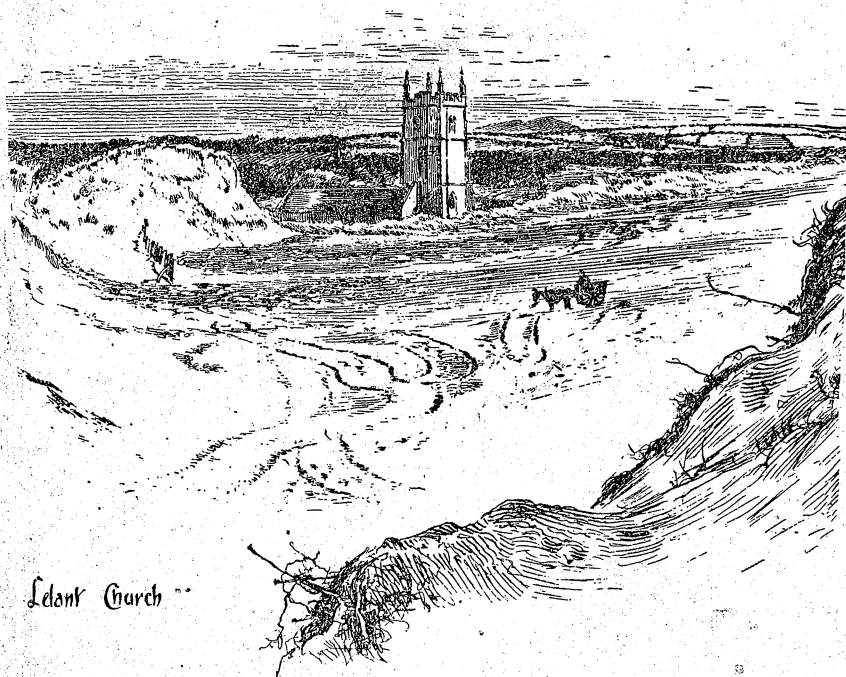


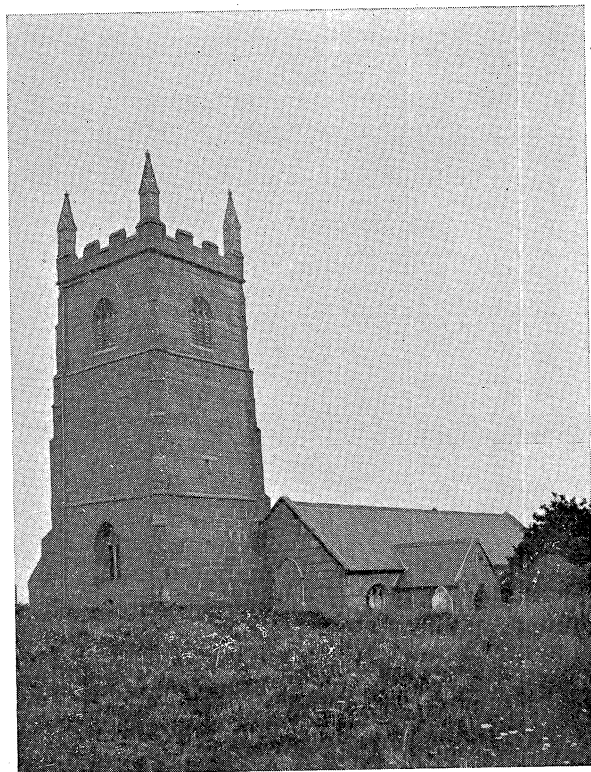
Lananta

The Church and Parish of St. Euny, Lelant.



Lelant Church

By the Rev. Canon G. H. DOBLE, M.A.



LELANT CHURCH

(Photograph by Mr. M. H. N. C. Atchley, F.I.A.A.)

"CORNISH PARISH HISTORIES" SERIES. No. 3.

A HISTORY OF THE CHURCH AND PARISH OF Saint Euny-Lelant,

arranged from the Notes of the late
MR. CHARLES HENDERSON, M.A., Fellow
of Corpus Christi College, Oxford

BY THE

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S. GERMAN, SS. MEWAN & AUSTOL, S. PETROCK, SS. DOCCO &
KEW, S. MELOR, S. NONNA, S. BRIOC, SS. SITHNEY & ELWIN,
S. SENAN, FOUR SAINTS OF THE FAL, S. NEOT, S. SELEVAN, S.
TUDY, S. CLEATHER, S. CUBY, JOHN WESLEY IN CORNWALL AND
A JOHN WESLEY OF ARMORICAN CORNWALL, SS. NECTAN & KEYNE
AND THE CHILDREN OF BRYCHAN IN CORNWALL, S. CONSTANTINE
& S. MERRYIN, S. SYMPHORIAN, TWO CORNISH PARISHES IN THE
EIGHTEENTH CENTURY, S. DECUMAN, BREAGE IN THE EIGHTEENTH
CENTURY, S. PERRAN, S. KEVERNE & S. KERRIAN, S. AUGUSTINE
OF CANTERBURY IN ANJOU, LES SAINTS DU CORNWALL, LES
SAINTS BRETONS, S. GUDWAL, S. DAY, CORNISH CHURCH
KALENDAR, SOME REMARKS ON THE EXETER MARTYROLOGY,
MIRACLES AT S. MICHAEL'S MT. IN 1262, S. MERIADOC, S. SAMSON
IN CORNWALL, S. YVO, S. SULIAN & S. TYSILIO, S. GENNYNS, S.
BUDOC, THE LANALET PONTIFICAL, S. EWE, S. CADOC, S. MAWES,
ETC.

With a short Topography by Mr. R. MORTON NANCE,
and a description of the Church by
Mr. M. H. N. C. ATCHLEY.

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HISTORY OF LELANT.

HISTORY OF THE PARISH OF LELANT.

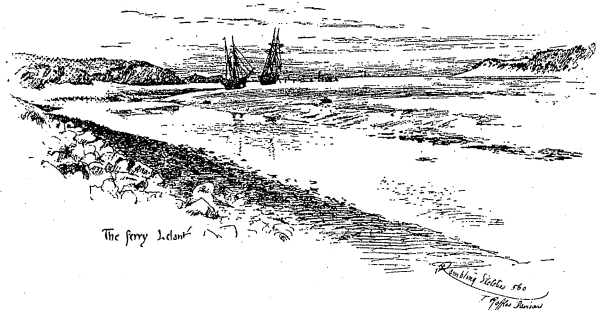
There are few more lovely places in the whole of Cornwall than Lelant, with its wide expanse of golden sands, the colour of which contrasts so wonderfully with the deep blue waters of the Bay of St. Ives and of the narrow river, the Hayle, which enters the sea just beneath the hill on which stands the lofty granite tower of S. Euny's church. But it is as rich in historic interest as it is in natural beauty. Lelant has been an important centre of population for considerably over two thousand years. The neck of high land on which the parish church stands, shelters from the stormy waters of the bay a large and tranquil tidal estuary which, down to about 600 years ago, was a deep harbour, exactly suited to the needs of the traders of early days, who preferred to avoid the dangerous passage round the Land's End by landing either at Padstow or at the mouth of the Hayle and re-embarking on the south coast, at Fowey or in Mount's Bay. Lelant, as Mr. H. O'Neill Hencken says,¹ "was in prehistoric times one of the two important Cornish ports that traded with Ireland, and was at one end of the shorter land route that led across the peninsula to St. Michael's Mount and thence to the Continent." On the flat-topped hill of Trencrom in the western part of the parish, 530 ft. above the sea, from which both St. Michael's Mount and St. Ives Bay are visible, is a very ancient fortress (or perhaps, prehistoric city, like that on Carn Brea near Redruth) which still awaits excavation. It has great stone ramparts and gateways, and there are numerous hut circles. Fragments of Iron Age pottery have been found here, as well as two neolithic axes.² A hoard of bronze and gold, and Bronze Age weapons, together with some small bars of gold, have been found at different times in the parish,³ and a bronze necklet filled with gold has been dug up in a tin

¹ *The Archaeology of Cornwall and Scilly* (Methuen, 1932), p. 215.

² Mr. Henderson says that "the top stone in the stile of the footpath that leads to Trencrom from the Lelant road is undoubtedly inscribed, and may be a genuine early inscribed stone."

³ Hencken, *op. cit.*, pp. 183, 88, 89.

working at Trenoweth.⁴ On Dec. 11th, 1931, and May 25th, 1932 some interesting finds were made at Amalveor in Towednack, within the limits of the ancient parish of Lelant. They consisted of a torc of twisted gold wire and another of unique treble form, and two gold bracelets. There was an unfinished gold bracelet, and three bent bars of gold. The date is estimated as 1000—750 B.C. (see *Journal of the Royal Institution of Cornwall*, vol. xxiv., p. 29.) One might have expected more. "It is surprising," says Mr. Hencken,⁵ "that Cornwall has not yielded signs of a much richer culture in prehistoric times."



(The above sketch, and that on the cover, are from the charming collection by the late T. Raffles Davison).

⁴ *ib.* 109.

⁵ p. 186.

CHAPTER I.

LELANT IN THE AGE OF THE SAINTS.

It is clear that the port on the mouth of the Hayle has a long history. But the name *Lelant* reminds us that the village and parish, as we know them, grew up, and received their nomenclature under Christian influences. *Lelant* is a 16th century corruption of *Lan-Anta*. *Lan* means a monastery, and *Anta* is the name of a saint, perhaps the founder of the monastery which must once have existed here, who was the patron of a little chapel that stood in the sands on the bank of the Hayle down to the end of the Middle Ages (see p. 22).

The name of the parish is thus a memorial of a great change that came over Cornwall in the 5th and 6th centuries, when the country became covered with monasteries, established (in the great majority of cases) by monks from South Wales. We observe, however, that the parish church of Lelant is not dedicated to the eponym of the Lan, but to another saint, called Euny. The full title throughout the Middle Ages was "S. Eunius de Lananta" or "S. Ewinus juxta Lananta." This should cause us no surprise. In Cornwall, when the name of a parish begins with the word *Lan*, or has an alternative name beginning with *Lan* (as, *e.g.* at Madron, where the churchtown farm is called Landithy), the parish church is usually not dedicated to the saint whose name is contained in the *Lan* name. The reason of this interesting fact no one has yet been able to discover—it is an unsolved problem which reminds us how little we know about the conditions of life in the ancient Celtic Christian communities of Cornwall.

Who was Saint Euny?

The Cornish saints lived a very long time ago, and the lapse of time and destructive agencies (like the Danish invasions and the Reformation) have very largely swept away the records of their deeds. Of many we know nothing but their names. Some of the Celtic saints of Cornwall once had written *Lives* kept in their Churches and read at the Feast. Unfortunately they were all destroyed at the Reformation. A few *Lives* of Cornish saints still exist because they have been preserved in manuscripts in Wales and in France and Germany. Further, two scholars, John of Tynemouth and John Leland, who travelled over England and Wales in the 14th and 16th

centuries respectively, saw Lives of Saints which have since perished. John of Tynemouth compiled a collection of Lives by copying and abridging some of those he found in cathedral and monastic libraries which he visited, and Wynkyn de Worde printed it in *Nova Legenda Anglie* in 1516. Leland made short extracts from some Lives he was shown in West Cornwall parish Churches (he saw the Lives of S. Gwinear, S. Ia, S. Breaca and S. Elwin). But neither mention S. Euny. Nor is his name found in any ancient kalendar. The cult of S. Euny, so far as the evidence at present available shows, seems to be purely popular, not liturgical. There may once have been a *Life* of S. Euny, but no trace of it now exists.

The only written record we possess which tells us anything about S. Euny consists of some notes made by William of Worcester, a traveller who visited Cornwall in 1478. He says:

"Saint Vny, the brother of Saint Herygh, lies in the parish church of Saint Vny, near the town of Lallant, on the northern sea three miles from Mont-Myghell, his day is kept on the first day of February.

Saint Hya, that is, Seynt Hy, the sister of Saint Herygh and sister of Saint Vny, virgin lies in the parish church of the town of Saint Hy, on the northern sea, about 12 miles from the western extremity of the kingdom of England; and her day is kept on the third day of February."

