

NOTES

A MOUSTERIAN *BOUT COUPE* HANDAXE FROM OXFORDSHIRE

According to Roe 'there are no substantial Middle Palaeolithic (Mousterian) sites in the Oxford region'.¹ Only a handful of Mousterian artefacts (i.e. artefacts manufactured by *Homo sapiens neanderthalensis*), such as the characteristic *bout coupé* handaxe, are known from Oxfordshire, in marked contrast to the many hundreds of Lower Palaeolithic bifaces found in gravel deposits and more rarely as surface finds on older gravel terraces. These refined, symmetrical, flat-butted, convex-sided, cordate, bifacially worked implements are occasionally located although most, if not all, seem not to have been found in secure archaeological contexts. The *bout coupé* is extremely rare and each additional find is of great significance. Such objects are considered by Shackley² to mark the Mousterian tradition in Britain, and Roe³ states that the discovery of these objects provides a guide to the distribution and movements of Mousterian people. He reports an example found near Drayton (NGR SU 482935), near Abingdon, and Tyllesley⁴ lists another from Tuckwell's quarry near Radley (NGR SU 525977). Macrae⁵ has seen three others from floodplain gravels in the Sutton Wick area, south of Abingdon (centering on NGR SU 485944). More recently Roe⁶ examined one held in the Oxfordshire County Museum which was reportedly found at Standlake. With the exception of some recently discovered *in situ* Mousterian artefacts from Sutton Courtenay⁷ the above examples represent all that is known of Mousterian occupation in Oxfordshire.

A small, slightly damaged but unrolled, *bout coupé* handaxe, knapped from black flint (Fig. 1) was discovered in a lorry-load of gravel extracted from a quarry near Oxford in 1992 according to the finder. The damage is recent, being characteristic of having passed through gravel grading machinery. The object, although on the small side, falls comfortably within the classification of *bout coupé* handaxes possessing all of the relevant characteristics described above.⁸ Unfortunately this artefact is now untraceable, although it was drawn at the time by Jeff Wallis. The finder reclaimed the artefact before its importance was fully appreciated. No record was kept of the finder's name, nor indeed of the precise findspot and all enquiries

¹ D.A. Roe, 'The Palaeolithic Archaeology of the Oxford Region', *Oxoniensia*, lix (1994), 13.

² M.L. Shackley, 'The *bout coupé* Handaxe as a Typological Marker for the British Mousterian Industries', in R.V.S. Wright (ed.), *Stone Tools as Cultural Markers: Change, Evolution and Complexity* (Australian Inst. of Aboriginal Studies, Prehistory and Material Culture Ser. 12, 1977), 333.

³ D.A. Roe, *The Lower and Middle Palaeolithic Periods in Britain* (1981), 240-52.

⁴ J.A. Tyllesley, 'Two *bout coupé* Handaxes from Oxfordshire', *Oxoniensia*, xlviii (1983), 149-52;

J.A. Tyllesley, *The *bout coupé* Handaxe, a Typological Problem* (BAR Brit. Ser. 170, 1987), 40.

⁵ R.J. Macrae, 'New Lower Palaeolithic Finds from Gravel Pits in Central Southern England', *Lithics*, 12 (1991), 18.

⁶ Op. cit. note 1, p. 14.

⁷ R.M.G. Eeles, R.N. Everett, P. Pettitt and J.P. Wallis, 'Late-Middle and Early-Upper Palaeolithic Flint Artefacts from Sutton Courtenay, Oxfordshire' (in prep.).

⁸ Op. cit. note 4 (1987), pp. 11-16.

