Volume 22, Number 1

THE BOOK COLLECTOR'S MAGAZINE

The 400th Year of the King James Bible

Bart D. Ehrman

A MAN FOR ALL **SEASONS**

A New Play by Robert Bolt

A RANDOM HOUSE PLAY





Four Hundredth Anniversary of the

Sames Bible by Lee Biondi

in English can begin with this man and his life and work.

Wyclif (c. 1329-1384) was the leading British theologian of the Fourteenth century and remains one of the most profoundly important persons in English history. He and his circle at Oxford (whose followers were commonly called Lollards) were the first translators of the full Bible into English: Old Testament and New, Genesis to Revelation (known then as Apocalypse). Their Middle English Bible was translated from manuscripts of the Latin Vulgate Bible, the late Fourth- to early Fifthcentury translation of Saint Jerome. Completed by 1384, the Wycliffite "Early Version" was extremely literal awkwardly so-being basically a word-for-word Englishing of the Latin (almost as if a "crib" for study purposes). Because of the awkwardness of the Englishing when read without a Latin copy alongside, the "Early Version" was immediately followed by a more flowing "Later Version."

John Wyclif is rightfully regarded as "The Morningstar of the Reformation." He believed most fervently that Holy Scripture was the only law, and that it should be readily accessible to all citizens. This "democratic universal access" approach was not the popular view held by most aristocrats and clergy at the time. In his De Ecclesia and De Veritate Sacrae Scripturae (1377 and 1378, respectively) Wyclif maintained that the Bible, as the eternal exemplar of the Christian religion, should be the sole criterion of doctrine, to which no ecclesiastical authority might lawfully or rightfully add or subtract. Wyclif was sufficiently protected politically at the highest levels of the Court to survive the ecclesiastical censures mounted against him in 1377, 1378 and 1382. His doctrines and his followers were subject to severe condemnations after Wyclif's death from natural causes. They were attacked in 1388 and 1397, and finally at the 1414-1417 Council of Constance where, in 1415, Pope Martin V ordered that John Wyclif's body be exhumed and burned. The execution of this order was delayed until 1428, when the remains of Wyclif were in fact dug up and burned, and the ashes dumped into the River Swift (a striking image in both the text and the illustration programme of John Foxe's 'Book of Martyrs' [Actes and

Discussed in this Article?

2010-II: The "Four Hundredth Anniversary" Tie-in Group

Donald Brake. A Visual History of the King James Bible.

Gordon Campbell. Bible: The Story of the King James Bible 1611-2011.

David Crystal. Begat: The King James Bible & the English Language.

Christopher de Hamel. Bibles. An Illustrated History from Papyrus to Print.

Hannibal Hamlin and Norman Jones (EDITORS). The King James Bible After 400 Years.

Helen Moore and Julian Reid (EDITORS).

Manifold Greatness: The Making of the King James Bible.

David Norton. The King James Bible: A Short History from Tyndale to Today.

Leland Ryken. The Legacy of the King James Bible.

Larry Stone. The Story of the Bible.

Jon Sweeney. Verily, Verily: The KJV – 400 Years of Influence and Beauty.

David Teems. Majestie: The King Behind the King James Bible.

2001-03: The "Early" Group

Benson Bobrick. Wide as the Waters.

David Daniell. The Bible in English.

Christopher de Hamel. The Book.

Alister McGrath. In the Beginning.

Adam Nicolson. God's Secretaries.

(And a few others along the way.)

Monuments], used as a metaphor for the spread of Wyclif's theology and translations. And the metaphor was used again in Moby-Dick, at a time when readers would still have been able to understand the allusion without the aid of a footnote.)

In an official legal act of 1401 (*De Heretico Combu*rendo—"on burning heretics") and in a declaration in the year 1409 (the Arundel Constitutions), translating Scripture into English, or even owning or reading an English Bible, could be deemed heretical and an

offense punishable by death. During the period from *De Heretico Comburendo* until William Tyndale's first efforts on the New Testament in the 1520s—a span of more than 120 years—translating Scripture was illegal *de jure* and moribund *de facto*. Nothing to speak of was accomplished in the way of English Bible translation during that time period (1401-1525).

William Tyndale reinvigorated the effort with a passion and skill that resonates throughout the Englishspeaking world even today. Tyndale's first effort at publishing the New Testament in English was a sabotaged attempt in Cologne in 1525, represented by a sole fragment in the Grenville Collection of the British Library

[Herbert 1, STC 2823] ("Herbert" refers to A.S. Herbert's Historical Catalogue of Printed Editions of the English Bible 1525-1961, and STC is the "Short Title Catalogue," a standard reference database of early printed works, available at estc.bl.uk).

William Tyndale succeeded in publishing the first edition of Holy Scripture in English with his 1526 New Testament printed in Worms, Germany by Peter Schoeffer (the Younger). Only two copies of this hugely important book remain in existence: one in London and one in Stuttgart (plus a decent fragment at Saint Paul's Cathedral Library [Herbert 2, STC 2824]).

After publishing the New Testament, Tyndale revised it several times in the remaining portion of his life. He published the Pentateuch in 1530 and again in 1534 [Herbert 4 and 8, STC and 2350 and 2351], and Jonah in 1531 [Herbert 6 and STC 2788].

But William Tyndale, the greatest translator of Scripture into English in history, was not permitted to finish his work. He was betrayed by a proclaimed friend, arrested, and imprisoned in Vilvoorde Castle in Belgium. He was held there for well over a year before he was strangled to death and burned at the stake in 1536 for his crime of bringing Scripture to the English language.

When I am occasionally lecturing on the Bible in English or being interviewed on the topic, there is the inevitable question: "So who really is the father of the English Bible: John Wyclif or William Tyndale?" The answer is William Tyndale.

There are three great differences between the two men that account for this answer. I have a boundless

respect for John Wyclif and his work. He is one of those very few heroes in my personal worldview that survives continual and everbetter-informed scrutiny. But his efforts in translating and disseminating the Bible in English, inestimably important as they were, were hampered by three flaws that Tyndale was able to overcome.

First, the language into which Wyclif rendered the Bible was Middle English, which is a distinct language from Modern English. It can be deceptively inviting for awhile, as you dip into Chaucer, Wyclif or Piers Plowman, but suddenly you hit a wall. The modern English vocabulary fails you. For a flowing experience of Middle English authors and

texts, one has either to learn the language or read a translation into Modern English. Tyndale's period is the beginning of Modern English. It may read to us as quaintly antiquarian, but it is eminently readable after only a brief exposure.

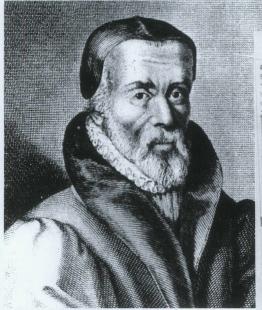
Second, and significant to broad societal impact, Wyclif's Bibles and Testaments had to be published and circulated in manuscripts. Tyndale's generation had the benefit of the printing press: by his lifetime, printing was a well-established art and business, especially active in the Lowlands, where Tyndale fled to pursue his work.

Third, and most significant to the text itself, was the fact that Wyclif did not have any Greek or Hebrew and his work was translated from the Latin Vulgate. Tyndale had excellent command of the Greek and Hebrew languages and had access to reliable manuscripts of Scripture in the original tongues and the Erasmus critical editions of the New Testament in Greek and Latin (He used the third edition [1522] for his work.)

The texts generated by Tyndale, and his general guiding influence on his followers' techniques and



John Wyclif



William Tyndale

vocabularies, established the fundamental approach to the Bible in English, living in the King James Bible and beyond.

Tyndale to the I6II King James Bible

At a minimum, there are two essential tracks to follow in the story of the English Bible from 1525 to 1611: the translators and the monarchs. I give a desperately curtailed history here as a basic working matrix for those not well versed in the period.

In 1525, when William Tyndale was attempting to get the first version of his New Testament printed on the Continent, the monarch was the second Tudor king, Henry VIII. Henry VIII was breaking with Rome over several political issues, not only the divorce dilemma. As a sign of breaking with Rome, Henry authorized Bibles in English, though he pulled back during the end of his reign, especially in 1543 with the *Act for the Advancement of True Religion*.

Tyndale's final lifetime revision of the New Testament is considered to be the 1535 printing by Martin Keyser of Antwerp for Govaert van der Haghen [Herbert 15, STC 2830, known as the "GH" edition]. During this time frame (1525 to 1535), the English translator George Joye (c. 1495-1553) was also at work on the Continent, generating New Testaments (heavily based on Tyndale) and a Psalter, and Isaiah and Jeremiah [Herbert 3, 5, 9, 11]. For the first identified significant printings of Holy Scripture in English in England, see Herbert 7 and 10 (1532? And 1534)—being the printer Thomas Godfray's London editions of the Psalter, Proverbs and Ecclesiastes. The first identified significant printing of Holy Scripture in England in Latin was in 1535, authorized and endorsed by Henry VIII: printer Thomas Berthelet's

The Bospell off
Sancte Ihon.
The fyrff Chapter.

The fyrff Chapter.

The begynnynge was that worde. Abthat wordewas with god: and god was that worde. The same was in the begynnynge wyth god. All thyngf were made by

no thige that made was made no thige that made was. In the was light of mie. Ind the light hys nethidate was a mis fent from god whose name was Jhon. The same case witnes to be case witnes of the light that all menthough hims ghybeleve. He was not that light; but to be are witnes of the light. That was a true light whis id light eneth all menthat come it to the worlde. He woulde hot the worlde by hiwas made and the worlde freme hymnor.

Secā ito his awne ad his receaved bi not, was to as meny as receaved his agree he power to be the jones of god: it hat they beleved o his namer which were borne not of blonde not of the will of the fielihe not yet of the will of ment but of god.

Anothat worde was made fielihe and dwelte amonge was and we fawethe glory off the only begetten jonne of the father.

A leaf from Tyndale's 1526 Bible.

