

over which a dispute has begun between the same parties, below the said stream, from which the said church of St *Maugan'* does not take the things mentioned before" ...]. ES Roll 83 is another record of this case.

<sup>33</sup> I am grateful to Mr J. Freeman for this suggestion.

<sup>34</sup> In a personal communication, Dr J. Insley kindly suggested the following etymologies for the English names: *Anneston* from OE \**Annanstān* 'Anna's boundary stone'; *Smalebrock*, from OE *smæl* 'narrow' and OE *brōc* 'brook' = 'the narrow brook'; *Agatefeld*, from OFr *agace* 'magpie', with *-t-* for *-c-* due to scribal error, and OE *feld*. In another personal communication, Professor Bedwyr Lewis Jones kindly did the same for the Welsh names: *Kethyr*, from Welsh *cethr* 'spike, lance'; *Perchbengam*, from Welsh *perth* 'bush, brake, hedge', and *pengam*, a compound of *pen* 'top, head' + *cam* 'crooked, bent', giving a meaning of 'a top-bent bush/hedge'; *Reubadrig*, a rendition of Welsh *Rhiw Badrig*, containing *rhiw* 'slope, hill' + *Padrig*, the Welsh form of Patrick.

<sup>35</sup> PRO, JUST 1/1391 m. 11v. Note also, in PRO, JUST 1/1357 m. 2r (1313): *Iuratores dicunt super sacramentum suum quod predictus Stephanus vocatur Stephanus de Trewynt et non Stephanus de Trewent [Stephanus de Trewent de Bodmina named as a defendant earlier].*

## A BEDAN GLOSS ON BEDFONT, BEDWELL, ETC.

Alexander R. Rumble

The three English place-names Bedfont, Bedford Well, and Bedmond have frequently been treated as a group with a common etymology.<sup>1</sup> It is generally agreed that the shared second element is OE \**funta* 'a spring', which is ultimately derived from Latin *fontāna* and may reflect some Roman structure built over the water-source.<sup>2</sup> The nature of the first element apparently common to the three names has however been the subject of debate since at least 1942. In that year the editors of the English Place-Name Society volume on Middlesex, in their discussion of the name Bedfont, disputed Eilert Ekwall's identification of the first element as an OE personal name *Bēda*, a derivation first proposed by him in *Englische Studien* in 1920 and repeated in the successive editions of the *Concise Oxford Dictionary of English Place-Names* from 1936 onwards.<sup>3</sup> The editors of *PNMiddx* proposed that the first element of Bedfont was an OE word *byd(e)* with the topographical sense of 'a hollow', and quoted Bedford Well (Sussex) and Bedmond (Herts.) as parallel compounds of this word with \**funta*, meaning 'spring in the hollow' (although the Sussex name had in 1929 been thought by the editors of *PNSussex* to contain the OE personal name *Bæda*).<sup>4</sup> A. H. Smith in *English Place-Name Elements* (1956) took the first element of these names to be not a hypothesized OE word *byd(e)* but rather the recorded OE substantive *byden* [having a Kentish form *beden*] which had lost its final *n* in the formation of the compound appellative \**byden-funta* [Kt \**beden-funta*].<sup>5</sup> The OE word *buden* [cognate with OHG *butin*, OLG *budin*, from Latin *butina*]<sup>6</sup> is shown by its occurrences in Anglo-Saxon written texts to have had three meanings. Firstly, it had the meaning 'a bushel' and glossed Latin *modius*, a dry measure;<sup>7</sup> secondly, it had the meaning 'a barrel, butt, water-vessel' and glossed Latin *dolium*, *cupa* and *hydria*, all liquid measures;<sup>8</sup> and thirdly it seems also to have had the topographical sense of 'a hollow'.<sup>9</sup> Smith suggested that the second meaning is found in English place-names in compounds with OE *wella* 'a well, a spring, a stream' signifying 'well provided with a vessel' [the Bucks. and Beds. examples of which had previously been thought to contain the OE personal name *Byda*].<sup>10</sup> In other compounds containing *byden* [including Bedfont, Bedford Well, and Bedmond] Smith proposed that the significance of the use of *byden* was either a reference to a vessel at the spring or stream concerned, or was a topographical usage 'depression, hollow, valley'. Recently Dr Gelling has used the term 'vessel spring' to translate both the compounds (*byden* + \**funta*) and (*byden* + *wella*).<sup>11</sup>

Ekwall, in spite of the opinions put forward in *PNMiddx* and *EPN*, insisted in 1959, in his *Etymological Notes on English Place-Names*,<sup>12</sup> that the first element of the three names in \*funta was the OE personal name *Bēda* and he further proposed that the individual commemorated was none other than the Venerable Bede, to whom he supposed the springs were dedicated. Ekwall's arguments were founded both on the recorded ME spellings for the three names (whose consistent first vowel *e* he thought unlikely to be from OE *y*) and on the marked frequency of personal names in compounds with \*funta.