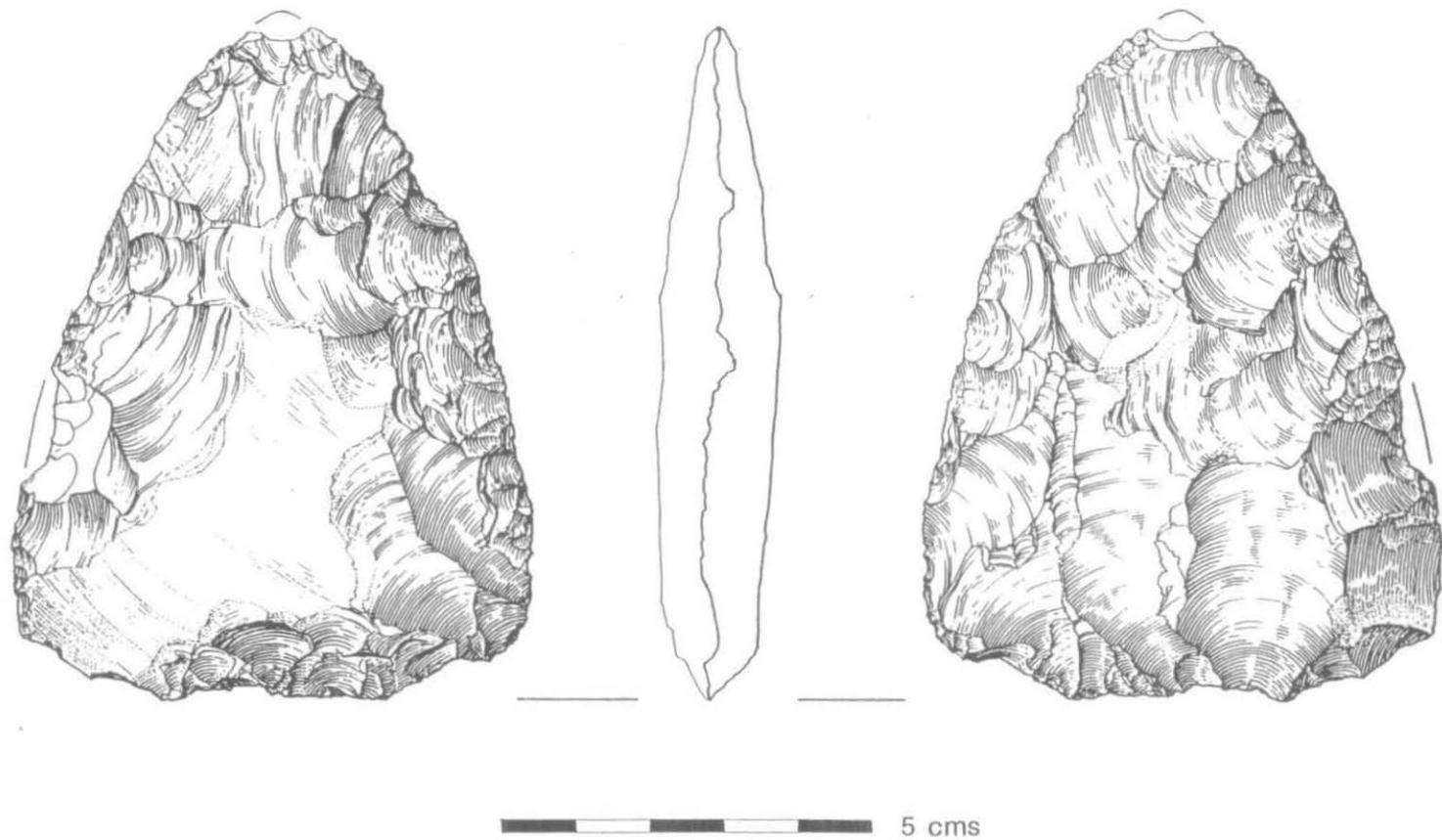


Fig. 1. A Mousterian *bout coupé* handaxe from Oxfordshire.

directed at tracing its origins have proved unsuccessful. However, this artefact is of unquestionable archaeological significance and its publication adds important additional data on the Mousterian occupation in Oxfordshire during the Late-Middle to Early-Upper Palaeolithic transition.

