

**REMAINES OF
GENTILISME AND
JUDAISME, 1686-87**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649079445

Remaines of Gentilisme and Judaisme, 1686-87 by John Aubrey & James Britten

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN AUBREY & JAMES BRITTEN

**REMAINES OF
GENTILISME AND
JUDAISME, 1686-87**

REMAINES OF GENTILISME AND
JUDAISME.

BY JOHN AUBREY, R.S.S.

1686-87.

EDITED AND ANNOTATED BY

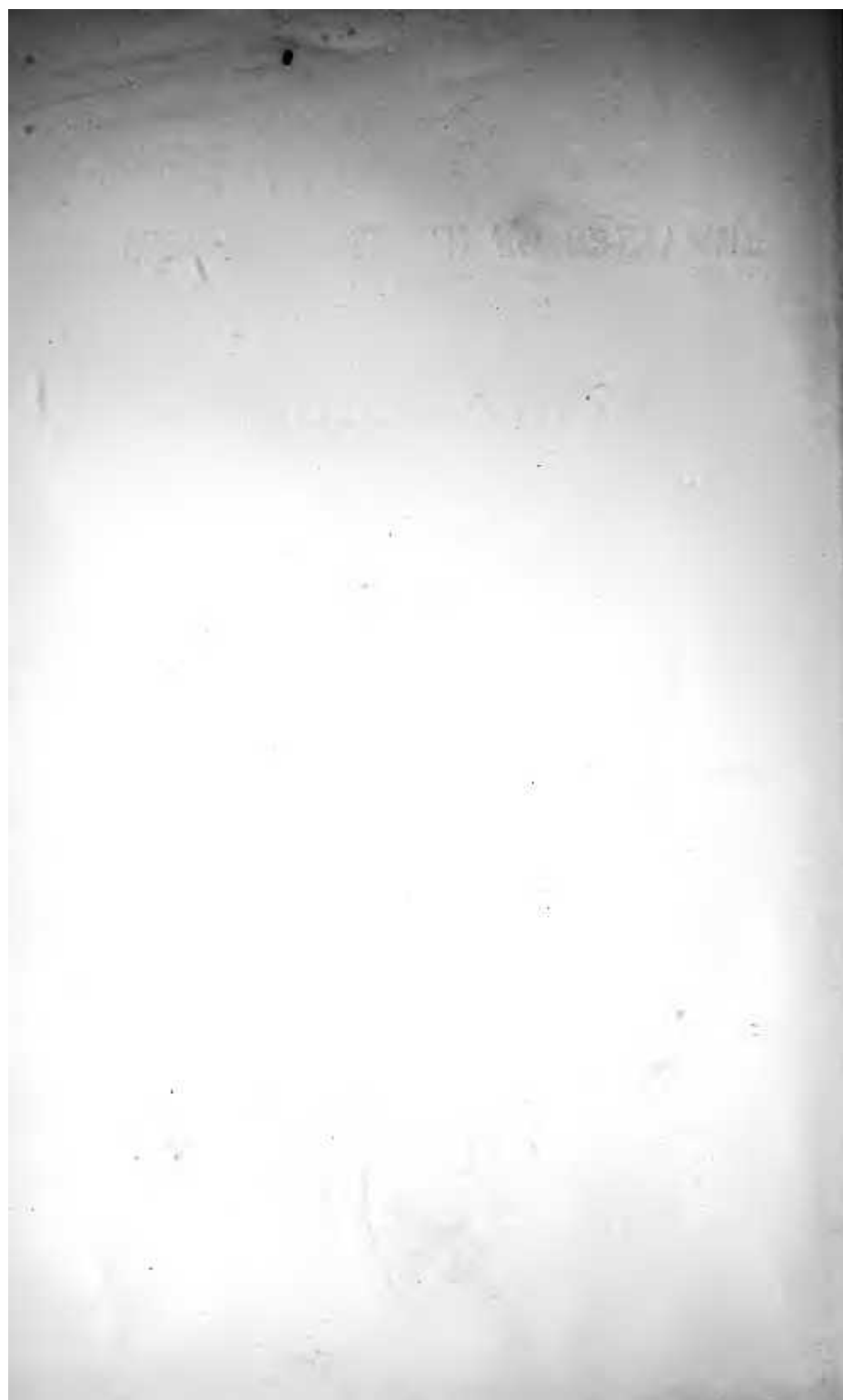
JAMES BRITTEN, F.L.S.,

COMPILER OF "OLD COUNTRY AND FARMING WORDS:" JOINT AUTHOR OF
"A DICTIONARY OF ENGLISH PLANT-NAMES," &c., &c.

LONDON:

PUBLISHED FOR THE FOLK-LORE SOCIETY BY
W. SATCHELL, PEYTON, AND CO.,
12, TAVISTOCK STREET, COVENT GARDEN, W.C.

1881.



PREFACE.

