

WALK TWO:

ST

EANSWYTHE'S

WATER

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On the 25 March 2017 a group of 16 people gathered outside the Affinity Water Headquarters to begin a walking exploration of the route of St Eanswythe's Water.

Mr Charles Bain Smith, who has spent considerable time and effort researching the route of this ancient aqueduct, guided the group. Mr Smith has provided an excellent introduction to his researches, which is set out on pages 4-5.

The walk followed the alignment of St Eanswythe's Water along a meandering path across parks, down side lanes and along suburban streets before arriving at Guildhall Street and the direct view towards St Eanswythe's Church.

From there the group descended the steps to the harbour and entered the Urban Room. Here the group of walkers discussed their impressions from the walk over hearty hot cross

buns and mugs of tea. Personal maps and 'mind maps' of impressions were drawn, and suggestions for changes that could be made to the town along the route of the walk were recorded.

The walk revealed how the line of the old watercourse has shaped the town in many ways, even though the watercourse itself is no longer visible and needs an expert eye to pick out its route.



THE WALK AND THE WALKERS

The route for the second walk comprised:

Affinity Water
Cherry Garden Lane
Corone Close
Fairway Avenue
Polo Ground Lane
Radnor Park Avenue
Radnor Park
Wiltie Gardens
Broadmead Road
Guildhall Street North
Foresters Way
Shellons Street
Guildhall Street
Rendezvous Street

Church Street
The Bayle
The Parade
Steps
Harbour Approach Road
Grand Burstin Hotel
Harbour Arm
Urban Room

The participants in walk two were:

Fran Addison
Marion Bain Smith
Charles Bain Smith
Lewis Biggs
Susan Chivers
Mike Dalton
Diane Dever
Graham Hudson
Karen Pamplin Browne
Simon Richmond
Steven Smith
Jasia Szersynska
Freddie Taylor
Jane Unsworth
Wendy Ward
Louella Ward



ST EANSWYTHE'S WATER

Just beneath the surface of the soil in Folkestone lies a remarkable ancient structure. Until the 1970s it was mostly clearly visible but now much of its 3.5 km course is obscured, interrupted and built over. St Eanswythe's Water was a 'contour aqueduct', which at one time brought fresh drinking water from a holy spring in the lee of downs to a **castellum** or distribution tank on the Bayle at Folkestone. Contour aqueducts follow the surface of the ground as covered troughs, culverts or pipes. In Medieval times there was a well chapel at the spring, where Eanswythe's manor of Swetton lay. This sacred spring now lies under the main power supply to the Channel Tunnel, though a similar spring can still be seen to the west of the woods above the tunnel marshal area. The **castellum** had various pipes at different levels which supplied, by priority, different users. The site is now occupied by the Bayle pond and garden.

So who was Eanswythe, and why was she associated with an aqueduct? Eanswythe was a royal princess, the daughter of Edbald of Kent and his Frankish wife, Emma. Edbald is thought to have vacated Canterbury to reside in Folkestone on the Bayle in the 7th century. It was common at that time for unmarried princesses to be made saints and saints needed miracles. Eanswythe is said to have struck the rock of

the hills with her staff to create a stream that served her monastery on the Bayle. She is also credited with the miracle of extending a beam found too short for the roof of the monastery. It is perhaps curious to find a saint celebrated for such practical 'engineering reasons' but seaside towns had practical origins. Whether you were at sea or looking after the shore that supported seafaring, there were always practical jobs to be done. Perhaps this is why Eanswythe still has such resonance in the modern world, as an icon of active, participating womanhood.

The spring still supplies water to the only stretch of the aqueduct now evident above the ground. This appears as a gently curving stream beneath a high bank to the west of the Shearway Business Park and emerges to the south of Affinity Water's offices on Cherry Garden Lane. From here its course is obscured but it crosses the playing fields of Morehall and the Three Hills. The pronounced angle at the west of the contour change at Three Hills reveals the crossing of the Pent Stream (whose source is close to the old Pent Valley School) and St Eanswythe's Water, which heads for Radnor Park, Guildhall Street and the Bayle. This where there was an ancient arched structure carrying the waters above the Pent Stream some six foot below. It was said to have been washed away in a flood in

the early 20th century.

