robbins Grd [Robin's Ground, Marston] follow ditch for about one chain then thro small spinney into Mr Jerrams Meadow again |

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| 30 | go to the end of Brake xx on Elm | keep by ditch to the Brake, go to the end of Brake, xx on Elm | follow ditch x on Tree to Fleet Marston Brake |
| 31 | keep W side of Brake by old ditch x on Trees to Bridle Gates (Sheep-pens) | follow old ditch in Brake keep W side xx on trees to Sheeps-pens | follow old ditch thro the brake the Fleet Marston side leaving old ditch and a very narrow bit of spinney to Waddesdon and then Sheeppen to Putlowes brake x on trees |
| 32 | keep by old [ditch?] thro next part of Brake leaving a part of Brake to Eythrope Estate | keep by old ditch in next part of brake xx on trees leaving a small narrow part of brake to Eythrope | keep by old ditch still leaving ditch and narrow slip to Waddesdon |
| 33 | x on trees to Thistley (Close, <i>deleted</i>) Mdw + N corner of ditto | x on trees to Thistley Mdw | keep on to Thistley Close Mdw |
| 34 | keep NE side of [Upper] Thistley Close to NE corner [of Lower Thistly Close] | [Four lines blank] | [In 1945 'the party proceeded by Fleet Marston brake and Putlowes to Eythrope River' (MS. note)] |
| 35 | thro plantation into New England (Putlowes) ⁷⁴ X on tree in corner of plantation | | |
| 36 | keep S [W?] side [of New England] and S[W?] side of Hill Field in[to Lower] Thistley Close Mdw again to a + E corner | | |
| 37 | thro hedge into Ash Mdw to a + N corner | thro' hedge in Ash Mdw to a + in N corner | thro' hedge into Ash Mdw x in NE corner |
| 38 | keep E side to Hill Field Gates + on Elm and Gateposts | keep (to, <i>deleted</i>) E side of Ash Mdw | keep E side of Ash Mdw |
| 39 | keep E side of Ram Close [Rain Close, Moreton (1929)] and New Mdw to a + E corner of Goose Eye | and E side of Ram's Close to a + in E corner of Goose Eye | and E side of Ram Close to a x in E corner of Goose Eye |
| 40 | Keep E side of Brook to Tea House | keep E side of brook to Tea House | and keep E side of Brook to Tea House |
| 41 | x on Poplars in Twig Hook to River Thame
<i>Stone Commences</i> | x on Poplars in Twig Hook to River Thame
<i>Stone Commences</i> | x on Poplars in Twig Hook to River Thame
<i>Stone Commences</i> |
| 42 | keep by River and take ½ the Stream and Islands down to old Latch Gates opposite to Mrs Lee's plantation | keep by river and take half the Stream and the Islands down to old Latch Gates opposite Hartwell Estate Plantation | keep Eythrope side of river and take half the river and Islands to Old Latch Gates to opposite Hartwell Estate Plantation |
| 43 | cross the river at plantation take the whole of the river and Islands down to the Sluice Gates at the Weir Lodge | cross the river at plantation take the whole of the river and Islands down to Sluice Gate at Weir Lodge | cross the river at the plantation (a boat was provided by Miss Rothschild until 1911 to take us across but since then a Bridge has been at the Weir Lodge erected and by permission of the residents of Weir Lodge we have been allowed to cross the river and come back to plantation from where we take the whole of the river to the Sluice Gates) |
| 44 | to a + NE corner of Kitchen Mdw | to + in NE corner of Kitchen Mdw | over the plank at Sluice Gates into Kitchen Mdw to a x in N |
| 45 | keep round by the river Thame and take ½ the stream to the Bridge in Stone Road | keep round by river Thame and take ½ the stream to the bridge in Stone road | Leave the Ornamental Water and keep round by the river Thame in Kitchen Mdw to Bridge in the Stone, Eythrope, road [Eythrope Bridge, 1988] |