There has thus been a continuing difference of opinion between Ekwall and the recent work of EPNS editors as to the first element of Bedfont, Bedford Well, and Bedmond, with Ekwall favouring a personal name and the EPNS editors supporting a substantive (formerly *byd(e)*, more recently *byden*). There are also several names containing OE *wella* which have been cited as analogous compounds by the EPNS editors (see below, Appendix), although Ekwall regarded the two of these which he included in *DEPN* (Bidwell, Beds., and Bedwell, Herts.) as being separate name-types meaning 'stream in a valley'.

There are three aspects of this debate upon which the present paper seeks to comment – (i) Ekwall's suggestion that the three \*funta names in the SE. of England represent springs dedicated to the Venerable Bede; (ii) the alternative suggestion that *byden* signifies a vessel at a spring; and (iii) the large number of names in the group under discussion which have ME spellings in *e* for OE *y* in the first vowel of the first element, if that is taken to be OE *byden*, including two names located well outside the SE. of England where such spellings are normally to be expected.

(i) Ekwall's suggestion in 1959, mentioned above, that the names Bedfont, Bedford Well, and Bedmond refer to three springs in the SE. of England which were dedicated to the Venerable Bede is not, I feel, very probable.

Bede was a Northumbrian who was born in 673 (?near Sunderland).<sup>13</sup> Having entered the monastery of Wearmouth at the age of seven, and having moved to Jarrow, the sister-house, about 681, he remained there for the rest of his life. It is doubtful whether he travelled much and it is thought that he probably never left Northumbria. Nevertheless he was renowned as a scholar amongst scholars, not only in Northumbria but also, through the influence of Anglo-Saxon missionaries, on the Continent. He was held in esteem for his Scriptural commentaries, his treatises on chronology and orthography, his saints' lives and numerous other works, as well as for his immensely valuable *Historia Ecclesiastica Gentis Anglorum*. His cult as a saint was established within 50 years of his death in

735, being supported by Alcuin, Charlemagne's teacher, and relics of him were claimed by both Fulda and York. The affix 'Venerable' was added to his name in the ninth century.<sup>14</sup> In the mid eleventh century his bones were transferred from Jarrow to Durham and have, since 1370, been preserved in the Galilee chapel of Durham Cathedral. The centres of his cult were Durham and York, and although, in the tenth century, Glastonbury Abbey (in Somerset) claimed to possess some of his relics, it is very doubtful whether there was ever any general or popular cult outside Northumbria. In the nineteenth century there was, according to Surtees, a 'Bede's well' at Monkton, near Jarrow, which 'was very lately in repute as a bath for the recovery of infirm or diseased children'.<sup>15</sup> Such a commemoration, in close proximity to Jarrow, the centre of Bede's life, follows the normal pattern of such dedications of wells to local holy men or women.<sup>16</sup> Genuine dedications to non-local revered individuals rely on the presence of that person in the area at some time in their life.<sup>17</sup> There is no reason to expect one, let alone three, spring-dedications to Bede in the SE. of England, as suggested by Ekwall. [Even if popular etymology has been at work, this distribution would be unlikely.] Bede was neither born in the area nor ever visited it.

There are no extant ancient church-dedications to Bede in England, although one such is said to have been instituted at Worcester by Bishop Wulfstan in the later eleventh century.<sup>18</sup> The three church-dedications to him recorded by E. Arnold Forster (at Gateshead, Monkwearmouth, and Toxteth Park) all date from the second half of the nineteenth century.<sup>19</sup> Bede was given the title of Doctor of the Church by the Pope as recently as 1899, and is called 'St' in the name of several modern [?all Catholic] schools.<sup>20</sup> It is likely that his modern 'cult' is far more widespread than his medieval one. Ekwall's suggestion as to the occurrence of Bede's name in Bedfont, etc., is not therefore supported by the available historical and biographical evidence.

