

LET THERE BE LIGHT

CELEBRATING THE BIBLE IN ENGLISH

CURATED BY ANTHONY TEDESCHI, RARE BOOKS LIBRARIAN





Kā Kete Wānaka o Ōtepoti

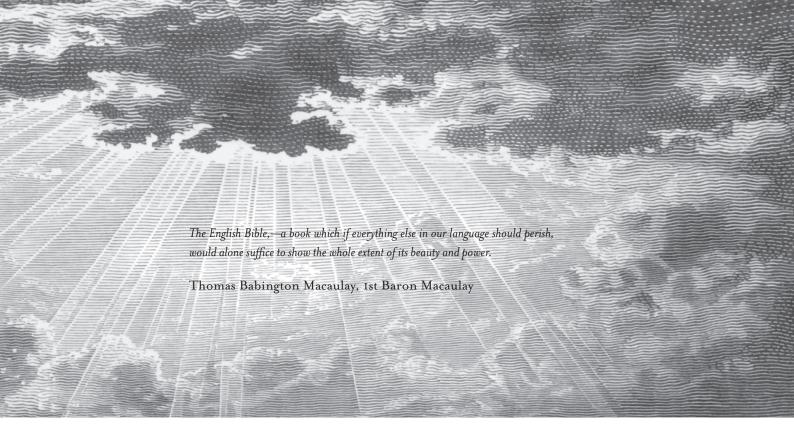
A DEPARTMENT OF THE DUNEDIN CITY COUNCIL

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Preface

The purpose of this exhibition and companion catalogue is two-fold. First, it honours the wishes of A. H. Reed, afterwards Sir Alfred Hamish Reed (1875–1975), who wrote in his autobiography that 'when the [Dunedin] City Council is able to provide adequate display space ... we expect to be able to illustrate, by actual examples, the history of the English Bible and its antecedents through the centuries'. The Dunedin Public Library has, in fact, mounted three previous Bible exhibitions. These, however, took a broader approach in their content, and the last to focus on the Bible in English was in 1983 before the Reed Gallery was built.

The present exhibition also leads into 2011, the 400th anniversary of the first printing of the King James Bible in 1611. The Dunedin Public Library is just one of two institutions in New Zealand to hold both the 'Great He' and 'Great She' printings of the King James Version. They form part of the Alfred & Isabel Reed Collection, which includes one of the largest collections of bibles in the Southern Hemisphere; It is therefore fitting that the Library is mounting this exhibition as part of the wider commemorative events happening across the globe.

The words of the exhibition, 'Let There Be Light', are those of William Tyndale (ca. 1494–1536), whose translation of the New Testament was the first portion of the Bible in English ever to be printed.

The English Bible in the Alfred & Isabel Reed Collection

In 1907, A. H. Reed acquired his first antiquarian book from a London bookseller for 2s. 6d. It was a 1599 New Testament, translated from the Greek by Theodore Beza (1519–1605) and 'Englished' by Laurence Thomson (1538–1608), M.P. and fellow of Magdalene College, Cambridge.

Reed was a man with a passion for the Bible, and for living and promoting the Christian life. He amassed a collection of rare books on a variety of topics, but his chief interest was in early English bibles, which he avidly acquired from the 1920s through to the 1970s. These he saw as the heart of his collection.

Reed made the first gift of many of his bibles in 1925. Rather than donate them all to a single institution, he divided them between Knox Theological College, Dunedin, and Trinity Theological College, Auckland. Among the items sent to Trinity was the 1599 New Testament. However, when he found he was too sentimentally attached to his first antiquarian acquisition to part with it, Trinity very kindly returned the book to Reed, in exchange for some manuscript material.

Reed next proposed the idea of donating a second collection of bibles to the Dunedin Public Library to the then City Librarian William Barker McEwan. The initial volumes came as part of his 1948 Gift commemorating the centenary of the founding of the province of Otago. The number of English bibles included in the first instalment was rather modest: a 1608 'Breeches Bible' and a Curious Hieroglyphic Bible printed in 1796. The next two decades, however, saw Reed add numerous 'high point' editions of the Bible in English. In 1949, Reed acquired an early edition of the Great Bible (case 9) and one volume of the 1609 Douai Old Testament (case 12). These were secured from the auction of the library of William Charles de Meuron, Earl Fitzwilliam (1872–1943), conducted by Sotheby's, London, in a series of sales between 1948 and 1950. The editio princeps of the King James Version (case 14), which takes pride of place in this exhibition, was added in 1950. The 1613 'Great She' edition was purchased from London bookseller Thomas Thorp eight years later. Between these acquisitions, Reed and the Library teamed up to secure a number of others, including the Rheims New Testament (case 12), the Bassandyne Bible (case 15), the second volume of the 1609 Douai Old Testament (case 12), the Matthew Bible (case 8) and the 1550 Coverdale Bible (case 7). His beloved 1599 New Testament was also donated, recorded in the Reed accession register for 1967.