| 46 | cross the road to a + in E corner of Jackass Mdw
<i>Dinton Commences</i> | cross the road to a + in E corner of Jackass Mdw
<i>Dinton commences</i> | x in road close to bridge across into Jackass Mdw
<i>Dinton Commences</i> |
| 47 | keep round by river Thame and take ½ the stream to Waterfall plantation | keep round by river to Waterfall plantation | keep around by the river to Waterfall plantation where the ornamental water again flows into the river Thame |

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| <p>66 2nd Day. Met at Moor Close Gate at 9.30 a.m. Rev [H.H.] Heaton read prayers Messrs A Goss, Fk Webb, Ted Goss, A Collyer, A Cherry, Gold, T Cripps, Robert Crook, Jos Goss and Son and H Rose (H Crook met at Wotton)</p> <p style="text-align: center;">o o</p> <p>Leaving o o Moor Close thro to a + SW corner of Boggy Mdw [East Meadow]</p> | <p>2nd day. Meet at Moor Close gate 9.30 a.m. The Rector the Re [G.] Dixon again reading prayers.</p> <p style="text-align: center;">o o</p> <p>Leaving o o in Moor Close thro to a + in Boggy Mdw to a + SW corner of same</p> | <p>2nd day. Met at Moor Close Gate at 9.30 a.m.</p> <p style="text-align: center;">o o</p> <p>Leaving o o at Moor C Gate to a x in NW corner of Boggy Mdw to a x in SW corner</p> |
| <p>67 x on gate post + in N corner of Middle Grd</p> <p>68 keep by brook + N corner of further Mdw to Pond x on Willow at pond</p> <p>69 thro hedge to a + in Long Mdw</p> <p>70 across the Mdw 20 yds to a hole</p> <p>71 keep round old gutter or strait along new brook to Common Leys Garden x on Gate post at SW corner of Long Mdw</p> <p>72 then into Brook Mdw keep Middle of Brook Mdw by old brook or new brook. x on Willow x on Ash + at SW corner of Brook Mdw</p> <p>73 thro hedge (+ on Bush corner) x on Willow E of Cox's Samson Mdw x on Willows</p> <p>74 keep by brook to old gutter keep down by old gutter to 2 holes one near brook 48 and 40 yds from hedge</p> <p>75 thro hedge into Spinney Mdw to a +</p> <p>76 keep by old gutter to a + on Elm at Poplar Spinney tree hangs over into Sp Mdw
<i>Ashendon Commences</i></p> <p>77 Thro Spinney x on Oak and Elm into Watbridge Arable</p> <p>78 turn up thro Upper Tansy Field (to a bend in hedge) to road x on Elm (Westcott commences on the right)</p> <p>79 keep by road to a set off in double (Freeboard 15 feet)</p> <p>80 thro hedge into Old Piece keep down by hedge</p> <p>81 thro' Morris's Piece x on Elm x on Elm at Pond x on Oak x on Elm at Gateway</p> <p>82 thro into Lince-hill field to a + in N corner</p> <p>83 thro in Morris's Lane or Ashendon Road across the road to a x on Gatepost</p> <p>84 down Mr Boughton's Field along old roadway by Gipsy Bottom Plantation x on Ash in ditto (+ on a root of tree</p> | <p>x on Gatepost + in N corner of Middle Grd</p> <p>keep by brook to a + N corner of further Meadow to pond x on Willow at pond</p> <p>thro hedge to a + in Long Mdw go straight across (by old Gutter) the Meadow 20 yds to a Hole</p> <p>keep round old Gutter and straight along New brook to Common Leys Gardens x on Gatepost at SW corner of Long Mdw</p> <p>thro' into Brook Mdw keep middle of Brook Mdw by old brook and new brook x on Willow x on Ash + in SW corner of Brook Mdw</p> <p>thro hedge x on bush x on Willow E of Clark's Samson's Mdw [Sampson Meadow, Moreton] x on Willow</p> <p>keep by brook to a hole at old gutter keep by old Gutter across the Mdw to a hole about 48 yds from next hedge</p> <p>thro' hedge