(ii) Although it is not very likely that the name of the Venerable Bede appears in the three names in \*funta under discussion, there is, curiously enough, a short passage written by him which, I feel, deserves mention in relation to any reference to the rival first element, OE *byden*, with the usage 'vessel at a spring', and in particular 'drinking-vessel at a spring'.<sup>21</sup> So far as I know, this passage has not before been cited in this context. It occurs in book ii, chapter 16 of the *Historia Ecclesiastica*, Bede's major work of synthesis from both written and oral sources which described, kingdom by kingdom, the Conversion of the Anglo-Saxons to Christianity.<sup>22</sup> This he completed in 731.<sup>23</sup> As the Latin text

of the work was later, in the first half of the tenth century, translated into Old English, we also have a vernacular version of the same passage, which has its own interest.<sup>24</sup> [Both versions, and my translation of the Latin one, are given below.] At this point Bede was eulogizing the character and power of King Edwin of Northumbria (616-33). He mentions, as part of his description of the king that:

*Tantum rex idem utilitati suae gentis consuluit, ut plerisque in locis, ubi fontes lucidos iuxta publicos uiarum transitus conspexit, ibi ob refrigerium uiantium erectis stipitibus aereos caucos suspendi iuberet, neque hos quisquam, nisi ad usum necessarium, contingere prae magnitudine uel timoris eius auderet uel amoris uellet.*<sup>25</sup>

'So much did the same king [Edwin] consider the comfort of his people that in many places where he observed clear springs [fontes] near to public cross-roads there for the refreshment of travellers, posts having been erected, he ordered bronze drinking-vessels [aereos caucos] to be hung; and no-one, except for his needful use, because of his greatness, either dared through fear of him or wished through love of him to touch them.' [ARR]

*Swylce eac se ilca cyning to nytnisse fond his leodum, þæt in monegum stowum, þær hluttre wællan urnon, bi fulcūðum strætum, þær monna færnis mæst wæs, þæt he þær gehet for wegferendra gecelnisse stapolas asetton ⁊ þær ærene ceacas onahon; ond þa hwæðre nænig fore his egg ⁊ his lufan hrinan dorste ne ne wolde buton his nedþearflicre þegnunge.*<sup>26</sup>

Whether or not this particular story by Bede about King Edwin is true, the passage at least shows that in England in the year 731 it was thought that the supplying of drinking-vessels at a convenient water-supply was a useful public service. It is likely that the occurrence was not in fact unusual or surprising to Bede and that he only gave it notice here because the particular vessels were made of bronze and had therefore an intrinsic value which either fear or love of Edwin protected from theft. The use of the term *fons* in the Latin text and *wælla* in the English is a nice echo of the final elements in the group of place-names under discussion. While, from our point of view, it is a pity that the Anglo-Saxon translator used the cognate, or derived, OE word *ceac* as the equivalent of Latin *caucus* and did not use *byden*, the relevance of the passage as evidence for drinking-vessels at springs is worthy of note. We do not in fact know what English word, if any, Bede himself had in his mind when he wrote the Latin *caucos*.<sup>27</sup> It is noteworthy, however, that the word *ceac* does not seem to occur in English place-names, which might suggest that it was not in common usage.

In the present context, it is interesting to note the discovery, in 1977, of a bronze hanging-bowl of late sixth-/ early seventh-century type, elaborately decorated and inlaid with enamel and millefiori, beneath the site of the altar of

the church of St Paul-in-the-Bail, Lincoln, which was probably founded in the reign of Edwin.<sup>28</sup> Such hanging-bowls in England<sup>29</sup> have usually been found in association with pagan burials and this is the first to have been discovered unambiguously in a Christian parish church. It has been suggested that this find may represent the continuity of a cult object from the pagan to the Christian Anglo-Saxon era.<sup>30</sup> It may be that King Edwin's bronze drinking-vessels, hung as they were from posts, were also in the shape of hanging-bowls rather than of small cups. It might also be suggested that the practice of placing such vessels at springs was an ancient pre-Christian one, associated with the cult of a water-deity, which was continued after the Conversion of the English; in some cases it may have been pre-English.