So how ancient was this structure, what was it for and why did it disappear? The simple truth is that we don't really know how old it is but it is likely to predate the 12th century. It has never been archeologically dug and investigated. The eminent historian Stuart S Rigold wrote in the 1970s that he believed it to be Roman on grounds of its engineering ingenuity. A Roman 'aqueduct repair kit' was found in the early 20th century in one of the storage rooms of the Roman Villa on the East Cliff. However, since the 1970s, Anglo Saxon and Medieval aqueducts have been discovered that clearly use Roman principles readily available in texts from Vitruvius. The aqueduct's purpose was certainly to separate drinking water from the Pent Stream, which was used for waste and watermills in the Foord Valley. The aqueduct supplied the defensive fort of the Bayle which lacks its own source of sweet water. It suggests a particular importance to the Bayle such as a corral of horses or large industrial settlement. The reason for its disappearance is that, being close to the stream bed, this is the area where Folkestone's flat open land lay which became suitable sports fields. The town expanded considerably in the late 19th and early 20th centuries and the rurality of Folkestone, which was much written about by 19th century visitors, was pushed back to the base of The Downs where now the Channel Tunnel emerges.

St Eanswythe's Water can still be discerned with a little imagination. From Morehall it follows the natural contour of 120 feet above sea level because it falls about 1 in 1,000 from that point. Sometimes it can

be seen as a stream as at Affinity Water, at other times a mark in the grass across playing fields in certain weather conditions. It follows the back alley of some of the Victorian houses in Wiltie Gardens and the curve at the eastern end of Broadmead Road. It is the reason for the alignment of Guildhall Street, and emerges as a dramatic retaining wall behind St Eanswythe's School. Just above the source and the White Horse hill figure is a road more ancient than Roman called the Creteway. It is deeply channelled into the hills and runs not in the direction of London but East and West along the coast. There were a series of holy wells visible from this ancient way. This particular well would have had significance from very early times because it is close to where the road from Canterbury meets the Creteway. It is of course now the very point where the Channel Tunnel departs for the continent.

Today the watercourse represents a fascinating representative slice through the life of Folkestone. The water company and the names of schools and roads all have a resonance with this deeper past, which has been interrupted and broken up by the progress of time. St Eanswythe's Water refuses to disappear entirely but reconnects ancient and modern, reminding us of the shifts in purpose and thought.

Charles Bain Smith RIBA CA



The alignment of St Eanswythe's water



St Eanswythe's Water



Allotments on the banks of St Eanswythe's Water



St Eyanswythe's Water A bright stream entering a culvert buried beneath the town



Lay of the land Picking out the hidden route of the watercourse



Vent to the underground watercourse



Seeking signs Looking for signs of the flow of the hidden underground water in slight undulations of the land





The ever-present hills Sources of springs feeding the watercourses that shaped the landscape



Lines in the landscape



Suburbia Homes within neatly tended gardens





Suburban charm



Radnor Park pond



Entering the historic city core Fine
buildings with technological accretions



The setting Folkestone bounded by hills



The textures and patterns of change over time



Twentieth century facade (above) and older alleyway (below)





St Eanswythe's Church on the axis of the watercourse



Mermaids on gables on the climb down to the harbour

Sea creatures on gables (right) and an abandoned corner awaiting attention (below)