to a + in spinney Mdw by an old gutter across Spinney Mdw to Ashendon brake (Cross Brake)</p> <p>x on Elm and Oak go thro brake at the bend in brake to Watbridge field</p> <p><i>Ashendon Commences</i></p> <p>turn up by old road way to Tansy-field to a x on Elm</p> <p>keep by road to a set off in hedge (Westcott commences) (Freeboard of 15 feet)</p> <p>go thro' hedge into Old Piece keep down by hedge</p> <p>thro' Norris's piece x on Elm and x on Elm at pond x on Oak and x on Elm at gate-way</p> <p>thro into Lince-hill field to a x in N corner</p> <p>thro' Norris's Lane in Ashendon Road across the road to a x on Gatepost</p> <p>down Mr Boughton's field along old roadway by Gipsy Bottom x on ash and x on post and tree [+ in N corner</p> | <p>x in Gate post x in N corner of Middle Grd</p> <p>keep by brook to a + in N corner of Further Mdw to pond x on Willow</p> <p>thro hedge to a + in Long Mdw go straight across by old gutter to a hole</p> <p>keep round by old gutter and along a new brook to Common Leys Garden x on Gate post at SW corner of Long Mdw</p> <p>then into Brook Mdw keep middle of Brook Mdw by old brook and new brook x on Willow x on Ash + in SW corner</p> <p>thro hedge x on Willow and bush to a + E of Clark's Samson Mdw</p> <p>keep by brook to a hole at Old Gutter follow old gutter instead of newly made ditch to a hole about 48 yards from next hedge</p> <p>through hedge to a + in Spinney Mdw to Ashendon Brake</p> <p>x on Elm x on Ash go thro brake at the bend in the brake to Watbridge field
<i>Ashendon Commences</i></p> <p>Turn up by old roadway to Tansy field to a x on Elm</p> <p>keep by roadway to a set off in [] (Westcott commences) with a Freeboard of 15 feet</p> <p>go through hedge into Old piece x on Elm</p> <p>keep by hedge into Norris's piece x on Elm and ditto at Pond x on Oak</p> <p>go through into Linces Hill Field to a x in N corner</p> <p>thro into Ashendon Rd cross the road to a x in turf at corner and x Tree and Gatepost</p> <p>keep down by ditch and by Gipsy Bottom</p> |

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| 85 | <p>on corner of Mr B field) + on bank at pond
thro into Curtis's Grt Mdw x on Ash at pond x on Elm keep by trees x on Elm x on Oak (6 yds Freeboard runs off to nothing at the further end of Grt Mdw)</p> | <p>of Mr Boughton's field, <i>deleted in pencil</i>] x on bank of pond
thro' into Curtis's Grt Grd x on Ash at pond x on Elms keep by trees a 6 yds Freeboard running off to nothing at the further end of Grt Mdw</p> | <p>and keep on down to x on bank of Air Field, where we were met by two of the Chief Officials of M of Supply who gave us all the help they could with Mr White of Ashendon (who was also under the M of S) in providing high steps to get over the Wire Fencing of the Aerodrome and agreed to pilot 12 of our number along the boundary of Westcott and Wotton which Mr White had kindly taken the trouble to trace out for us as nearly all our + had been disturbed except for a few trees</p> |
| 86 | <p>thro into Little Mdw * on S corner (3 yards freeboard to brook)</p> | <p>go thro' into Little Mdw + in S corner (3 yds freeboard to brook)</p> | |
| 87 | <p>thro into Blue Bottle Mdw to a +</p> | <p>thro into Blue Bottle Mdw to a +</p> | |
| 88 | <p>keep by brook to Tramway xxxx on Bridge at Tramway
<i>Wotton Commences</i></p> | <p>keep by brook to Tramway xxxx on Bridge at Tramway
<i>Wotton commences</i></p> | <p>We followed on across two Mdw's and across the old Tramway⁷⁹</p> |