Where did William get his information?

He examined the kalendars and martyrologies of the various monastic Churches which he visited, and his experienced eye (he was specially interested in hagiography) was quick to note the festivals of local saints which they contained. He does not seem to have read the *Lives* contained in parish Churches, as Leland did, though he gives extracts from an account of S. Nectan which he saw at Launceston Priory. As a rule, he derived his knowledge as to who the Saints of Cornish parishes were from what he was told by intelligent persons in the neighbourhood whom he questioned, such as the local clergy (he quotes what the Rector of Minster told him about S. Matheriana) and lawyers.

Let us carefully examine what William tells us about S. Euny.

He says that the three adjacent parishes of St. Ives, Lelant and St. Erth bore the names of three members of the same family. S. Uny and S. Herygh were the brothers of S. Hya. Now the different traditions about S. Hya¹ all represent her as an Irish saint, connected with, though not forming part of, the band of immigrants

from Ireland led by S. Gwinear who have given their names to the parishes between St. Ives and Porthleven.² S. Euny would thus be an Irish missionary like S. Columba or S. Gall or S. Columbanus. He was buried in Lelant Church, and his feast was kept on the 1st of February. Finally, we note that William of Worcester is (with one exception) apparently the earliest authority for the modern spelling of the Saint's name as *Uny*. This is doubtless due to the fact he only *heard* the name, and did not see it written. The correct spelling is *Euny*.³ The Subsidy Roll for Lelant spells *Ewny* as late as 1544, after which we find it usually written *Uny*, though "Ewny near Redruth" appears as late as 1845 in the Order for the Consecration of the new Churchyard (cf. p. 27).

Let us next see how still living tradition and the study of Cornish place-names confirm and supplement William's statements.

S. Euny is the patron of two parishes—Lelant and Redruth and the joint patron of Crowan (the official name of which in "the King's Book" is *Uni-Crowan*).⁴ Now in all these three parishes the Feast is on the Sunday nearest 1st February, *i.e.* the day which

² The tradition representing these saints as all Irish saints, though ancient, cannot be accepted without some reserve. The chief of these supposed Irish saints, S. Gwinear, has a definitely *Welsh* name. In my "S. Meriadoc" ("Cornish Saints" series, No. 34) I have shown that SS. Gwinear and Meriadoc seem to have been Welsh missionaries, working together, who, making Connerton their headquarters, evangelized the district comprised in the present parishes of Gwinear and Camborne, and then went on to Brittany, where their cult is found side by side, as it is in Cornwall. Mr. Hencken (*op. cit.*, p. 216) says that the Irish origin of the East Penwith saints "is not invalidated by . . . the suggestion that all of their names are not Irish, for the names of the characters are often the most changeable features of such stories." But the reverse seems to me to be the case. The *names* of the saints are the chief, often the sole, feature of indisputable historicity in mediæval Celtic hagiography. The legends that have grown up around them (and the *Life* of S. Guigner is merely a collection of late folklore) are absolutely unreliable. It was a fancy of the Middle Ages that many of the saints of Cornwall and Brittany came from Ireland, due to the prestige of the Irish monasteries of the post-Patrician period.

³ In Bishop Grandisson's Register the patron of Redruth is spelt *Eunynus* (1328), *Euninus* (1333, 1349), *Ewinus* (1362). In Bishop Brantingham's Register it is *Euninus* and *Ewinus* (1393), and in that of Bishop Stafford *Ewinus* (1400), *Eunius* and *Eunynus*. Bishop Lacy always spells the name *Euninus*.

⁴ See "Notes on the Cult of St. Euny in Cornwall," by the late Mr. Charles Henderson, in my "S. Euny," (Cornish Saints" series No. 2, 2nd ed.) pp. 34 and 38.

¹ See my "S. Euny," pp. 18–23.

William of Worcester tells us was the festival of S. Euny. A tradesman belonging to an old Redruth family, a Nonconformist, told me once that "Redruth Feast is on the Sunday nearest the Vigil of Candlemas." Here we have an example of that very rare thing, a genuine "tradition." The words must have been handed down in my informant's family for generations since long before the Reformation. The observance of 1st February as the Feast at Redruth has probably gone on without interruption for 1400 years. We may be quite sure that, although no kalendar contains his name, St. Euny died on that day.

Unfortunately this is the only tradition about the Saint which has come down to us. But the study of Cornish topography will tell us considerably more.

It is clear that S. Euny was one of the chief personages in West Cornwall 1400 years ago, for five parishes are named after him or contain places named after him.

Lelant (*Ewny Lanaunt* in the Subsidy Roll of 1524) was clearly the centre of his missionary work, and the focus of the cult paid to him after his death. The parish church, which once contained his tomb, is dedicated in his honour.

S. Euny also has a holy well named after him, popularly called "Venton Looly." "This well . . . most picturesquely situated on the cliff at Hawke's Point.....is still used by romantic young people as a wishing well."⁵ It has no building over it, nor even traces of there having been a building. The water flows into a stone trough and thence falls into the sea. It is sometimes called "Fairies' Well." In a map of Gunwin in 1694 it is called *Venton-Way*. This is perhaps a clerk's mistake for *Venton-Uny*, for the Tithe Apportionment of 1839 calls it "Venton Uny, No. 839." The Tithe Apportionment also mentions a "Venton Uny Moor. No. 524" on Trink, in the western part of the parish.⁶

The situation of the parish Church of Redruth is most significant. It stands near a well underneath Carn Brea. On the top of the hill, just above the Church, are the ruins of a pre-historic town, which must have been the capital of the district two thousand years ago. A coin of Micipsa, King of Numidia in North Africa 148-115 B.C., has been found here. In 1895 the late Mr. Thurstan Peter excavated some of the circular huts inside the double vallum of this ancient settlement, and an interesting report of the many

⁵ Matthews's *History of St. Ives, Lelant, etc.*, p. 41.

⁶ A deed of 1554 refers to land in Tredreath by *Fenton Savras*. This may have been also a holy well. There is still a curious old well with a superstructure of granite (? 17th century) on the upper side of the road in Tredreath village.



SAINT EUNY

(from the window in the church of S. Euny, Redruth).

Photograph by Mr. Harold Tellam.

valuable finds he made was printed, with illustrations from photographs, in the Journal of the Royal Institution of Cornwall for that year (pp. 92-102.) Among other things, a coin of Vespasian was discovered, and a very large number of flint implements. The Church called after the missionary saint rising so close at hand is a visible mark of the conquest of this part of Cornwall by Christianity. S. Euny must have converted the chief who ruled on Carn Brea, and have been given a piece of land in the neighbourhood, near enough to enable him to minister to his new converts, yet far enough away to make it a place of quiet retreat. The existence of a well near the Church shows why the saint chose this particular spot.⁷ These facts taken together make the site, to my mind, one of the most suggestive in Cornwall.

In the parish of Wendron is a farm, called Mertharuny in 1751, corrupted into Metheryny in 1756, and later into Marooney. In a circular garden, still known as "the churchyard," in which human bones have been dug up, are the remains of a small Chapel, near which stands a Celtic cross. The Chapel is on the site of a very ancient Church in honour of Euny, from which the place gets its name. *Merther* is a very common element in place-names in Wales, Cornwall and Brittany. Usually it is followed by the name of a saint, but sometimes it stands alone.⁸

The Chapel of S. Euny is mentioned in Bishop Lacy's Register in 1421, when Master William Raffe, Vicar of Saint Wendrona, received licence for the Chapels of S. Degaman and of S. Uneus. After the Reformation it fell into decay.

We have seen that S. Euny is associated with the parish of Crowan, apparently as co-patron of the Church. There is yet one other place in Cornwall bearing his name. In the parish of Sancreed near the Land's End is a famous holy well known as Chapel Euny Well, and it is specially interesting to find that in this case again the cult of S. Euny is connected with a pre-historic site. Within a hundred yards of the well is a "fogou" (an underground structure of dry masonry.)⁹

⁷ A stone cross is said to have stood by the well. It was formerly believed that no one baptised in water taken from this well would be hanged. (*Ancient and Holy Wells of Cornwall*, p. 67.)

⁸ For Merther Euny in Wendron see "S. Euny," pp. 9, 10, 34-36.

⁹ For Chapel Euny Well in Sancreed, and the chapel that stood by it, see "S. Euny," pp. 10-12, 36, 37 and 39 (with two plans).

The study of Breton topography is able to supply a further clue to the career of our saint by revealing the fact that S. Euny and S. Ya are apparently both honoured in Brittany. Near Carhaix in Cornouaille are two parishes; now called *Plevin* and *Plouyé*. M. Loth sees the name of the patron of Lelant in *Plevin*. He says "the name is pronounced Ple-vin : Ploe-Ewin. The form *Ple*, in this district, can I think only be explained by the presence of an *E* at the beginning of the personal name following *Plou*. The form *Pleguin* is also found, which clinches the argument, cf. in Cornwall Sanctus Ewinus in Lelant, *olim* Lanaunt."¹⁰ The name *Ewen*, or *Ewen*, also enters into several place-names in Brittany—Pleven (C.-du-N), Loguéven in Plouhinec (F.), Lannevain in Clohars-Carnoet (F.) A Saint Event, priest and martyr, is patron of the Church of Malhoure (C.-du-N.) ; a Chapel in Plonevez-Porzay was dedicated to Saint Even, hermit ; a village of St.-Even is found in Plouvorn (F.), and a Chapel of Saint-Evant in Bégard. M. Largillière¹¹ thought that S. Even and S. Evin might be the same person, M. Loth seems inclined to distinguish them.¹²

Eunius was a not uncommon name in Gaul in Merovingian times. Gregory of Tours speaks of Eunius or Eonius, Bishop of Vannes in 579, and of "Eunius, quoque cognomento Mummolus," Count of Auxerre under King Guntchramnus.¹³ A Breton mystery play called *Louis Eunius, or the Purgatory of S. Patrick* was edited by the late M. Dottin in 1911.

Two other Celtic saints, SS. Hya and Wennoc, founded chapels within the limits of the mediæval parish of Lelant, but these chapels eventually became the parish churches of the independent parishes of St. Ives and Towednack.¹⁴

The mediæval chapels at Brunnion, Trembethow and Trevarrack will be described in c. iv.

The most familiar of all the antiquities of Cornwall, as Mr. Hencken says, are the Cornish crosses. They form the chief visible memorial of the Age of the Saints, though probably only a few of them are actually quite so old. The remarkable number of ancient crosses in the parish of Lelant deserves attention. Several have

¹⁰ *Les Saints Bretons*, p. 41.

¹¹ *Les Saints*, pp. 82, 83.

¹² *loc. cit.*

¹³ *Historia Francorum*, Lib. V. c. xix, Lib. IV. c. xxviii.

¹⁴ cf. p. 19. The struggles of the parishioners of St. Ives and Towednack to obtain independence of the mother church will be described in the booklet on "St. Ives."

been discovered since Langdon's *Old Cornish Crosses* appeared (1896), and some have since then been removed to different positions. There are no less than ten, and there were once others.

(1). The Churchyard Cross, said to be *in situ*. Langdon, pp. 97-98.

(2). The cross in the cemetery (4 ft. 2 in. high), formerly set in its base outside the churchyard wall. Langdon, pp. 143-4.

(3). In the cemetery stands a cross (6 ft. 9 in. high) which formerly stood in Lelant Lane, between the Church Town and St. Ives. A field on Gunwin next to its former site is called *Park-an-growze* in 1694. Langdon p. 220.

(4). In the railed-in 'garden' in the centre of the village.

(5). In the Churchyard. This is the cross which Langdon found buried in the hedge on the west side of the churchyard. Langdon, p. 223 (not figured).

(6). A little Latin cross in Lelant Lane, built into the hedge of the road at the entrance to the lane leading to "Bostowan." ib. p. 213.

(7). Sea Lane, built into the hedge of the main road between Lelant and Trevethow Lodge. Although round-headed, it has chamfered angles. ib. 114.