"half-Bible" [STC 2055, not in Herbert because Herbert only covers English].

The first complete Bible English was Coverdale Bible of 1535, printed in Antwerp [Herbert 18, STC 2063]. Miles (or Myles) Coverdale (c. 1488-1569) was an indefatigable servant of Holy Scripture in English, working alongside Tyndale in the early days, accomplishing this Bible and the subsequent "Great Bible," and even continuing to work on translation in Geneva with the English Reformers in exile there during the reign of Queen Mary. His work on the Psalter was reinstated "by popular demand" in the 1572 second edition of the "Bishops' Bible," and remains in many editions of the Book of Common Prayer produced from the

Sixteenth century to modern times.

Printer Thomas Godfray's 1536 London edition of the Tyndale New Testament was the first New Testament printed in England [Herbert 27, STC 2831]. The year 1537 brought the first complete Bible printed in England: Coverdale's 1537 Second Edition (close reprint) in folio and quarto (folio likely preceding by internal evidence and consensus among bibliographers and scholars) [Herbert 32 and 33, STC 2064 and 2065]. That year also brought the "Matthew's Bible" [Herbert 34, STC 2066], the best window into Tyndale's complete lifetime of work as seen through the press by his devoted friend John Rogers, who utilized some Coverdale and some original work to round out the whole. (Rogers, like Tyndale, was also martyred for his work on the English Bible, being the first victim of Queen Mary's repressions. He was burned at the stake in 1555.) The "Matthew's Bible" is rightfully considered the fundament of the subsequent history of the Bible in English, and incorporates all of Tyndale's final published sections, with Rogers adding the sections of the Old Testament which Tyndale had left in manuscript at the time of his execution.

Archbishop Thomas Cranmer and Vice-regent Thomas Cromwell were key figures in persuading Henry VIII to publish under authority the "Great Bible," beginning in 1539. Miles Coverdale was placed in charge of the text, and, acknowledging the superiority of Tyndale's efforts as evidenced in the 1537 "Matthew's Bible," Coverdale adopted

Tyndale's work, replacing his own where he could [Herbert 46, STC 2068]. The Richard Taverner (c. 1505 -1575) version, of little impact and influence, was published in London in 1539 [Herbert 45, STC 2067

Bible printing tapered off in the latter years of Henry's reign, but flourished during the brief reign of his son with Jane Seymour, King Edward VI, whose accession at the age of nine was in January 1547. The burst of printing was entirely re-printing; no new version appeared under Edward, who died in 1553.



A leaf from the Geneva Bible.

Edward VI was succeeded on the throne (with a great deal of controversy) by the Tudor Queen Mary, daughter of Henry VIII and Catherine of Aragon, and the half-sister of Edward VI and Elizabeth I. This Mary became known in history as "Bloody Mary." Devoutly Catholic, she returned England to the embrace of the Roman Church. No English Bibles were printed during her reign in England. However, English Protestant exiles were working on a new translation in the safe haven of Geneva, under the

protection of John Calvin. William Whittingham was the key translator, ably assisted by Anthony Gilby and Thomas Sampson. Miles Coverdale was intermittently involved, and the Scottish Reformer John Knox was an occasional visitor, probably contributing to the marginal notes for this Bible. In 1557, the Geneva New Testament appeared, printed there by Conrad Badius [Herbert 106, STC 2871].

Queen Elizabeth I succeeded Mary on the throne in November of 1558. Under her long reign, the politics of the English Bible would begin to settle (relatively speaking).

The 1560 Geneva Bible was a substantial revision of the 1557 New Testament and the Old Testament as finished by the same group of British exiles [Herbert 107, STC 2093]. Whittingham knew Hebrew, and the group had access to all preceding Englishings plus the newest Latin versions and the Olivetan French Bible. Though accomplished in exile and printed by Rouland Hall in Geneva, the "Epistle Dedicatory" of the Geneva Bible first edition was to the new English queen. The Geneva Bible was not printed in England until 1575, but was imported by the boatload and quickly became the Bible of the general reading public. Under Elizabeth, the Church of England was reconstituted and Bible printing resumed—at first mostly reprints of the "Great Bible" in the early years of her reign.

In order to stabilize the text in English among the reading public and the pulpits, Elizabeth agreed to the "Bishops' Bible" overseen by Matthew Parker, Archbishop of Canterbury, and first published in pulpit folio in 1568 [Herbert 125, STC 2099]. The "Bishops' Bible" folio editions are among the most beautiful Bibles ever printed, but the text never supplanted the ubiquitous and beloved Geneva Bible.

When Elizabeth died in 1603, the religious/political situation in England was far more stable than when she took the throne, though new convulsions were to come. But the Bible texts were notably and awkwardly diverse in the kingdom, with the "Bishops' Bible," the Geneva Bible, and still some "Great Bibles." The Church of England was using the "Bishops' Bible," and the Geneva held sway in literate households.

Elizabeth I, the last of the Tudor monarchs, was succeeded by the first of the Stuarts, King James VI of Scotland, who became King James I of England. At the Hampton Court Conference in 1604, amidst growing discontent with the various competing Bibles in English, James commissioned a new translation to become the single Bible of the nation.

Six translation committees were established, two each in Westminster, Cambridge and Oxford. Their work went to press in 1611 with a grand pulpit folio edition [Herbert 309, STC 2216]. Very soon quartos were being printed in roman and black-letter type to try to compete with the market for quarto Genevas. In 1616, to better compete, King James outlawed the Geneva version (though Lowlands editions were

imported for decades). The arguments over Geneva versus King James Bibles continued through the Civil Wars and the interregnum, but by the Restoration in 1660, the King James Version had taken the field and held it unchallenged until the Twentieth century. There was a period of text and spelling stabilization from 1762 to 1769, and from then until the very end of the Nineteenth century, when someone referred to the King James Version (or in England, the Authorized Version), they generally meant the 1769 version.

The very late Nineteenth century brought a substantial revision in England, and in 1901 the American Standard Version was published.



URING THE EARLY YEARS of the Twenty-first century, a handful of books on the history of the Bible in English and specifically the King James Version were published by mainstream publishers with an eye

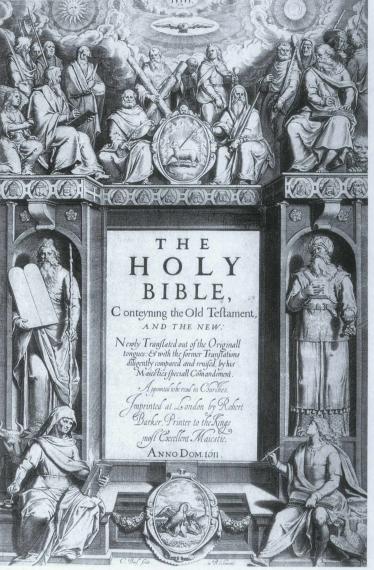
toward capturing the interest of the general reading public—and they did a very good job. Taken as a group, these books became all the non-specialist really needed...

DAVID DANIELL

The Bible in English: Its History and Influence

The most important recent history of the Bible in English is, without competition or peer, *The Bible in English* by David Daniell, which was published in 2003 by Yale University Press. There is probably no one alive today—with the possible exception of Professor David Norton of the University of Victoria, Wellington (see below)—who is better read in all the historical

literature on this topic than the distinguished walking encyclopedia on the subject, David Daniell. His magisterial 900-page work will likely hold pride of place for generations. Daniell (born 1929) is Chairman Emeritus of the William Tyndale Society, Professor Emeritus of English at the University of London, editor of the Yale editions of Tyndale's New Testament and Tyndale's Old Testament, author of the definitive biography of William Tyndale, and a published expert also on William Shakespeare and John Buchan. But as much as I admire Daniell and his masterpiece, The Bible in English, it may be loaded with more detail than most people need. And, although there is no denying Daniell's depth of knowledge in his field, this book is hardly a "page-turner" for the non-specialist. In this aspect, this book is similar to Daniell's biography of Tyndale: there is no more thorough and



The title page of the 1611 King James Bible.

accurate life of Tyndale, but it is a slow read (surprisingly so, given the inherent drama of Tyndale's passion for Scripture and his martyrdom for its translation). With Daniell, one forfeits fun for thoroughness, drama for exactness. I'll take that exchange, but I understand it's not for everyone. That said, this book is necessary for the reference shelf of any dealer who has important English Bibles in inventory on a regular or even semi-regular basis, in order to supplement with a historical matrix the pure collation and physical description data in Herbert's *Historical Catalogue* (the key bibliography of English Bibles) and STC (English Short Title Catalogue).

Any reader of Daniell's books will discover soon enough that he wears his faith and doctrine on his sleeve: Protestant through and through, he loves Tyndale unequivocally (so do I) and he hates Thomas

More with a frothing passion (I don't go that far). Knowing that, though, one can get the full story of the Bible in English from Daniell. No book of this length, scope and historical detail can get through the press with zero errors, but I have only ever found a single one: mistaking Cambridge, Massachusetts for Cambridge, England in the printing story of the Eliot Indian Bible (p. 630). I imagine there have to be others, but they have escaped this reader.

If one is interested in the topic of the Bible in English and wants to gain a more than superficial knowledge by reading a single comprehensive book, this is it. The Bible in English: Its History and Influence is now the standard in the field.

Let me take this moment to state, without any qualifiers, that there is no proper application of the phrase "The Bible in English" before the time of John Wyclif. The hidden scraps and tidbits of pre-Wyclif Englishing efforts that are trotted out by almost every writer on the topic are painfully irrelevant compared to the accomplishment of John Wyclif and his circle. Wyclif's work occasionally had a tiny fragment of an antecedent here and there over the preceding centuries, but he had no ancestor. The Bible in English as a field of comment or study begins with John Wyclif.