| 89 | <p>then W side of plantation by old ditch x on Oak to a x on Elm at corner of ditch in plantation to a x on young Elm</p> | <p>then W side of plantation by old ditch x on Oak and Elm at corner of ditch in plantation</p> | |
| 90 | <p>thro into Seeds to a + N side of Spinney to a * in the corner</p> | <p>thro' into Seeds to a + in N corner of plantation</p> | |
| 91 | <p>keep along S side of Spinney to New Wood x on Ash 3 poplars and Oak in New Wood</p> | <p>keep along by plantation S side of Seeds to New Wood + in corner</p> | <p>to the corner of Ashendon Wood</p> |
| 92 | <p>keep along W side of Brook into Ash Spinney (+ on Oak 3 or 4 chains from West corner) x on Ash</p> | <p>keep along W side of old ditch in New Wood x on Ash 3 or 4 chains from W corner</p> | |
| 93 | <p>keep by brook across Carriage road x on Elm x on Ash</p> | <p>follow ditch across the drive from W to N corner</p> | |
| 94 | <p>thro into Wood-piece by pond in W corner keep W side of Home piece and Wood-piece to Dun Close corner</p> | <p>into Wood piece (Mr Curtis's) by pond to + on bank in W corner keep W side of Woodpiece and Home piece</p> | <p>and found the pond</p> |
| 95 | <p>thro hedge x on Elm + in S corner of Dun Close + in W corner of Green [the Old Green, NW of Westcott church]</p> | <p>to (cross on tree in) Dun Close [Dung Close, Moreton] and in W corner of Green</p> | <p>and two trees with x on</p> |
| 96 | <p>keep by ditch thro hedge x on Willow keep by Old-brook in Little London x on Elm (Had luncheon provided by Mr and Mrs James Goss 12.30)</p> | <p>keep by old brook in Little London + on Elm</p> | <p>and from there we went between Huts etc. and then on in a fairly straight line across the drome to within about 100 yds of the old Church Farm</p> |
| 97 | <p>thro corner into Turnpike piece to a + in W corner</p> | <p>thro' hedge into Turnpike piece [The Green, Moreton] to a + in W corner</p> | <p>and then bearing left nearly to the Turnpike</p> |
| 98 | <p>keep W side of Turnpike piece and W side of Cottage and Garden and in W corner of Heels Pen</p> | <p>keep W side of Turnpike piece and W side of cottages and gardens to a + in (Turnpike piece, <i>deleted</i>) Heels Pen (<i>altered in pencil to Neils Pen</i>)</p> | <p>and down by the rear of the Cottages opposite New House Farm</p> |
| 99 | <p>thro into Garden keep S side of Cottage and Garden into Main Road</p> | <p>thro in garden and keep south side of Cottages and Gardens into road</p> | <p>where we again found Steps erected to enable us to get out of the Drome</p> |
| 100 | <p>xxx on Messrs Adams garden wall</p> | <p>across road to xxx on Mr R Adams Garden Wall</p> | <p>we all then went across the road to the garden of New House Farm, where Mr and Mrs R Adams and Mr and Mrs John Goss had kindly provided an excellent Lunch and who also extended their invitation to our</p> |

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| 101 | across pleasure ground to corner of barn (Woodham commences on right hand side) x on Elm at rickyard | straight across pleasure grd to corner of barn (Luncheon about 12.30 on Mr Adams Lawn) Woodham commences on right hand side. x on Elm thro' rickyard | |
| 102 | thro hedge leaving Gardens to Wotton xx on 1st bridge | keep on down road right hand side of road and gardens to bridge xx on (Railway) Bridge | After lunch and placing xxx on the Garden wall of New House Farm we proceeded down the Bicester Rd thro' the narrow strip of garden grd leaving the road and the gardens to Wotton on the left x on trees keep on down to Railway bridge to xx on Bridge |