R.M.G. EELES and J.P. WALLIS

ANOTHER ROMAN INTAGLIO FROM FRILFORD

During the spring of 1998 a fieldwalking survey was carried out at Frilford, on a field of c. 15 a. immediately S. of Josca's School. The site is evidently situated on the NW. edge of the well-known Roman settlement, best known for its temple and amphitheatre.¹ The survey was conducted systematically with the aid of a metal detector as well as the human eye and objects were recorded from the Neolithic until recent times. Twenty-five Roman coins were found, apparently all barbarous radiates and issues of the House of Constantine. These and other finds are mostly in the care of Abingdon School which owns the land. This note is concerned with one of the more distinctive items found, a Roman intaglio.

Unlike the engraved cornelian depicting *Bonus Eventus* reported in an earlier volume of *Oxoniensia*,² this was cast from a (rather worn) mould in glass with a grey-blue upper face on a dark blue background imitative of a variety of layered onyx which jewelers call *nicolo*. The sides bevel outwards and the object has a maximum length of 13 mm. and width of 9 mm.



Fig. 1. Roman intaglio from Frilford (scale 4:1): a. original; b. impression.

¹ NGR SU437970. The land was acquired by Abingdon School in partnership with Josca's School and has since been levelled and turfed over to create a sports pitch.

² R. Goodburn and M. Henig, 'A Roman Intaglio from Frilford', *Oxoniensia*, lxiii (1998), 239-40.

while its upper face is 9 mm. by 6 mm. It is about 3 mm. thick. Such nicolo-glass intaglios are quite common in 2nd- and 3rd-century contexts, and indeed several have been recorded from sites within Oxfordshire, for instance at Woodeaton and Alchester.³ The small size and abraded appearance of this intaglio places it in the 3rd century.

The subject is a male figure, evidently nude, walking to the left (on the original; it would be reversed in an impression). On his head he appears to be wearing a helmet. In his left hand he clutches a staff best interpreted as a spear which projects just beyond his left shoulder though, unfortunately, this is quite faint and not very clear on the photographs. With his right hand he steadies a large object, probably a shield. There is a ground line. The subject is most probably a variant on the well-known image of Mars marching (*Mars gradivus*), though in most gems displaying that type Mars does not hold a shield.⁴

Mars was regarded in Britain as elsewhere as a protective, largely agricultural, deity. He is attested at the temple site of Woodeaton by stone and metal plaques as well as by votive spears; the model sword and shields at Frilford may imply a similar dedication. However it needs to be emphasized that this is a personal object not a votive and was, in any case, not immediately connected with the temple/amphitheatre site which lay some distance away on the other side of the A338, to the SE.⁵

We are most grateful to the Headmaster of Abingdon School, Mr. Michael St. John Parker, and to Mrs. Sarah Wearne, the School Archivist, for their support, and to the County Archaeologist, Hugh Coddington for advice and assistance with the survey. Mr. Robert Wilkins FSA, Institute of Archaeology, Oxford kindly supplied the photographs.

MARTIN HENIG and JOHN WALFORD

LATE ELEVENTH-CENTURY ESTATE MEMORANDA REFERRING TO BANBURY, THAME AND AYLESBURY

Estate notes on an end-leaf of Bodleian Library, MS. Bodley 718, a 10th-century penitential collection from the cathedral library at Dorchester-on-Thames, can be dated on circumstantial evidence to between 1067, when the Norman Remigius became bishop, and 1072, when the episcopal seat moved to Lincoln. Rents are recorded at Banbury (*Banaberie*) – to which this text now provides the first known reference – from the 'laymen', a 'youth who is reeve', a 'red-headed man' and Wulfric the priest, and at Thame from Ælfric the clerk and others. William, who carries the bishop's money to Aylesbury and receives £1 for a hawk and palfrey, can almost certainly be identified with the William who held land at Thame and North Weston from the bishop in 1086, and was apparently ancestor of the late medieval gentry family of Quatremain. Slight though they are, these notes are unique evidence for the

³ M. Henig, 'Woodeaton Intaglios', *Oxoniensia*, xxxv (1970), 105-6; idem., 'A Signet-ring from Roman Alchester', *Oxoniensia*, xl (1975), 325-6.