THE manuscript (Lansdowne MSS. 231), which is now for the first time printed in its entirety for the members of the Folk-Lore Society, has long been known to lovers of folklore; and more or less copious extracts from it have been published in at least three different works. Attention seems to have been first directed to it by Mr. (afterwards Sir) Henry Ellis, who made extracts from it in his edition of Brand's *Popular Antiquities* (1813). More copious selections from it will be found in *Time's Telescope* for 1826, where, in the "Advertisement," it is referred to as follows: "To Henry Ellis, Esq., Keeper of the MSS. in the British Museum, our especial acknowledgments are due for many kind hints and communications, particularly as it regards some MSS. in the Lansdowne Collection that have escaped the researches of our literary ferrets, and the extracts from which cannot fail of proving an agreeable novelty to our readers." These extracts will be found at pp. 38, 40, 71, 74, 91, 98, 117, 123, 132, 158, 227, 231, 233, 251, 293-7, 302. In 1839 Mr. W. J. Thoms made numerous extracts for a volume entitled *Anecdotes and Traditions*, published by the Camden Society; to these extracts he appended notes which greatly

increased their value; the more important of them will be found in the Appendix (I.) to the present volume, the initials "W. J. T." being affixed to them, as well as the page where they will be found in the *Anecdotes*. In his preface Mr. Thoms says that with one exception the selections differed from those made by Ellis, which last, "combined with those here printed, may be said to comprise everything deserving of publication contained in the volume."

Notwithstanding this dictum of one peculiarly able to form a judgment in the matter, the Folk-Lore Society determined, soon after its establishment, to print the whole MS. Mr. Thoms's book has long been unobtainable; the extracts in *Time's Telescope* were hardly known—I have met with no reference to them; so that all that could be considered available for general use was contained in Ellis's edition of Brand, and this represents but a small portion of the whole work. In the present volume a faithful transcript is offered to the reader. I have carefully collated the proofs with the original; and, although it would be presumption to suppose that no errors of transcription from the somewhat crabbed MS. have arisen, I hope that these are but few and unimportant.

The work in its printed form speaks for itself: I may however be allowed to point out one or two circumstances connected with it. The MS. was evidently intended by Aubrey as a rough draft of what was intended to have been an elaborate work. As it stands it is disjointed, and there are numerous repe-

titions, while the same subject is alluded to in many separate passages. It was thought best to print the whole as it stood, and to trust to a comprehensive index to bring together the various references to the same subject. I have sometimes introduced cross-references in the text, but it was not possible to do this systematically; so that it will be necessary to consult the index to ascertain all the references to a given subject. Any suggestions or additions which I have entered in the text are placed in square brackets, as are also my own footnotes. Dr. White Kennett's initials are affixed to many of the notes; many more are in his handwriting, but not initialed, and to these I have appended "W. K." in square brackets. I have sometimes verified Aubrey's references and amplified his quotations, and here again square brackets will indicate what I have done, but I have not had the leisure to make these references at all complete. In one or two cases I have been obliged to omit a word or two which even in a reprint would be considered unsuitable for publication; but I have almost always allowed the text to stand as written, even at the risk of offending the scrupulous reader. I have thought this also the right course to adopt, because, had I cut out matters which seem to me offensive, I should have excised several passages which reflect unfairly upon the Catholic Church, as well as one or two to which Christians of all denominations would probably take exception. I need hardly say that I do not share Aubrey's views upon these matters.

The *Remaines*, while containing much of value, are not of equal merit throughout. Aubrey had the faculty of collection rather than that of selection, and he was clearly inclined to be credulous, and thought to be so by some of his most noteworthy contemporaries. The great naturalist John Ray, for example, expresses himself plainly on this head in a letter printed by Aubrey in the *Natural History and Antiquities of Surrey* (v. 410). He says:—

“ I think (if you can give me leave to be free with you) that you are a little too inclinable to credit strange relations. I have found men that are not skilful in the history of nature very credulous, and apt to impose upon themselves and others, and therefore dare not give a firm assent to anything they report upon their own authority, but are ever suspicious that they may either be deceived themselves, or delight to teratologize (pardon the word), and to make show of knowing strange things.”

In the same work, however (iv. 407, Appendix), Aubrey gives the following justification of his conduct:—

“ It may seem nauseous to some that I have raked up so many old western proverbs, which I confess I disdain not to quote. Pliny himself being not afraid to call them oracles, lib. 18, cap. 4: ‘Ac primum omnium oraculis majore ex parte agemus, quæ non in alio vitæ genere plura certiorave sunt.’ For proverbs are drawn from the experience and observation of many ages, and are the ancient natural philosophy

of the vulgar, preserved in old English and Norse rhymes handed down to us, and which I set as *instantiæ crucis*, for our curious modern philosophers to examine, and give *διόλις* to their 'Ολις."

At the present day, whatever we may think of Aubrey's credulity, all folk-lorists are glad that he did not "disdain to quote" the proverbs, sayings, and traditions of the people.

With regard to the notes which I have here and there added, a word or two of explanation seems needed. When I undertook to edit the work at the request of the Council of the Folk-Lore Society, I had hoped that these would be much more numerous, and that I should have obtained much help in my work from those who were far more fitted than myself to undertake the task. I regret to say that, although the work was sent in slip-proof to all the Members of the Council, I have received no assistance whatever from the greater number of them. I do not wish to be understood as complaining of this want of assistance—I know too well what it is to be more than fully occupied—but I mention this as tending to explain the fewness of the notes. Mr. Coote has given me one or two notes which will be found in the Appendix (I.), and to him and to Mr. Satchell I am indebted for much help in verifying the classical quotations. Mr. Solly has kindly assisted me on one or two points, and Mr. Gomme has been, as he always is, helpful. The authorities at the British Museum, with their usual courtesy, gave every facility for the transcription of the MS.