| 103 | keep on down right hand side of road to a stone and x on fence at Ackeman St railway bridge | keep right hand side of road to Station x on fence at Station | keep right hand side of road to Station x |
| 104 | turn across the road at (<i>altered to</i> under) bridge keep on down left side of road to 2nd bridge to a + at bridge | turn across the road under the Railway bridge keep on down left hand side of road to 2nd bridge to a + through hedge and ditch into Bansells | turn across the road under the Bridge and go down left hand side of road to a bridge and a + in turf |
| 105 | thro hedge and ditch into Bansells
o o | thro hedge and ditch into Bansells
o o | go left thro hedge and ditch into
o o |
| 106 | Mdw to o o in N corner
keep by old brook x in Elm to corner of spinney | Mdw to o o in N corner
keep by old brook x on Elm to corner of Spinney [Bantsell Spiney, Moreton] | Bansell's Mdw to o o in N corner
keep by old brook to corner of spinney x on Elm (<i>altered to</i> Ash) |
| 107 | across brook at ash tree keep NW side of spinney by old ditch and NW side of Fenimore's Grd (now arable) | across the brook into the spinney keep NW side of spinney by old ditch and NW side of Fenimore's Grd now arable | across the brook into the spinney keep NW side of spinney by old ditch and NW side of Fenimore's Grd now arable |
| 108 | keep by brook x on Mr Fenimore's Bridge gatepost | keep by brook x on Mr Fenimore's Bridge gate posts | keep the Wotton side of brook x on bridge at Mr Fenimore's roadway |
| 109 | keep by brook + on N corner of Adams Arable | keep by brook + in W corner of Adams arable now pasture | follow brook by Moat Farm and on to Yeat Farm |
| 110 | x on willows and oaks in Adams next meadow | x on Willows and Oaks and + in N corner of Adams next field | x on Willow and Elm |
| 111 | + in N corner of front field x on Elm | and + in N corner at front field + on Elm | by Yeat Farm to x in front field N corner |
| 112 | keep by brook to Fir spinney | keep by brook to Fir spinney | keep by brook to what use[d] to be fir spinney about 1/2 way between the farm and the old drive to Wotton + in turf at Fir Spinney |
| 113 | across brook at Fir spinney to a + N side of brook x in Elms by old pond follow old gutter thro into Mercer's Dairy Grd | get across brook at Fir spinney into Mercer's Dairy Grd to a + N side of brook keep round by old brook or gutter xx on Elm in old gutter in Mercer's Dairy Grd | get across brook into Mercers Dairy Grd to a + N side of brook keep up and round by old gutter and x on elm |
| 114 | <i>Kingswood commences</i>
xxx on Elms by old trench leaving about 2 acres to Woodham x on Elm in NE corner of Mercer's Dairy Grd | <i>Kingswood commences</i>
keep up by old trench leaving about 2 acres to Woodham to a + in NE corner of Mercer's Dairy Grd | keep up by old trench leaving about 2 acres to Woodham to a + in NE corner of Mercers Dairy Grd |
| 115 | thro the corner into Great Green keep W side over Carriage Road to a + in W corner of Grt Green | thro into Great Green [Great Ham Green, Moreton] keep W side (over drive) of G Green to a + in corner at Wood | thro into Great Green keep W side over the drive to a + in corner at Wood |
| 116 | thro into Mercer's Wood keep W side of ditto x s on 10 trees | thro' into Wood and keep W side of Wood | keep W side of Wood |

Friends of the M of S who had given us such valuable help and friendship which we much appreciated and we were all of the opinion that they had enjoyed a new experience. Mr and Mrs Peter Goss, Mrs B Deeley, Mr Smith and others waited upon us.