Examples of Anglo-Saxon interlinears and other one-offs that occur sporadically before Wyclif, and even the Psalter of Richard Rolle of Hampole (early Fourteenth century, distributed among his circle), should be listed and addressed in an appendix, and not given "Chapter One" status of the history of the English Bible. Chapter One should be about Wyclif. Daniell's history, like so many others, bogs down right away with the confusing (to a beginner) summary of Wyclif's sparse and recondite antecedents. The first 50 pages or so of Daniell's book have to be the most off-putting section to the casual interested reader. I would bet that many readers who would have enjoyed the book immensely from "Wyclif" to "America," never got that far into it. The trotting out and lining up of obscure names and misty dates confuses and therefore bores the average reader to no purpose, while getting out of the starting blocks with the power, drama and impact of John Wyclif is instantly engaging.

EFORE JOHN WYCLIF there was no "Bible in English"—if by Bible one means Genesis through Revelation. The Wycliffite Bible is indeed the entire Bible in Middle English (though more examples of the New Testament were scribed than the

Old). Further, unlike any of the scattered ineffective antecedents, Wyclif and his follows intended their translation work to be shared widely and, in fact, Wyclif's followers "published" in manuscript as many copies as they could scribe and distribute.

Best at getting out of the gate with Wyclif and then

looking back without boredom or confusion to the handful of small antecedents is Benson Bobrick's Wide as the Waters.

BENSON BOBRICK

Wide as the Waters

Benson Bobrick's book, running to 297 pages plus appendices and bibliography, is an excellent shorter history of the Bible in English intended for, and successfully addressing, the general-interest reader who doesn't quite want to make the time investment required by Daniell's doorstopper. Bobrick writes more engagingly than Daniell, and the book has good forward momentum.

Bobrick is the highly respected author of Angel in the Whirlwind: The Triumph of the American Revolution (2011), Knotted Tongues (2011), Master of War (2009), The Fated Sky (2008) and other reputable works of history and nonfiction.

Bobrick starts Wide as the Waters with John Wyclif and covers not only the translation efforts, but also the general social and political milieu very well. He is particularly adept at rendering the three trials of Wyclif as distinct and spaced in a clear compelling narrative. You're at page 51 and well engaged before the author takes a look back to any Englishings before Wyclif, and when he does so, he does it with all the brevity that such examples deserve for a general his-

After the great opening chapter on Wyclif, Bobrick continues on apace with William Tyndale, covering his translation efforts and martyrdom as well as anyone could given 80 pages. Then he explains Miles Coverdale and the rest, through the King James translation and the Civil Wars. This book, like God's Secretaries (next), can be recommended as just a plain good read to any literate person with a liking for history. For the uninitiated, this is the best starting place of all the books under consideration in this multiple review.

ADAM NICOLSON

God's Secretaries

This is the essential work on "the making of" the King James Bible. For a typical interested nonspecialist this is all one really needs to know about the vears 1604 through 1611 regarding the people and politics of the creation of the greatest work in the English language.

Nicolson, born in 1957, also wrote Sissinghurst, An Unfinished History (2010), Quarrel with the King (2008), Sea Room: an Island Life in the Hebrides (2007) and other works of nonfiction. He is the

grandson of Sir Harold Nicolson and Vita Sackville-West, a graduate of Eton College and Magdalen College, Cambridge, a longtime journalist and now the fifth Baron Carnock.

Nicolson tells the story of producing the King James Version very well, in increments that bring the reader along with the writer, delivering enough detail to make the reading worthwhile and edifying, but avoiding minutiae that could obscure the drama. As you read, you gain confidence that Nicolson knows the field thoroughly but is himself filtering out the non-essential data and teaching you just the salient

points, as well as bringing interesting personalities into the mise-enscene deftly and as needed to enliven

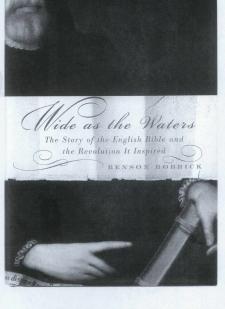


In the Beginning

This is the least satisfying and most unnecessary of the "early" group under review. It seems hasty and, though intended for an uncritical general public, it has too many easily checked factual errors for an academic of McGrath's stature and reputation.

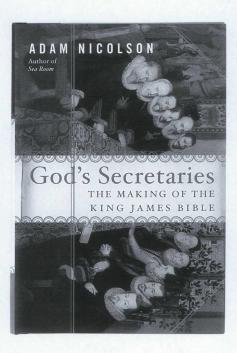
Born in 1953, McGrath is the author of more than 20 books. He is an Anglican priest and theologian, Professor of Historical Theology at Oxford and principal of Wycliffe Hall there until 2005. He has a Doctor of Philosophy in Molecular Biology and a Doctor of Divinity from Oxford. Yet this book seems rushed and ill-formed, as if dictated to a student to transcribe and edit.

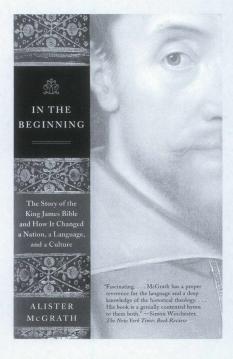
The great textual scholar



the narrative. This narrative about six groups of theological and linguistic scholars gathered at Westminster, Oxford, and Cambridge to compare and contrast multiple versions of the Scriptures

in Greek, Latin, English and many other languages, to form from this massive pile a single best English version—has the potential of reading a little dryly. Nicolson does a splendid job of alternating dry recitatives with delightful arias, and brings the whole project to the stage with panache. A specialist could explore further with the available work of David Norton, Gordon Campbell and (if you want to get really detailed) Ward Allen (see bibliography). But God's Secretaries (published in the U.K. as Power and Glory) stands out, not only as the best book on this topic for the general public, but a book that almost any reader would actually enjoy. Nicolson has been pilfered shamelessly by some of the less-informed authors we will soon have to deal with.





of the King James Bible from conception to this century, David Norton, gave this book and its

author a sufficient switching in an early review (it can be read at www.tyndale.org/TSJ/21/ Norton.html), so I don't want to pile on, but let me add that an error like McGrath's statement that the Gutenberg Bible contains 66 books, as if it is composed of the modern Protestant canon, just shouldn't be allowed to reach print. The overall structure of the book is disjointed. The early chapter on Gutenberg is extremely awkward, throwing out some questionable research without citations or footnotes, like: stating that Gutenberg himself printed the 1468 "36-line Bible" (on p.14); "There is evidence that Gutenberg initially printed about six short works" (with no list or citation); and trotting out a long discredited list of alternative inventors of printing (Jean Brito, Panfilo Castelli, Laurens

Koster and Prokop Waldvogel). I feel that if you're going to mention these guys and the respective value of their supporters' exhausted claims, you should give some evidence. Or you should just skip it as irrelevant to this book's intended readers. I will give McGrath credit for a decent analysis of the influence of Mystery Plays (too often overlooked). On the other hand, and as a closing comment, one is tempted to just give up on a book whose author starts his Luther section with this: "Martin Luther (1483-1546) is widely regarded as one of the most significant of the reformers."

> The Book. A History of The Bible

> > CHRISTOPHER DE HAMEL

PHAIDON

CHRISTOPHER DE HAMEL The Book

De Hamel is one of the key figures in the modern study of Illuminated Manuscripts, both in the book trade and in academia: he has been long associated with Corpus Christi College, Cambridge and for over 20 years he was with the manuscript department of Sotheby's London.

As the only heavily illustrated book in this earlier cluster of publications for the general public and the only one that concentrates on de Hamel's specialty of Illuminated Manuscripts, this work is readily set apart from the bunch. Every essay is superb and accurate. The overall construction painlessly leads the reader from antiquity to the Bible in print and to the Bible in America. Of course the portions on Illuminated Manuscripts are the highlights, and de Hamel offers a

clear analysis of the production and importance of the so-called "Paris Bibles" of the early Thirteenth century. De Hamel's essay on the societal role of the Wycliffite manuscripts is among the very best I have ever read for explaining complex theoretical issues to a introductory level audience; as long as the reader has a general acculturation he or she will get more out of this single essay than anything else available in print or online of this brevity. The profuse illustrations are key to this book's success and they are brilliantly selected and captioned.



IVEN THIS TURN-OF-THE-CENTURY "embarrassment of riches" in the field of King James Bible studies, one wonders what the 400th anniversary-related publications can add to the knowledge base. I will address each book's pros and cons,

and the intended audience, in alphabetical order by author. I hope that this survey will help you decide which of the group will be most useful for your current level of interest in the subject.

DONALD BRAKE (with SHELLEY BEACH) A Visual History of the King James Bible

The title explains this endeavor, but there is plenty of text, also. This book focuses on the King James Bible as an anniversary tie-in, following the pattern set in 2008 by Brake's A Visual History of the English Bible. Both works are beautifully printed on heavy stock by Baker Books. Dr. Brake is an evangelical, a former pastor, Vice President and Dean Emeritus of Multnomah Biblical Seminary in Portland; he is also an avid collector. These two books interweave sound factual history, great photographs and drawings, personal anecdotes, and the occasional subtle evangelical push. Such all-encompassing endeavors would lead anyone into a factual error or two, but in general Dr. Brake and his editors at Baker have done a most admirable job of fact-checking and a brilliant job of presentation. I highly recommend both of these for all readers, and even as gifts (as I would de Hamel's books) as "safe" for bibliophiles, scholars and bornagains alike.

GORDON CAMPBELL

BIBLE: The Story of the King James Version 1611-2011

This book is detailed and accurate, and especially informative on the King James Bible revision processes, specifically in covering important textual developments in the years from 1629 (the first Cambridge printing of the King James Bible) to 1769 (the standard Oxford edition under the aegis of Benjamin

Blayney). Campbell covers the Cambridge work of F.S. Parris (1743 and, most notably, 1762) though perhaps as an Oxford publication this book gives a little more credit to Blayney's Oxford accomplishments

than he actually deserves, having relied heavily on the preceding work of F.S. Parris at Cambridge. Though he is Professor of Renaissance Studies at the University of Leicester, Gordon Campbell is mostly associated with Oxford University Press, where he has published widely on John Milton, the Bible, and art and architecture; Campbell is also a Fellow of the Royal Historical Society and the Society of Antiquaries. He knows what he's talking about.