(8). Brunnion Carn. Apparently *in situ* by the road-side. Roundheaded, with chamfered angles. ib. 102, figured in Victoria County History.

(9). Trencom Hill. Blight mentions a mutilated cross at "Trecoven Hill." Many years ago some mischievous person rolled it down from the top of the hill until it lodged in a cottage garden halfway up the southern slope. For a long time it lay against the wall of the house, and was well-known to the inhabitants, who described it as being "round, with a cross inlaid upon it." In 1912 part of the cottage was rebuilt, and ever since the cross has been missing. Is it the same as the little cross-head figured by Langdon in his MS. supplement as at Trevethow? Or has it been broken up for building material?

(10). Blight (*Ancient Crosses in the West of Cornwall*, p. 57), refers to a cross at "Rosejarn." He must mean Rejarne on Lelant Downs. It was similar to that at Zennor, with a Maltese cross and round head. It has since disappeared. Was this the "Crux Aldrou" of 1150 (see p. 14)?

Such names as *Crouspren* and *Rosengrouse* show that crosses formerly existed there. At Worvas is a field called *Ledn Grouse* (see Chapter V.) At Trenoweth is a field called

Park Grouse, and on a map of 1820 "a cross" is marked in the southern hedge of the road at the western point of Trenoweth Common. (No cross stands there now, and it was probably removed when the road was widened and a new direct connection made with the road to Laity. Matthews mentions "a round-headed granite cross built into a hedge on the highroad near Higher Trenoweth.") There is a field called *Park Grouse* at Trink. Mr. R. Morton Nance thinks that the "Crux Aldrou" probably stood on that part of Rose an Grouse where the road from Treleweth meets the main road and, crossing it, continues as a footpath. I find in Henderson's notes on St. Erth a reference to "*crous juxta Treleweth*" in 1363, which seems to make this cross-road site the more than likely one. The only question is why, if the cross itself was in St. Erth parish, it should have named "Rose an Grouse" in Lelant, but it really would have mattered very little on which side of the track the cross stood, as it would have been the most conspicuous object after which to name the down wherever it was. *Gunhen* then becomes the downland on the St. Erth side of the present main road between St. Erth Station and Griggs' Quay, extending towards Treloweth, and the difficulties disappear.



CHAPTER II.

ORIGINS OF THE PARISH OF LELANT.

THE VICARS OF LELANT.

At present our knowledge of Cornwall in the Age of the Saints, and in subsequent years down to the time of its conquest by the West Saxons and later re-organization under the Normans, is very limited. We only know that the Saxon Kings did all they could to abolish the peculiar usages of the Celtic Church. The Church of Cornwall was brought into line with the rest of Western Christendom, under Athelstan it became an ordinary diocesan bishopric (930), and in the two centuries that followed the parochial system was introduced,—exactly *how* we do not know, but probably in connection with the manorial system which was re-placing older Celtic tribal government. The written history of Lelant begins, most significantly, with a charter of the Lord of the Manor granting the Church of Saint Euny to the Priory of Tywardreath.

In the 11th century the whole of the present parishes of Ludgvan, Lelant, St. Ives and Towednack were comprised in the huge manor of Ludgvan Leaze. This manor belonged, in the reign of William the Conqueror, to Robert Earl of Mortain, the King's half-brother, but was held under him by the son of Richard Fitz Turoid. Richard had built a castle at *Cardynan* (now Cardinham, near Bodmin), and the family became known as "de Cardinan." He had also founded, soon after the Conquest, a Benedictine priory at Tywardreath, dependent on the Abbey of SS. Sergius and Bacchus at Angers, and the family continued to take great interest in the house. In 1150 we find the charter just referred to, by which Robert de Cardinan grants to the Priory of Tywardreath "the Church of Saint Euny, with the lands, tithes, and other things belonging to it, in particular the *villa* which is called Lananta and Tredrait, and the half acre of land in Hendra which Thomas the presbiter held, free from all service excepting only that due to the king." The charter is itself a confirmation of a previous grant in the same terms by an ancestor, Robert fitz William, the lord of the manor of Ludgvan Leaze, to which the advowson of the benefice of Lelant had evidently been attached. In 1170 Thomas Becket, Archbishop of Canterbury, confirmed to the Priory of Tywardreath "the Church of Saint Euni *cum omni pertinencia sua sicut*"

Robertus gramaticus melius et liberius unquam habuit” (the exact significance of this clause remains obscure). The half acre of land in Lelant belonging to the clergy who served the church there is referred to in another (undated) charter of about the same period. It had been seized by a layman in the parish, for “Gaufridus, son of Robert de *Trembedhou* [Trembethow] for the good of his soul recognizes the right of the Priory of *Tiwardrad* to the half acre in Lanantha which Luke the priest (*sacerdos*) held, and which he himself had long detained, with his ancestors, to the peril of their souls.” He admitted that he had no right whatsoever in the land. The witnesses to this declaration are William then the Archdeacon of Cornwall, Robert his official, Herveus fitz Gilbert, Herveus then Dean of Penwith, William then chief Chaplain of Penwith, Henry de Helegon, Roger de Trevedehou [Trevethow], Tristan his brother and William their father, Drogo fitz Alan, and many others.

From this time onwards we possess a chain of written records relating to the history of the parish, becoming ever more and more abundant. A most interesting document of about 1150 in the archives of the cathedral at Exeter shows us that the parochial system was now complete in all its details. It deals with a dispute between Master Valentine, Rector of *Lananta*, and the Rector of *Lanhudno* about the tithes of *Guenhen*. The award runs as follows: “The Precentor and Chancellor of Wells, judges selected by the Pope, to all to whom these presents shall come. Whereas we have made inquisition about certain tithes of *Gunhen*, situated below the main road which runs from the Cross of Aldrou directly to the sea on the south toward *Trelewid* [Treloweth], between the churches of Lananta and *Lanhudna*; by the apostolic authority which we have received the strife which has long existed between Master Valentine and Master John of St. Goran [*de Sancto Gorono*], Canon of Exeter, the Rectors of the same churches, is put an end to. After the oath of many faithful persons of the neighbourhood by both sides approved we ordain that the said tithes belong and shall belong for ever to the church of St. Erth (*beati Erchi de Lanhudna*), as situated within the limits of the same parish.”¹

The living remained a Rectory for a hundred years. In 1260 William de Capella, presented by the Prior and Convent of Tywardreath, was instituted “to the whole church of Lananta” *totam ecclesiam de Lananta*). Twelve years later, in October 1272, Bishop Bronescombe, having acquired from the Prior and Convent of *Triordrayt* “the church of Lannanta with the advowson

¹ It will be observed that the spelling of place-names in this document varies. For the site of *Gunhen* and *Crux Aldrou* see p. 12. 14]

and appendages thereof, viz. a pension of 30s.,” appropriated the same to the Collegiate Church of Crediton in exchange for the Church of Eglosheyl. The canons of Crediton thus became the owners of the rectorial tithes, but the Bishop arranged that there should be a perpetual Vicar, appointed by himself, who should receive “the whole altalage, the tithes of Fish,² Lambs and wool alone excepted.” The Bishop also reserved the English acre of land in the vill of Penbegel [in St. Ives] which was commonly called *Eru marut*, which he had with the advowson from the Priory, *in signum tituli nostri*.

We have seen that Master Valentine was Rector of Lelant in 1150. The next Rector whose name has come down to us was called Andrew de Montibus. He was succeeded by William de Capella, “Sub-deacon of our Lord the Pope,” who was “admitted to the whole church” on 15 Feb. 1260-1, “on the presentation some time since made by the Prior and Convent of Tywardreath.” (Bishop Bronescombe’s Register, 16 b). He seems to have been the last Rector, for in 1272, as we have seen, Bishop Bronescombe acquired the advowson, and in 1274 he collated the first Vicar, Sir Walter called Gascoyn (=the Gascon), who was instituted, as the bishop’s Register shows (f. 57 b), on 25 Sept.

We have an almost complete list of Vicars of Lelant from the very first. Sir Walter’s successor was apparently Robert de Littlebery, who is mentioned as being “Vicar of Lanant” on 30 June 1281.

VICARS OF ST. EUNY LELANT.

(with the Chapelries of Towednack and St. Ives).

Sir Walter called Gascoyn,

Robert de Littlebery,

Sir Amand de Cambron, instituted 20 Nov., 1281 (Reg. Quivil, 115).

(“Thomas, Presbiter,” mentioned in 1306).

Master Robert le Seneschal, instituted 20 April, 1310 (Reg. Stapeldon, 49 b).

² On Sept. 28, 1433 Bishop Lacy sanctioned an agreement between the Precentor and Canons of Crediton, as proprietors of St. Ewinus of Lanant and the Chapel of St. Ya, and the Rector of St. Felicitas and of the Chapel of St. Gothian [Phillack and Gwithian], whereby the tithe of fish landed by the men of St. Ives and Lelant “on Coner and Rayver sonde” [Rivière and Conner Sands] was to be yielded to the Precentor and Canons.

Master Gilbert de Cornubia, deacon, instituted 5 June, 1311 (ibid. 62 b, 228).

Sir Walter de Haydore, instituted 14 July, 1342 (Reg. Grandisson III., 47 b). He exchanged with

Sir Robert de Maunnesfelde, instituted 27 June, 1344 (ibid. III., 51 b).

Sir Nicholas Penferne, instituted 5 March, 1348/9 (ibid. III., 74). On his resignation

Sir Laurence de Trenemythe, instituted 4 April, 1350 (ibid. III., 90). On his death

Thomas Lammanva, instituted 10 October, 1376 (Reg. Brantyngham II., 43 b). He exchanged with

Sir John Clerk, instituted 25 October, 1393 (ibid. 144). On his death

John Bryt, chaplain, instituted 10 June, 1416 (Reg. Stafford II., 176 b).

Sir Richard Tresaghere, occurs 28 July, 1432 (Reg.² Lacy II., (1) fol. 21). He was Vicar before 1428, see p. 19.)

(In 1427 Sir Richard *Tresare*, Vicar of Lananta, had a general license to celebrate anywhere in his parish). He exchanged with

Sir John Clogge, Vicar of Veryan, instituted 23 February, 1432/3 (Reg. Lacy II. (1) fol. III b, vol. x.) On his resignation (his name then spelt *Clocke*)

Master Stephen Lanyvery, collated 30 April, 1440 (ibid. fol. 190 a). He was a Penitentiary in 1442, and in 1447 is called "Mr. Stephen Lanryvery."

Master John Pascaw, institution not recorded, but on his resignation

Master John Carew (or Carow), bachelor in decrees, was instituted 3 Dec., 1491. (Reg. Fox, vol. xii., fol. 116 of 2nd foliation).

James Gentell (also called Gentle), bachelor in decrees, occurs in 1504. He was provost of Glasney College, Penryn, from 1526 till his death. Exchequer Lay Subsidies Cornwall 87/122. (A James Gentell was Dean of Crantock in 1536). On his death (12 April 1546)

George Mason was instituted 23 April, 1546 (Reg. Vesey I., fol. 119 a). On his resignation (with pension of 40/-)

Master Gabriel Mortone was instituted 18 September, 1548 (ibid. I., 130 b, vol. xiv.)

Sir Nicholas Knewstubble, clerk, collated 1555. On his resignation

Sir Nicholas Kemes, instituted 8 October, 1557 (Reg. Turberville xviii., fol. 25 a). On his resignation

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Robert Stowford was instituted to "Lanante and capella de St. Eyes," 1 September, 1576 (Reg. Bradbridge, vol. xx., fol. 29 a). On his death

John Bagwell was instituted 13 July, 1596 (ibid. xxi., 61 a). On his cession (11 Sept., 1601)

Thomas Masters, B.A., was instituted 10 October, 1601 (ibid. 73 a). On his death

Robert Chollocombe was instituted 4 March, 1605/6 (ibid. 83 b). On his resignation

Nichodemus Pestle (or Pestell) was instituted 5 Dec., 1611 (ibid. fol. 96 b). On his death

John South, M.A. was instituted 8 Feb., 1622/3 (ibid. 118 a). On his resignation

Thomas Currey, M.A. was instituted 16 March, 1630/1 (Reg. Hall I., 24 b, vol. xxii.) He was still vicar in August, 1638.³

Robert Fowler, M.A. was instituted 31 December, 1660 (Reg. K.S., vol. I., p. 2).