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| | <i>Ludgershall commences</i> | <i>Ludgershall commences</i> | <i>Ludgershall commences</i> |
| 117 | to a + in S corner of Grt Green (by old garden leaving about 4 acres to Kingswood) keep W side to a + in N corner of Grt Green x on 2 elms near Main Rd | xx on trees in Wood to a + in S. corner of Green Pen keep by old trench in Green Pen leaving 4 acres to Kingswood follow old trench to a + not far from gate in Green-pen | xx on trees in Wood keep on round the wood by old trench to gate on the Turnpike road leaving a small acreage to Kingswood to a + in NW corner of Green pen (a portion of Green Pen has been scheduled for building a New School) |
| | o o | o o | |
| 118 | keep round by old trench to o o about 20 yds from Willow tree | follow rd by old trench to o o about 20 yds from Willow tree xx on Elms | |
| 119 | thro hedge and cross the main road (<i>Grendon Underwood commences</i>) keep down by Crooked Billet (had tea about 3 o clock) | thro hedge and cross the road and keep down the road to Crooked Billet (<i>Grendon Underwood commences</i> , had tea at Crooked Billet about 4 o clock) | go across the Turnpike Rd and keep up left side of road to Crooked Billet. <i>Grendon commences</i> . Tea had been ordered for us by the kindness of the Waddesdon Parish Council. After tea we met Members of the Grendon Parish Council and others who were Beating the Bounds of their Parish for the first time |
| 120 | to a + on the road side at the Stroud | keep by road to + in roadside at Stroud (road being repaired) | keep left side of road to a + in turf at Stroud |
| 121 | turn down W side of Stroud leaving Home Wood in Ham Green to Grendon Underwood x in SW corner of Stroud | turn by wood in Stroud keep W side of Stroud (leaving Home Wood to Ham Green and Grendon Underwood) + in SW corner of Stroud and + in W corner of Stroud | turn into Stroud and keep by Wood and left side of Stroud leaving Home Wood to Ham Green and Grendon to + in SW of Stroud and + in W corner |
| 122 | thro into road to a + keep S side of road leaving Stroud to the right | thro into road to a + keep S side of road | thro into road to a + keep S side of road |
| 123 | + in Grendon road side-piece leaving side-piece to Grendon (cross in south corner) + on gate post into road | and S side of road pieces leaving side pieces to Grendon + in S corner x on Gatepost | and S side of road pieces leaving these pieces to Grendon x on old gate post |
| 124 | cross the road and take the road side pieces x on oak x on elm on the N side of the road to Woodham | cross the road and N side of road pieces x on Oak and Elm leaving road-side pieces to Woodham | cross the road and keep N side of road and N side of pieces leaving them to Woodham |
| 125 | out into road and cross the road x on gatepost to Grendon Lawn Farm and x on Gate post at Oving Hill Farm | out into road again and cross the road x on Gate post at Oving Hill Farm gate | out into road x on Oak and Elm cross the road to a x on gatepost at entrance to Oving Hill Farm |
| 126 | <i>Doddershall commences</i> | thro into Mdw and keep E side of Mdw | keep down East side of road to Knapps Hill Farm cross road to a + in turf and over Railway x in post to a x in NE corner of No Mans Hook (<i>altered to Nook</i>) a very narrow Freeboard |
| 127 | Down E side of Oving Hill Mdw and E side of next Mdw (<i>altered to Arable</i>) over Railway to a + NE corner of No Man's Hook (<i>altered to Oak</i> ⁸⁰) (Narrow Freeboard) | <i>Doddershall commences</i> keep S side of Oving Hill Mdw and Arable over Railway x on post to a x in NE corner of No Man's Nook (<i>?altered from Hook</i>) (a narrow Freeboard) | <i>Doddershall commences</i> keep by brook |
| 128 | keep on down by brook over hedge to a + | keep by brook and over hedge to a + | and back to Railway to a x |
| 129 | keep on round by brook to railway to a + | keep round by brook to Railway to a + | |
