

I.

NOTE ON INGRAM OF KETHENYS; WITH OBSERVATIONS ON HIS MONUMENT IN THE PARISH CHURCH OF TEALING. By RIGHT REV. JOHN DOWDEN, D.D., F.S.A. Scot.

In the Proceedings of the Society for 10th January 1896 (vol. xxx. pp. 41-48), will be found a valuable communication from Mr



Fig. 1. Mural Monument in Tealing Church.

Alexander Hutcheson, F.S.A. Scot., in which is described a mural monument (fig. 1) in the Parish Church of Tealing, Forfarshire. The monument is that of Ingram of Kethenys, "ersdene of Dunkeldyn," who, according to the inscription, died in the year 1380. From the Registers of the Procurators of the English Nation in the University of Paris, Mr Hutcheson was able to give some interesting particulars of the student days (1344-1347) at Paris of three brothers, John, Robert, and Ingram of Kettins. There can scarcely be a doubt that

the last named is the same as the Ingram of Kethenys whose monument has a place at Tealing.

The following remarks must be considered only as supplemental to the communication by Mr Hutcheson ; and they are based on material which has become generally available since the date of his communication.

The publication of the *Calendar of Papal Registers* has thrown a flood of light on several obscure problems in the history of the medieval Church in Scotland. The volume of *Petitions* (1896) and vol. iii. of *the Letters* (1897) afford several particulars concerning the three brothers referred to. The name Kethenys (Kethenis, Ketenis, Ketnesse), as used to indicate a family, is so rarely found in record that we are probably justified in identifying the persons named in the Papal archives with the three students, young men who had pursued their studies in Paris under Master Walter de Wardlaw.

The brothers, or some of them, are found studying in Paris from some time before 1344 to 20th June 1347, when Ingram was exempted from undergoing certain graduation ceremonies connected with his licence as Master of Arts, on his paying his customary fees, on the ground that he was returning to his native country.¹

Already, on 25th January 1345, Pope Clement VI. had sent a mandate to the abbots of Cupar and Scone, and to the prior of St Andrews, to give to Ingram de Kethenis "the church of Blaar."² This benefice we find that he afterwards possessed.³

Ingram de Kethenys and his brothers enjoyed the favour of both the king and the queen. We find that they were nephews⁴ of John [de Pilmore], bishop of Moray ; and it was perhaps through his influence that we find David, king, and Joan, queen of Scots, uniting with the bishop of Moray in 1347 to petition the Pope on behalf of Ingram de

¹ See *Proceedings*, etc., *loc. cit.*

² *Cal. Pap. Reg. (Lett.)*, iii. p. 184.

³ As will be seen below, it is elsewhere described as "Blare in the diocese of St Andrews," and is doubtless Blair in Gowrie.

⁴ *Id.*, 463.

Ketenis, of the diocese of St Andrews, licentiate in Arts, for a canonry of Aberdeen, with reservation of a prebend.¹ This was granted on 18th May 1347.

We next find the queen and the bishop of Moray petitioning on behalf of Ingram, now described as Master of Arts, for a canonry and prebend of Moray, notwithstanding that he has the church of Blare in the diocese of St Andrews, and a canonry of Aberdeen, with expectation of a prebend.² This petition was granted on 10th May 1349.

In 1350 a yet more influential patron is found for the brothers, John de Ketenis, M.A., "clerk of the queen of Scots," and Ingram. Philip, king of France, joins with the queen and the bishop of Moray in petitioning for further preferment.³ And on 13th June 1350, the Pope grants to Ingram de Ketenis, M.A., rector of Blare, canon of Moray and canon of Aberdeen, a dispensation to hold an additional benefice. This notice adds the important information that Ingram was now secretary of the queen.⁴ From the petition it appears that his brother John was seeking an office or dignity in the cathedral church of Glasgow; he having then the church of Fern (in the diocese of Dunkeld), and a canonry of Dunkeld, with expectation of a prebend.