(iii) Turning finally to the Middle English spellings of the names in \**funta* and *wella* listed in the Appendix, below, there seems ample evidence to support Smith's case for a Kentish form *beden* beside West Saxon *byden*. It has recently been demonstrated in a study by K.G. Ek that, while the centres of development of OE *y* to *e* in Middle English in SE. England were Kent, Essex, and Suffolk, the neighbouring areas of East Sussex, East Surrey, Middlesex, London, Hertfordshire, and Cambridgeshire were so called 'border areas' where the *e*-development (rather than a change of OE *y* to *i*) was the commonest type.<sup>31</sup> The lack of *-i-* spellings in the three names with \**funta* was held by Ekwall in 1959 to tell against *byden* as first element,<sup>32</sup> but Ek's work seems to dispose of his objections and to support the case for the use of a 'Kentish' form *beden* over a large area of the SE. Such a generalized South-Eastern form would explain most of the ME spellings with *-e-* for OE *y* which occur in the names in the Appendix, below. It does not, however, explain those for Beardwell (Wilts.) and Bidwell Barton (Devon). These appear to be oddities in the SW. of England, where one would expect ME *u*. Although one could suggest that such forms represent reformations of the particular names to an otherwise unrecorded ME compound \**bede-well* 'prayer well', analogous to ME *bede-hous* 'oratory', referring either to a wishing-well or to a spring with religious associations,<sup>33</sup> this is perhaps less likely than that these *Bede-* spellings in Wilts. and Devon are merely erratic ME forms which are exceptions to a general model of dialectal development of OE *y* in SW. England.<sup>34</sup> Recent studies on later ME dialect distribution show that one should expect to find a much wider range of spellings in locally-written documents than has hitherto been supposed and make it unwise to be too rigid in pronouncements about the dialectal development of individual English place-names when these are

based on only a few surviving written forms.<sup>35</sup>

This particular group of English place-names has exercised toponymists for several years. No doubt it will continue to do so in the future. It contains enough examples to make it fertile ground for analogical comparison, but not enough really early forms to allow for an indisputable etymology for any one name.

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#### APPENDIX OF FORMS

BEDFONT, *PNMiddx*, 12, 21; *DEPN*, 34:

EAST- *Bedefunt*, -*funde* 1086; *Estbedefont* 1235;  
WEST- *Westbedefund* 1086, *Westbudefunte* 1266.

BEDFORD WELL (in Eastbourne), *PNSussex*, 427: *Bedefonte*, -*fountwell* 1486;  
*Bedfontwell* 1551.

BEDMOND, *PNHerts.*, 76: *Bedesunta* [sic] 1331, *Bedfunte* 1433.

Beardwell, *PNWilts.*, 116: *Bedewelle* 1353, *Bidwell* 1631.

Bedlar's Green, *PNEssex*, 35: *Bedewell(e)* 1229, 1280, 1327,  
*Bedwell Green* 1777.

Bedwell, *PNHerts.*, 138; *DEPN*, 34: *Budewelle* 13th, *Bedewell* 1307(p).

Biddles Farm, *PNBucks.*, 216: *Budewelle*, *Beide*- 1208.

Bidwell, *PNBeds.*, 128; *DEPN*, 42: *Budewelle* 13th, 1228, *Bede*- 1279.

Bidwell, *PNDevon*, 573: *Bidewille* 1301(p), *Bydewill* 1330(p).

Bidwell (in Quantoxhead) Som. (see *PNDevon*, 410): *Bydewell* 1279(p).

Bidwell Barton, *PNDevon*, 410: *Bedewille*, *Byde*- 1302, 1303(p), *Bide*- 1333(p).

Bidwell Farm, *PNNthants.*, 222: *Bidewell* 1227.

[See also *PNMiddx*, 13, for reference to field-names in Essex and Herts.]

#### ABBREVIATIONS AND NOTES

Apart from the following, the abbreviations used are those listed *ante* X (1986), 212-15, and XI (1987), 212-13.

*BT*, *BT Suppt*, *BT Addenda* J. Bosworth, T. N. Toller, A. Campbell, eds.,  
*An Anglo-Saxon Dictionary, Supplement*, and  
*Enlarged Addenda* (Oxford, 1898-1972).

<sup>1</sup> This is a revised version of the paper given on 27th March 1988 at the XXth Annual Study Conference organized by the Council for Name-Studies, held at the University College of Wales, Swansea.