The gem of the Bible manuscripts came in July 1956, when Reed and the Dunedin Public Library successfully bid for a fifteenth-century Wycliffe-Purvey Gospel Book (case 5) offered on auction by Sotheby's, London. The manuscript consists

of 133 leaves with blue initials throughout, and each Gospel opens with a five-line burnished gold initial. Its seventeenth-century English vellum binding bears the armorial stamp of Sir Heneage Finch (d. 1631), Speaker of the House of Commons in the reign of Charles I.

The Wycliffite Bible is very important to the history of the English Bible, as it was the first major translation of the whole Bible into English from the Latin Vulgate. It is named for the principal figure behind the translation, English theologian, John Wycliffe (ca. 1330–84). Eight years after Wycliffe's death, his disciple, John Purvey (ca. 1354-1414), completed a revision of the text in a more natural and idiomatic English, compared to the literal word-for-word translation by his teacher. The text of the Dunedin copy is that of the Purvey version. Both versions were seen as heretical by Church authorities, who deemed it an offence for the Verbum Dei to be translated into a vulgar tongue. Despite the efforts of the established Church to destroy all traces of the Wycliffe-Purvey Bible, at least 231 known extant manuscripts of parts of the Wycliffite scriptures have survived. The Dunedin manuscript is one of an approximate thirty-one held outside the United Kingdom and is the only substantial Wycliffe manuscript held by an institution, public or tertiary, in New Zealand or Australia. The Library also acquired a leaf from a Wycliffite Lectionary (case 5) from Maggs Bros. of London in 1960. This was a very important acquisition, for there is no known Wycliffite Breviary. Liturgical readings, as from this Lectionary leaf, are 'as near as the manuscript evidence takes us to Wycliffite observances'.2

Inspired by Reed's philanthropy and his drive to create a preeminent Bible collection, members of the Dunedin community (and beyond) made further donations. The granddaughter of Donald McNaughton Stuart (1819?–94), educationalist and the first Presbyterian minister of Knox Church, Dunedin, donated her grandfather's 1849 Comprehensive Bible (case 17) to the Library in 1963. In 1990, a Mary Hickey of Te Puke (a North Island town near Tauranga) donated a 1633 edition of the King James Version printed in Scotland (case 15), the first Scottish edition of the King James Version printed there. More than one hundred bibles have been donated since the 1950s, including thirty-two given in honour of their memory by the family of Methodist minister and historian, Rev. Thomas Arthur Pybus (1873–1957).

The death of Sir Alfred in 1975 brought an end to a relationship with the Library that lasted fifty years. Successive City and Reed Librarians continued his aim to build a comprehensive Bible collection, which today numbers more than 1,300 volumes. Material ranges from a fragment of papyrus with Greek New Testament text and leaves from a ninth-century Gospel Book to modern editions and finely-printed bibles, such as the 1763 folio Baskerville Bible (case WC1), the beautifully austere Doves Bible (case WC2), and leaves from the Golden Cockerel Press Four

Gospels illustrated by Eric Gill (case WC3). Not limited to the English language alone, the collection ranges from bibles in Arabic and Maori to Niuean and Welsh. Six fifteenth-century bibles are held, along with a leaf from the Gutenberg Bible (case I), as well as editions of the Greek New Testament, starting with the I550 Textus Receptus printed by Robert Estienne (case 2).

Through this exhibition (and those yet to be created), the Library continues to honour the memory and philanthropy of Sir Alfred Hamish Reed and its other generous benefactors over the years.

William Tyndale: the Father of English Bible Translation

The cadences, rhythms, and sheer literary excellence of the King James Version (1611) have always been recognised. Such was its brilliance that the text remained unaltered in its entirety until the English Revised Edition of the late nineteenth century. The majority of this prose, however, did not come from the quill pens of the fifty-four translators who compiled the King James Version. Estimates are that between sixty and eighty per cent of its wording is due to one man: William Tyndale (ca. 1494–1536). As institutions around the world celebrate the 400th anniversary of the King James Version, mention should also be made of the man behind its glowing prose and the sixteenth-century revolution that delivered an authorised Bible in the English language.