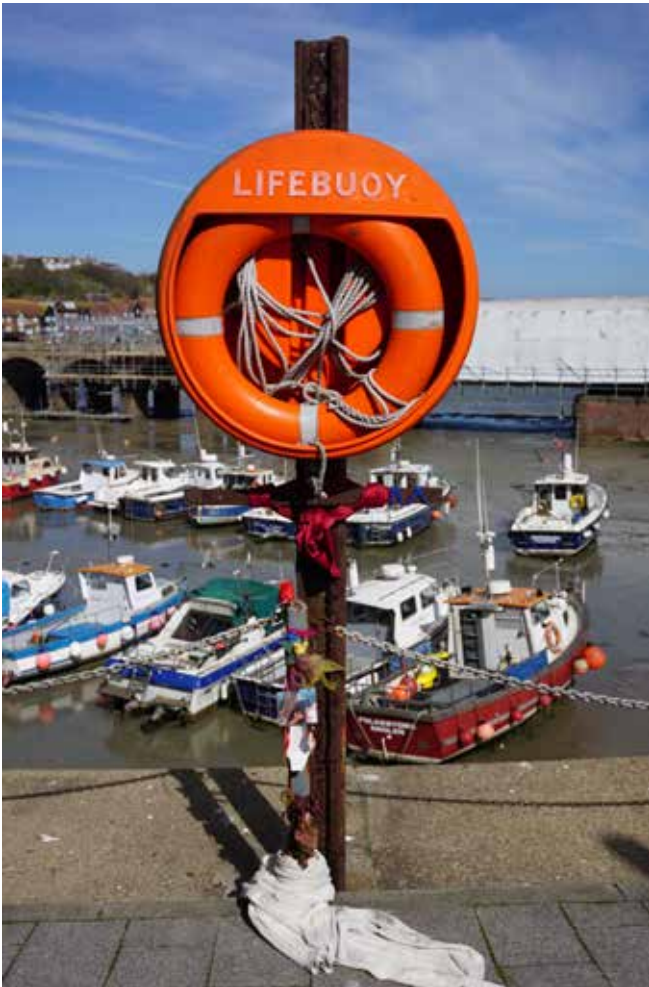




The harbour

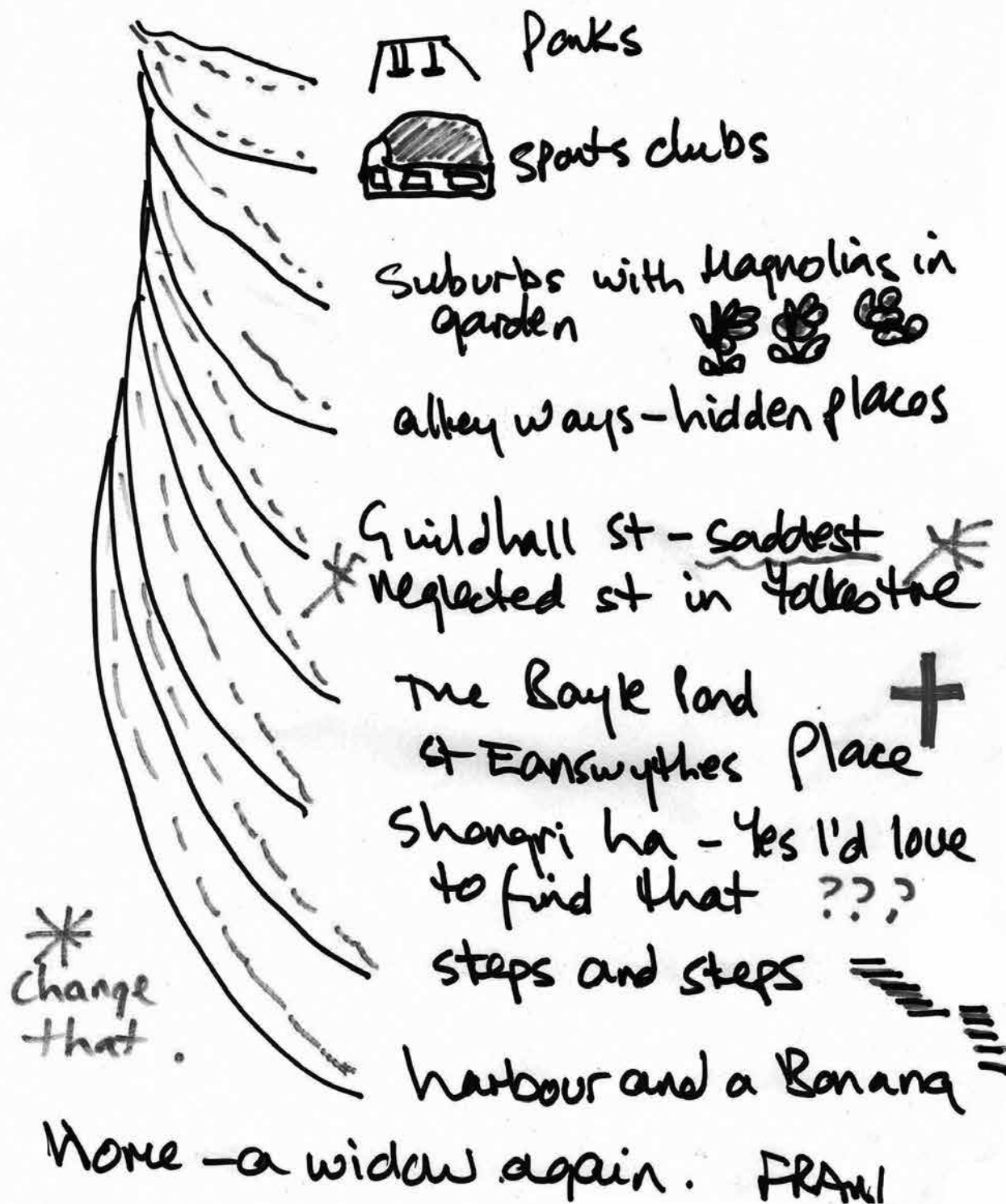


Heading for the Urban Room (above) and
harbourside memorial (below)