The contents of Campbell's book are not redundant to other publications under review. A serious student of the English Bible should read this eagerly, with a highlighter in hand. There is plenty to be learned from every chapter. I have tackled every important work up to this one and still found it both enjoyable and edifying. This is one

of the leaders in the anniversary tie-in sweep-stakes, for the reader who is already aware of the basic building blocks of this story. The chapters are well organized; the story line is maintained without confusion.

Delving into a minor controversy that is important only to specialists, Campbell brings to a wider audience a new academic theory on the pseudonym or "Thomas fake person Matthew," who is credited as translator on the titlepage of the "Matthew's Bible" of 1537 (reprinted 1549 and 1551). The translation is the work of William Tyndale in the portions that he had already seen to print (New Testament, Pentateuch and Jonah) and is also his from

manuscripts he had completed of Joshua—II Chronicles, which Tyndale had given to John Rogers. John Rogers saw this Bible through the press using some original work and mostly Miles Coverdale for the

balance. "Thomas Matthew" has generally been considered a pseudonym for either Tyndale or Rogers, or just a made-up name to avoid the proscription against Tyndale's name. In his 1998 publication *England's*

The Dramatic Story of the World's Best-Known Translation

A VISUAL

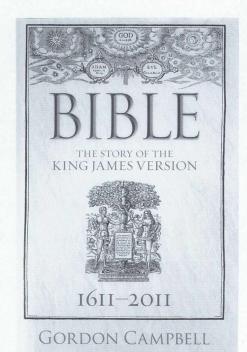
HISTORY

of the

KING JAMES BIBLE

Anniversary

full State of the S



Long Reformation 1500-1800, Professor Nicholas Tyacke forwards the person of Matthieu Gramelin as being this "Thomas Matthew" because he had contributed an important prefatory Table to the Frenchlanguage Geneva Bible, and was sometimes known as well Thomas as Matthieu. More details on this Table can be found in the Bettye Thomas Chambers bibliography of French Bibles at p. 88 passim and in Tyacke. Tyacke has an interesting theory, but one not yet absorbed into the mainstream, possibly just because of long understanding that the name was made up to protect the production, and possibly because it's a little hard to believe

that John Rogers would attribute Tyndale's life work to an actual person other than Tyndale. For now, I would still vote for the long-established viewpoint that the fake name is just that: a fake name used to allow publication of a proscribed translation by an executed translator. I am keeping an eye on it, though.

Gordon Campbell is also the man in charge of the Oxford "Quartercentenary Edition" of the 1611 King James Bible: it's almost a facsimile, though reduced in size from the pulpit folio to about 8-1/2 by 11 inches and set in roman type. Other than these accommodations to the modern marketplace, the book is, as stated on its title-page, a "page for page, line for line, and letter for letter" reprint of the 1611 Great "He" Bible. Priced retail at \$80, it is a highly recommended acquisition. (The cheapest of the 1611 anniversary tie-in Bibles is

Zondervan's at \$8 with the Apocrypha removed, and the finest is a full-scale exact facsimile available from The Bible Museum in Goodyear, Arizona for about \$400.)

DAVID CRYSTAL Begat

Crystal (born 1941) is a distinguished English-language lexicographer, linguist and editor of *The Cambridge Encyclopedia of the English Language*, and the author of more than 100 books on English. He is quite obviously not a lightweight in this arena. But his *Begat* feels deliberately lightweight and lighthearted compared to Robert Alter's deeper, heavier work and David Norton's mammoth achievements in the field. *Begat* stakes its own territory and is pleasurable and

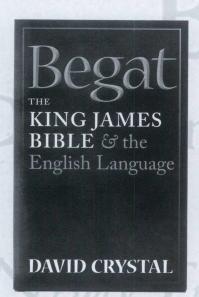
far-ranging in its exploration of idiomatic expressions and "para"-Biblical influences on everyplural rather than singular—revealing that the person speaking has never read the book or anything about it.)

CHRISTOPHER DE HAMEL

Bibles. An Illustrated History from Papyrus to Print

This work does not set out to compete with de Hamel's twin masterpieces, *Illuminated Manuscripts* and *The Book*. Rather, it focuses on showcasing items in the Bodleian Library collection to tell the story of the Bible in general by using specific examples. In this, the book succeeds gloriously, with beautiful photographs of magnificent manuscripts and important

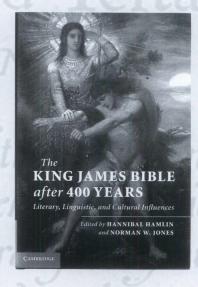
printed books with a touch of informative introduction and captioning. A lot of readers of *Firsts* know de Hamel because



An Illustrated History from Papyrus to Print



Christopher de Hamel



day speech and writing—not just trotting out the usual Milton, Bunyan, Melville,

Eliot, et al. For its attitude, generalism, and elan I give this effort very high marks. Crystal has defined what he wants to explore here and he has indeed mapped it and explained it very well. Small gripe: Crystal has an opportunity handed to him on a silver platter at the beginning of his Chapter 24 (which is about "In the beginning was the word...") to remind modern readers what earlier readers all knew: that "word" here is not referring to anything to do with writing (even Scripture) or talking but, being launched from the philosophically weighted and complexly multivalent Greek logos, "word" is used here and throughout the passage as being Jesus and all readers used to know that. The state of collapsing Biblical literacy in America could be covered in a monograph just about how the first chapter of the Gospel of John has lost its meaning to the general public by their loss of John's celebration of Jesus as God, Jesus as eternal, and Iesus as Creator who was, in John's lifetime, incarnated for the salvation of humankind. (Another informative monograph on the decline of Biblical literacy could be written on how often one suffers a speaker referring to the book of Revelations-

of his work in the field of Illuminated Manuscripts with Sotheby's London, and they know that

he is as enjoyable a writer as he is a lecturer and raconteur. On this topic, no one does it better.

HANNIBAL HAMLIN and NORMAN JONES (EDITORS)

The King James Bible After 400 Years

Hamlin and Jones, both oft-published professors at Ohio State University, have collaborated on assembling a collection of essays by eminent scholars which succeeds as an anthology for the advanced reader of English Bible studies. The editors contribute a joint introduction; Robert Alter, a widely published Biblical translator and expert on Biblical influences on English and American literature, expounds on Ecclesiastes; John King and Aaron Pratt contribute a truly great 40-page essay on "the materiality of English

printed Bibles"; and Gergely Juhasz, who holds several high academic posts in Belgium and the Netherlands, makes an effort—perhaps too much of an effort—to bring the mostly-ignored name George Joye back into the conversation. Modern evangelicals totally skip Joye and Richard Taverner in their cropped histories of the English Biblical text, so the effort is valid as a corrective against Joye's being overlooked completely by most, and relatively diminished by David Daniell.

But a close reading of Juhasz makes one wonder why Bishop Cuthbert Tunstall, who denied William Tyndale his blessing to translate the Bible and basically drove Tyndale into what would become a fatal exile, is described only as a "renowned humanist scholar" who "politely refused to support Tyndale's undertaking." Glossing over Tyndale's being betrayed, arrested, imprisoned, garroted and burnt at the stake for his work on Englishing the Bible, Juhasz delicately puts the situation as "he had neither the time nor the opportunity to prepare a translation of the entire Bible." Surely this kind of phrasing is too stout a corrective against the evangelicals' apotheosis of Tyndale. Even a Catholic writer should not be this precious about these horrible events in the history of the English Bible.

The second half of this anthology deals with the King James Bible's influence on specific writers well known to the subscribers of *Firsts* and these essays add significantly and diversely to Robert Alter's wideranging recent work and combine for a pleasurable and thought-provoking read.

Bibliophiles and dealers should buy this book just for the above-mentioned essay on books as physical and social objects from the time of William Tyndale to the King James Bible.

HELEN MOORE and JULIAN REID (EDITORS)

Manifold Greatness: the Making of the King James Bible

This is one of the best of the bunch of the 400th anniversary tie-in publications. It is an anthology of essays by qualified scholars who are also good writers. The book is a joint effort between the Bodleian Library and the Folger Shakespeare Library, published by the Bodleian and edited by two competent scholars based at Oxford. The opening essay by renowned Reformation historian Diarmaid MacCulloch and Elizabeth Solopova, a research fellow at Oxford, calls to be singled out as one of the best surveys of the Bible in English before 1611 a casual reader could hope to encounter. It does not get bogged down in too many details, but does (refreshingly) cite and identify actual manuscripts when they are referred to. The Wyclif section, brief as it is, is perfectly written. One quibble might be the impression

HE ISSUES OF THE CANON OF SCRIPTURE, especially relating to what Protestant denominations call the Apocrypha and what Roman Catholics call the Deuterocanonical Books, are complex and deserving of more detailed attention than I can give them here, but I hope this will constitute an acceptable introduction to the subject, with a balanced guide of suggestions for further reading.

The Apocrypha is a collection of Jewish works from approximately 300 B.C. to the First century A.D.—also known collectively as the "intertestamental books" by modern Christians—which are not included in the Hebrew Bible, but are accepted as canonical—that is to say, as authoritative Scripture—by some Christians. These books were composed in Hebrew, Greek and Aramaic.

The Canon of Scripture varies from the Tanakh (Hebrew Bible) to the Catholic Old Testament to the Protestant Old Testament. These differences hinge on 14 specific books from the intertestamental period known to Protestants as the Apocrypha. These 14 books were placed between the Old and New Testaments in all early Protestant Bibles in English, from the Coverdale Bible of 1535 to the King James Bible of 1611 and forward. Coverdale's Bible (1535) announces its section of the Apocrypha with the following title (in original spelling): "Apocripha. The bokes & treatises which amonge the Fathers of old are not rekened to be of authorite with the other bokes of the Byble, neither are they foude in the Canon of the Hebrews." The subsequent "Matthew's Bible" (1537, 1549 and 1551) and the "Great Bible" (1539 and forward) also contain the Apocrypha.

