

BARTON (ST DAVID) in the DOMESDAY BOOK

Barton [St David] was a settlement in the Domesday Book, in the hundred of Blachethorna and the county of Somerset. It had a recorded population of 16 households in 1086, and is listed under 2 owners in the Domesday Book.

1. Land of Count Robert of Mortain / Roger of Courseulles

Households

* Households: 2 villagers. 4 smallholders.

Land and resources

* Ploughland: 2 ploughlands. 1 lord's plough teams. 1 men's plough teams.

* Other resources: 1.0 lord's lands. Meadow 24 acres. Pasture 24 acres. 1 mill, value 5 shillings.

Livestock

* Livestock in 1086: 18 pigs

Valuation

* Annual value to lord: 1 pound 10 shillings in 1086; 2 pounds when acquired by the 1086 owner.

Owners

* Tenants-in-chief in 1086: Count Robert of Mortain; Roger of Courseulles.

* Lords in 1086: Norman; Count Robert of Mortain.

* Lord in 1066: Alstan (of Boscombe).

2. Land of Edmund son of Payne / Mauer of Carteret

Households

* Households: 2 villagers. 4 smallholders. 6 cottagers. 1 slave.

Land and resources

* Ploughland: 6 ploughlands. 1 lord's plough teams.

* Other resources: 3.25 lord's lands. Meadow 50 acres. Pasture 60 acres. 1 mill, value 10 shillings.

Livestock

* Livestock in 1086: 5 cattle. 4 pigs

Valuation

* Annual value to lord: 3 pounds in 1086; 6 pounds when acquired by the 1086 owner.

Owners

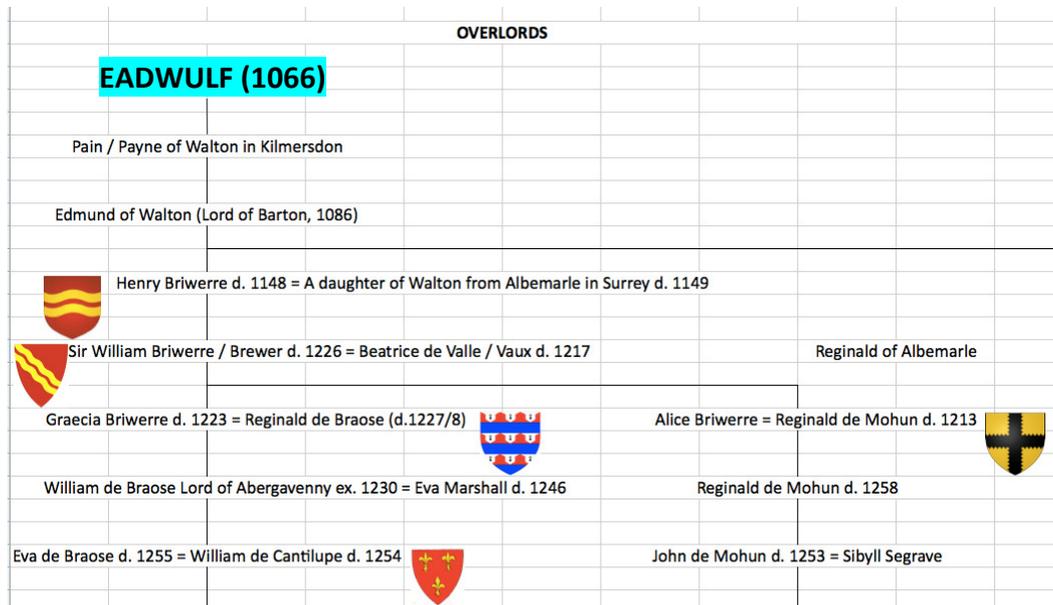
* Tenants-in-chief in 1086: Edmund son of Payne; Mauer of Carteret.

* Lords in 1086: Edmund son of Payne; Mauer of Carteret.

* Lord in 1066: **EDWULF**

NEW RESEARCH INTO BARTON LAND HOLDINGS

BHC member Rob Butt has completed a genealogical table of Barton landowners pre & since Domesday.



The small excerpt above is a teaser, the full details will be coming shortly.

HOW DID BARTON ST DAVID GET ITS NAME?

Collinson in his "History of Somerset" (1791) says that Barton-David, as he calls it, derives its name from the dedication of its church but he cites no authority that the patron Saint is St David. Browne Willis in 1733 assigned Barton David to St David but in Ecton's "Thesaurus" the dedication is given as All Saints. This is confirmed by a charter of 1279 in the Buckland Chartulary wherein a yearly rent is to be paid "in the church of All Saints of Berton".