A year later, on 13th June 1351, the Pope grants to Ingram, at the request of the king of France, the queen of Scots, and the bishop of Moray, a canonry in Glasgow void by the consecration of Philip, bishop of Brechin, notwithstanding that he was incumbent of Blare, canon of Moray, canon of Aberdeen, and expected a dignity in Moray.⁵

The date of the appointment of Ingram to the archdeaconry of Dunkeld does not appear from the records at Rome as published in the *Letters of the Calendar of Papal Registers*. But that he was archdeacon of Dunkeld, and was advanced to a yet higher dignity, is apparent from an entry in the volume of *Petitions*, dated 26th February 1378. On that day Clement VII. (Anti-Pope) *proprio motu*, makes provision to

¹ *Cal. Pap. Reg.* (Petit. i.), p. 110.

² *Id.*, 157.

³ *Id.*, 201.

⁴ *Cal. Pap. Reg.* (Lett.) iii., 392.

⁵ *Id.*, 414.

Master Walter Trayl, M.A., licentiate in canon and civil law, canon and treasurer of Glasgow, auditor of the apostolic palace, of a canonry, prebend, and the archdeaconry of Dunkeld, on their voidance by the consecration of Ingram de Kethenys to the See of Whiteherne.¹

From this notice, taken together with the inscription on the monument, it is evident that Ingram did not enjoy the See of Whiteherne for many months, if indeed we can regard it as certain that he was ever consecrated. This last doubt is raised by the fact that it was not uncommon to petition for benefices that were expected to fall vacant.

Hitherto the name of Ingram de Kethenys as a bishop of Galloway has been unknown to history. It may be noted that the information as to the appointment of Ingram to the bishopric is derived, not from the Papal *Letters*, but from the volume of *Petitions*. This is only one example, out of many, of important facts being revealed only by the *Petitions*. And it is with profound regret one hears the rumour that the Master of the Rolls has directed the discontinuance of the calendaring of the *Petitions*. It is to be hoped that wiser counsels will prevail.

Again, there was certainly a new bishop of Whiteherne, of the succession appointed by the Anti-Popes, in the year following the death of Ingram, as recorded on the epitaph. On 21st December, 1381, Clement VII. (Anti-Pope) granted a long roll of *Petitions*, presented by Thomas, bishop of Whiteherne.² Here, again, we have another example of a fact in the ecclesiastical history of Scotland that would have been unknown but for the volume of *Petitions*.

The absence from the inscription on the monument of any reference to the elevation of Ingram to the episcopate cannot be used as an argument for his not having attained the episcopal dignity, if we accept the view put forward by Mr Hutcheson that the inscription on the slab was sculptured (in the greater part) during the lifetime of him whom it was meant to commemorate. The large space after the numerals

¹ *Petitions*, 540.

² *Id.*, pp. 563-4.

“lx” in the fourth line is certainly suggestive of that view, which I am disposed to believe is correct.¹

But I see no reason for supposing that Ingram de Kethenys was more than sixty years of age when he died, but only that the space left happened (as it turned out) to be unnecessarily large. The words “made in his xxxii yhere” would seem, at first sight, to apply to his appointment as archdeacon. If this view be correct, Ingram would have been appointed about 1352. Now the question arises, Is there anything in record which supports or militates against this view? On 28th January 1348, we find Robert de Den holding the archdeaconry of Dunkeld.² But before 23rd September 1349 he had died, for on that day Pope Clement VI. provided to the archdeaconry, “reserved to the Pope in the life-time of Robert de Den,” Master Walter de Wardlau, presumably the same who was Procurator of the English Nation when the three brothers de Kethenys were students at the University of Paris.³ But if he ever obtained possession of this office he could have enjoyed it for only a very short time, for Adam de Pullmour was archdeacon, and had died before 13th July 1352, when John de Athy, canon of Dunkeld, was provided by the Pope to the office and dignity.⁴ After this the records are silent and perhaps defective. But it must not be assumed that because the archdeaconry was provided to John de Athy that he succeeded in obtaining it. Again and again the records show that papal provisions were frequently ineffective; and the rapid changes in the holders of the archdeaconry of Dunkeld which we have

¹ For the convenience of the reader the inscription, as read by Mr Hutcheson (*Proceedings*, etc., xxx. p. 42), may be here transcribed:—

“✠ : heyr : l̄yis : Ingram : of : kelhenys : prist
 mayst̄r : ī : arit : cr̄sdene : of : dūkeld̄n̄ : made : ī : his
 xxxii : yhere : p̄yis : for : hym : pat : deyt : hafa
 nd : lx : yherys : of : eyld : in : the : yher
 of : cryst : M̄ : cc̄ : lxxx.”

