

I.

NOTICE OF FRAGMENTS OF SCULPTURED STONES AT THE CHURCH OF TEALING, NEAR DUNDEE. BY ALEXANDER HUTCHESON, F.S.A. SCOT., BROUGHTY FERRY. WITH A SUPPLEMENTARY NOTE ON INGRAM OF KETTINS, BY D. HAY FLEMING, LL.D., F.S.A. SCOT.

In a previous paper (*Proc.*, xxx. pp. 41-48) I gave an account of two sculptured stones in the parish church of Tealing: one of them a monumental slab in memory of one Ingram of Kettins, built into one of the interior walls, believed to furnish the earliest stone inscription in the Scottish vernacular; the other a fragment of a Celtic cross slab which had been utilised as a building stone in the outside of the south wall of the church.

These stones had been previously mentioned by Mr Andrew Jervise in a paper published in the *Proceedings* (x. pp. 290-91).

Since the date of my paper (1896) the church has undergone repair, in the course of which certain changes have taken place in the position of these stones, which it seems desirable to put on record.

In the first place, the monumental slab of Ingram of Kethenys has been removed from the north wall and inserted in the inside of the east wall of the church, where it may be more easily examined, but is, at the same time, more subject to injury by the careless or ignorant.

It is proper here to refer to supplementary notices of Ingram from the pen of the late lamented Bishop Dowden, drawn from *The Calendar of Papal Registers*, which were not generally available when I wrote (see *Proc.*, xxxvii. p. 245).

Second, the sculptured fragment of Celtic cross has been removed from its former situation, and is now preserved inside the church.¹

¹ It would be well if it were to be set up on a wooden stand so as to exhibit both sides, and to preserve it from injury in being moved about for examination as at present.

It is now, as was suspected, found to have been sculptured on both sides. The reverse (fig. 1), now exposed to view, shows a fragment of the well-known figure of the beast with the long jaws and scroll feet—the “elephant” of these sculptures. The panel enclosing this figure is bordered by a double enrichment of fret pattern, the outer one in *rectangular* order, in the upper part corresponding to the pattern marked No. 886 in Mr Romilly Allen’s Analysis in part ii., *Early Christian Monuments*. This particular fret is exemplified in only three other instances in Scotland: at Crieff, Dunblane, and Rothesay. To this list must now be added Tealing. But in the lower part of the same line of fret, and running along the base of the panel, a remarkable change is introduced: the pattern becomes greatly elongated, producing an entirely different effect, not really represented in any of Mr Allen’s diagrams, although he gives in No. 887 a *slanting* development of it, and seems to refer to it when, in describing the St Andrews stone No. 11 (not, however, figured), he mentions it as having on the left side a *square* key pattern, No. 887.

Strange to say, the inner line of fret on the Tealing stone is a slanting treatment of No. 886 on a slightly smaller scale than the outer rectangular fret, and seems to be hitherto unknown to these sculptures. I propose, therefore, to call it No. 886B.

Unfortunately, just above the head of the “elephant” the field of the panel has been *skelbed* off, and it is impossible to say whether there have been other figures higher up on the stone. The slab is 7 inches in thickness, and the portion of the original edge remaining is quite plain.

The drawing which I formerly supplied of the obverse (*Proc.*, xxx. p. 47), bearing a portion of the lower part of the shaft and left arm of the cross, made from a rubbing taken from a ladder and under adverse circumstances—the stone being about 18 feet from the ground—is now seen to be in some respects defective, as not fully exhibiting the details of surface ornamentation on the body of the fish. The



Fig. 1. The Tealing Sculptured Stone—reverse and obverse.

very peculiar snout, divided in front by a medial line, is now seen (fig. 1) to be ornamented over the whole surface of both sides of that line by a double series of transverse scales or wrinkles; while the whole body of the fish, which in my drawing was left perfectly plain, is now also seen to bear a zig-zag line forming a series of chevrons apparently depending from the dorsum, and probably also intended for scales. One of the fish-tailed serpents on the Golspie stone exhibits a like zig-zag line along its whole length. There is also now seen to be a second ventral fin placed well back, and helping to fill the space between the fish and the calvary or mound at the base of the cross.