William Bridgewater was instituted 23 May, 1662 (ibid. p. 34). On his resignation

John Bullocke was instituted 12 Nov., 1662 (ibid. p. 41). On his death

John Hawkyns was instituted 7 July, 1676 (Reg. K.S., vol. ii., p. 65). On his cession

William Polkinghorne was instituted 1 March, 1705/6 (Reg. vol. iv., p. 141). On his death

William Shephard was instituted 1 July, 1726 (Reg. vol. vi., p. 42). On his cession

William Symonds was instituted 16 October, 1727 (ibid. p. 57). George Rhodes instituted 27 April, 1776 (Reg. vol. ix., p. 145).

On his cession

Cornelius Cardew was instituted 5 Feb., 1782 (ibid. p. 190).

VICARS OF LELANT AND TOWEDNACK.

(St. Ives having been constituted a separate benefice in 1826).

On the death of Cardew (17 Sept., 1831)

William John Phillpotts was instituted 4 Nov., 1831 (ibid. vol. xii., p. 66). On his cession

Uriah Tonkin was instituted 9 October, 1832 (ibid. p. 76). On his death

³ The history of the church during the Commonwealth has not been ascertained.

Richard Frederick Tyacke was instituted 24 February, 1869 (Reg. vol. xiv., p. 35). On his death (3rd Dec. 1901)

William Reid Erskine was instituted 21 February, 1902 (Truro Reg. of Institutions No. 2, vol. 35 b).

(Towednack was constituted a separate benefice in 1903, and the first Vicar of Lelant only was)

William Reid Erskine.

1928. Arthur Greig Chapman was instituted in 1917, resigned

Cyril Lancelot Thorold Barclay was instituted 10 August, 1928, exchanged 1935 with

William Montgomerie McWatters, instituted 13 Sept., 1935.

In the Middle Ages there was a large staff of clergy in our Cornish parishes. When we look at the list of clergymen assessed for taxation in the *Valor* of 1537, we are surprised at the very large number of parishes (sometimes quite small country parishes) where there were two or even more priests. There were two at Lelant in 1537, and four in St. Ives. The Reformation, by destroying the Chantries and confiscating other pious foundations, sadly reduced their number. By 1600 very few parishes had more than one.

I have found the names of some of the assistant curates of Lelant.

In 1449 "Baldwin William, priest of Lanant," is mentioned in a list of priests "commorantes" in Cornwall, paying the subsidy of 6/8.

1516 Sir Droco William, curate of *Lalant*.

William Tyrriffe, chaplain, mentioned in 1520.

In 1537 "D. Jacobus Champyon, curate," was assessed at 22d.

1556 Sir John Toker, curate of *Lalant*.

1630 Thomas Curry.

In 1812 and 1821 the Vicar was non-resident. Mr. John Peter was "curate" and supplied his place, and Mr. Henry Tonkin in 1821. (See p. 26).

CHAPTER III.

GLIMPSES INTO OLD PARISH LIFE IN LELANT.

We possess the names of almost all the Vicars of Lelant from 1274 down to 1939. What did these men do, and what was life in this Cornish parish like in their time?

Unfortunately no one ever thought of writing an account of any Vicar or parishioner of Lelant previous to the 19th century. No diaries or letters have come down to us. We are dependant on casual references in documents required for legal purposes, which are too often records of disputes which had to be settled.

Thus Sir John Clerk, Vicar 1393—1416, is known to us only through the determined and successful opposition he offered to the attempts of the people of St. Ives and Towednack to have their chapels made parochial so that they might save constant long journeys to and from Lelant for baptisms, churchings, and funerals.¹ Another Vicar, however, Sir Richard Tresagher, took a more conciliatory line, and a satisfactory agreement between him and the people of Porthia was arrived at in 1429. This led to the consecration of St. Ives Church by Bishop Lacy. The people of St. Ives had to bring² a wax candle called "The candle of St. Ya," weighing 2 lbs. to the High Mass at Lelant Church on Easter Day. It burnt on every festival before the Gospel. They had also to bring an offering for candles used in procession yearly on the festival of S. Mark the Evangelist, and an offering of bread and candles called "*Cherche loof* and Charity of St. Nicholas." Mr. James Gentell, Vicar c. 1504—1546, was also Provost of Glasney College at Penryn, and must have been an influential and interesting personage, but in the character of Vicar of Lelant he appears only as suing some parishioners at Dynas Ia (the Island at St. Ives) and at Gunwin for not paying mortuaries. I will give an analysis of the evidence of several of the witnesses in both these cases, as it contains

¹ I have dealt with this episode at length in a little book on "St. Ives, its patron saint and its church," which I hope will appear simultaneously with this. I have printed in it the very interesting *Composicio Ecclesie de Lanant cum Capella Sancte Ye Virginis* of 1429.

² "in sign of subjection"

some curious details of old customs, and shows us, among other things, the picturesque figure of the Vicar's "familiar" waiting to collect his dues in Towednack church.

Consistory Court, Deposition Book.

(1) Examination of the witnesses of Mr. James Gentell in *causa mortuarii contra quosdam J. and W. Cokyn*, 28 July 1513.

Sir Droco William, Chaplain of the College of Penryn, age 32, was curate of the parish for 5 years, all through which time the Vicar enjoyed mortuary fees from all except those who dwelt in Dynas Ia. Stephen Hoge, free tenant, who died, paid the Vicar 6/8 as composition for a horse, collar and rein. Richard Lannynne, who died there, paid 20s. *per manus* Tho. Treion, for Tho. Davi Rawlyn 6/8, and for many others who did not possess horses. Composition was paid for mortuaries, but if they possessed horses they handed them over. The defendants ought to pay, as executors of Tho. Cokyn their father, a horse with bridle and collar as mortuary.

Defendants refuse, and plead the custom of the place. The horse etc., were worth £1.

Uryn Symon of Helston (age 40) says the inhabitants of Dynas Ia never pay any mortuary. He knew that Mr. John Carowe, once Vicar, 16 years ago took mortuaries in the parish.

(2) Case of mortuaries claimed at Gunwyn. Stephen Gonwyn v. Mr. James Jentell, plaintiff. 1516.

Stephen Gunwyn, living at Gunwyn for 40 years and more, and other people living there, were exempt from paying mortuary fees to the Vicar of Lanant. He has known many persons die there and no fees paid, viz., John Pawly 40 years ago, Johanna daughter of the same, married to Peter Gungwyn, and Peter Brythe, and another woman, Nora by name, the mother of the wife of Stephen Gunwyn late deceased. He has heard from his ancestors that all the inhabitants in the house called Gungwin were exempt from mortuary fees.

John Bryncose of St. Uni, *libere condicionis*, age 73, and Nowell William of St. Uni, *lib. cond.*, age 50, say that Matthew Richard, the familiar of Mr. James Jentell, received the fruits and offerings in the chapel at Wennack.

Simon William of St. Uni has known the parties, viz., Stephen Gunwyn for 30 years and Mr. James Jentell for 12 years.

(The sequel is not known).

Occasionally, of course, the legal documents which are our main source of information as to the social life of the people deal with actual crimes. In 1305, *e.g.*, we find the Jury presenting a neighbouring clergyman of violent temper,—Reginald, Vicar of Crowan (*le Vicayr de Sancto Crewanno*), for beating and ill-treating
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William le Clerk de Trewenna in the church of Saint Eunius de Lanant,—they add that "he is a common malefactor" (*et est communis malefactor*). Evidently he did not draw blood, or the church would have been put under an interdict for "pollution,"—the Episcopal registers contain many such cases.

Some extracts from mediæval wills give us an idea of the love of the people of Lelant for their church before the Reformation.

In 1435 William Velour by his will left to St. Ewinus juxta Lananta 6/8; to the light of the Holy Trinity there 12d.; to the light of St. Mary there 12d.; and to the light of St. Eligius there 6d. He also left 9 marks for a chaplain to celebrate for his soul in the church of St. Ewinus juxta Lananta—a "trental of Saint Gregory"; and to the Vicar there 13/4 for tithe forgotten. John Cloke the Vicar administered the will.

In 1503 John Mowla left 6/8 to the store of St. Eunius juxta Lananta.

In 1504 Stephen Pesworth of Warham in Dorset bequeathed all his goods and lands to the Church of Uny parishe in Cornwall.

These bequests show that the church of Lelant, before the "Great Pillage" of the 16th century, with its rood-screen, its chapels and its altars, its pictures and its statues, was a dream of beauty. In front of the altar of the Holy Trinity and the statues of Our Lady and of S. Loy, lights were constantly burning. The souls of parishioners who had passed away during the thousand years Lelant had been Christian were remembered in numerous annual memorial services. People gave generously, and, when money was wanted for any special purpose, there was always the "Store of S. Euny" (which answered to what bankers call a "deposit account") to draw on. The Church was the spiritual home of the people of the parish, rich and poor, always open, a real "house of prayer" both public and private. It is sad to think of the contrast with Lelant church at the beginning of the 19th century:—an old man informed the Vicar about 1892 that early in the century "he had seen Lelant church full of kegs of French brandy, stored there by smugglers, who considered the church as a very safe hiding-place, because no one would ever dream of resorting there on a week-day"!

A feature of mediæval church life was the number of religious guilds and confraternities. Some churches had several. Each guild had its chapel in the church, and its "store," from which the guild kept up its chapel and the ornaments belonging to it, and voted generous contributions to the church when repairs or additions were

needed. In Lelant there was at least one such guild—that of S. Anta, as we find from a document dated 1500 in Bishop Redmayn's *Registrum Commune*. It is so interesting that I will give it in full in an English translation.

"A Composition and amicable agreement between Master John Carew, Vicar of the Parish Church of Saint Eunius juxta Lanante, and [certain] parishioners there, namely Stephen Calmady, Henry Greger, John Trewarnehayle, John Bawden, John Edward, Warin Tomkyn, Henry Hicks and Henry Nicholas, John Plymyn, John Tremore, Tho. Gay, Peter Unwyn, David Unwyn, Richard Bosthabordow and Stephen Thomas, belonging to a certain fraternity of a certain chapel of Saint Anta alias Ansa within the same parish near the sea-shore, within the borders and limits of the parish church of S. Euny aforesaid; so that the said parishioners and brethren of the aforesaid fraternity shall enjoy and possess in future all the oblations, both the greater and the lesser, made in the said chapel, whether they come from legacies left by the dead or from gifts made by the living, and the said oblations shall be, by consent of the aforesaid Vicar, left in charge of the brethren of the said fraternity and their successors, for the use of the fraternity of the chapel, provided that the aforesaid parishioners and brethren of the said fraternity shall repair, keep up, and, if necessary, rebuild it at their own cost. And there shall be paid annually to the aforesaid John Carew, the present Vicar, and his successors, 6/8."

This chapel must have stood on the rocky point at the entrance of the Hayle river called "Chapel Ainger" (the local pronunciation is *Annyer*.) It must have been very small. Mr. Henderson thought that very probably a light was kept burning in it to guide ships at night.