IMPRESSIONS

I cast aside my widows weeds
to ramble
and follow where the watercourse leads







The Folkestone hills were always with us

GH

- 'St Eanswythe made the water run uphill'

A legend: ok, not true, but what landscape feature gave rise to this?

- St Eanswythe's stream graphically fossilised:

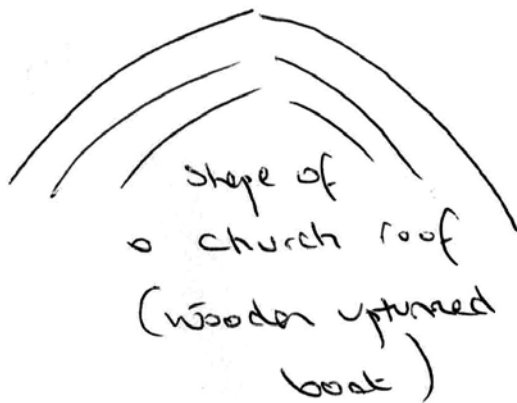
A to Z street atlas shows the stream as a ^{crossing Morehall Rec.} watercourse, even though the stream must have been covered in ^{decades} ~~years~~ ago. Probably through one map being a copy of an earlier one, copied from an even earlier one

GH

o Urban walk no 2 has hidden depths

Sense of history that captures you
sends you down a road of time

Sense of loss or lost ~~history~~
Street + landscape ~~street~~ knowledge



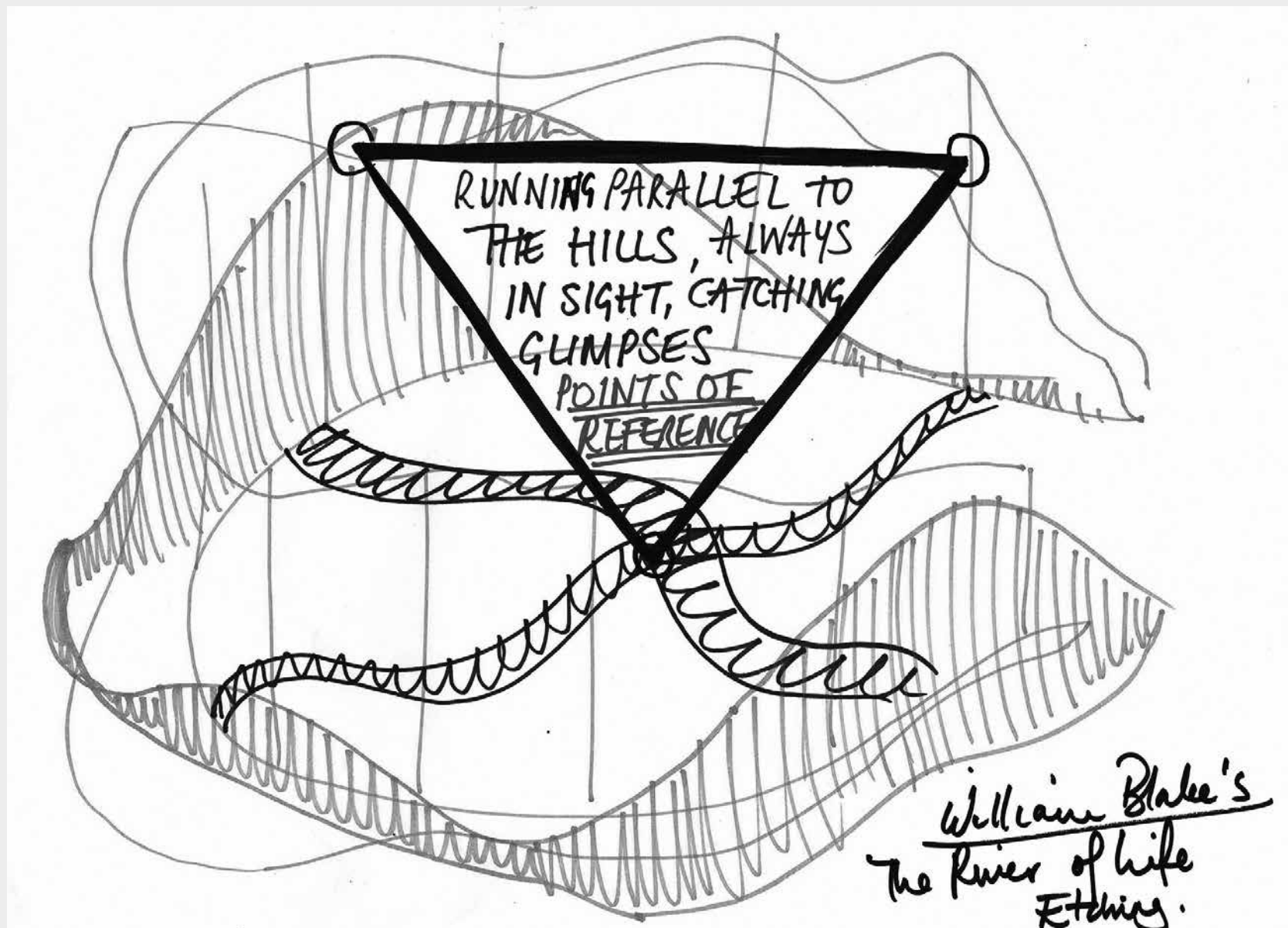
Similarly
the depth of
what lays
underground!