⁴ M. Henig, *A Corpus of Roman Engraved Gemstones from British Sites* (BAR Brit. Ser. 8, 2nd edn., 1978), pl. iii, nos. 70-2 (*gradivus* type). For Mars holding a shield in front of him see H. Guiraud, *Intailles et camées de l'époque romaine en Gaule*, 48^{ème} supplément à *Gallia* (Paris 1988), nos. 112, 121-4.

⁵ J. Bagnall Smith, 'Interim Report on the Votive Material from Romano-British Temple Sites in Oxfordshire', *Oxoniensia*, lx (1995), 177-203 esp. pp. 178-93 (Woodeaton) and 198-200 (Frilford).

very first stages of post-Conquest land-lordship in Oxfordshire, and are striking for their informal and experimental character, suggesting the first meetings between Norman clerks and English tenants whose language they did not understand.

For a text, translation and full discussion see J. Blair, 'Estate Memoranda of c. 1070 from the See of Dorchester-on-Thames', *English Historical Review*, cxvi (Feb. 2001), 114-23.

JOHN BLAIR

THE LOST WALL-PAINTINGS OF ISLIP CHURCH

In an article on 'Some Lost Medieval Wall-Paintings' in *Oxoniensia*, lv (1990), 81-98, John Edwards reproduced the 19th-century copy signed D. Hollis in Bodleian Library, MS. Top. Oxon b. 270, f. 57v. of the 14th-century Adoration of the Magi formerly on the wall of the south aisle in Islip church. He had evidently not seen two other extant copies of the Islip wall-paintings discovered in 1824 and plastered over in 1861: (a) drawings made for the Oxford Society for Promoting the Study of Gothic Architecture and published in O.A.H.S., *A Guide to the Architectural Antiquities in the Neighbourhood of Oxford* (2nd edn. 1860), reproduced in the *Gentleman's Magazine* of 1861(i) N.S. x, facing p. 4, and (b) a watercolour in the possession of the church said to have been painted by the daughter of the celebrated geologist William Buckland, rector of Islip 1846-56 (and a vice-president of O.S.P.S.G.A. from the beginning, when he was a canon of Christ Church). Both these copies, in addition to further details, a Soul-Weighing and in (a) a Resurrection, show a second, presumably earlier, Adoration in monochrome red ochre and on a smaller scale, below that depicted in the Bodleian copy. They provide the probable answer to one of the queries raised by Edwards; the half-sized detached face at the feet of the middle king appears to belong to one of the kings of the earlier Adoration, which we may suppose not to have been fully uncovered until after the Bodleian copy was made.

J.C.B. LOWE

CHARLES LLOYD, BISHOP OF OXFORD 1827-9, AND HIS FAMILY

Charles Lloyd (1784-1829) was a member of Christ Church, Oxford, for 26 years, from his matriculation in 1803 until his death in 1829, and was a figure of significance in the pre-history of the Oxford Movement. This note seeks to add further details about his ancestry and family to those given in the biography of Lloyd by W.J. Baker entitled *Beyond Port and Prejudice* (Orono, Maine, 1981). Throughout I have used the spelling 'Lloyd', as it is clear that this was the one favoured by Lloyd himself and his family.¹

Professor Baker does not trace Lloyd's ancestry beyond his father, the Revd Thomas Lloyd, a noted schoolmaster. The entry for Lloyd of Dolobran (now Pont Robert,

¹ I am most grateful to descendants of Bishop Lloyd (particularly Mr. David Sanctuary Howard) who kindly talked or wrote to me about their ancestor and his career or loaned me original letters and other documents; and also to the archivist of Christ Church, Mrs. Judith Curthoys.