<sup>2</sup> *EPN*, I, 189 and *corrigendum* in *JEPNS* I (1968-9), 20; M. Gelling, *Signposts to the Past: Place-Names and the History of England* (London, 1978), 83-6; *eadem*, *Place-Names in the Landscape* (London, 1984), 22 (where taken to be derived from Latin *fons*); A. Cole, 'Topography, hydrology and place-names in the chalklands of Southern England: \**funta*, *æwiell* and *æwielm'*, *ante*, IX (1985), 3-19.

<sup>3</sup> *PNMiddx*, 12-13; *Englische Studien* LIV, 104; *DEPN*, s.n.

<sup>4</sup> *PNMiddx*, 13; *PNSussex*, 427; *PNHerts.*, 76.

<sup>5</sup> *EPN*, I, 72.

<sup>6</sup> *BT*, 137, s.v.; *BT Suppt*, 113, s.v.

<sup>7</sup> *BT*, *ibid.*

<sup>8</sup> As above, n.6; The meaning 'water-vessel' is adduced here from *hydria*. Mr Victor Watts (*in literis*) observes that in Classical Latin *dolium* usually meant 'wine-jar'; Cf. P. G. W. Glare, ed., *Oxford Latin Dictionary* (Oxford, 1982), 569, s.v.

<sup>9</sup> *BT Addenda*, 13, quoting *KCD* [783 = Sawyer 1013; Bidden, Hants at SU 710491]; *EPN*, I, 72. Cf. also John *atte Bydene* 1330 who is mentioned by *PNDevon*, 102 *sub* Bidna.

<sup>10</sup> *EPN*, I, 72; Bidwell, *PNBeds.*, 128; Biddles Farm, *PNBucks.*, 216.

<sup>11</sup> Gelling, *Place-Names in the Landscape*, 261, s.nn. Bedfont, Bedford Well, Bedmond, Bedwell; 262, s.n. Bidwell.

<sup>12</sup> Lund Studies in English XXVII (Lund, 1959), 15-16.

<sup>13</sup> For a convenient summary of Bede's life, see D. H. Farmer, *The Oxford Dictionary of Saints* (2nd edn, Oxford, 1987), 36-7. See also B. Colgrave and R. A. B. Mynors, eds., *Bede's Ecclesiastical History of the English People* (Oxford, 1969), xix-xxiii. Cf. below, n.15.

<sup>14</sup> L. Stephen, S. Lee, eds., *Dictionary of National Biography to 1900* (63 vols., London, 1885-1900), IV, 101. He is referred to as *uenerabilis Beda presbiter* in a 9th cent. homiliary from Luxueil; Manchester, John Rylands University Library, Rylands Latin MS. 12, fo. 42v.

<sup>15</sup> R. Surtees, *The History and Antiquities of the County Palatine of Durham*, 4 vols. (London, 1816-40) II (1820), 80. Colgrave and Mynors (p. xx) note a tradition that Bede was born at Monkton. They suggest (p. xix) that the association of his birth with modern Sunderland is not necessarily true.

<sup>16</sup> Cf. J. Scherr, 'Names of springs and wells in Somerset', *ante* X (1986), 79-103, esp. 84.

<sup>17</sup> However, in the case of the more universally-known saints many dedications are due to popular etymology, *ibid.* 85.

<sup>18</sup> Farmer, *Dictionary of Saints*, 37, 447.

<sup>19</sup> *Studies in Church Dedication or England's Patron Saints* (3 vols, London, 1899), III, 130, 204, 285.

<sup>20</sup> Farmer, *Dictionary of Saints*, 37.

<sup>21</sup> Cf. the glosses of *byden* on the Latin words *dolium*, *cupa*, and *hydria*, mentioned above.

<sup>22</sup> Colgrave and Mynors, 192.

<sup>23</sup> *Ibid.* xvii, 560-1.

<sup>24</sup> T. Miller, ed., *The Old English Version of Bede's Ecclesiastical History of the English People*, (Early English Text Society XCV-VI, CX-XI (2 vols., London, 1890-8), I, 144.

<sup>25</sup> As above, n.22. The underlining is my addition.

<sup>26</sup> As above, n.24. The underlining is my addition.

<sup>27</sup> The present one is the sole occurrence of the Latin word in the *Ecclesiastical History*, see P. F. Jones, *A Concordance to the Historia Ecclesiastica of Bede* (Cambridge, Mass., 1929), s.v. For Latin *caucus* [from Greek *καῦκα*], meaning 'drinking-vessel', see C. T. Lewis and C. Short, eds., *A Latin Dictionary* (Oxford, 1879, 1969), 303 (a single example from the writings of Jerome).