I formerly remarked on the peculiarity of this pyramidal form of calvary as evincing the early types of the true mound as distinguished from the steps which characterise late examples. Now, it is remarkable that a very similar cross and symbol-bearing slab exists at Menmuir, which is only some seventeen miles to the northward, and practically in the same district of country. At Menmuir the cross rises from a mound of the same shape, similarly ornamented, and on the reverse bears a curious coiled-up fish monster with a large eye. It is not difficult to conceive that we may have here two examples of the skill of one workman.

Moreover, it is worthy of remark that on Martin's stone at Balluderon, about two miles to the west of Tealing, the elephant symbol is depicted facing to the left as in the Tealing stone.

Another sculptured stone of great interest, doubtless, like Ingram's monument, a relic of the earlier church of Tealing, removed in 1806, is now inserted in the west wall in the corresponding position to that occupied in the east wall by Ingram's monument. Formerly it stood high up on the outside of the west gable—too high for it to be distinctly seen or its inscriptions read. Jervise, in the paper in the *Proceedings* already mentioned, referred to it, and correctly designated it as "the remains of the top of an aumbry." He attempted no further de-

scription. Doubtless he was led to a solution of its character by its resemblance, which he noted, to an aumbry at the church of Fowlis Easter, which he had shortly before visited and described (*Proc.*, vii. p. 245, and x. p. 290).

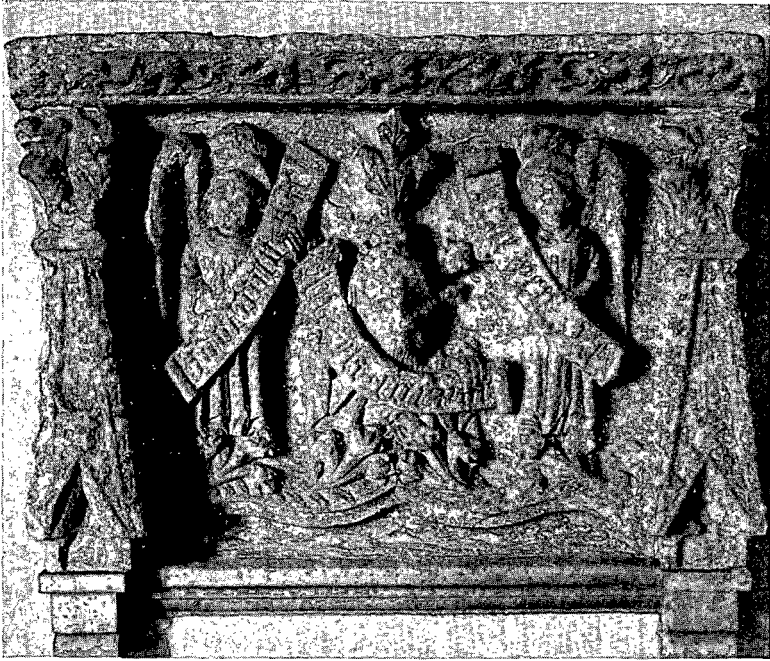


Fig. 2. Canopy of Aumbry at Tealing.

From its new position inside the church it is possible to examine the stone closely, and it is now seen to be well worthy of the care bestowed in placing it where examination is so easy.

On referring to the illustration (fig. 2), it will be observed that the aumbry, which had been underneath, and of which this stone formed the canopy, does not itself survive, but has been flanked on either

hand by panelled pilasters, the tops of which only remain, and are finished by trefoil heads, surmounted by pinnacles having richly carved crocketed angles finished at the top by finials of clustered Gothic foliage, characteristic of the period. The finials seem intended to suggest support to a moulded cornice along the top, having in the hollow of the moulding a delicately carved running foliaceous ornament of the same type as the crockets, but reflexed at intervals in a floriated design of a very unusual pattern.

The door of the aumbry has been finished at the top by a flat ogee arch, seen in the lower part of the stone, enriched along the upper part of the arch moulding by carved foliage of cognate design to that already mentioned, developed into three separate clusters, those at the sides forming supports to the feet of two winged figures, while the central cluster, formed at the junction of the two stems meeting at the point of the ogee arch, serves to form a base for the bust of the Saviour in the group above, which I now proceed to describe.