Montgomeryshire) in John Burke's *History of the Commoners*, vol. 4 (1838), p. 108, says of John LLOYD (b.1637), second son of Charles LLOYD of Dolobran (b.1613), that 'Dr. LLOYD, late Lord Bishop of Oxford, was one of his descendants'. The details given, though printed soon after the bishop's death, make this hard to believe.²

What is certain, however, is that Bishop LLOYD was the grandson of Nathaniel Ryder (1735-1803), first Baron Harrowby. Manuscripts³ at Sandon Hall (Staffs.) show that before his marriage in 1762 Nathaniel Ryder had by Molly Clarke of Chipping Campden (Glos.) three illegitimate children; the second of these, Elizabeth, was born on 26 February 1759, and married on 30 December 1779 the Revd Thomas LLOYD by whom she was the mother of Charles LLOYD, bishop of Oxford, and other children. Ryder provided for his daughter Elizabeth by a marriage settlement of 21 December 1779, and in 1782 he nominated his son-in-law to the living of Aston-sub-Edge (in which lies Burnt Norton, the Ryder residence in the Cotswolds near Chipping Campden); the marriage portion was £2,000 (£300 to LLOYD and the rest to trustees), and Thomas LLOYD retained the living for 33 years until his death in 1815. Bishop LLOYD was thus half-nephew to Henry Ryder, bishop of Gloucester and then of Coventry and Lichfield, and first cousin of the second earl of Harrowby, who came up to Christ Church as Viscount Sandon in 1816 while LLOYD was still a tutor of that college. (However, Sandon was taught not by his kinsman but by LLOYD's tutorial colleague John Bull, later a notorious pluralist.) Whether Charles LLOYD's Ryder connections played any part in his life and attitudes is at present uncertain.

Charles LLOYD was a Student (i.e. Fellow) and tutor of Christ Church for nearly 20 years. Professor Baker has made use of the letters of LLOYD's pupil G.R. Chinnery to his mother for a depiction of LLOYD's gifts and foibles as a tutor during his early years in that capacity.⁴ In May 1818 administrative duties were added to LLOYD's tutorial work when he was elected by the dean and canons to the office of Junior Censor (a senior academic post with responsibility for student administration); his standing in Christ Church was already such that on 30 May 1817 he had attended a day-long meeting of the dean and Censors on the subject of the sudden vacancy in the House of Commons, when one of the two MPs for the university resigned; he may have been requested to attend because Sir Robert Peel, a former pupil, was a possible candidate, but it was probably already known that LLOYD himself would become Censor in 1818. LLOYD wrote to his friend Thomas Gaisford, later dean of Christ Church, a graphic account of that contentious meeting.⁵ In 1819 LLOYD ceased to be Censor on being named to the office of preacher of Lincoln's Inn. In 1818 there had matriculated at Christ Church Charles Dodgson (1800-68), whose son C.L. Dodgson was to be an acquaintance of LLOYD's two eldest children in the second half of the century.

LLOYD's Studentship and Censorship were voided when he was nominated to a canonry and the Regius Professorship of Divinity at Christ Church in 1821; he married in 1822 and the remaining years of his life are relatively well documented. Among other MSS. held by one of the bishop's descendants are three diaries (all Marshall's Ladies Daily Remembrancer), kept by the bishop's wife Harriet, one for 1826 when he was still canon-

² According to Burke, John LLOYD (b.1637) had by his first wife a son, also John, who died aged 21, a second son Samuel, who left one daughter, and a daughter Jane, who died aged 7; by his second wife he left no issue. These details leave open only the possibility that Bishop LLOYD was a descendant in the female line of the early LLOYDs of Dolobran.

³ Ryder MSS., vol. 938, ff. 95-100 (ref. supplied by the archivist, Mrs. J. Waley).

⁴ Cf. also S. Rothblatt, *Tradition and Change in English Liberal Education* (1976), c. 9.

⁵ Gaisford-St. Lawrence MSS., Howth Castle, Dublin.

professor, the other two for 1828 and 1829 when he was bishop. That for 1827 is missing and that for 1826 may have been the first (apart from one isolated entry for 2 February, it begins on 13 June, young Charles LLOYD's birthday).