The Reformation, with its shameless spoliation of ecclesiastical property on a gigantic scale³ and its unjustifiable interference with religious rites to which the people were strongly attached, was very unwelcome in Cornwall and provoked a rebellion in 1549. But it did not destroy the ancient Church of England, nor even fatally

³ Thus at Lelant the King (Henry VIII.) seized all the Rectorial tithes which had been given in 1272 by the Bishop to the College of the Church of the Holy Cross at Crediton, and sold them to Sir Thomas Darcy, Knight. (Surely this wholesale granting to laymen, who performed no duties whatever, of tithes originally given to God, was one of the most unjustifiable things in English history!) In 1553 we find Queen Mary returning to the parish church of "Uney Lanant, 3 chalices and patens, 38 oz. and a pix of silver 4½ oz." of which the Council of Edward VI. had robbed it.

compromise her Catholic character. At the end of the late Mr. J. H. Matthew's admirable *History of Lelant, St Ives, Towednack and Zennor*, is a list entitled "The Protestant Clergy of St. Ives," beginning with the names of George Mason (inst. 1546) and Gabriel Morton (inst. 1548). This amazing classification is an example of the impossibility of trying to make a clear-cut dividing line in English Church History, conveniently placing "Catholic" on one side and "Protestant" on the other. George Mason was no more a "Protestant" than any Roman Catholic priest in France after Napoleon had quarrelled with the Pope. The entire Church of England of his day had been terrorized by Henry VIII. into accepting the Royal Supremacy and the abolition of Papal jurisdiction. But no change whatever had been made in the organisation, doctrine or services of the Church in England. Under Mason's successor, in the time of Edward VI., the services of the Church were translated into English and forced on an often unwilling people at the point of the sword, but, far from being a "Protestant," Gabriel Morton was one of those most opposed to these changes, and his living was sequestered in consequence.⁴ Queen Elizabeth's policy was one of compromise. While the ancient organization of the Church within the realm was retained intact in every single feature without exception, modifications of the ancient services, allowing considerable elasticity, were made, and Articles of Religion were drawn up in which the most controversial matters were treated in language of studied ambiguity, so that clergymen of both Catholic and Protestant sympathies might feel themselves able to sign them. An ebb and flow of feeling in these two directions has gone on in the Church of England ever since.

Lelant provides us with an example of what I have said. The Bishop of Exeter continued, after the Reformation as before, to appoint a Vicar of Lelant, the Archdeacon and the Rural Dean exercised their authority as before, and all the ancient ecclesiastical courts, with the sole exception of those of the Bishop of Rome, continued to function.

Thus cases of immorality were tried and punished in the Archdeacon's Court,⁵ and the Consistory Court of the diocese continued to deal with a great number of matters which in modern times are decided in secular courts, such as defamation of character. There were, we find, a few quarrelsome and foul-mouthed women

⁴ F. Rose-Troup, *The Western Rebellion of 1549*, pp. 337 and 499. Gabriel Morton was "noted to be a rebel."

⁵ Thus we find in the Archdeacon of Cornwall's Visitation Book, 1609, the following entry: "Uney Lelant. Stephen Penberthe and Margaret James guilty of incontinence: did penance in St. Erth and Gulval [churches]."

in Lelant parish in Queen Elizabeth's reign, conspicuous among them being one Agnes, wife of Maurice Davye. This woman appeared three times before the Consistory Court. I will give some of the evidence. It is not, indeed, exactly edifying, but it gives us some extraordinarily vivid glimpses into what common, everyday life in Lelant parish was like in the 16th century. The scenes in the parish church, and at the village water-supply—the "shute," are most lifelike. One feature is of very special interest:—not only do we find that some of the evidence in court was given in the Cornish language, but some of the actual Cornish words spoken are written down.⁶

(1) Deposition Book. 1566-9.

Margaret, wife of Henry Edwards of St. Uny juxta Lanant, against Nicholas Kemishe, Vicar of Lanant, and Agnes, wife of Maurice Davye of the same, for diffamation. Agnes says Margaret's good fame is not "hendered" by any words she may have said. She acknowledges there was "multiplying of words between them, but not bludshed or blowes given."

(2) 1572. Case of Agnes, wife of Morice David, v. Cecilia James, wife of Henry James of Lelant, on a charge of diffamation.

"Wm. Fytteck of Lelant, Tynner, resident from birth, aged 26, says he was in the parish church of Lelant on Allhallow Day last, in the forenoone, and att the tyme when the prist was at the service. Agnes, wife of Moreyce David, and Cecely James came yn to the churche one after another, and were multiplyenge of words together, and amonge there talke when that Cecely James was come almost unto the mydle of the churche she called Agnes "H—— and H—— bytche," and Agnes went yn to her pew and said nothing, and there were a great many of the parish there that did here the words.

Wm. Hawyshe of Lelant, Tynner, from birth, age 40, sayth that upon *dew whallan gwa metton in Eglos de Laland*,⁷ viz., upon All Hallowe Day last paste, abowt the mydds of the servyce in the parishe churche of Lelant, Morryshe Davids wyf and Cycely James came ynto the churche of Lelant together, and in chiding with words together Cyceley called Agnes Davy "H—— and H—— bytche," in Eglysche and not in Cornowok.⁸

⁶ We owe the discovery of this philological curiosity to Mr. Henderson.

⁷ *Du-Halan-Gwaf myttyn yn Eglos dhe Laland*, literally "(on the) day (of the) Kalends (of) winter (in the) morning in the Church at Lelant."

⁸ *Cornowok* is a late form of Kernewek, the proper Cornish word for "Cornish." We observe that many people in Lelant knew English, and when excited ladies wanted to call each other disgusting names they found English came more readily than Cornish.

Henry Kalynsawe of St. Uny juxta Laland, Tinner, resident from birth, age 24, heard the words, and saw that the two women had fought together before that in the towne of Laland as they came to the churchyard. Moreys Davy comanded his wyff to hold her peace and she dyd so, and so the Vycar began his service. There were in the church above 40 persons."

Agnes Davy de Laland versus Jo. Waye and the same on charge of diffamation.

"Henry Kalynsawe of Lelant, Tinner, says he was in Laland Towne about August in a certaine working day, and he, being in Morryse Davyes howse dyd hyer a great noyse and multiplyeing of words betwixt John Waye and Agnes, and among the scolding together John Way called Agnes "H——" and she asked "[w]hose h——?" and he sayd "Sir John Voses' h——," and the said Agnes, being at a shute wasshing, desyred this deponent, Walter Fittock and Roger Davy, who herd this talk, to be witnesses thereof.

Walter Fyttyck of Laland, Tynner, age 26, was in Laland Town about 1 p.m. in a working daye in Jenken Kalynsowe's house, and hearing a great scolding, looked out and saw Agnes at the shute of water, and John Waye multiplyng words with her. Waye called her "Sir John Vose's H——"

Roger Davye of Laland, Tinner, age 30," also gave evidence.

These were not the only cases of defamation of character from Leland Parish heard before the Consistory Court in Queen Elizabeth's reign. One Leland woman was "contumacious" and refused to attend the Court, so on 3 June 1581 the Bishop had to report the matter to the Queen: "the Lord Bishop reports to the Lady Queen Christian Cawnter of Uny juxta Lanant, for her manifest contumacy in not appearing to hear the sentence in the case of diffamation now pending before the Archdeacon of Cornwall between her and Henry Morrishe."

We learn incidentally from the story about All Saints' Day given above that Holy Days were fairly well observed in Cornwall in Queen Elizabeth's reign. But the changes made in the services had robbed them, for the time, of much of their dramatic character, and they ceased to appeal to the common people as they had done formerly. This was felt especially in Celtic districts. The information I am going to lay before the reader about the services in Leland church 150 years ago, cold, bare and infrequent, and the want of zeal of the 18th century clergy, explain the prevalence of dissent in our Cornish parishes. The same phenomena and the same results are seen in Wales.

One of the most valuable sources of information as to the state of our Cornish parishes in the 18th century is to be found in the Returns to questionnaires issued to the incumbents of the diocese of Exeter by the bishops from time to time. The following returns made by the Vicars of Lelant speak for themselves. The reader will observe that in 1812 the Vicar of Lelant, St. Ives and Towednack was also Rector of the pleasant country parish of St. Erme, where he chose to reside, when not attending to his duties as Master of the Grammar School at Truro. It is obvious that such scandalous neglect of duty must do great injury to Church life at Lelant. The very serious decrease in the number of communicants in this (and other) Cornish parishes during this period is most significant.

Return 1745.

Uny Lelant, St. Ives and Towednack.

(1). Lelant 180 families. St. Ives 370. Of these, 20 families are Dissenters (presbyterian) and have a meeting house. Mr. Jasper How is the minister. There are likewise many people in this town called Methodists, who frequently assemble at the house of John Nance at unseasonable hours.

Towednack 40.

(2). Grammar School at St. Ives. Master: Mr. Chr. Carpenter, who is allowed £15 per annum by Lord Hobart.

(4). There is no Vicarage House. I reside in the Borough of St. Ives.

(5). There is a lecturer at St. Ives paid out of the income of 2 galleries lately erected in St. Ives Church, and by subscriptions.

(9). Towednack 40 communicants. Lelant 100—60 at Easter. St. Ives 300—160 at Easter. Wm. Symonds LLB. 1723.

In 1779 the Vicar of Lelant was curate of St. Erth. He replies: "I reside at St. Erth. I have a Curate who serves Lanant and Towednack, and lives in the town of St. Ives, and receives £50 and surplice fees and Easter offerings. St. Ives is served by a lecturer."

Lelant. Celebrations [number not filled in], Communicants 40, Families 181.

Return 1812.

"There is no Vicarage House, and I reside at St. Erme. Mr. Jo. Peter is my curate and resides. He has £60, and this, with the fees, amounts in all to £100. There used to be an assistant Curate at St. Ives, supported by the inhabitants, but since the decease of Mr. Morgan no one has supplied his place. My Curate serves Lelant every Sunday morning, St. Ives 2 Sundays out of 3 in the afternoon at 3 p.m., and Towednack every Sunday afternoon.

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Communicants: at Lelant 12 (4 celebrations yearly), at St. Ives 40 (8 celebrations), at Towednack 10 (3 celebrations).

Two dissenting Meetings at St. Ives—Independent and Wesleyan. One each at Lelant and Towednack."

In 1672, according to a document at Exeter, there were in Lelant "250 Conformists [to the settlement of 1662], no Non-conformists, and no Papists."

Among the "presentments" made to the Archdeacon of Cornwall at his Visitation in 1700 is the following report made by the Churchwardens of "Uny Lelant." "We present the Church, part whereof being fallen, and the churchyard and Viccardge house ruinous—occasioned by the sands blown up from the sea, and wee have nothing else to present.

Will. Edwards.
Adrean Stevens."

The Terrier of 1765 preserved among the parochial archives at Lelant is of great interest. It shows that the sands had by this time entirely destroyed the Vicarage and overwhelmed the Glebe. The reference to *Chapell Anjoe* rock is particularly to be noted especially as it states that the chapel was on the edge of the glebe. (The boundaries of the Glebe no doubt go right back to the Age of the Saints.)

"There has been no Vicarage House standing in the Parish of Ewny-Lelant aforesaid within the Memory of Man, not only that having been destroyed, but all the Glebe Lands entirely covered by an immense Quantity of Sand blown in upon them from the Sea; However it appears to us by the Copy of an Old Terrier, The Original of which (as we suppose) now lies in the custody of the Register of the Diocese, That a Vicarage House did antiently belong to the said Parish, That the Glebe did consist of several inclosed Fields containing twenty Acres, or upwards, and of a Waste or Common containing about thirty Acres. That the whole Glebe Lands reach from the High Way which leads from St. Ives to Helstone on the South East to a Rock called Chapell Anjoe on the North. That they are bounded on the South East and East by the River Hayle, on the North by the Sea, and on the West and South West by the Lands of the Manour of Trevithoe by Lelant, And that in the said Glebe are considerable Tin Mines or Tin workes.

There is a Pension of One Pound six shillings and Eight pence Per Annum paid to this Church by St. Ives, and another Pension of four Shillings Per Annum likewise paid to it by Towednack.