<sup>28</sup> Lincoln Archaeological Trust, *Sixth Annual Report 1977-78* (Lincoln, 1978), 11; J. Campbell, ed., *The Anglo-Saxons* (Oxford, 1982), 54, plate 55; B. Gilmour, 'The Anglo-Saxon church at St Paul-in-the-Bail, Lincoln', *Medieval Archaeology* XXIII (1979), 214-18, and fig. 2.

<sup>29</sup> For a recent survey of such artefacts, see R. Bruce-Mitford, 'Ireland and the hanging-bowls - a review', in M. Ryan, ed., *Ireland and Insular Art A.D. 500-1200* (Royal Irish Academy, Dublin, 1987), 30-9.

<sup>30</sup> *Sixth Annual Report*, as in n.28, above.

<sup>31</sup> *The Development of OE ȝ and Ʒ in South-Eastern Middle English*, Lund Studies in English XLII (Lund, 1972), 60-4, 122, and map on p. 123. I am grateful to Professor M. L. Samuels for referring me to this work. The sole example of OE byden given by Ek (p. 44) is Bensted Green, *PNEssex*, 267. For Bedlar's Green and Bedwell, Ek follows *PNEssex* (p. 35) and *PNHerts.* (p. 138) and adduces OE \*byde, thus ignoring *EPN*, I, 72, s.v. byden.

<sup>32</sup> As above, n.12.

<sup>33</sup> For ME *bede-hous*, see *MED*, s.v. *bēd(e* n., 2b. Cf. OE *bed-hūs*, *EPN*, I, 24 and the derived Welsh *bettws*, *ibid.* 32.

<sup>34</sup> Both the spellings in question are from local documents rather than those written at Westminster. For analogical ME spellings in *e* in the SW. of England as a reflex of OE *y*, see A. McIntosh, M. L. Samuels, M. Benskin, eds, *A Linguistic Atlas of Late Mediaeval English*, 4 vols (Aberdeen, 1987), I, maps 399 (DID), 414 (FIRST), 972 (BURY, BURIED), and 1040 (KIND, MIND); II, map 125 (4 and 5 FIRST: *ferst(e)*). I am grateful to Mr Victor Watts for referring me to these maps.

<sup>35</sup> Cf. McIntosh *et alii*, *Linguistic Atlas*, I, 3-28.

Joy Jenkyns

This paper<sup>1</sup> describes the setting up of a computer-searchable database of Old English boundary clauses, based on the Toronto Dictionary of Old English Corpus.<sup>2</sup> It goes on to outline some preliminary investigations into the application of computing techniques to this material. Emphasis will be on methodology rather than on specific results.

The boundary descriptions contained within Anglo-Saxon charters are of interest within a number of different disciplines, engaging the attention not only of the linguist and onomast but also of the archaeologist, historical geographer, agrarian historian, historical botanist, local historian and so on. Many of the questions addressed to the material from these differing viewpoints require the bounds to be seen in relation to each other, whether it be to examine the general distribution of one or more place-name elements geographically over the whole country, or to focus on their diachronic relationships. However, each separate set of bounds (essentially *text*) has its own unique set of references (essentially *data*), and they are no more directly comparable as regards provenance and date than they are with respect to reliability. The computer, with its ability to manipulate data combined with its capacity for text analysis, seems, therefore, to be particularly applicable here.

The aim of this project, at first merely exploratory, gradually crystallized into the following: the establishment of a database of bounds which could not only be readily augmented and corrected, but could also be sorted, searched and analysed by a variety of programs. The essential point is that it was not set up in order to answer predefined questions, but rather to provide the material for studies within as wide a range of *potential* applications as possible.

The first step was the identification and extraction from the Toronto Corpus of all the citations containing Old English boundaries. These were assembled into a separate 'file' and extraneous matter was deleted. Each individual perambulation was then referenced with respect to Sawyer number,<sup>3</sup> purported date of grant, date of manuscript, name of grantor, estate name and county, and printed source. The assembled data was then converted into a format for processing by the information retrieval program 'Famulus77' and sorted into order of Sawyer number. In cases where several sets of bounds exist within one charter each set was individually itemized and referenced. The perambulations themselves were defined within their contexts by placing 'tagging characters' at beginning and end,