

LINES ADDRESSED TO CHARLES I.—I copy the following verses from MS. on a fly-leaf, at the end of a copy of *Jus Imaginis apud Anglos, or, the Law of England relating to the Nobility and Gentry*, by John Brydall, of Lincoln's Inn, Esquier, 1675." 8vo —

"Great Charles, thou Earthly God, Celestial Man!  
Whose life, like others', though it were a span,  
Yet in that life was comprehended more  
Than earth bath waters, or the oceans shore;  
Thy heavenly virtues angels shall rehearse;  
It is a theme too high for human verse.  
He that would know the right, then let him look  
Upon this wise incomparable book,  
And read it o'er and o'er; which, if you do,  
You'll find the King a priest and prophet too;  
And sadly see our lot, although in vain" —

(*Cetera desunt.*)

They appear to have been written by the hand of one William Thomas, as they follow these words: "John flurr his Booke. William Thomas witnes, 1675." But they were evidently not William Thomas's composition, as he was an uneducated fellow, who wrote —

"Grate charls, though earthly god se-  
Lastiel man, huse Life Like others" —

and so on — *oshians* for "oceans," *Engels* for "angels," &c.: on which account I have modernised the spelling, in order to make the whole intelligible. They seem to have been really the production of one who could write verse, as well as the most extravagant adulation, and may be taken as an extreme example of the poetical hyperbole of that hyperbolic age. The "incomparable book," for which they were first written, was probably the *Eikon Basilike*. Do they occur in print in any edition of it? J. G. N.

[These lines are entitled "An Epitaph upon King Charles," signed J. H., and are usually found printed in the earlier editions of the *Eikon Basilike*, e. g. that by Royston, 24mo, 1649; that printed at the Hague by S. Brown, 24mo, 1649; and in the Dublin edition of 1706. Vide "N. & Q." 2nd S. iv. 347; v. 398, 464; vi. 179.]

CREST OF APOTHECARIES' COMPANY.—F. H. K. will be glad to know the meaning of the rhinoceros, or whatever the animal may be, which ornaments all things sent from Apothecaries' Hall.

[The unicorn, as fictionized in heraldry, is a white horse, having the horn of the narwhale emanating from the forehead; the belief in the animal being based on the passage in Job xxxix. 9: "Will the unicorn be willing to serve thee?" but the original word "*Reem*," thus translated "unicorn," is, by St. Jerome, Montanus, and Aquila, rendered "rhinoceros"; and in the Septuagint, "monoceros" signifies nothing more than "one horn." The rhinoceros is therefore the misinterpreted unicorn of the ancients; and, from a belief in the fabulous medicinal qualities of the horn, has been advanced as the crest of the Company of Apothecaries, on some of whose sign-

boards the rhinoceros presented the similitude of anything but the real beast; and being frequently mistaken for a boar, the practice of painting the monster became more monstrous, and the boar proper has, to be more agreeable to the eye, been bedizened as a blue boar.—Beauloy's *Tradesmen's Tokens*, edit. 1855, p. 58.]

FRUMENTUM: SILIGO.—In an account, *temp.* Edw. III., I find these words used for distinct kinds of grain. What kinds? In Littleton's *Latin Dictionary*, "siligo" is defined as "fine wheat, whereof they make manchet;" and "frumentum" as "all manner of corn or grain for bread." But in my account, the price of frumentum is 7s. and 8s. the quarter, that of siligo, 5s. 6d. and 6s. 4d. only. Can I be referred to any more definite explanation of these terms?

G. A. C.

[Frumentum was used in the Middle Ages somewhat indefinitely, but it most frequently signifies wheat. Pure wheat—"Sæpe sæpius designatum opior triticum parvis, nec aliis granis mixtum." (*De Cange in verb.*) In the passage before us it is certainly wheat.

Siligo, in Middle-Age Latin, means rye. We know that in classical Latin it signifies a fine wheat, praised by Columella and Pliny, as preferable to ordinary wheat for food, being finer, whiter, and lighter; but in the Middle Ages it almost always represents rye, as it assuredly does in this passage.]

JOHN BURTON.—I have in my possession a rather scarce tract of 31 pages, entitled *Sacerdos Parochialis Rusticus*, published at Oxford in 1757. Its author is "Johannes Burton de Maple-Dunham in Com. Oxon. Vicarius." The duties of the parish priest are in it beautifully described in classical hexameters, 630 in number, and occasionally remind one of the picture, in Goldsmith's *Deserted Village*, of the country clergyman.

Is anything known of the author, and what college in Oxford claimed him as an alumnus? I presume that the same person was the author of the following effusions in "*Selectæ Poemata Anglorum* (Editio Secunda Emendatio, 1789)," viz. "Deboræ Epinicion," p. 28; "Psalmus cxxxvii.," p. 107; "Hortus Botanicus," p. 147; and "Psalmus xlvi.," p. 275 for the name "J. Burton, S. T. P." is appended. OXONIENSIS.

[Dr. John Burton, a learned critic and divine, was educated at Corpus Christi College, Oxford. He died on Feb. 11, 1771, in the seventy-sixth year of his age, and was buried at the entrance of the inner chapel at Eton. His Life has been published by his pupil and intimate friend, Dr. Edward Bentham. Most biographical dictionaries also contain some account of him.]

JAMES II. AND THE PRETENDER.—Can any of your readers refer me to any work giving details of the court held by James II. and the Pretender at St. Germain-en-Laye, until the death of the