| 130 | over railway and round little piece of field and back over railway to a + on post close to Binwell Lane Gate (again <i>interlined</i>) | (over railway, <i>deleted</i>) and round little piece of field and back over Railway again to a post close to Binwell Lane Gate | round a very small piece of field to a x on post close to Binwell Lane Gate |
| 131 | keep up by old bank and by Cottage x on 3 Elms | keep up by old bank and by cottage + on Elms | keep up by old bank and cottage + on Elm |
| 132 | thro hedge to a + in Home Mdw up Middle of Mdw by Elms x on Elms straight on to gate post | thro' hedge up to a + in Home Mdw up Middle of Mdw by Elms straight on to Gate x on post | thro hedge to a x on Elm to a + in Home Mdw up the Middle of Mdw by Elms and straight on to x on Gate post |
| 133 | into Collect Gt Grd leave the brook x on gate post keep N side of Grt Grd and NE side of Thistle Forest x on post + at bottom corner of Collect Farm x on oaks etc. | into Collet Grt Grd leave the brook keep N side of Grt G. and NE side of Thistle Forest x on post and + in E corner + on Trees | then into Collets Grt Grd leave the brook and keep N side of Grt Grd and NE side of Thistle-forest x on post + in E corner x on Elms |

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| <p>134 thro hedge into Goss's Morrell keep E side by brook</p> <p>135 thro hedge keep E side of Under Acres x in N corner of Under-acres</p> <p>136 keep round by brook into Morrell again</p> <p>137 Keep E side into long Saltridge</p> <p>138 Keep round NE side by brook into Seach Mdw</p> <p>139 + in W corner of 2 more Seach Mdws</p> <p><i>Quainton Commences</i></p> <p>140 keep E side + on Elm at beginning of
o o
third Seach Mds o o NE corner</p> <p>141 x W side of Quainton Seach</p> <p>142 along the W side of Quainton Fields to Westcott Gap</p> <p>143 to a + S side of road and tramway thro into Quainton Field (Westcott ends)</p> <p>144 keep along S side of Quainton Fields by Little Manor Farm</p> <p>145 keep by brook to Staple Field Gate where we started, finished about 5.30 pm.</p> | <p>thro into Goss's Morrell [The Murrels, Moreton] keep E side by brook</p> <p>thro' hedge and keep E side of Under acres + in N corner</p> <p>keep round by brook in Morrell</p> <p>keep E side into long Saltridge</p> <p>keep NE side by brook into Seach Mdw</p> <p>+ in W corner and +s in corner of two more Seach Mdws</p> <p><i>Quainton Commences</i></p> <p>keep E side x on Elm at third Seach
o o
Md o o in NE corner</p> <p>x in W corner of Quainton Seach</p> <p>along the W side of Quainton Fields to Westcott Gap</p> <p>to a + in S side of Road cross the road and tramway and thro' into Quainton field (Westcott ends)</p> <p>keep S side at Quainton Field by brook leaving Littleton Manor Farm [Lytton Manor Farm, Moreton] on Right</p> <p>keep on by brook to Staple Field Gate where we started the day before and finished about 6 o clock</p> | <p>then thro' into Goss's Morrell keep E side of brook</p> <p>thro' hedge and keep E side of Under Acres + in N corner</p> <p>keep on round by brook</p> <p>into E side to Saltridge</p> <p>keep NE side by brook into Seach Mdw</p> <p>+ in W corner and a + in two more Seach Mdws</p> <p><i>Quainton Commences</i></p> <p>keep E side x on Elm at 3rd Seach
o o
Mdw o o in NE corner</p> <p>+ in W corner of Quainton Seach Mdw</p> <p>along the W side of Quainton Field and out at Westcott Gap</p> <p>to a + in S side of road cross the road and old tramway and thro hedge into Quainton Field</p> <p>keep S side of Quainton Field by brook leaving Littleton Manor Farm on right</p> <p>keep on by brook to Staplefield corner where we started on Monday morning and we finished about 6 pm on Tuesday</p> |
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- 46 S.D. Keynes, 'A lost cartulary of St Albans Abbey', *Anglo-Saxon England*, 22, 233-239.
- 47 E.J. Bull and J. Hunt, 'Rewalking the Tenth-century Perambulation of Winslow Manor', *Recs Bucks*, 38 (1996) 90-108. They cite the reading *stapole* in *Beowulf* 926, but this is uncertain; A Campbell (Addenda to T.N. Toller, *Suppl. To A.S. Dict.* (1972) 57) emends it to *stapole* 'threshold'. In his magnificent translation of *Beowulf* (1999) Seamus Heaney takes it as 'steps'.