Barton, however, is a prebend in the church of Wells and so there is much evidence as to the various forms of its name in the documents of the Dean and Chapter. In these the name Barton (Berton) stands alone with no addition to the end of Queen Elizabeth's reign. But in 1605 there is "the prebend of Barton Davy" and this designation recurs in 1607. But, in 1632 it appears as Barton David and so it remains to the last entry calendared in 1713.

Turning to other sources, while it is still Barton on Bishop Bourne's visitation of 1554-5, it is called Barton Davye as early as 1575 in a return of the clergy of Somerset in the time of Bishop Berkley. In a Deposition Book in the Diocesan Registry, under 25 May 1586, we find a deposition made by "Henricus Addams paroch. De Barton Davie". Here the final e is so like a d, that the word has been misread as "David", but a close examination of the handwriting leaves no room for doubt, and indeed the place is called Barton Davy shortly before in

the same document.

In the Registers of Bishops Curle (1629 – 1632) and Piers (1632 – 1670) we find Barton Davy (1632) or Davie (1643, 1661) and it appears as Barton Davie in Bishop Kidder's Visitation Book of 1701. On the other hand, "the manor of Barton David" occurs in the record of the Quarter Sessions of 1617. When the final form "Barton St David" was reached, is uncertain but.....

FROM THE CHURCH RESTORATION APPEAL 1990

DAVID

David is the English approximation of the Welsh Dewi, the name of the patron saint of Wales, to whom our church is dedicated. Dewi was born in the 520's in Cardiganshire. He became a monk and the founder of monasteries of an extremely strict Rule which rested on vigorous manual work throughout the hours of daylight and reading writing and prayer in the evenings. Tradition has it that he went on pilgrimage to Jerusalem and was there created Bishop. At Mynyw, Pembrokeshire, now St David's, his principal monastery, he presided as abbot-bishop before his death in 589.

During the course of his career, Dewi had stayed for some time in Glastonbury where, it is said, he was responsible for the addition of a chancel to the church, later called the church of St Mary, which was already an ancient foundation.

In the 7th Century the Church made permanent provision for the development of monasteries like Glastonbury, as seats of learning and education; for the establishment of cathedrals like Wells, and other minsters and "mother churches" as centres for the spread of the Gospel; for the building of "lesser churches with graveyards" in established villages; and for the conduct of "field churches" for the benefit of communities on lands more recently brought under cultivation.

The memory of the lesser church was often preserved by an annual payment to the mother church. Barton used to have to pay 16 pence a year to the Abbey of Glastonbury; the money had to be taken every year by twelve men.

ST. DAVID

In the more settled years after the Conquest, Dewi's shrine at Mynyw became a much-frequented resort of pilgrims. In recognition of the veneration in which he was held, Dewi was canonised by Pope Calixtus II (1119 – 1124) who ordained that two pilgrimages to St David's should be accounted equal in efficacy to one pilgrimage to Rome. In view of the Saint's association with Glastonbury, it is not surprising that a local church, newly built during the course of the century, should have been dedicated to him or that its churchyard cross should carry a representation of the saint.

THE CHURCHYARD CROSS

The practice in England of raising a standing cross goes back to the time of Archbishop Theodore (668 – 697) who, by a sentence in his book of canons,

enjoined that when a church had been removed to another place, a cross should be erected on the site of the vanished altar. A century later, where a community was still unprovided with a church building, it had become the custom to raise a cross to mark the place of the daily service of prayer. There is no way of telling to which of these strands of custom or to what other motive Barton's cross owes its origin or whether the cross was raised up before or after the existing church was built. What can be said for certain is that the Christian community of the day thought it right to raise a cross that was truly worthy.

A visitor to Barton in the mid-1800's found it possible to describe with confidence that the shaft was ornamented with the sculptured figure of a bishop wearing a mitre and habited in canonics with a maniple on the left arm and, at his left side, a pilgrim's wallet suspended by a string which passed over the right shoulder; the figure stood on a bracket beneath a weather canopy with crockets and filials. It was generally agreed, he wrote, that the figure was intended for St David.

The shaft is now so eroded that some of these details are no longer discernable. The worn and broken steps around the socket in which the shaft is set, were long ago covered by a grassy mound of earth.

In 1986, craftsmen trained in the preservation of stonework, during the restoration of Wells Cathedral, did all that could be done to preserve the cross against further deterioration.

"Barton St David, Church Restoration Appeal"

Miles Partridge,

Florins,

Gosling Street,

Barton St David.

1990