The diaries show an affectionate family life: the children are referred to with fondness, particularly the eldest child and only son 'Charley', whose surprising feat at the age of 3 of sitting through without disturbing one of his father's private hour-long lectures on two successive days (8-9 December 1826) is mentioned with understandable pride. The bishop's swift final illness and death are recorded by Harriet LLOYD with distraught sadness in a minute and agitated hand.

The diary for 1826 shows the LLOYDs living the sort of life to which Students of Christ Church who nourished hopes of becoming canons aspired. Among its charms was that of absence from the place: the LLOYD family spent ten weeks from July to September 1826 at Cheltenham in lodgings at £4 10s. weekly – the bishop went to Cheltenham races on 20 July – and well before Christmas moved off to Mrs. LLOYD's Stapleton relatives at Thorpe in Surrey. The elevation to the bishopric in 1827 and the retention of the canonry meant a great increase in LLOYD's activities, and in the dinners which he gave and attended. Among the seven other canons of the time, the LLOYDs were on regular visiting and dining terms only with Dr. Frederick Barnes, who had been a canon since 1810, and his family; there was some social intercourse with the deanery, then occupied by Dr. Samuel Smith and his family, and with Dr. William Buckland, another canon and a famous geologist. The arrival of the Puseys in the SW. Lodgings in Tom Quad in January 1829 was welcomed. With Pusey's predecessor Nicoll and other canons there seem to have been few contacts. Guests were not limited to the clergy of the chapter; among other guests were tutors such as the Revd J.A. Cramer (later Regius Professor of Modern History), and the Revd J. Shuldham (curator of the Christ Church common room), and some undergraduates, including on two occasions (10 April 1828 and 18 January 1829) 'Mr Gladstones' i.e. W.E. Gladstone, who half a century later was to pay tribute to his host:

Bishop Lloyd of Oxford, a most able man (Peel's tutor and friend) told me about 55 years ago [sic] his recommendation to his clergy was not to preach a second sermon but to expound in the afternoon some part of the Scriptures appointed for the day. I do think some advantage might be gained by a larger adoption of the expository method.⁶

There is little reference to events within Christ Church, apart from one to a break-in (1828) at the college treasury. The world outside is also neglected, but there are numerous references to one public man, LLOYD's former pupil Robert Peel, from the time of his visit to the LLOYDs to dine and sleep on 6 November 1826 to the frequent contacts with him during the troubled winter of 1828-9 which are recorded with some care and much sympathy for Peel, whose by-election defeat was '*very, very sad*' (28 February 1829).

Five children were born to Charles and Harriet LLOYD in five years, the first four at Ewelme where the canon-professor had an additional residence, the youngest at Oxford. The bishop died at the end of May 1829; his widow lived on in Oxford, at 53 Broad Street, dying on 21 December 1857, when her estate was proved at over £6,000. The eldest child and only son, Charles, was born on 13 June 1823; he went up to Christ Church in 1841, becoming a Student at Christmas that year. H.G. Liddell offered him a mastership at Westminster, but at Christ Church itself LLOYD seems to have been an unsuccessful college

⁶ H.C.G. Matthew (ed.), *The Gladstone Diaries*, x, 225.

tutor, one of several such during a somewhat bleak period in the history of the college; he held the Junior Censorship for only one vacation (the long vacation of 1857), a period when in the absence of undergraduates the Junior Censor had few official duties. LLoyd assumed office on 1 July and lost it on 23 October due to absence caused by ill-health. His letters to his sister Mrs. Wodehouse suggest a highly neurotic temperament; marriage might have saved him, but he died unmarried on 27 April 1862, aged not quite 39 (estate proved at under £4,000). His death left his colleague T.J. Prout as the senior of the Senior Students of Christ Church under the ordinances of 1858 which then to some extent governed it. The sequel has been described elsewhere:⁷ Prout (a mountaineer) was equable and successful in the agitation then afoot.

Charles LLoyd junior was an acquaintance of C.L. Dodgson (Lewis Carroll), with whom he briefly shared some mathematical teaching in 1854-5; for this reason and because of some fleeting social contacts he is mentioned several times in Dodgson's early diaries, now being edited in full.⁸ However, LLoyd was clearly not among Dodgson's closest friends.