[27

The Surplice Fees customarily paid to the Vicar in this Parish are for Easter Offerings two Pence yearly by every Person above the Age of Sixteen ; for writing Banns of Marriage 1/-, for a Certificate of Banns published 2/6, for Marrying with Banns 2/6 if the Partys are Parishioners, 5/- if Strangers, for Churching 6d, for Burying 1/-. An Exemption from paying Mortuaries is pretended. The Tithes of Hay, Milk, Herbage, Hops, Apples, Pigs, Geese, Honey and of all other things whatsoever which are Tithable of common Right (except Corn, Wooll and Lambs) are due in kind to the Vicar, and to be paid in such a Manner only as the Law Directs. The Furniture, utensils, etc. of the Church and Chancell are a Pulpit Cloth and Cushion of blue broad Cloth, a Carpet of the same for the Communion Table, a Linnen Cloath for the same and 2 Napkins, 2 Common Prayer Books Fol. : 1 Bible Fol. : 1 Book of Homilies Fol. : 1 Chest to hold the Vestments &c, 1 Surplice, 5 Bells in the Tower. The Communion Plate consists of 1 large Silver Flagon with this Inscription, "The Gift of Sir Nathll : Napier Bart : and Thomas Hearle Esqre : to the Parish of Lelant 1726," weight 55 oz. 1 Silver Salver with this Inscription, "the Bread which We break is it not the Communion of the Body of Christ ?" 1st Cor., 10th Chap : 10th Verse, weight 14 oz. 3d. wt. with 1 Silver Chalice and Cover with this Inscription "Uny Lelant 1726," weight 32 oz. 5d. wt. The Parish is charged with the Repair of the Church, Chancell and Churchyard Fence. The Clerks Wages are Customarily four Pounds Per Annum. The Sexton's Wages are two Pounds Per An : both are paid by the Churchwardens. The Clerk is appointed by the Vicar and the Parish jointly, and the Sexton by the Parish. Wm. Symonds, Vicar, Andrew Hosking and Hanniball Hosking, Churchwardens. Ths. Sandow, John Stevens, Henry Hosking, N. Mackworth Praed, Christop. Hosking, Wm. Curgenvin, Principal Inhabitants."

In *Old Cornwall* (Summer 1938), pp. 108—110, Mrs. Anne Pool has given an interesting series of extracts from the Lelant Churchwarden's Accounts 1722—1800, to which I refer the reader.

CHAPTER IV.

PLACES OF INTEREST IN THE PARISH.

TREDREATH.

We have seen that in prehistoric times Lelant was a favourite port for traders on the ancient route between Ireland and the Continent. It continued to be frequented for centuries. Tredreath (= "The town on the strand") appears to be on the site of the ancient sea-port. In the Middle Ages Lelant strove to become a town, under the patronage of the Bottreaux family, Lords of Lelant and Trevetho. In 1287 William de *Bottrel* granted to John de Trenbethou a $\frac{1}{2}$ acre in Lananta with liberty of buying and selling all merchandize in the "Free Borough of Lannanta and port of Lannanta." In 1296 William son of William *Boteraus* had a charter for a Thursday market in his Manor of Lanante, and a yearly fair there at the F. of the Purification and another at that of the Assumption of the Blessed Virgin, with Free Warren in his demesne of Trevythou and Lanante. On 11 Jan., 1401 a royal Writ was addressed "to the good men and commonalties of the town of Mynhithe [Minehead], Padyssstowe and Lanantstye : to cause a balinger to be new built at their cost, to serve in the King's service at sea, there being threat of invasion." These are the only towns mentioned on the coast between Bristol and Land's End. (Similar writs were addressed to Fowey, Looe, Ashe and Lostwithiel.) The form *Lanantstye* suggests that some scribe who did not know Cornwall had run together the two names *Lanant* and *St. Ye*. In any case, the harbour of Lelant began at this time to silt up and Porthya or St. Ye's (now St. Ives) took its place. In 1538 Leland considered that "the toune of *Lannant* is praty."

TREMBETHOW.

Trembethow was important in the Middle Ages as a residence of a family of the same name.

On 2 Nov., 1387 Margery Eir had license for the chapel within her Manor of Trembethowe in the parish of Lananta.

¹ Lelant Quay (still existing) may be the mediæval harbour. Tredreath may be "on the strand" or it may be named after a low-tide "crossing" there. R.M.N.

On 28 June, 1418 Magota Eir, Thomas Mohun and Isabella his wife had license for chapels in their manors of Trevlesyk [St. Erth] and Trembethow in St. Ewninus de Lananta.

The last remains of the old mansion of Trembethow were not long since cleared away. In the garden of the farmhouse is a plain octagonal granite font (?) or holy-water stoup, 7½ ins. deep and roughly 18 ins. in diameter. It is mounted upon a rude (but not original) shaft and base. It seems to belong to the 14th or 15th centuries, and, if really a font, its presence in a domestic oratory is not easily explained, unless it has been brought from some distant church. The bowl seems to be a true font (or stoup), and not merely one of the mullars or Measures which so commonly pass for "fonts" in Cornwall.

Numerous carved stones from the old house line the garden paths, but, excepting for a small plain capital, they cannot be called "ecclesiastical."¹

BRUNNION.

Brunnion lay within the Manor of Connerton. In 1141 the Prior and Convent of Bodmin acknowledged the gift of *Brunyon*, which Reinfridus had made, with his sons, for the soul of his wife, to the Church of St. Stephen of Launceston, on condition that the service due to their own Priory was duly paid. About 50 years later Richard Pincerna informed Bishop Bartholomew (1184-91) that he, with the advice and consent of his heirs, had given to the Churches of S. Stephen of Lanstavatton and S. Petroc of Bodmyn the rent of 8s. which Eggulfus and his heirs owed him for the Fee (*feudum*) of *Breigun* [Brunnion], viz. 5s. to Launceston and 3s. to Bodmin. The latter was to collect it, as being nearer. As late as 1650 8s. was being paid out of *Branyon* to the Manor of Rialton, which had been the chief manor of Bodmin Priory.

There was a Chapel at Brunnion. On 17 June 1398 licence to celebrate for a year in the Chapel of the Blessed Mary Magdalene² was granted to Thomas Mahun, Isabella his wife, Michael Trenuyd and Margery Eyr—the same persons who had a license for the Trembethow chapel in 1418 (see above). In a grant of Nicholas, son of Thomas de Breynon, to John de Trembethou of all his lands in

¹ A document in Bishop Lacey's Register (fol. 21), date about 1432, deals with mortuaries of parishioners of Lananta dying "in the borough of Lananta, Aula Trembethow, Brunyon, Polpere, and a house called *Nova Aula de Porthya*."

² The late Preb. Hingeston-Randolph, in his printed Index to the Register of Bishop Stafford, has the entry rightly "St. Mary Magdalene" on p. 239, but on p. 277, by a slip, says "the B.V.M." [30]

Breynon on the W. and S. of the town, it is described as follows: "as the ditch of the lane goes from Tho. Jahan's house in a line towards Legwr in Carnbrenyon and as the little lane goes from *the Chapel of S. Mary Magdalene* of Brenyon towards the well in the Park of Brenyon" (date defaced).

The Chapel at Brunnion stood in the field adjoining the farm garden, but was entirely demolished in 1870. A segmental granite archway with a span of three feet and of 15th century date has been set up in the garden over a small grotto.

By the road side at Brunnion Carn (¾ mile W.) is a fine Celtic cross standing *in situ*.

TREVARRACK.

There was a chapel at Trevarrack in the field still called "Chapel Field." A piece of 15th century window tracery which came from it is set up in a rockery in the garden of the farm, and stones are constantly ploughed up on its site. A more interesting relick, however, is a portion of a supposed altar stone, with an inscription, built into the front of the farm house, high up near the eaves, and upside down! "In 1916," writes Mr. Henderson, "the tenant having courteously provided me with a ladder, I was able to make a close inspection of the stone. Perhaps a large part is concealed under the cement pointing. That now uncovered measures 30 in. by 15 in. There are three horizontal lines of lettering, each terminating half way across the stone, though they doubtless continued in the other direction where the stone is broken or concealed. The top line (now the bottom) is contained in an incised border, the letters E C—E are distinct and well formed, 2 in. in height. The two E's and the dash are unmistakable. The other letter might be simply I. The second line might be J I S D—. The 3rd line seems to be F L I A. The final A is very clear, and its remarkable shape seems to indicate an early date." The lettering reminded Mr. Henderson (and Mr. J. H. Matthews before him) of that on the famous Lanherne cross formerly at Roseworthy in Gwinear.²

"THE ABBEY."

At Tredreath or Lower Lelant, on the outskirts of the village, is a picturesque old house known as "The Abbey," which, according to Mr. T. C. Peter, belonged to the Churchwardens in the 18th and 19th centuries. It originally formed three sides of a

² Matthews (*op. cit.*, p. 38) gives a most incorrect reading of the stone. C.G.H.

square, but one wing was pulled down 50 years ago. The walls, stone doorways and mullioned windows are mostly original, and probably date from about 1600.

Mr. Peter suggests that it got its name (if the name be an old name, and not a "sham antique") from having been a grange of St. Michael's Mt. when the Mount and all its lands belonged to the Abbey of Syon, 1450-1538. The Cartulary of the Mount (fo. 20), now at Hatfield, shows that Richard, son of John le Botellier [*i.e. Pincerna*, cf. p. 30] gave to the Church of St. Michael in frank almain a $\frac{1}{2}$ acre called *Lahitti*, and some years later his widow, Lady Joan de Columba, sold her dower rights in the $\frac{1}{2}$ acre in *Layty juxta Lananta* to the monks for 10s. In 1480 *Laty* belonged to the Mount, and was let to a tenant at 9s. This was the only property of the Mount in the parish.



CHAPTER V.

THE PLACE-NAMES OF LELANT.

(Extracted from the late Mr. Charles Henderson's Topographical Survey of Penwith, with explanations of the meaning of the names by Mr. R. Morton Nance.)

- BALNOON : *bal a'n un*, or *y'n un*, mine of, or in, the down.
- BARREPTA, BEREPTER, PORTHRIPTER : ? *ryp tyr*, by land.
- BEERSHEBA (Bosyaberthu, 1503, Boshaberthewe, 1522, Boshaverthue, 1580) : ? *bos a-barth a-ugh*, dwelling on the above part.
- BOSKERRAS (Boskeures [Wartha], 1313, Buskeuryes 1561, Buskirres [Wartha and Woles], 1659) : *bos*, dwelling, ? *kérys*, fortified, or Keures as n.p., *a-wartha*, above, *a-woles*, below.
- BRUNNION (Brunyon, 1141, Brennyon, 1200, Breynnyon, 1282, Brenyon, 1317) : pl. of *bron*, hill.
- CARBIS (Carbons 1391, Carbowsse alias Carbease, 1617, Carbus, 1659) : *carbons*, *car*, *pons*, cart-bridge.
- CARNE (Carnetrembethow, 1250, 1410) : *carn*, rock-pile.
- CARNINNEY (Carneny, 1352, 1659, Carnyny, 1391, Carninie, 1649, Carnenny, 1725) : ? *car*, fort, + *Nini*, Old Breton *Ninoi*, n.p.
- CARNEGO (Cornogowe, 1659) : ? *Kernygow*, little corners, or *carn ogo*, cave rock-pile.
- CARNTISCOE : *carn*, rock-pile, + word occurring in Goneudisco and Poltesco, Ruan Minor.
- CHAPEL ANJER (C. Anjoe, map 1820, now pronounced Chayple Anyer) : *Chapel Ansa* or *Anja*, St. Anta's Chapel.
- CHIRGWIDDEN (Chigvrgwyn, 1324) : *chy*, house, + *Gourgwyn*, n.p. *gour*, man, or *gor-*, intens. prefix, and *gwyn*, fair, cf. *Caer Gorguen*, Brittany, 1244.
- CHYANGWAIL (Chiangwele, 1649, Chyngwele, 1659) : *chy a'ngwel*, house by the field.
- CHYVERTON : *chy worth ton*, house by the green.
- CRIPPLES' EASE : at top of very steep hill.
- COGVENETH (1617, Coekveneth, 1313, Couk [vyan], 1361) : *cōk*, cuckoo, *meneth*, hill.
- CROUSPREN [and Lananta], 1335 : *crowspren*, crucifix, cross.
- DURLOE : *dowrla*, water-place.