The group in the field of the panel consists of two full-length figures of angels, each bearing a scroll with an inscription in a beautiful Gothic lettering, much resembling that on Ingram's monument. The angels have each two wings, and are habited in long, flowing garments, and each has a nimbus encircling the head. The legend in the right hand scroll is *Adoremus te*, and on the other *Benedicimus te*.

The central figure, which, like the faces of the angels, has been mutilated, represents the head and shoulders of the Saviour, on a larger scale than the other figures, bearing across the breast a lettered scroll similar to those borne by the angels, inscribed *Hic est corpus*.¹ A

¹ There may be another letter at the end of the sentence, but it is not clear. The larger scale of the head is a feature exemplified in the aumbry at Fowlis Easter, an engraving of which is given in *Ecclesiastical Architecture of Scotland* by MacGibbon and Ross, iii. pp. 194-5. To represent their gods and superior personages on a larger scale was a common practice among the heathen

careful examination shows, close above the scroll, a fragment of the flowing locks of a beard, and, a little more to the left, three fingers of the left hand supporting the scroll—the forefinger having been broken off; and near the other extremity of the scroll, which has also been damaged, clear evidences of the right hand, while underneath the scroll the folds of drapery are distinctly seen. Behind, the foliage, already referred to as forming a base for the figure, breaks out right and left into leaves at the sides of the head, and terminates above it in a graceful triplex group of foliage clasped together by a neck moulding.

The front sloping surfaces of the spirelet canopies exhibit a singular, if not unique, form of ornamentation, well brought out in the photograph.

I regard this fragment as one of the finest examples of early carved stone work surviving in Scotland, and we may judge from it that much of high value has been lost to us.

SUPPLEMENTARY NOTE ON INGRAM OF KETTINS. By D. HAY
FLEMING, LL.D., F.S.A. Scot.

Not very long before he died, the late Rev. John Anderson, Curator of the Historical Department of the Register House, drew my attention to an entry (*Regality of Torphichen, Minutes of Evidents of Temple Lands*, 1582–1604, p. 197), which throws some fresh light on Ingram of Kettins. At a court held on the temple land of quondam Robert Fotheringhame within the burgh of Dundee, on the 21st of August 1583, in presence of Henry Stewart of Cragyhall, junior, tutor

nations of antiquity. The gigantic figures of the gods and the Pharaohs on the sculptures of Egypt are striking examples, while the less but still gigantic sculptures in the remote Easter Island testify to the widespread character of the practice. Massiveness suggests potency. The heroes of our boyhood, as of the world's childhood, were always giants. The still small voice does not appeal to the multitude.

of the Lord of Torphichen, and James Boyd of Kippis, templar bailie :—

“Comperit Robert Kid, ane of the bailleis of the brught of Dundie, and product a chartour maid be Ingeram of Ketenis, Archedein of Dunkeld, sone and air of umquhill Johnne of Ketenis—with consent of Thomas Erskin, lord tharof, knycht generall of all the landis of the hospitall of Sanct Johnne of Jerusalem in all the kinrik of Scotland—to God, the blissit Virgin Marie, and to Sanct Thomas the martyr, and a chapillane to do service, diuite, etc., at Sanct Thomas altar in our Lady Kirk of Dundy, for evir, mortefeit of all and hail his laud quhilk he hes, haldin heretable of the said master of the hospitall of Sanct Johnne of Jherusalem, within the toun of Kethynnys and owtwith, in augmentatioun of his sustentatioun ; to be haldin be the said chapillane and his successouris in frie and perpetuall almous, payand to the master of the said hospitall iii s. stirling money. Under the said Ingerame seill, and Lord Sanct Johannes seill cled as it wer in camele hare, of the dait at Telyn xiiii Februarii, i M. iii^clxxxixi zeiris.”

From this it is learned that Ingram was the son and heir of John of Kettins ; and that Ingram was still alive on the 13th of February 1391–92. The memorial slab was evidently prepared before he died, as a space was left for his precise age to be filled in, and as the date of his death is not completed. It may be inferred that the inscription was cut between 1380 and 1390. Had it been cut in or after 1390, there would doubtless have been another X in the date. It is interesting to observe that the charter, of which such a brief summary is recorded, was dated at Tealing, where Ingram's memorial slab is still preserved, and where presumably he was buried. With the exception of the slab, nothing has been previously found to associate him with Tealing.