In their Sixth Article (1563) the established Church of England (under Elizabeth I) decanonized the Apocrypha, stating the Church of England's position that the Church "doth read for example of life and instruction of manners but yet doth it not apply them to establish any doctrine" (this wording along the lines of the general European Protestant Confessions and Creeds [more below]).

In 1615, four years after the first printing of the King James Bible, Anglican Archbishop of Canterbury George Abbott, who was also a High Commission Court member and one of the King James translators, made it illegal and punishable by a penalty of a whole year's imprisonment to print and publish a Bible that did not contain the Apocrypha. However, after the beginning of the decline of monarchial power during the reign of Charles I (the son of James I), the more radical Nonconformists and Separatists began, at first discreetly and then openly, to disregard this rule of law of the established Church of England. The first Bible in English to be printed and published without the Apocrypha (though including the Prayer of Manasses) was the 1640 printing of the Geneva Bible (a Geneva-Tomson-Junius edition printed in Amsterdam, number 545 in the definitive

continued on page 25

that across Europe most countries had a ready supply of Bibles in their respective vernaculars: sure, some Bibles in some languages *existed*, but hardly at the sat-

uration level implied by the authors, or at least that the reader would infer from their phrasings and lists. The authors state that the Vulgate Latin Bible was readily available in England thanks to the advent of printing, but even that goes a little beyond the reality. Not even the Latin Bible had been printed in England up until Henry VIII's rather lame "half-Bible" of 1535 (STC 2055, ESTC 006195572, printed by Thomas Berthelet in July 1535, containing the Latin of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Psalms, Proverbs, Wisdom and the New Testament) and there was not such a great demand at that time for imported Vulgates as there soon would be for the

imported English New Testaments of Tyndale. The authors do carry forward the latest research on the printing of the 1535 Coverdale (as being done in Antwerp) and they also endorse Tyacke's theory (mentioned above under Campbell) that John Rogers' use of the name "Thomas Matthew" for the "Matthew's Bible" of 1537 was "from some rather approximate anagram work around the name of the editor of topical apparatus which Rogers had lifted and translated from the first French Protestant Bible of 1535" (p. 33). I am still dubious about this idea, though it can be explained and defended.

Throughout this admirable book, all contributing authors demonstrate a profound professional knowledge of their assigned or chosen topics and use a

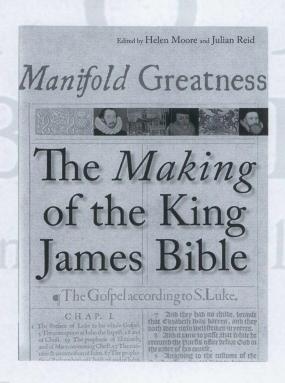
thorough footnote strategy. Beyond that, the book is luxuriously illustrated: the images are well selected and well printed. Overall, I highly recommend this book.

LELAND RYKEN

The Legacy of the King James Bible

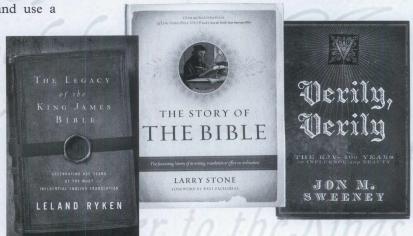
I am going to go easy on this effort, because it will serve its intended audience very well. Leland Ryken is Professor of English at Wheaton College and has authored or edited numerous competent books including The Word of God in English, Dictionary of Biblical Imagery and A Complete Literary Guide to the Bible. Ryken knows the story and

relays it sufficiently well, with an admirable ability to avoid inconsequential sidestepping. The fact that it is published by Crossway in Wheaton, Illinois plants it as a book to be found in Christian book stores, aimed at Protestant evangelicals who want the basic story, but told right. Ryken realizes that his audience for this book is not likely to find David Norton, Robert Alter, Christopher de Hamel or David Daniell if they are left to their usual shopping patterns. One misleading aspect is the title, which leads one to think the text will only be covering the King James Bible post-publication. In fact, Ryken boils down the pathway leading to the King James Bible fairly well, taking his intended reader from level zero to level one quite successfully-and that is no small accomplishment.



LARRY STONE The Story of the Bible

If you're aware of the evangelical movements in this country, you are able to predict what an oversize book by a Vice President of publisher Thomas Nelson and with a foreword by Ravi Zacharias might be like. You would not expect the text to be exactly accurate. This effort by Larry Stone is better than I was expecting. The text moves forward with some speed and skill and the mistakes are pretty minimal (e.g., mistaking the Ethiopian language Amharic as Egyptian [he probably intended Coptic], misspelling Sumerian as Sumarian,



relating that the Song of Solomon was not witnessed in any of the Dead Sea Scrolls [I don't know where he might have picked that up], etc.) But these are pretty minor in the scheme of things, and not actually *damaging* to the limited needs of the intended audience for this particular book.

For some reason the Christian Right seems to insist on Hebrew having no vowels, and no one in these cliques ever mentions the *matres lectionis* of the 22-letter Hebrew alphabet, which can function as vowels. Stone also forwards the Jamnian theory of the formation of the Hebrew Bible (Tanakh)—that a group of rabbis gathered at a conference in Jamnia near the end of the First Century A.D. and settled the Hebrew Scriptural canon—a theory which is now mostly discredited except among behind-the-times evangelicals who hang onto it, probably through no deliberation, but just by not keeping up with academia (which they tend to distrust a little, anyway).

There are a few bonehead sentences, like this one which opens the chapter on the Middles Ages: "Unless you have encountered a Renaissance Festival with its twenty-first century depiction of minstrels and maidens, jousting and juggling, feasting and merrymaking, you probably know little about the Middle Ages." Obviously, this is not a historian at the wheel.

Having said all this against this book, I want to point out that its apparent intention of becoming an Adult Sunday School workbook is actually quite well fulfilled. Overall, the book is simple and straightforward, with no errors substantial enough to poison the endeavor. Stone hits the salient points and avoids the eddies and rabbit trails that tempt the overconfident newbies of the Christian Right. This workbook approach is taken to a bit of an extreme—albeit an enjoyable and edifying one—with the inclusion of tipped-in pockets trying to look like old vellum that contain separately printed facsimile leaves of key manuscripts (e.g., Kells, Lindisfarne) and important early Bibles. Within its intended parameters, I could endorse this book.

JON SWEENEY Verily, Verily

The huge Bible publisher Thomas Nelson is represented in this run of new books by both Larry Stone (just preceding) and David Teems (just following). Bible juggernaut Zondervan (publisher of the ubiquitous New International Version or "NIV" Bible) threw its hat into the ring with the lamentable *Verily*, *Verily* by Jon Sweeney. Sweeney is a former evangelical, former Episcopalian, and now a convert to Catholicism, and the author of *Strange Heaven* (2006) and *Born Again and Again* (2005). His awkwardly constructed *Verily*, *Verily* seems to want to try to help the reader learn something true and cohesive, but generally fails.

Sweeney asserts that "Ye, thee, and thou carried a

bibliography of English-language Bibles, A.S. Herbert's Historical Catalogue of Printed Editions of The English Bible 1525-1961). According to the Herbert catalogue, the first English Bible without the Apocrypha printed in England was Herbert 572, The Holy Bible, printed in 1643 in London by "Barker and Assigns of Bill." The 1644 printing of the Geneva Bible (Geneva-Tomson-Junius) was the final Seventeenth-century printing of the Geneva Bible (Herbert 579). By this time, printings of the King James Bible text were available with the notes of the Geneva Bibles.

In 1644, the "Long Parliament" of the First Civil War directed that only the Old Testament and the New Testament could be read aloud from the pulpits of the Church of England, effectively prohibiting the Apocrypha during the interregnum—that is, until the Restoration of the Stuart monarchy in 1660. From 1644 forward, Bibles were printed and published in England with and without the Apocrypha. After the interregnum (Commonwealth 1649-1653, and Protectorate [of Cromwell] 1653-1659) and upon the Restoration, Charles II, in his reestablishment of the Church of England, reasserted that Bibles printed in England must contain the Apocrypha, but the law was often ignored by Nonconformists and Separatists without consequence (see Herbert pp. 180-452 passim). The King James Bible continued—by law, if not by universal practice—to include the Apocrypha until 1885, when Archbishop of Canterbury Edward White Benson removed the necessarily of their being printed with Bibles for the Anglican Church. The British & Foreign Bible Society, which was formed in 1809, had already dropped the Apocrypha from their printings of the Bible as far back as 1826.