Urban
Analysis



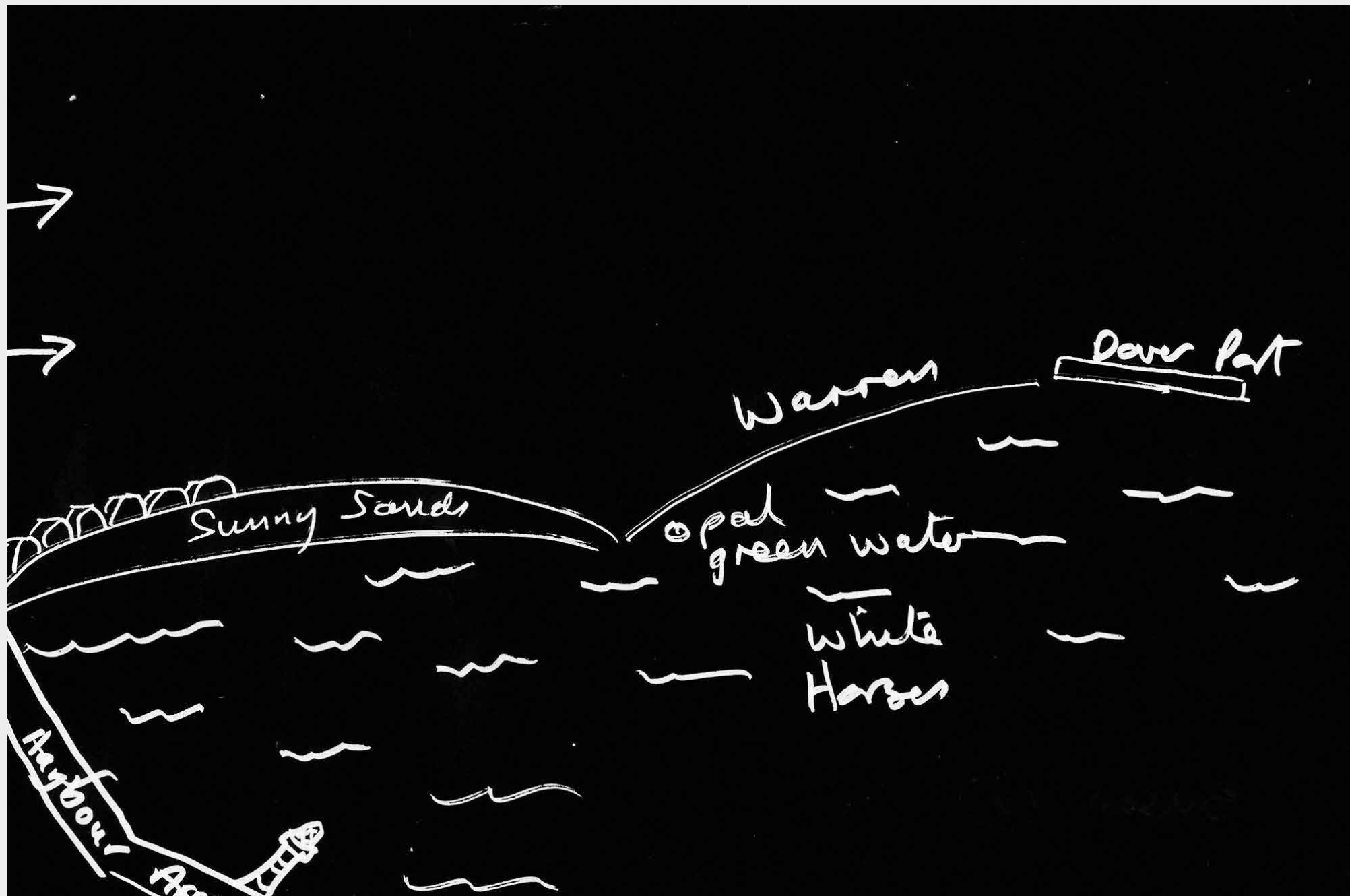
walks

was striking re
o woodland
area that
sit ~~underground~~
underneath what
was a
woodland area
(Broadmead)



What would it have been
like to have infrequent
access to drinking water?
How does this effect your
ability to travel, health etc.
PEOPLE STILL LIVE WITH
THIS DIFFICULTY?