FUGGOE ([Gweale] Feogowe, 1649): *fogo*, subterranean chamber.
 GONEW VISCOE (Goeneu, 1361, Gonew Myscocke, 1556, Gonew, 1672, Gonew Vistow, 1740): ? *gonyow*, downs, or *gun a-ugh*, high down; *myscocke* seems a misreading, based on *muscok*, mad, of *myscow*, meaning obscure.
 GONDISCO (Goneudisco, 1794): *gun*, down + *tisco*, meaning unknown (cf. *Carntiscoe*).
 GOONWYN (Goengwyn, 1522, Gonwin, 1696): *gun wyn*, fair or white plain.
 HELLYNOON [DOWN] (Hellowone, 1640, Hellenwone, 1659, Hellowoon, 1725): ? *hāl*, moor, or *elyn*, corner, *an un*, of the down.
 HENDRA (Hendre, 1336, Hendra, 1358): *hendra*, permanent steading.
 LAITY (Layty, Lahitti 1200): *lety*, *leth* and *ty* old form of *chy*, milk-house, dairy-house.
 LAMBETHOW (Lambethow, 1740): *lan bedhow*, enclosure of the graves.
 LAMPURIAN (Lapurian, 1839): ? *lan Buryan*, monastic enclosure or cell of Buryan: *lam oryon* would mean "the jump of the boundaries."
 LANGWEATH (Langweth) [Mills], 1686, Langweth alias Longwith [alias Lelant Mills], 1725): *lan*, enclosure, *gwyth*, trees or stream.
 LELANT (Lananta, 1200 and to 1511, Lannanta, Lanante, Lanantha variants, Lanant 1549, 1554, Lelant, 1634): *lan Anta*, St. Anta's monastic enclosure or cell.
 LEVENUS: ? *legh vūnys*, small flat rock.
 LOCK (Locke, 1522, Lock [Mills and Stamps], 1740): ? *lok*, monastic cell.
 LONGSTONE (Longstone [Downs and House], 1696) from menhir.
 MENNOR (Meneath alias Meaner, 1611, Mynner, 1619, Meneth, 1625, Meneth alias Mennar, 1640): *meneth*, hill.
 MOUNT TYACKE (Mt. Tyack, 1696).
 NANSAVALLAN (1659): *nans avallan*, orchard valley.
 NANCE (Nans, 1369, 1522, Nance alias Noose, 1658): *nans*, valley.
 NINNIS (Ennis 1741): *an enys*, the insulated land.
 PARLIAMENT HOUSE (1690, 1725).
 POLPEAR (Polper, 1346, 1361): *pol pūr*, clear pool.
 ROSEJARN (Regarne [Down], 1696): *rōs jarn*, heath of the garden.
 ROSENGROUSE: *rōs an grows*, heath or hill of the cross.
 SPLAT-EN-RIDDEN: *splat a'n*, or *y'n*, *reden*, plot of, or in, the ferns.

SPERNON: *spernen*, thorn-tree.

STERT (Stoerd [juxta Tredraed], 1363): O. Eng. *steort*, extremity.

TREDREATH (Tredraed, 1363, Tredreath [by Fenten Sauras], 1554): *tre* + *treth*, sand, or possibly here "passage," though "ferry" is improbable.

TREMBETHOW (Trembethou, 1250, 1411, Trenbethou, 1297, Trembetou, 1301): *tre* + *an bedhow*, the graves.

TRENCROM (Trecrom, 1361, Tencrome, 1588, 1659, Tencromb, 1708, Trecrobium, 1696): *crom*, curved, domed; a Breton hill has the same name *an Kromm*.

TRENEDIAS.

TRENOWITH (Trenewyth bigon and Trenewyth mur, 1324): *tre* + *noweth*, older *newyth*, new, *byghan*, little, *mūr*, great.

TREVA (Treyva [cornmill] 1334, 1540, Treyutha, 1359, Trevva, 1549, T. alias Treeva, 1560, Treva alias Trevah [and mill], 1666): ? *tre* + *-va*, place.

TREVARRACK (Trevorek, 1367, Trefreek (?), 1369, Trevarrocke, 1580, Trevarracke, 1617): *tre* + *Morek*, as Old Breton *Moroc*, n.p.

TREVETHO (Trevitho, 1150, Trebedou, 1260, Trevytou, 1296, Trewethou, 1301, Trevethou [byhan], 1358, T. [vure], 1410, Trevethowe, 1385, 1686): *tre* + *bedhow*, graves, *byghan*, little, *mūr*, great.

TREWARTHA or TREVORROW: *tre* + *a-wartha*, above, or *fordhow*, roads.

TRINK (Trefrenk, 1317, 1406, Trefreynk, 1325, Trefrynk (Manor), 1421, Trerynke, 1522, Trefrinke, 1649): ? *Frynk*, Frenchman.

VENWYN (Vynwyn, 1522, Venwin alias Venwoone, 1659): *ban wyn*, fair height.

WORVAS (Gorvos [Bychan and] Gorvas, 1069, Worvas, 1458, 1567, Worfos alias Gorvas [Vean], 1659, Worvas [Crease], 1654, 1740, Worvas, [Collis], 1839): ? *gor-*, intens. prefix, *bos*, abode, *byghan*, little, *cres*, middle, *goles*, bottom.

WESTWAY (Westvau, 1567, Westway, 1640, 1740, Westva, 1659): ? *Westva*, west place, cf. Estover, St. Ives, possibly for *Estva*, east place.

WITHEN: ? *gwythen*, *an wythen*, the streamlet, dim. of *gōth*, *gwyth*.

LELANT FIELD-NAMES, 1839.

(A few older or later forms added.)

CHYANGWELL or CHY-AN-GWEAL. The Towans, Park Towans (*park*, field, close, *towan*, sandhill), Tregoose (*tre*, homestead, *cos*, wood), Pk. Pits (*pytys*, pits), Pk. Owls (*als*, cliff), Huelwidden (*whel*, mine, *gwyn*, white, fair), Fuggoe (*fogo*, artificial cave), Coanse Croft (*cauns*, paving), Grays Fld. (? for *Park cres*, middle fld.)

CARNINNEY. Pk. Noon (*an un*, of the down), Pound Fld., Croft Shewanna (? *Jowanna*, Johanna), Vinegonner (? *fyn-gonna*, end of neck of land).

FUGGOE. Hal Venton (*hal fenten*, well moor).

HR. LELANT. The Round, Hr. Minnick (*menek*, stony) Pk. an Hale (*park an hāl*, moor close), Pk. an Drea (*drenen*, thorn-bush), Pk. Fat (*fat*, from Eng.), Golastrea (*goles tre*, bottom of the town), Pk. Pons (*pons*, bridge), Pk. Skiber (*skyber*, barn), Manor Pound, Pk. Victor (? *whektyr*, sweet land) Vounder Lane [Pedn an Vounder, 1725] (*bounder*, lane), Towan Mdw. (*towan*, dune), Per Top Mdw. (see TRENOWETH).

LEVENUS. Pk. an Hale Fld. (see HR. LELANT).

TRENOWETH. Poll Top Fld. (*pol*, pool or pit, *top*, from Eng.), Pk. an Hale (see HR. LELANT), Pk. an Drea (*park an dre*, homer close), Pk. Sperton (*spernen*, thorn-bush), Pk. Bal (*bal*, mine), Pk. Clebma (*park alemma*, hither close), Vineyard, Cupid Fld. (? *kew pyt*, pit close), Pk. St. Aubyn, Kitty Croft, Pk. Venton (*fenten*, well), Pk. Vorn (*forn*, furnace), Tye Close ("tie" artificial pool), Peddn Ridden (*pen an reden*, end of the ferns), Pk. Grouse (*crows*, cross), Pk. Shafters, or Shaftoes (*shaftys*, shafts, from Eng.),

WORVAS or VORVAS VEAN. Cock Hill (*cōk*, cuckoo), Pk. Vorn (see TRENOWETH), Round Fld.

INNIS. Pk. an Beagle (*bugel*, shepherd, or *begel*, tump), Pk. an Chy, or Chay (*chy*, house), Pk. Garrack (*carrek*, rock), Pk. Bean (*byghan*, small), Pk. an Jane (*en*, lambs, or for *pk. yeyn* cold field), Pk. and Jets (*pk. an yettys*, field of the gates), Pk. an Drea (see TRENOWETH), The Vineyard (a common field-name, not proof of viticulture.)

POLPEOR. Pk. an Darras (*darras*, door, cf. "fld. before the door," etc., as Eng.), Joyfully Mdw. (?? *chyffar le*, bargain place), Bal Fld. (mine), Pullowris Fld. (? *pol-ourys*, gilded pool), The Providence, Maze Dipa (? *mes*, field, *dyppa*, hollow, dip), Cream Close, New Castle.

SPLATTEN RIDDEN. Durlos Stile Fld. (*dowrla*, water-place), Michael's Croft, Golden Cock Plantation, and Lode (? *gwel an gōk*, cuckoo's field).

TRENCROM. Crow Fld. (*crow*, shed), Flagon Fld. (? *lagen*, slough), Weeths (? *guyth*, *gōth*, stream), Round Fld., Pk. Fox (? *fōk*, hearth, cf. *forn*, TRENOWETH).

TREVETHOW. Arra Venton (*erow fenten*, well acre), Trevethow Veane (*byghan*, little), Bostritha or Bostratha Plantation, B. Pond (*bōs*, dwelling and ?), Carn Glaze (*carn glās*, grey carn), Sally Pool ("sally," willow, Eng.), Pk. an Hale (see HR. LELANT), Nannes Moor (*an enys*, the insulated place), Warren Garden, The Wyth, (? stream, as Weeth, TRENCROM), Hendra (fixed or "old" dwelling), Burning House (for calcining tin), Cupid (? *kew pyt*) and Kelly (grove) Croft Plantations, Sperton (see TRENOWETH). Treva Lane (? *treva*, homeplace, *tre-va*).

BOSKERRIS WARTHA and B. WOOLAS. Sand Hook, Shote Fld. ("shute," conduit), Little Wartha (*a-wartha*, above), Pk. an Hale (see HR. LELANT), The Crilla (? [*par*] *k rylow*, furrows), Round Gew (*kew*, enclosure), Crane Fld. (? *crūn*, pond), Towan Fld. (see CHYANGWELL), Pk. Scibber (see Hr. Lelant), The Ruins, Long Stone Fld.

TRINK. Pk. Trewhella or Trewheela (*ughella*, higher), Carn Glaze (see TREVETHOW), Cherry Moor, The Gabmas (*cabmys*, *cammys*, crooked), Pk. Abya, Venton Uny Moor (*fenten Ewny*, Uny's Well), Pk. Stamps (*stampys*, tin-stamps), Pk. Grouse (cross), Torcrom Fld. (var. of Trencrom), Bal Noon Stamps (*bal an un*, downs mine), Fuggoe (*fogo*, artificial cave), Pk. Bucka (*bucca*, scarecrow).

POLAN TOPS, POL TOPS. Harry Mussy (*erow an mowysy*, girls' acre).

GONWIN. Venton Uny Cliff [Venton Way Clf. 1676] (see TRINK), Longstone Fld. [Longstone House, 1696], Pk. Darras (see POLPEOR), Pk. Ley, [Pk. an Ley, 1696] (*legth*, flat rock, or *lughy*, calves), Pk. Owls [Pk. an Aule Cliff, 1696], (see CHYANGWELL), Pk. Bunney [Pk. an Bunney, 1696] (? *bonny*, cluster), Lief Nans (? for [Pk. C] *liff yn-hans*, yonder cliff field), Pk. Fat (see Hr. Lelant), Pk. Moya, 1696 (*moyha*, greater), Pk. an Grows, 1696 (the cross), Beacon Downs, 1696, The Grotto Mdw. (ref. to spar-stone grotto on cliff).

BEERSHEBA. Sperton (see Trenoweth), Long Rock (ref. to menhir), Pk. Venton (see TRENOWETH), Pk. Vorn (see TRENOWETH), Pk. Owls (see CHYANGWELL, here inland cliff), The Green.

PARK SPERNONS. 3-cornered Spernon, 4 acre Spernon (see TRENOWETH).