The LLoyds' four daughters were all, according to a descendant of one of them who knew the survivors in their old age, 'exceptionally clever and charming'. The eldest, Catherine Eliza LLoyd, was born on 7 July 1824; she never married. She was for many years a friend of C.L. Dodgson, and according to Professor Morton Cohen often gave 'lodging and kind care' at her home at 63 Holywell to Dodgson's female visitors of various ages.⁹ Catherine LLoyd survived Dodgson by seven weeks, dying on 13 March 1898.¹⁰ She was photographed by him holding her god-daughter, Kate Brine, grand-daughter of Bishop LLoyd's friend Pusey. An album of sketches by Catherine LLoyd in the Bodleian shows a considerable artistic talent.¹¹

The bishop's three younger daughters all married clergymen. The second, Marianne, was born on 24 April 1825 and married the Revd Campbell Wodehouse, rector of Alderford (Norf.) who was related to the Barons Wodehouse (later earls of Kimberley), and died in 1868. They had no children. The fourth daughter and youngest child, Elizabeth, was born on 1 May 1828 and married the Revd W.F. Seymour (1827-1900), Fellow of All Souls. Their daughters Isabel Fortescue Seymour and Mary Seymour (an invalid) were both friends of C.L. Dodgson, who visited the family in 1893, three years before Isabel married a Keble man, the Revd Gilbert Weigall (1857-1952); their only child Mary Kathleen had no children by her marriage to William Moger, a Bristol solicitor.

The third daughter of Bishop LLoyd, Isabel, was born on 29 October 1826; in August 1847 she married the Revd Thomas Sanctuary (1822-88) of Exeter College, later archdeacon of Dorset, and according to his descendants the model for Trollope's Archdeacon Grantley. A story about their courtship (that Isabel left a canary in a cage outside her mother's house

⁷ E.G.W. Bill and J.F.A. Mason, *Christ Church and Reform 1850-70* (1970), esp. p. 92.

⁸ He is mentioned several times in Dodgson's early diaries: E. Wakeling (ed.), *Lewis Carroll's Diaries* (1995-).

⁹ M.N. Cohen (ed.), *The Letters of Lewis Carroll* (2 vols., 1979), 128 n.2. The full text of Dodgson's later diaries, kindly supplied in advance of publication by Mr. E. Wakeling, make clear how constant and helpful a friend Catherine LLoyd was, and accepted as such by C.L. Dodgson's friends, colleagues and relatives. One letter of 1883 to her from Dodgson is printed by Cohen, *ibid.* 499-500.

¹⁰ Reports of Miss LLoyd's funeral are valuable for mentions of her Sanctuary relations.

¹¹ Miss LLoyd left her album of 'Oxford Sketches' to her sister's daughter, whose widower, the Revd Gilbert Weigall, gave it in 1938 to the bishop of Oxford, Dr. K.E. Kirk, who in 1949 presented it to the Bodleian (MS. Top. Oxon c. 456). The sketches were done between 1873 and 1888, when the artist was well-established in Holywell.

in Broad Street as a signal when the coast was clear) was given by Tuckwell,¹² but their son C.H. Sanctuary was convinced that these details were 'grotesquely garbled... and in all essentials ... absolutely untrue'. The surviving children of Isabel and Thomas Sanctuary were all boys, and Dodgson seems not to have known them; some of their grandchildren kindly helped me with information about the family.

The close connection of the LLoyd family with Oxford and with Christ Church lasted for nearly a century, from Bishop LLoyd's matriculation in 1803 to the death of his daughter Catherine in 1898. In the history of Christ Church the LLoyds recorded a unique achievement; no other family produced a father and son who were both Censors – the son apparently a failure but his father the bishop competent in an office which, in his case but not in his son's, led on to higher things.

J.F.A. MASON

¹² W. Tuckwell, *Reminiscences of Oxford* (1900), 135.