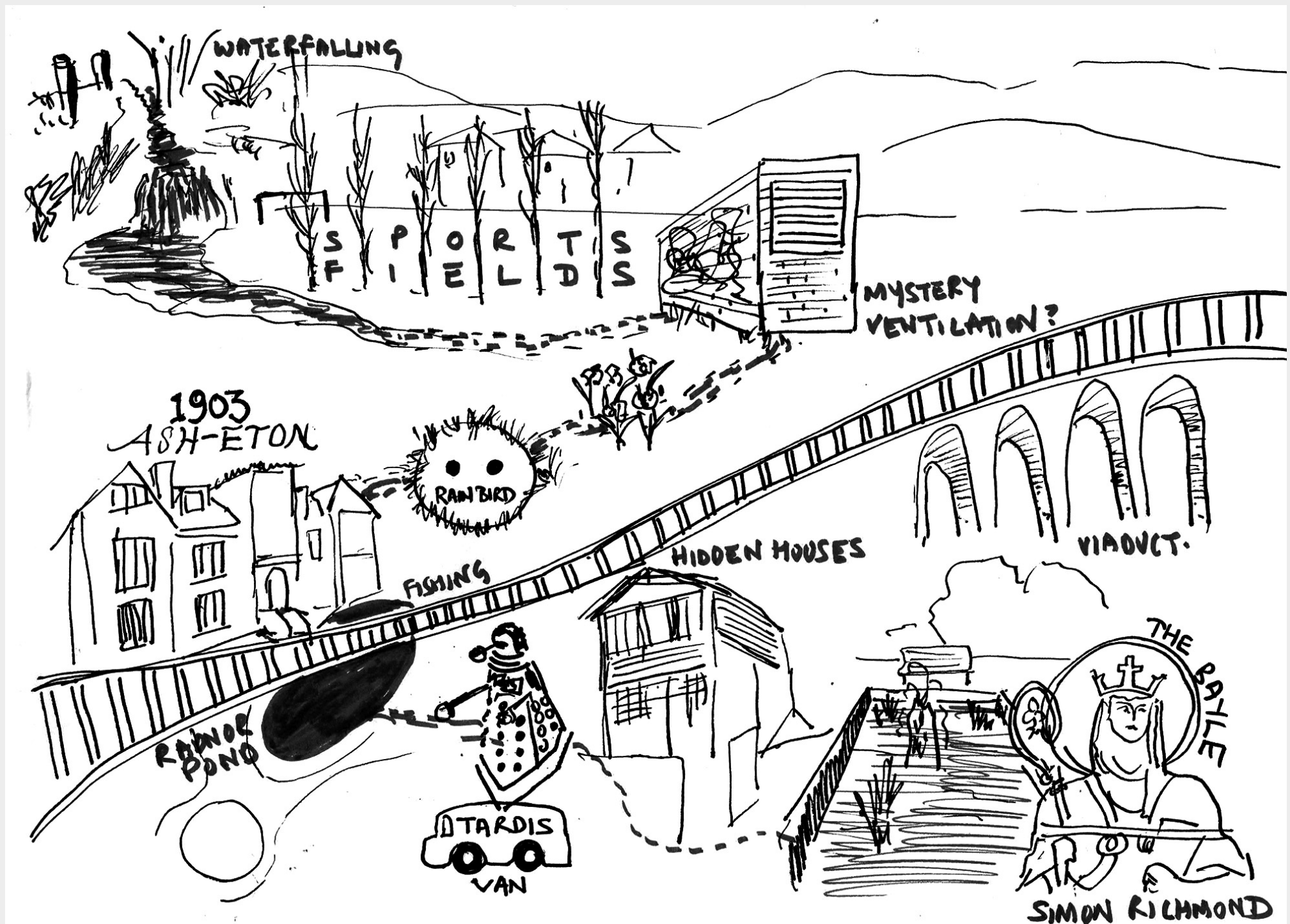


A hand-drawn map of a coastal area, likely a bay or harbor, with various landmarks and labels. The map is oriented with the bay at the bottom and the land at the top. Key features include:

- Top Left:** A mountain labeled "Leasar's". Below it, a "channel" and "Tunnel St over source".
- Top Center:** A mountain labeled "Sugar-loaf" with a box labeled "Wild" below it.
- Top Right:** A mountain labeled "St Thomas Well". To its right, a mountain labeled "Round?" with a box labeled "Wild" below it. Further right, a mountain labeled "Holy Well" with an arrow pointing to it.
- Middle Left:** A mountain labeled "Rec grand white violets". Below it, a box labeled "Tamed, Residential".
- Middle Right:** A mountain labeled "Urban" with a box labeled "Folklore Victorian" below it. To its right, a mountain labeled "Bayle pond" with a box labeled "Via duct".
- Bottom Left:** A mountain labeled "Chertan". Below it, a mountain labeled "Leas".
- Bottom Center:** A mountain labeled "Water (clean, drinking)" with a box labeled "Heard 1st seagull". Below it, a mountain labeled "Rock (1st base)".
- Bottom Right:** A mountain labeled "Georgian Houses in the Bay 6". To its right, a mountain labeled "Quiet church-yard" with a small drawing of a church.

The map is drawn with simple lines and includes various annotations and labels that provide context for the location.







forgotten pathways, waterways. Water lifeways. naturalways.



Quiet spaces/rural lands/vegetables fruit
Fast running water open
Goes underground



The sound of water
The sound of the traffic

 Sweet celandine
Woodland plants
damp areas.

 Dog toothed
violet

Wild garlic

Life