LANGWEATH. The Killas (? *kyllas*, clay-slate).

TREDREATH. Pk. Cocken (Cocking or Hocking, n.p.), Pedn Drea (*pen an dre*, end of the town), Pk. Bunney (see GONWIN), Sorry Bargain, Pound Close.

TOWANS. The Mollop (*morrep*, land adjoining sea), Clark's Fld., Blue Close (? *an blu*, the parish).

MENNOR. Shava Fld. (*seghva*, dry place, "Dry Fld." adjoins).

TREVARRACK. Noon Veres (*an un a'n verghas*, the down of the horses), Quarter of Mutton (from shape), Chapel Fld. (site of mediæval chapel), Crow Park (see TRENCROM), Round Fld., Pk. Favin, or Fairn (? *faven*, bean, or *forn*, see TRENOWETH), Crookers Croft, Hr. Chiverton (*chy worth ton*, house by the green), Bannel Croft (*bannel*, broom), Peter Varrow (? *peder erow*, four acres), Pk. Nens (*park an hens*, the way-field).

HR. AND LR. CARBENCE. The Towan (see CHYANGWELL), The Reens (*ryn*, hillside), Comfort Stitch, Huel Laity, (*lety*, dairy-house), Ledgers, Pk. Leiter or Leita (? for Laity, or *lyha*, least), Dan's Garden, Splats Croft (cf. SPLATTEN RIDDEN), Fuggoe Croft (see CHYANGWELL).

CARNE. Pk. Chynoweth (*chynoweth*, new house), Pk. Posèn (? *powes en*, lambs' rest), Gwenz Croft (*gwyns*, wind), Huel Mary, Bal Fld., Dor Downs (*dor*, ground).

CARNE TISCOE. Bal Sound (named after mine), Pk. Darras (see POLPEOR).

STERT. Halvousack (*hāl vousak*, stinking moor).

ROSE-AN-GROWSE. Durla (*dowrla*, water-place, see SPLATTEN RIDDEN).

WORVAS. Tye Fld. (see TRENOWETH), Pk. Darras (see POLPEOR), Pk. Nance, (*nans*, valley), Gew (*kew*, *an gew*, close), Balnoon (see TRINK), Polmantha Lane (to Polmanter), Gayen Downs and Lode, Pk. Yates (*yettys*, see NINNIS), Pk. an Pillars (*pyllas*, naked oats), Pk. an Fancy, Pk. Bean (see NINNIS), Ledn Grouse (? *lyn an grows*, cross pool, or slip, *lyn*, or *ledan-grows*, broad cross), Pk. Hendra (see TREVETHOW), Huel Flat (mine), The Linyers (? *lyn hyr*, long slip), Pk. Hedja (? *pk. caja*, daisy fld.), Pk. Chy (house fld.), Croft Vental (*ban tal*, height of the brow), Dren Fld. (see HR. LELANT), Pk. Yates (see WORVAS).

LOCK. Barkels Fld. (? *park als*, slope fld.), Town Troy (field with devious approach, maze), The Dubman (*an domen*, *tomen*, mound or bank).

BRUNNION. Croft Coth, Coth Gdn., (*coth*, old, fallow), Pk. Bell (*a-bell*, far off), Pk. Chy (see WORVAS), The Prase, Pràs (*pràs*, meadow), Rose an Drennack (*rōs an drenak*, heath of the thorn-brake), Pk. Mowhay (rickyard fld., Eng.), Pk. Chapel (site of mediæval chapel), Pk. Jew (? *du*, black), Pk. Fave (*fāf*, beans), Pk. Noon (*an un, gun*, down), The Russows, Pk. Shatta, (? *shafta*, mine shaft), Pk. Grouse (see TRENOWETH), Chebits Croft (? *chy pyttys*, pits house, cf. Cupid, TRENOWETH), Percarne (*park carn*, rock-pile close), Pullowris (see POLPEOR), Huel Reeth Mine [Lewannack, alias Little Wheal Reeth, 1765] (*whel ryth*, open mine-working).

GONEW VISCOE. Pk. Peas (*bys*, peas), Pk. Venton (see TRENOWETH), Lever Moor (? "lever," yellow iris, O.E. *læfer*), Pk. Darras (see POLPEOR).

WESTWAY. Kew Croft (*kew*, enclosure), Plump Croft ("plump," sunk well), Balnoon Croft (see TRINK).

TREMBETHOW. Huel Gogar, or Gogan, (? n.p. Cogar), Pk. Shata (see BRUNNION), Huel Kitty (mine), Chapel Moor, Long Culver Close ("culver," pigeon, O.E. *culfre*), Leechers Moor (cf. Ledgers, CARBENCE), Sheep Crow (hut), Wyth (*gwyth*, stream, or *gwyth*, trees), Benawal (*ban awel*, high place of the weather, or wind), Hellan Trean (? *hāl an dren*, moor of the thorns), Manor Pound, Mistress Close, Little Dor-se (*dor segh*, dry ground).

LAITY. Long Stone Croft (ref. to menhir), Pk. Fringey (*forth henjy*, road of the ways), Pk. Darras (see POLPEOR), Pk. Chapel, Pk. Ain (*en*, lambs), Pk. Mowhay (rickyard), Pk. Pits.

VENWYN. Piskie Fld. (? *pk. pesky*, fattening fld.), Pk. an Organ (? *pk. an ojyon*, ox fld.).

NANCE. Gew (*kew*, *an gew*, the close), Mount Tallon (? *tal lan*, brow enclosure), The Gabmas (*cammys*, curved, crooked), Lin Croft (*lyn*, pool), Pk. an Darras (see POLPEOR), Drogus (*dor ogas*, near ground), Pk. an Skibber [Parke an Skeeber, 1725] (see HR. LELANT).

TREVA. Pul Pot (*pol*, pit or pool, *pot* as Eng.), The Reens (*ryn*, slope, hillside).

WYTHAN. The Roseland (*ros lan*, heath enclosure), The Grazes (*cres*, middle), Sandridge, The Bougie (*bowjy*, cowshed).

GLEBE. Skibber Whidden [Skebarwin, 1725, recent Skidnywidny] (*skyber wyn*, white barn), Pk. Victor (see HR. LELANT), Pk. Oan (*on*, lamb).

OTHER NAMES. 1725. Pk. Uden (? *ojyon*, ox), Treloghan Tin Bounds (? Treloyhan), Poldodda Bounds (*bol*, pool, ? *dodda* from "dods," rushes, water weeds, Devon Eng.), Adga Bullocke Bounds (*ajy*, gap, "bullock," Eng.), Bolennow Bounds, in St. Ives, Lelant and Towednack (? *bos*, dwelling, *alena*, hither), Barepter Lane (leading to Porthripter, spelt "Porippr" 1621, St. Ives Accounts, *porth*, landing place, beach, ? *ryp tyr*, beside land), Porthkidny (Polkidnow Sand, map 1820, *porth cūnys*, firewood beach), Norwayman's Dock; a quay near present ferry to Phillack, where timber ships no doubt unloaded, map 1820. Pedna Crook Passage; a crossing direct to Hayle by present gasworks, continuing Vounder Lane from Lelant Church, used at low water, *pen*, head or point, ? *crok*, gallows. The point here is not unlikely as site of a pirate's gallows. An archway was left formerly under Carnsew Quay for this passage. On Lelant side the lane to it is still visible. Quay Lane Passage; a crossing over the sand at low water near Lelant Quay, by present railway station, leading to the same point as Pedna Crook Passage, map 1820. Griggs' Passage; a crossing in direct line with Griggs' Lane over the sand at low water to the St. Erth road at Carnsew. A passage may also have existed formerly in line with Sea Lane, thus accounting for Tredreath as *tre + treth*, ferry, crossing, rather than *treth*, sand; sand being no more plentiful at this point than anywhere along the shore of Lelant.

The Parish Church of St. Euny Lelant. An Architectural History of the Building,

By M. H. N. C. Atchley, F.I.A.A.

Consulting Architect to the Federation of Old Cornwall Societies.

In the churchyard are two Cornish Crosses, both older than the church, and perhaps one may have been made in the days of St. Euny himself (c. 6th century).

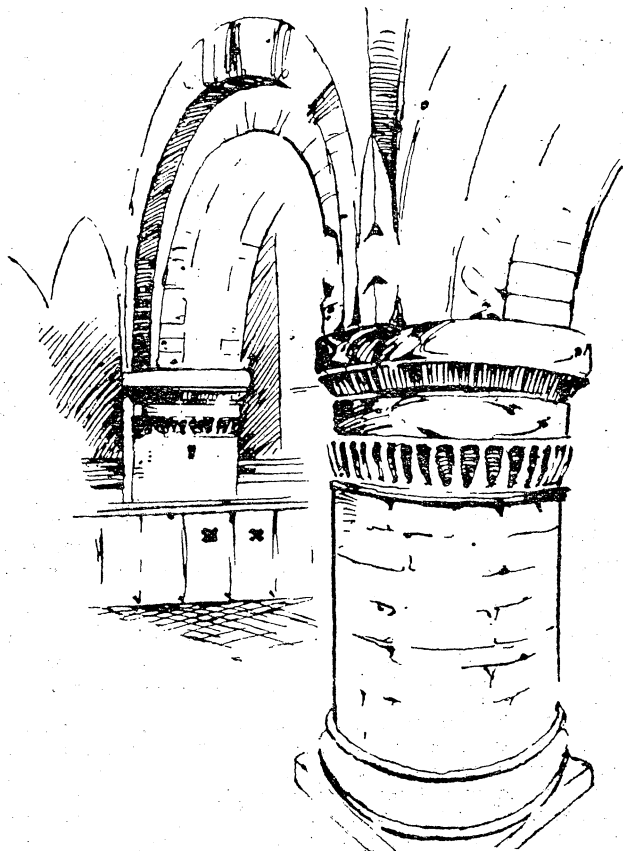
Some 600 years later the Norman masons built a church here with a West tower and North aisle, of which two circular piers with scalloped capitals remain. The Westernmost arch of this arcade was walled up by the 15th century builders. The Norman font dates from the 2nd half of the 12th century.

In the early 15th century desire for larger windows and more accommodation were the probable reasons for the church being more or less reconstructed with a larger aisle, and a new tower—only the lowest courses of masonry on the North side remain of the Norman original. The angle buttresses are unusual in Cornwall.

In the North aisle wall is a very fine late 15th century doorway of "catacleuse stone" (in English "catacleuse" = "grey rock"). The West and four North windows are modern, but the East is original. The East window of the high chancel is modern.

The South aisle windows, typically Cornish, are ancient and very beautiful examples of the latter part of the 15th century. The graceful sweep of their arches and the sweetness of line due to the tracery being set on a different level from them show the work of a master hand. Over the North aisle and the nave are some parts of the old roofs incorporated into new, but over the South aisle most of the mediæval timbers remain.

The carved bases of the South Doorway are charmingly wrought with lilies, quarterfoils, and the triquetra knot (symbolizing the Holy and Undivided Trinity). This knot, frequently to be seen on the ancient Cornish crosses, is one of the many instances of the continuity of the Celtic tradition in Cornish art.



THE NORMAN ARCH.

Over the outer doorway is a fine niche that once was filled with a statue, and since the 18th century with a copper sundial with figures of Time and Death.

Some years ago there were said to be fragments of the old Roodscreen in the church, but none are known now. The stairway to the Rood loft is in the North wall.

Against this same wall is a copy of King Charles the Martyr's letter of thanks to the Cornish people for their unswerving loyalty.

Before the visitor leaves this sanctuary, the 17th century slate tombs at the West end of the South aisle should be noted. One of them is to a member of the Praed family, lords of the Manor, but better known by the London street called after them. The other is to Stephen Pawley, 1635.



All profits from this booklet will be put to the Fund for the Restoration of the Church. A plan has been sanctioned and a Faculty obtained for removing the Screen from its present position, putting it in the North Aisle to shut off the Vestry, placing a more worthy Altar there, &c. A sum of £150 will be needed to complete the scheme. Any gifts will be gratefully received by the Vicar and Churchwardens.