Tyndale, like John Wycliffe, was an Oxford classical scholar. He was also an ordained priest and tutor to the family of Sir John Walsh of Little Sodbury, Gloucestershire. In 1522, the same year Martin Luther printed his September Testament (Luther's translation of the New Testament), Tyndale proposed to create a Bible in the English vernacular. His aim was to make the 'boy who drives the plough to know more Scripture than the clerics' with whom he debated. Tyndale believed that the laity could only be established in the truth by giving them the Bible in their own language. In the summer of 1523, Tyndale sought the support of the Bishop of London, Cuthbert Tunstall. His permission was needed so that the project would not fall foul of the legislation instituted by the third synod of Oxford (1409), which banned unauthorised English translations of the Bible and decreed that possession of English translations had to be approved by diocesan authorities. Tunstall refused to give his permission.

To escape the legislative restriction (and the watchful eyes of the Tudor police state), Tyndale left for Cologne, Germany, in May 1524. There, with the assistance of the Observant friar William Roye (a man Tyndale found 'slippery'), Tyndale completed his version of the New Testament with notes, many of which came from Luther's September Testament. Rather than work from the Latin Vulgate, Tyndale translated from the original Greek, using the Greek-Latin text published by Erasmus in 1516.

The Cologne printing was interrupted when the printing shop was raided by authorities, tipped off by the anti-Lutheran John Dobneck. Only a single fragment of the Cologne printing survives today, housed in the British Library. Tyndale and Roye fled to Worms, where the production of a pocket-size, i.e. easily hid, New Testament was completed and published in 1525. Only three copies are known to exist today: an illuminated copy held by the Bristol Baptist College, an imperfect copy in the library of St. Paul's Cathedral, London; and a complete copy in the Bibelsammlung of the Württembergische Landesbibliothek in Stuttgart, Germany.³

Copies of the Testament were smuggled into England and were being sold by 1526. By the autumn of that year, Bishop Tunstall and Archbishop Warham were buying copies in order to burn them. Tunstall claimed that he had found two thousand errors in the edition, which caused Tyndale to note that the church was so keen to brand his work a heresy that they would label it as such even if he failed to dot an 'i'.⁴ Henry VIII appealed to the Queen of Holland and the Governor of the English House at Antwerp to search for copies in order to burn them and English agents made a futile attempt to locate Tyndale to bring him back to England. In 1529, Henry VIII banned all Lutheran books included all of Tyndale's writings on the list. The New Testament translation was specifically banned the following year.

Tyndale next turned his attention to a translation of the Pentateuch. Again, rather than work from the Latin Vulgate, Tyndale used the original Hebrew. The text was published in 1530 in Antwerp, where Tyndale had settled. The colophon includes a false imprint, as Antwerp was under the control of the Holy Roman Emperor, thus allied with England, and staunchly opposed to Lutheranism. There Tyndale also published a revised edition of his New Testament, which appeared in 1534. This time, however, the book included a true imprint statement and Tyndale's name as translator. His second edition made an enormous impact, with eighty-three percent of the text of the New Testament in the King James Version drawn from Tyndale's 1534 edition.

Between 1528 and 1534 Thomas More, at the request of Bishop Tunstall, read heretical books for the purpose of refuting them. While More supported biblical translation, he saw it as the task of the bishops. Readers of a vernacular text should only be 'trusted', i.e. the educated. In More's words, Tyndale was 'putting the fire of scripture into the language of ploughboys'. When More became Chancellor of England, Henry VIII decided to establish a commission on the expediency of an English translation. The report was negative, but hopes were stirred that the king would grant a translation when the time was right. Clandestine negotiations with Tyndale were made by an English agent, Stephen Vaughan. These attempts failed to persuade the suspicious Tyndale to return to England and he was right to be so. Peaceful endeavours eventually gave way to an unsuccessful plot to kidnap him. Tyndale, however, could not run forever.