Sounds of gulls.
Sea air
Sea breeze
Fish & food, protein.
Meeting place
people
social
faith ways.

people

Very aware of the strong prevailing wind in most areas, particularly as the town centre is approached
hidden spaces and passageways which could house activities / activities to bring back energy and awareness into them.

- yards behind Pullman
- vintage "street" behind Broadmead Road

In fact, these spaces represented a refuge from the weather conditions. Walks rather interrupted by the need to share roads with cars; Folkestone could benefit from thoughtful approach of pedestrianisation.

Strikingly different areas encountered in terms of architecture and general upkeep of places.

Parks encountered - Marshall Rec + Rushor Park did not benefit hugely from activity. Saturday is perhaps a day when one might expect some sports to be played (outside the more structured environments of sports fields + centres).

Our walking group did seem to stand out in an a largely non pedestrian environment outside the central Folkestone area.

NOTES

Thanks very much to Charles for guiding the walk along the route of St Eanswythe's Water.

Very little historically verifiable data about the watercourse exists and no full archeological investigation has been done. In the absence of hard evidence narratives accumulate: St Eanswythe's miracle of causing water to flow up hill along a viaduct is an example that is well known and of ancient origin.

Charles has spent eight years researching the topic, using his iphone to plot the watercourse levels and route. From his researches he has been able to establish that the iphone data correlates with that of historic maps and documentary evidence.