- 48 K.A. Bailey, 'The Boundaries of Winslow – Some Comments', *Recs Bucks*, 39 (1999 for 1997) 63-66.
- 49 Illustrated on the cover of *Recs Bucks*, 38 (1998 for 1996).
- 50 S 772; British Library Add. Ch. 19793 is contemporary and may be original.
- 51 Photograph by A. Cherry, 1928; photograph in *Bucks Advertiser*, 7 June 1935.
- 52 S 1022.
- 53 *Oxford Engl. Dict.*, s.v. 'half'.
- 54 See ref. 50.
- 55 S 786, dated 972.
- 56 Domesday Book i. fos. 144b, 150.
- 57 *Cartulary of St Frideswide* (ed. Salter) ii. nos 933, 934.
- 58 A statute of 1324 (18 Edw. II; cited, *Trans. Anc. Monuments Soc.* (2000) 32 n. 22) instructed courts leet to enquire into alterations of manorial boundaries. They had no power outside the manor.
- 59 S 909, a confirmation by King Æthelred of the estates of St Frideswide's Abbey, Oxford, for which the earliest authority is B.L. Cotton Vitell. E xi, fo. 5 (13th century, damaged). There are texts in the St Frideswide's Cartulary and the Charter and Patent Rolls, and the charter is accepted as authentic by almost all authorities.
- 60 A.H.J. Baines, 'The boundaries of Over Winchenden', *Recs Bucks*, 19 (1972), with translation and interpretation of bounds.
- 61 Ref. 57, ii. no. 926.
- 62 C.O. Moreton, *Waddesdon and Over Winchendon* (1929) 11
- 63 S 771, S 1001.
- 64 S 204; ref. 31, at p. 148.
- 65 'A Plot and true Description of the Mannour of Wooton-Underwood in the County of Bucks For the Wor[shipful] Richard Grenville Esqr: Admeasured An[n]o 1649': BAS ref. 95/47, now in BRO, with additional ref. BAS Maps 87.
- 66 G. Lipscomb, *History and Antiquities of the County of Buckingham* (1847) ii. 488.

- 67 H. Walpole, *On Modern Gardening* (1770).
- 68 Ref. 62, p. 12.
- 69 'The fence post at Lapstone had since been removed and required attention' (MS. note, 1935).
- 70 'The signpost at Quainton-Pitchcott corner had been renewed but the cross was marked on it as custom demanded' (MS. note, 1935).
- 71 One small spinney, but divided by the fence separating Upper Pasture from The Seeds: still extant in 1923 (Ordnance Survey).
- 72 In 1935: 'Some search was made (*altered from required to*) find any trace of marks "where spinney used to be" just before reaching Fleet Marston. No definite marks could be found as the old ditch had also been filled in and the land levelled. Marks carefully cut in next post' (MS. note).
- 73 Words in brackets interpolated, probably in 1935; cf. no. 25 and ref. 72.
- 74 According to the Ordnance Survey, the Waddesdon boundary remains within the plantation and does not enter New England or the New Field, which are on the Fleet Marston (Putlowes) side.
- 75 According to Moreton, (Beachendon) Great Meadow includes Starvall Meadow as well as Beachendon Mare and Colt.
- 76 Mains Hill Meadow apparently included Hadluck. A MS. note in 1945 supports this.
- 77 Thirteen Acres and Nine Acres were known to Moreton (1929) as Great Meadow and Little Meadow. In 1945 they were both in 'Beachendon Arable field' (MS. note).
- 78 Linces Meadow is Lower Ground on Moreton's map. The Linces are on the hillside to the north-west.
- 79 In May 1945 'the old landmarks were visible to the old Tramway' (the branch railway from Quainton to Brill), 'now an R.A.F. road'.
- 80 Perhaps affected by the name Knapp's Oak.

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