HESE I4 BOOKS had long been considered as non-inspired by certain Protestant denominations who would sometimes physically remove the Apocrypha from their copies of the Bible, even their especially beloved Geneva Bibles. Creed statements of the non-inspired status of the Apocrypha were produced as early as the Calvinist "Gallic Confession" (1559) and the "Belgic Confession" (1561) and the proclamations of the Synod of Dort (1619). The Westminster Confession (1646) for the Presbyterians includes: "The books commonly called the Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be in any otherwise approved, or made use of, than other human writings." Several immediately subsequent Baptist Confessions of Faith were equal in their opinions. John Calvin was forthright in his rejection of the books of the Apocrypha from canonical consideration for the newly emerging Protestant Reformation faiths, though he was very well read in them and respected them in the same

continued on page 27

bit of literary flair and lent more music to the KIV than was present in some of the earlier English vernacular Bibles," even though such usage had been in English Bibles long before. Later, in a sentence that reveals the author's lack of historical setting, he says: "Our translators responded to this change [in the language] by seeking to imitate some of the rhythms and cadences of the Vulgate—the Latin classic that no vernacular English Bible had yet truly replaced..." Sure, there was some residual fondness for the Latin liturgy and the Psalter, but the author seems to imply that the general populace of early Stuart England sat at home reading their beloved Latin Vulgate Bibles and only occasionally dipping into the English Geneva Bible. Like Teems (next), Sweeney refers to the monumentally important prefatory essay to the King James Bible as "The Translator to the Reader" when, if he had actually ever read it, he would never fail to call it properly "The Translators to the Reader." Sweeney, like many other amateurs, confuses New Testaments with Bibles. He calls the 1539 "Great Bible" the second edition of the 1535 Coverdale Bible. The facts are not so simple: the second edition of the Coverdale Bible was in 1537 (in folio and quarto) and the 1539 "Great Bible," which Coverdale supervised, is a separate entity, not a new edition of the Coverdale Bible; the "Great" is mostly based on the 1537 "Matthew's Bible." Sweeney puts 1555 as the accession of Queen Mary, rather than the correct

These little mistakes pile up and very soon an informed reader sees that Jon Sweeny, like David Teems (below), is in over his head, clearly not sufficiently steeped in this story to try to publish on it. Even a beginner audience should get true facts, not one mistake after another that the likely reader is yet not qualified to spot and defend against. Page by page, it becomes painfully obvious that Sweeney, like Teems, is relying on a quick read-through of McGrath's In the Beginning and Bobrick's Wide as the Waters and maybe a few others to mask the fact that he has no solid grounding in this topic. When he starts trying to awe the reader with the pervasive influence of the KJB, his work can't approach the

reflections of Robert Alter or David Norton (or Crystal, above, with his different approach and agenda). Sweeney's cripple of a book is utterly dismissible: aggravating if you know the subject and alternately shallow or misleading if you are just beginning to learn it.



David Teems' Majestie is the worst book I have been

professionally subjected to since last year's utterly dreadful, shockingly bad James Bond in World and Popular Culture: The Films are Not Enough supposedly edited by Robert Wiener, B. Lynn Whitfield and Jack Becker (Newcastle upon Tyne: Cambridge Scholars Publishing, 2010 [no relation, thank God, to real Cambridge]). Moreover, Majestie is one of the worst books I have ever read. David Teems is a musician and published author living in a small town outside of Nashville. He seems like a nice guy, but he has absolutely no understanding of King James or the period in general. He plunders blatantly from a handful of earlier books (especially God's Secretaries). He quotes secondhand, if at all (since he's never been anywhere near primary sources). He brings nothing to the table except a desire to waste your time, covering his lack of genuine knowledge with a transparent veneer of glibness and fake forced familiarity with his subject and his reader.

On a serious note, any author of a book on the English Bible that constantly calls the *Bishops'* Bible the *Bishop's* Bible clearly has no deep immersion in the subject. This seems minor—a misplaced apostrophe—but it is a clear "give" that the author is a newbie. Likewise, his repeatedly calling the prefatory essay to the 1611 King James "The Translator to the Reader," rather than *translators*, plural; when this occurs more than once you can't say it's a typo. Obviously Teems has not read the essay.

On a fun note, Teems writes throughout the book like a runner-up at the "Dark and Stormy Night" competition. His writing is never good, and is pretty consistently egregiously bad. Lots of irritating non-sentences. Like that. Or this!

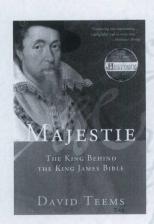
Of all the books under review here, Teems' Majestie is the only one with absolutely no reason to exist. In the "About the Author" blurb, Teems threatens to foist upon us a twin biography of Wyclif and Tyndale, both of whom have already been well-served by better scholars and better writers. One has to hope Teems abandons this project, if only on humanitarian grounds.



INCE NEITHER FITS into the 2001-ish or 2011-ish clusters dealt with above, two extremely deep and not-for-the-beginner scholars have been held in reserve, to finish this article on a tone proper for professional dealers and bibliophiles:

Christopher Hill and David Norton.

CHRISTOPHER HILL (1912-2003) was Britain's foremost Twentieth-century scholar of Seventeenth-century British domestic history and politics, a long-time tutor and eventual Master of Balliol College, Oxford. He published books on virtually every aspect and key person of Seventeenth-century England. Christopher Hill was unexcelled in the volume and





scope of his reading of seemingly all material published in the Seventeenth century and about the Seventeenth century regarding the specific field of Bible politics as they affect general politics. His reading was not simply extensive, but seems to have been absorbed into his very bloodstream and processed in such a thorough manner that he

could draw on any tiny part of it exactly when and where needed to convey a point or theory. The stratospheric level of his scholarship reminds one of Richard Ellman on James Joyce or Joseph Campbell on world mythology. Hill's The Century of Revolution 1603-1714 is one of the finest books on the period. However, from our perspective as book specialists, the work to read and re-read is The English Bible and the Seventeenth Century Revolution, published in 1993 by Allen Lane (Penguin) and paperbacked in 1994 by Penguin. It's not easy going even for the rather advanced student, and certainly some degree of familiarity with the politics and publishing history of England in the Seventeenth century is prerequisite. If you are genuinely interested in this complex and important time and place, this book could have a profound effect on you. My reading of it remains comparable in my personal reading history to, say, my first exposure to Edward Said's Orientalism or George Steiner's In Bluebeard's Castle, or Roland Barthes' S/Z: that is to say life-changing and permanently affecting of my worldview. No doubt every reader of this article has books of similar importance in his or her own reading history. Hill's masterpiece is an astonishing distilling of the culmination of a life's work of minutiae, reformatted into a cohesive teaching experience for the disciplined reader.

HAT DAVID DANIELL is to the overall story arc of the Bible in English, and what Christopher Hill is to Seventeenth-century Bible politics, David Norton is to the history and text of the King James Bible: the very best of his generation by several lengths. Norton carries the baton from Francis Fry (on Tyndale New Testaments, "Great Bible," and the five folio issues of the King James), J. F. Mozely (on Miles Coverdale) and F.H.A. Scrivener (his predecessor on the King James), and he does so brilliantly. Norton is Professor of English at Victoria University of Wellington (New Zealand), has edited a critical edition of the King James Bible for Cambridge, authored a two-volume History of the Bible as Literature, is a member of the Tyndale Society Advisory Board and serves on the

manner as the Westminster Confession. Even the Geneva Bible contained the Apocrypha. The Introduction to that section clarifies the Calvinistic stance on the subject just one year after the "Gallic Confession" and is deserving of being quoted here in its entirety (in its original spellings): "These bokes that follow in order after the Prophets unto the Newe Testament are called Apocrypha, that is bokes which were not received by a comune consent to be red and expounded publickely in the Church, neither yet served to prove any point of Christian religion save in asmuche as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bokes proceding from godlie men, were received to be red for the advancement and furtherance of the knowledge of the historie, and for the instruction of godlie manners: which bokes declare that at all times God had an especial care of his Church and left them not utterly destitute of teachers and means to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his providence who had bothe so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the tryal of his children."

John Wyclif and Martin Luther thought (as did Saint Jerome) that the books of the Apocrypha should be utilized as edifying literature, in the sense of any good devotional classic (one thinks of *The Imitation of Christ* by Thomas à Kempis or *The Pilgrim's Progress* by John Bunyan). The books of the Apocrypha are in the Wycliffite manuscripts of the Old Testament just as expected in the Catholic order and placement, and are in the Luther Bibles extracted from the Old Testament and placed between the Testaments, as became the norm of the Reformation Bibles. This segregation of the books of the Apocrypha to a placement between the Old and New Testaments first appeared in the Sanctes Pagninus new Latin Bible of 1528.

For an overall historical view of the Apocrypha, one should do some reading in all three perspectives: Jewish, Catholic and Protestant. I recommend the following:

KOHLENBERGER III, John R. *The Parallel Apocrypha*. New York & Oxford: Oxford University Press, 1997. Highly recommended also for its multiple perspective introductions covering the views of Jews, Catholics, Protestants, Anglicans, and Evangelicals.

WEGNER, Paul D. The Journey from Texts to Translations. The Origin and Development of the Bible. Grand Rapids, MI: Baker Academic, 1999. Esp. pp. 101-162.

DESILVA, David A. *Introducing the Apocrypha*. Foreword by James H. Charlesworth. Grand Rapids, MI: Baker Academic, 2002.

MCDONALD, Lee Martin and James A. Sanders (general editors). *The Canon Debate*. [Peabody, Massachusetts]: Hendrickson Publishers, [2002].



advisory board of their Reformation

journal. He also wrote a book every specialist dealer needs to have and refer to often: A Textual History of the King James Bible.

Technically speaking, Norton has a 400th anniversary tie-in publication: The King James Bible: A Short History from Tyndale to Today (Cambridge, 2011) and I place it at the head of the tie-in field. In its 200 pages an interested reader will get more accurate, informative and interesting history than in all the Thomas Nelson and Zondervan books discussed above. But, again, I stress that Norton is for the advanced reader, one who does not need footnotes for every minor character of the trans-European Reformation and the Sixteenth and Seventeenth century fields of Tudor and Stuart politics and the English Civil Wars. Norton has a massive two-volume History of the Bible as Literature (Cambridge, 1993) which was distilled into a single-volume work as A History of the English Bible as Literature (Cambridge, 2000). Norton and Robert Alter are the go-to guys for a thorough but reasonable analysis of specific influences of the King James Bible on specific authors and works. Too often an enthusiastic new writer can overreach and find influences everywhere that don't hold up to more thorough screening. This happens most often by their not knowing that the reading under consideration was almost exactly the same in earlier English translations. C.S. Lewis once pointed out that "At the regatta Madge avoided the river and the crowds" need not be drawing on or alluding to the King James Bible simply because the scansion and cadence matches "In the beginning God created the heaven and the earth."

BIBLIOGRAPHY

The 400th Anniversary-related publications:

BRAKE, Donald L. with Shelly Beach. A Visual History of the King James Bible: The Dramatic Story of the World's Best-Known Translation. Grand Rapids, MI: Baker Books, 2011. 283pp.