Walkers comments

- We walked along St Eanswythe's Water
- The springs and water closely connected with the geology of the hills
- Omnipresent hills all along the walk

- Enjoyed the splendid Edwardian architecture
- Litter is very offensive and would be the one thing I would change along the route
- Sudden change of mood after Radnor Park - run down, litter, neglect
- A sense of gravity running downwards
- Walking - flowing - going down
- Rivers crossing
- Moving through lanes
- Separating drinking and foul water
- The river becoming fouled
- St Eanswythe's Water providing the drinking water essential for life
- Deities associated with springs and flowing water transferred to a human-made aqueduct
- Water / life / people
- St Eanswythe's Water as an attractor to people travelling routes along the south coast, Pilgrims' Way etc
- Ancient routes not focused on London but on other sacred sites, water sources etc.
- Three types of water in Folkestone: 1. fresh drinking water 2. fouled waste water 3.

sea water

- Water for the crops grown on the allotments at the beginning of the walk
- Water flowing down to the sea
- Sea the source of protein
- The mystery of St Eanswythe's Water - there are legends but we do not know how old it is. Perhaps it replaced, or was an adoption of, an earlier Roman structure
- The water cycle - river to sea to evaporation by the sun to rain to watercourse
- Affinity Water a private company in charge of a natural resource
- One of the walkers being charged for water associated with a water meter that does not exist!
- Private control of a natural resource charged for on the basis of a non-existent meter
- Recycling of myths and illusions continues!
- Thinking about the Roman **castellum aquae** for water distribution
- The richer the customer the lower down in the tank the water connection, and therefore the more certain the water supply in times of shortage

- The presence of the encircling hills- 'like cushions surrounding the town'
- Remembering the route of the walk from the days before the suburban expansion of Folkestone into the surrounding fields
- Inevitable process to deal with growth and providing homes for people
- Separate green spaces linked by the route
- Many sports facilities
- No social spaces or pubs
- Water health wellbeing pub theme
- Residents familiar with parts of the route but not seen it as a connected path that they would walk along
- Path used in parts for school access, youth congregation, short cuts and connections
- Discovered new things along the walk
- Interesting to see the connections and discover the mysterious origins of the path
- What was the large vent structure for?
- You could hear the sound of running water

- Some places have alternative names - Newt Pond for example
- Cherry orchards and playing fields
- Could new cherry orchards be planted as places to visit and to signal connections along the route
- Reference to the cults of St. Eanswythe's - St Rumbold Herring Festival

Guildhall Street

All agreed that Guildhall Street is a very sad run down part of the town

- Folkestone Fringe would like to take over the shops to make into artists spaces
- Foresters Way and Shellons Street cut through Guildhall street in a very destructive way
- Roads built to serve the docks but the docks no longer generate large volumes of traffic
- Council have powers - but perhaps have other pressing priorities and shortages of resources
- Perhaps Folkestone Fringe could take a bigger role
- Artists, creative community,

museum could all work together

- Very few people in Guildhall Street but Saturday crowds in adjacent Sandgate Road- why?
- Shops too large for the potential businesses
- Perhaps shops should be converted to residential uses if no longer useful
- 'Folkestone needs to take charge of itself'
- Improving Guildhall Street should be a priority

THE FEAST OF SAINT RUMBOLD

From Edward Hasted's essay 'The town and parish of Folkestone' in **The History and Topographical Survey of the County of Kent: Volume 8** (1799)

While Saint Eanswythe is the patron saint of Folkestone, in the 17th century the patron saint of 'Fishermen of Folkestone' was the infant saint from Anglo-Saxon times 'Saint Rumbold', (also known as Rumwold, Rombout, Rumold, Rumwald, Rumoldus, or Rumbald) 'Saint Rumbold of Buckingham' an Anglo-Saxon infant saint who lived for three days in the 7th century, who seems to be the Folkestone Fisherman's Patron Saint

"There was a singular custom used of long time by the fishermen of this place (Folkestone): They chose eight of the largest and best whittings out of every boat when they came home from that fishery, and sold them

apart from the rest, and out of the money arising from them they made a feast, every Christmas-eve, which they called a rumbald. The master of each boat provided this feast for his own company, so that there were as many different entertainments as there were boats.


These whittings, which are of a very large size, and are sold all round the country as far as Canterbury, are called rumbald whittings. This custom, which is now lost off, though many of the inhabitants still meet socially on a Christmas-eve, and call it rumbald night, might have been antiently instituted in honor of St Rumbald,

and the fish designed as an offering to him for his protection during the fishery"

Source: British History Online <http://www.british-history.ac.uk/survey-kent/vol8/pp152-188>

I cast aside my windows weavers
to ramble
and follow where the watercourse leads



 Punks


 Sports clubs

Suburbs with Magnolias in
garden



alley ways - hidden places

* Guildhall St - Saddest *
Neglected st in Folkestone

The Bayk land 
St Eanswythes Place
Shenari ha - Yb 11d 10110