² *Cal. Pap. Reg. (Letters)*, iii. 245.

³ *Id.*, 315.

⁴ *Cal. Pap. Reg. (Petitions)*, i. 230.

just recorded suggest the possibility that if John de Athy ever enjoyed the archdeaconry he may not have held it long. We do not hear of him again.

So far, it must be admitted that the evidence, such as it is, makes rather against the notion that Ingram de Kethenys succeeded in 1352 or thereby; but it is not fatal to it. This enquiry is, however, quite decisive that he was not archdeacon of Dunkeld *before* 1352, unless we imagine, what is in the highest degree improbable, that he had been archdeacon before Robert de Den had resigned, and was again appointed: for he was certainly archdeacon when the See of Galloway was provided to him in 1378. And every difficulty we have to encounter in supposing that the words "made in his xxxii yhere" refer to his appointment as archdeacon apply equally to the supposition that they refer to the making of the monument.

We have further to note that the supposition that we ought to add to the number "lx" (given as the years of his age) only increases the difficulty.

On the whole, then, the record evidence is not incompatible with the evidence that seems reasonably derived from the inscription, namely, that Ingram de Kethenys was made archdeacon of Dunkeld about 1352, and held that office till his consecration (if he were ever consecrated), after his appointment to Galloway. It is perhaps most reasonable to suppose that he was never consecrated, and held the archdeaconry till his death.

Mr Hutcheson in his paper¹ writes: "The church of Tealing is about four miles north of Dundee, and was in the diocese of Dunkeld, but it is unlikely that any official appointment would have been found for an archdeacon in such an isolated rural district, and there was probably some territorial reason for his transference to Tealing." But in the days when the possession of a cure did not involve continuous personal residence, or, indeed, residence at all, if a vicar were appointed, there was nothing to make the parish of Tealing unsuitable as the

¹ *Proceedings*, etc., vol. xxx. p. 45.

prebend, or part of the prebend, of the archdeacon of Dunkeld. The duties of an archdeacon were duties that concerned alike every parish in the diocese. And it was a matter of indifference where his prebendal church was situated. And Dr J. Maitland Thomson has been so good as to furnish me with evidence that, at all events in the sixteenth century, the connection of Tealing with the archdeaconry of Dunkeld was a fact. In a law-suit of 1563 the kirks of Tealing and Logieallochie appear as pertaining to the archdeaconry of Dunkeld (*Acts and Decrees*, xxviii. 95). Dr Thomson adds: "The rental of the archdeaconry in the Book of Assumptions, though the name Tealing does not occur in it, consists of teinds due from certain lands, the names of which show that they were in the parish of Tealing, followed by a like list of lands in Logieallochie, of which parish the name is given."

In the year 1206 Pope Innocent III. confirmed to the prior and brethren of St Andrews, among other churches and possessions, "ecclesiam de thelin."¹ It appears, from another charter in the *Register of the Priory of St Andrews*, which is probably not far removed in date from the papal confirmation, that the canons had then "institucionem et liberam administracionem ecclesie de thelen et liberam facultatem eandem ecclesiam disponendi."²

Having free power to dispose of the church of Tealing, the canons, it must be inferred, exercised that power by presumably exchanging the right of presentation for some equivalent, and that thus the benefice became a prebend of Dunkeld.

It may be mentioned that Boiamund, for the year ending on the Nativity of St John Baptist, (24th June) 1275, received as a tithe of the *verus valor* of "Telyn," in the diocese of Dunkeld, 37 shillings and 2 pence three farthings; which gives the value of the benefice for the year as £18, 12s. 3½d. The next year it is almost precisely the same (Theiner's *Monumenta*, pp. 112, 116). This income, though not so good as that of a few other churches, is much better than that of the large majority of the churches in the diocese of Dunkeld.

¹ *Regist. Priorat. S. Andree*, p. 72.

² *Ib.*, p. 326.