CAMPBELL, Gordon. Bible: The Story of the King James Version 1611-2011. Oxford: Oxford University Press, 2010. [xiv], 354pp.

CRYSTAL, David. Begat: The King James Bible & the English Language. Oxford: Oxford University Press, 2010. [viii], 327pp.

DE HAMEL, Christopher. Bibles: An Illustrated History from Papyrus to Print. Oxford: Bodleian Library, 2011. [vi], 170pp.

HAMLIN, Hannibal and Norman W. Jones (editors). *The King James Bible after 400 Years: Literary, Linguistic, and Cultural Influences*. Cambridge: Cambridge University Press, 2010. [xii], 364pp.

MOORE, Helen and Julian Reid. Manifold Greatness: The Making of the King James Bible. Oxford: Bodleian Library, 2011. 208pp.

NORTON, David. The King James Bible: A Short History from Tyndale to Today. Cambridge: Cambridge University Press, 2011. xii, 218pp.

RYKEN, Leland. The Legacy of the King James Bible: Celebrating 400 Years of the Most Influential English Translation. Wheaton, IL: Crossway, 2011. 265pp.

TEEMS, David. Majestie: The King Behind the King James Bible. Nashville, TN: Thomas Nelson, 2010. xviii, 301pp.

Earlier popular-audience books on the King James

Bible or the English Bible in general:

BOBRICK, Benson. Wide as the Waters: The Story of the English Bible and the Revolution it Inspired. NY: Simon & Schuster, 2001. 379pp.

DANIELL, David. The Bible in English: Its History and Influence. New Haven, CT: Yale University Press, 2003. xx, 899pp. DE HAMEL, Christopher. The Book. A History of the Bible.

L: Phaidon Press Ltd, 2001. [xi]12-352pp.

MCGRATH, Alister. In The Beginning: The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture. NY: Doubleday (Anchor Books), a Division of Random House, Inc., 2001. [xii], 338pp.

NICOLSON, Adam. God's Secretaries: The Making of the King James Bible. NY: HarperCollins Publishers, 2003. [xviii], 281pp. Published in the U.K. as Power and Glory.

Bibliographies, Textual Studies and Advanced Reading:

ALLEN, Ward S. and Edward C. Jacobs. The Coming of the King James Gospels: A Collation of the Translators' Work-in-Progress. Fayetteville: University of Arkansas Press, 1995.

ALLEN, Ward. Translating for King James. Notes Made by a Translator of King James's Bible. Nashville [Kingsport] TN: Vanderbilt University Press, 1969. Being a detailed analysis of the notes of John Bois (MS C.C.C. 312, Fulman Collection, Corpus Christi College Library, Oxford).

FRY, Francis. A Description of the Great Bible, 1539, and the Six Editions of Cranmer's Bible, 1540 and 1541, Printed by Grafton and Whitchurch: Also of the Editions, In Large Folio, of the Authorized Version of the Holy Scriptures, Printed in the Years 1611, 1613, 1617, 1634, 1640. ...L: Willis and Sotheran, 1865.

FRY, Francis. TYNDALE, William. A Bibliographical Description of the Editions of The New Testament Tyndale's Version in English. With Numerous Readings Comparisons of

Texts and Historical Notices. The Notes in Full from the Edition of Nov. 1534. An Account of Two Octavo Editions of the New Testament of the Bishops' Version Without Numbers to the Verses. Illustrated With Seventy-Three Plates. Titles Colophons Pages Capitals. By Francis Fry F.S.A. ... L: Henry Sotheran & Co., 1878.

HAMMOND, Gerald. The Making of the English Bible. Manchester: Carcanet New Press, 1982.

HERBERT, A.S. Historical Catalogue of Printed Editions of The English Bible 1525-1961. Revised and Expanded from the Edition of T. H. Darlow and H. F. Moule, 1903. L: The British and Foreign Bible Society (and NY: The American Bible Society), 1968. The essential bibliography of Bibles in English.

HILL, Christopher. The English Bible and the Seventeenth-Century Revolution. L: Allen Lane, The Penguin Press, 1993. A definitive work by someone who seems to have read every little thing on the subject. Puts the Bible conflicts back at center stage of Seventeenth-century English political upheaval, after their removal or diminishment in recent secular histories of the English Civil Wars.

HILLS, Margaret T. The English Bible in America: A Bibliography of Editions of the Bible & the New Testament Published in America 1777-1957. NY: American Bible Society and The New York Public Library, 1962 (available in a Martino Publishing reprint).

MOZLEY, J. F. Coverdale and His Bibles. Cambridge: James Clarke & Co., 2005 paperback reprint (from the 1953 first edition).

NORTON, David. A History of the English Bible as Literature. Cambridge: Cambridge University Press, 2000. The essential, fascinating and densely informative work on the topic, boiled down from his two-volume set of 1993, which I have not yet read.

NORTON, David. A Textual History of the King James Bible. Cambridge: Cambridge University Press, 2005. Essential for the specialist, too specialized for the casual interested reader. No one alive today is better prepared on this topic.

O'SULLIVAN, Orlaith (ed.) The Bible as Book: The Reformation. London and New Castle, DE: The British Library & Oak Knoll Press (in association with The Scriptorium: Center for Christian Antiquities), 2000. Excellent detailed and informed work on Tyndale, Joye, Coverdale and the Geneva, in their historical contexts. Includes the Guido Latre essay that has established Antwerp as the place of publication of the 1535 Coverdale Bible, the first complete printed Bible in English.

REES, Graham and Maria Wakely. Publishing, Politics, and Culture: The King's Printers in the Reign of James I and VI. Oxford: Oxford University Press, 2009.

SCRIVENER, Frederick Henry Ambrose. The Authorized Edition of the English Bible (1611): Its Subsequent Reprints and Modern Representatives. Cambridge: The University Press, 1884.

WESTCOTT, Brooke Foss. A General View of the History of the English Bible. Third Edition Revised by William Aldis Wright. NY: The Macmillan Company, 1916.

JOHN WYCLIF:

For the general reader:

EVANS, G.R. John Wyclif: Myth & Reality. Downers Grove,

IL: IVP Academic, 2005. A well thought-out introduction for the interested non-specialist that is not a polemic and is neither over-simplified nor over-complicated.

LAHEY, Stephen E. John Wylif. Oxford: Oxford University Press, 2009 (Great Medieval Thinkers Series). Survey and analysis of Wyclif's philosophy, theology and writings in English and Latin. Does not concentrate on the Bible. A general working knowledge of philosophical terms is prerequisite.

More advanced studies for the seriously interested or professional specialist:

DEANESLY, Margaret. The Lollard Bible and Other Medieval Biblical Versions. Cambridge: At the University Press, 1920 (reprinted 1966). The fundamental work of Modern Wycliffite manuscript studies by the grande dame of the field. Still essential.

DOVE, Mary. The First English Bible: The Text and Context of the Wycliffite Versions. Cambridge: Cambridge University Press, 2007 (Second Edition 2009). Excellent scholarship. Especially valuable for its essays on the translators in Wyclif's circle, the analysis of the prologues in the various manuscripts, and a fresh census (the most up-to-date available in print, though forgivably incorrect on some examples in private hands).

GILLESPIE, Alexandra and Daniel Wakelin. *The Production of Books in England 1350-1500*. Cambridge: Cambridge University Press, 2011 (in the series *Cambridge Studies in Paleography and Codicology*.)

HUDSON, Anne. Lollards and Their Books. L: The Hambledon Press, 1985. A seminal work by an eminent scholar on the topic.

HUDSON, Anne. The Premature Reformation: Wycliffite Texts and Lollard History. Oxford: Clarendon Press, 2002 (reprint of 1988).

HUDSON, Anne. Studies in the Transmission of Wyclif's Writings. Aldershot: Ashgate Variorum, 2008 (new edition in their Collected Studies series). Especially strong on the survival of Wyclif's texts and views through Bohemia and Jan Hus.

WILKS, Michael. Wyclif: Political Ideas and Practice. Papers by Michael Wilks selected and introduced by Anne Hudson. Oxford: Oxbow Books, 2000. Tackles much more than just the Bible. A general working knowledge of the period's culture is prerequisite.

Further reading (for pleasurable education):

ALTER, Robert. Pen of Iron: American Prose and the King James Bible. Princeton, NJ: Princeton University Press, 2010. If you read Firsts Magazine, you will like this book covering Melville, Faulkner and Bellow (and touching lots of others).

BENNETT, H.S. English Books and Readers 1475 to 1557: Being a Study in the History of the Book Trade from Caxton to the Incorporation of The Stationers' Company. Cambridge: Cambridge University Press, 2009 (reprint of second edition of 1969)

FERRELL, Lori Anne. *The Bible and the People*. New Haven, CT: Yale University Press, 2008. A much wider story arc than the current story under discussion, intended for general readership.

WILSON, Derek. The People & The Book: The Revolutionary Impact of the English Bible 1380-1611. L: Barrie & Jenkins Ltd, 1976.

Tirst Edition King James Bible The 1611 Pulpit Folio; the Great "He" Bible

[Bible in English.] The / Holy / Bible, / Conteyning the Old Testament, / and the New: / Newly Translated out of the Originall / tongues: & with the former Translations / diligently compared and reuised, by his / Maiesties speciall Comandement. / Appointed to be read in Churches. / Imprinted at London by Robert / Barker, Printer to the Kings / most Excellent Maiestie. / Anno Dom. 1611.

Herbert 309. $^{[1]}$ Darlow and Moule 240. $^{[2]}$ STC 2216. $^{[3]}$ Wilson 112. $^{[4]}$

Pforzheimer 61.^[5] Printing and the Mind of Man 114.^[6]

Folio. Collation: A⁶ B² C⁶ D⁴ (18 preliminary leaves), A-Z⁶ Aa-Zz⁶ Aaa-Zzz⁶ Aaaa-Zzz⁶ Aaaa-Zzz⁶ Aaaa-Ccccc⁶, A-Z⁶ Aa⁶. 732 folios. Leaves not numbered. Double columns, with 59 lines to the full column. Black Letter. Headlines, chapter contents, marginal references, and words not in the original languages are printed in roman type; alternative and other renderings and a very few marginal notes are in italic type. The printed page in enclosed within rules.

