

office. He is repeatedly writing to Reade; and on the 16th of May he says to him:—"This book of orders" (probably the "Laws and Ordinances of Warre" referred to by Mr. Hinde) "was proclaimed this morning by our Clarendieux, in a miserable cold morning, with hail and snow." A week earlier (May 9), he had mentioned a proclamation to the Covenanters, "read on Sunday last (May 5), in the church here, in the presence of the Lord General, the Earls of Essex, Holland, and other lords and commanders." Of this proclamation, the Marquis of Hamilton, "now riding at anchor near Leith," had six copies; and "we have brought hither a printer, with all his trinkets, ready to make new, as occasion may require." This was written on the 9th; and on the 12th Norgate was again writing to Reade from Newcastle. "We have a printer here," says he; "and this day I made ready for the King's hand a proclamation for the importation of butter. It is now printing; so are four hundred of the former proclamation of pardon to the Scots."

No copy, printed in Newcastle, of the proclamation to the Scots, "read in the church here" (the church of St. Nicholas), nor of the more humble State Paper relating to butter, has come down to our own day; and the Calendar is silent, moreover, as to the employment of the royal press in the North of England elsewhere than in Newcastle.

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### THE ANGLO-SAXON MONUMENTAL STONE FOUND AT FALSTONE IN 1813.

THE epitaph upon this stone must have been somewhat hastily read subsequently; for on careful examination the syllables will be found to group themselves best as follows. And in this order they constitute a rhythmic or versified inscription of much native dignity and earnestness in the expression of dutiful affection. In it we perceive the richness, the wealth of expression, in the Northumbrian Saxon, which here preserves to us the noun *eomærth*, lamentation, from the adjective *eomer*, sad, woeful; and in the compound expression *æftereo-mæge*, after-abiding kinswoman.

The lines run thus in perfect alliteration—

eomærthe sætta  
 æfter Hroetbærhte becn  
 æftereo-mæge :—  
 beodeth thære sawle.

In the standard Saxon of Wessex we should have found—

geomerthe sette  
 æfter Hrodberhte beacen  
 æfteru-mæge :—  
 beodeth there sawle.

In sorrow hath set  
 Over Robert stone-beacon,—  
 Care of kin-sister  
 True, after-remaining :—  
 Pray all, for the soul, pray.

Moerore adparavit  
 Inscriptum Roberto  
 Propinqua, superstes :—  
 Pro animâ orate.

The name of Falstone is apparently framed in direct reference to such a memorial, being easily deducible from one or other of the following forms in Anglo-Saxon. Thus it may either come from falles-stán, “stone of fall”; and most likely, perhaps, a slaught-fall, such as often resulted from deadly feuds: or it may have originally been falnes-stán (a contraction of fallenes-stán), “stone of the fallen”; that is, of the fallen man.

It is sometimes heard pronounced as Fa'stone, under the Scottish omission of the l-sound, so common on the Border. But this must not be mistaken for fast-stone, which would be a manifest error.

The epigraph is inscribed in twofold form, being given first in Romanesque minuscule and again in Anglo-Saxon Runes,—as if to aid and conciliate all readers. The inflections of the Northumbrian Anglo-Saxon are all well retained. On the whole, I should infer that it belongs to the epoch 1100, or but little later.

The Anglo-Saxon epitaphs that remain to us are nearly all concise, terse, and graceful compositions in verse. They were assuredly all composed by ecclesiastics, who were not only skilled, in the poesy of their own people, but conversant with Latin epigraphy.

RALPH CARR ELLISON.

\* \* The Stone itself is in the Museum of the Antiquarian Society, Newcastle.