The Genealogies of Holy Scriptures and a map are to be inserted before Genesis. The genealogies collate A-C⁶. The map (cartouche roundel reading "Begun by Mr. John More continued and finished by John Speede") is double-spread with verso containing An Alphabeticall Table of the Land of Canaan.... The genealogies and the map are outside the collation of the book. They were compiled by John Speed (1552?-1629), historian and cartographer, apparently at the suggestion and with the assistance of the renowned Hebraist, Hugh Broughton (1549-1612). [7]

Preliminaries:

There are 18 preliminary leaves: Title, verso blank; Dedication To the most high and mightie Prince, Iames...(3 pages); The Translators to the Reader (11 pages); Kalendar (12 pages); Almanacke for xxxix. Yeeres (being 1603-1641)(1 page); To finde Easter for euer (1 page); The Table and Kalendar, expressing the order of Psalmes and Lessons to be said at Morning and Euening prayer throughout the yeere,...(5 pages); The names and order of all the Bookes...(1 page). (The list contains 80 books, rather than the modern Protestant 66, because the first edition King James Bible contains the Apocrypha between the Old Testament and the New Testament.)

Engraved General Title:

(Cited as: Hind, II. Cornelis Boel, 3; Corbett & Lightbown 7; [8] [9]

The general title-page is a fine copperplate engraving by Cornelis Boel, inscribed *C. Boel fecit in Richmont*. The printed lettering at the center is flanked by Moses with the tablets of the law on the left, and Aaron on the right holding a knife and covered blood cup in his left hand. Below Moses is the Evangelist Luke in the act of writing, with his attribute, the

bull, at his back. Below Aaron is John composing his gospel, with his attribute, the eagle, at his feet, holding an inkwell in his beak. Under the printed title lettering is a cartouche bearing the standard image of the "Pelican in Piety"—a mother pelican feeding her young from the blood of her self-pierced breast.

The architecture of the scene is crowned by a row of the tents and symbols of the Twelve Tribes of Israel. On the "roof," Saint Matthew sits above Moses, with his attribute, the angel, attendant as he scribes his gospel. Symmetrically, above Aaron is Saint Mark writing, with his lion at his feet. Directly above the printed title lettering is a cartouche of the Paschal Lamb (the *Agnes Dei*) being supported by Saint Peter with his keys and Saint Paul with his sword. Also in attendance are the remaining Apostles with their respective emblems. The entire scene is surmounted by the Hebrew Tetragrammaton of God the Father and the Dove of the Holy Spirit, flanked by the Sun and the Moon.

Engraved New Testament Title:

(Cited as McKerrow & Ferguson 231; Corbett & Lightbown 5) [10] [9]

The New Testament title is an elaborate and finely detailed woodcarving, which was carried forward from the "Bishops' Bible" folio of 1602. A complex strapwork frame encloses the printed title lettering. Above the lettering we have the Hebrew Tetragrammaton of God the Father, the Paschal Lamb of God the Son, and the Dove of God the Holy Ghost. These are flanked by Matthew on the left and Mark on the right (with attributes). Symmetrically below the lettering is the Lamb slain, gazed upon by Luke and John (with their attributes). To the left of the lettering space is a column of labeled roundels of the tents and symbols of the Twelve Tribes of Israel; and on its right a matching column of the Twelve Apostles with their emblems. (This block is used for the New Testament and general title in subsequent editions.)

Points:

The first two folio issues, dated on their two engraved title-pages, 1611/1611 and 1613/1611, respectively, have become known as the Great "He" Bible and the Great "She" Bible because of a first printing typographical error [11] occurring at Ruth 3:15: the first printing reading "he went into the citie" and the second reading "she went into the citie"

There any many typos in the 1611 King James Bible, and checking all of them in any given copy is generally not called for. To check every possible point against the comprehensive data in Fry [12] and Norton [13] would take days of work. The rule of thumb in this business is to check the points as called for in Herbert (H309 "He" and H319 "She")[1] unless the client requires more detail. These points are: Genesis 10:16, *Emorite* for *Amorite*; Exodus 14:10, three lines repeated;

Exodus 38:11, hoopes for hookes; Leviticus 13:56, plaine for plague; Leaf GGGG2, verso, Joel for Micah; Leaf IIII6, recto, Anocrynha for Apocrypha; Leaf XXXX3, verso, Ecclesiasticus for Baruch; Matthew 26:36, "Jesus" as called for in this issue [in the 1613 printing the correct "Jesus" is instead typeset "Judas" and this is usually corrected by hand or with a little pasteover].

Monetary Values:

Other aspects being equal—that is, condition and collation—the Great "He" Bible is more valuable than the Great "She" Bible. In the arena of early printed Bibles, the matrix of private sales is generally at a higher level than auction records. That said, there are some significant auction records on the 1611 "He" Bible.

The hammer price record is the Doheny (Perryville) copy knocked down for \$380,000 at Christie's New York in December 2001. Next in line, the Freilich copy was knocked down at \$310,000 twice: first at Sotheby's New York in 1999 (to Freilich), and at Sotheby's New York again in 2001 at the Freilich Sale. Prices at auction drop steeply after these; the next highest is back at the Garden Sale at Sotheby's New York in 1989, when the Garden-Houghton copy fetched a now-nostalgic \$130,000 hammer.

Private sales known to me over the last couple of years are: \$239,000 dealer to dealer; \$250,000 dealer to private; \$250,000 dealer to private; and \$325,000 dealer to private (with the Boel general title). I appraised a rather famous copy earlier this year for \$440,000; it was the finest I have ever seen, and came with a powerful provenance.

There are no similarly exciting sales of a "She" Bible, and no nicknamed famous copies at auction since the Wardington brought a low \$17,500 at Sotheby's London in the summer of 2006. The highest hammer on record for a "She" is \$35,000 at Christie's New York in 2003 (it was a compromised copy). However, near fine copies are known to have sold privately in the last couple of years at \$120,000, \$150,000 and \$160,000. I appraised a near fine copy at \$156,000 this year for IRS purposes.

Notes:

- [1] HERBERT, A.S. Historical Catalogue of Printed Editions of The English Bible 1525-1961. L: The British and Foreign Bible Society [and] New York: The American Bible Society, [1968].
- [2] DARLOW, T.H. and H.F. Moule (compiled by). Historical Catalogue of the Printed Editions of Holy Scripture in the Library of The British and Foreign Bible Society. L: The British and Foreign Bible Society, 1903.
- [3] The English Short Title Catalogue, online at estc.bl.uk (Formerly cited sometimes as Pollard & Redgrave, A Short-title Catalogue of Books printed in England, Scotland and Ireland... 1475-1640, 1926.)
- [4] WILSON, Lea. Bibles, Testaments, Psalms and other books of the Holy Scriptures in English, in the Collection of Lea Wilson. L: [Privately Printed for the Author by Charles Whittingham], 1845.
- [5] The Carl H. Pforzheimer Library of English Literature 1475-1700. Volume One. [Two. Three.] New Castle,

- DE and Los Angeles: Oak Knoll Press & Heritage Book Shop, Inc. [reprinted with additions from the private published edition by Morrill Press of New York in 1940].
- [6] Printing and the Mind of Man. Second Edition. Revised and Enlarged. Munich: Karl Pressler, 1983.
- [7] The eminent scholar Broughton was deliberately excluded from contributing to the committee work on the King James translation, likely because of his abrasive attitude and outsized ego. However, he did take the results of the committees' work to task with the vituperative pamphlet *A censure of the late translation* published in 1611 (STC 3847).
- [8] HIND, A.M. Engraving in England in the 16th and 17th Centuries. A Descriptive Catalogue with Introductions. Part II, The Reign of James I. Cambridge: The University Press, 1955.
- [9] CORBETT, Margery and Ronald Lightbown. The Comely Frontispiece: The Emblematic Title-Page in England 1550-1660. London, Henley and Boston: Routledge & Kegan Paul, 1979.
- [10] MCKERROW, R.B. and F.S. Ferguson. *Title-page Borders used in England and Scotland 1485-1640*. L: Printed for the Bibliographical Society at the Oxford University Press, 1932.
- [11] In the field of Biblical textual studies, the he/she problem at Ruth 3:15 may not be a typographical error, but a variant reading or transcription/transmission error. In the Masoretic Text (standard modern Hebrew) the pronoun is in the masculine form. However, in the Vulgate and the Syriac, and other medieval witnesses, the pronoun is in the feminine. Personally, I think the masculine is the correct pronoun in the context of this portion of the story of Ruth and Boaz, but I refrain from placing myself as a credentialed textual commentator on the manuscript witnesses. The bibliography of the KJB though is quite clear: "he" was changed to "she" and has the priority status as an issue point.
- [12] FRY, Francis. A Description of the Great Bible, 1539, and the Six Editions of Cranmer's Bible, 1540 and 1541...also of the Editions, In Large Folio, of the Authorized Version of the Holy Scriptures, Printed in the Years 1611, 1613, 1617, 1634 and 1640. Illustrated with Titles, and with Passages from the Editions, the Genealogies, and the Maps Copied in Facsimile; ... On Fifty-One Plates. Together with an Original Leaf of Each of the Editions Described. London: Willis and Sotheran. Bristol: Lasbury. 1865. One problem with citing this book is that you have to have it to study it and it costs about ten grand these days. If you ever want an example of the attention to detail it takes to become a legendary bibliographer, you need go no further than this masterpiece.
- [13] NORTON, David. A Textual History of The King James Bible. Cambridge: Cambridge University Press, 2005. Especially pp. 54-61. The essential modern book on the subject by the top man in the field: required reading for specialist dealers.