In May 1532 Tyndale was enticed out of English House by a pretended friend, Henry Phillips, and captured. He was imprisoned in Vilvorde Castle, north of Brussels, Belgium. While there Tyndale asked for his Hebrew Bible, grammar and dictionary to continue his translation of the Hebrew Bible. Tyndale was executed by strangulation on 6 October 1536 at the age of forty-two, the method literally choking off the voice of the English Bible. His final words were 'Lord, open the king of England's eyes'. His prayers were indeed answered. In 1535, just a decade

after Tyndale's New Testament and a year before Tyndale's death, Myles Coverdale produced the first complete printed Bible in the English language, dedicating it to Henry VIII. Four years later, the first authorised Bible was printed under the king's command. Between the publication of Tyndale's New Testament in 1525 and the 1655 London Polyglot, there were more than forty editions in all.

Endnotes

- Eleven of the 230 manuscripts listed by Conrad Lindberg are recorded as 'unlocalized'. See Conrad Lindberg. A Manual of the Wyclif Bible, Including the Psalms. Dedicated to the Memory of Sven L. Fristedt. Stockholm: Stockholm University, 2007.
 - Further identifications are still being made. Christopher de Hamel, Gaylord Donnelly Fellow Librarian of Corpus Christi College, Cambridge, recently identified a Wycliffite Psalter and Book of Hours held by Indiana University's Lilly Library. See Gilding the Lilly: A Hundred Medieval and Illuminated Manuscripts in the Lilly Library. Bloomington [IN]: Lilly Library, Indiana University, 2010.
- 2 Margaret Manion, Vera F. Vines and Christopher de Hamel. Medieval and Renaissance Manuscripts in New Zealand Collections. London: Thames and Hudson, p. 98.
- 3 Christopher de Hamel. The Book: A History of the Bible. London: Phaidon, 2001, pp. 242-3.
- 4 David Daniell, 'Tyndale, William (c.1494–1536)', Oxford Dictionary of National Biography, Oxford University Press, 2004; online edn, Oct 2007 [http://www.oxforddnb.com/view/article/27947, accessed 7 Oct 2010].
- 5 C. de Hamel, p. 243.
- 6 Ibid.
- 7 David Daniell. The Bible in English: Its History and Influence. New Haven [CT]: Yale University Press, 2003, p. 152.
- 8 Ibid, p. 155.

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Exhibition Case List

ANTECEDENTS TO THE BIBLE IN ENGLISH: CASES 1 THROUGH 3

The English of the Bible did not spring ready formed from Anglo-Saxon or Middle English dialects. Its roots lie deep within three languages: Hebrew, Greek and Latin. What is known as the Old Testament was mostly written in Hebrew, forming the books of the Hebrew Bible. The text also existed in a Greek translation, the Septuagint, for use by Greek-speaking Jews. When the New Testament was compiled, it was done so in Greek, the common medium of communication throughout the Mediterranean region at the time. These texts were used to translate the Bible into a Latin version, known as the Vetus Latina (Old Latin Bible). The Vetus Latina was not a cohesive text translated, compiled and edited by a single person or institution, but rather a collection of biblical manuscript texts accumulated over the course of a century or more. This collection of texts would be supplanted by the Latin Vulgate of St. Jerome, written between 382 and 405 A.D. Pope Damius I, concerned about the number of variations in the existing Latin texts, commissioned St. Jerome to prepare a scholarly revision. His revised text, which also drew from the original Hebrew and Greek, is known as the Latin Vulgate. His text was subject to alterations over the ensuing centuries, either by the vagaries of scribal transmission or through the continued influence of the Vetus Latina. It was not until the sixteenth-century when the Council of Trent declared Jerome's Vulgate to be the authentic Latin version of the Scriptures that his text became official and definitive in the eyes of the Roman Catholic Church.

LATIN VULGATE: CASE 1

Bible. Latin Vulgate. England, thirteenth century.

This Vulgate Bible is the Alfred & Isabel Reed Collection's oldest complete manuscript. It was made in England sometime in the second half of the thirteenth century. Later additions and notes show the manuscript was still in use in the fifteenth century. The script is of a neat dark brown gothic bookhand, with rubrication and decorated initials.

Bible. Latin Vulgate. Mainz: Johannes Gutenberg, ca. 1454. Single leaf. Part of Ezekiel 2:3-4:17.

The 42-line, or Gutenberg Bible as it is commonly called, is the first printed edition of the Latin Vulgate and the first major book printed in Europe using moveable type. Gutenberg's perfection of this process allowed for the mass production of books for the first time, making his Bible available to a much wider audience. The book is stylistically similar to a group of fourteenth- and fifteenth-century manuscripts created in the Rhine region.

A contemporary report by Enea Silvio Piccolomini, later Pope Pius II, states the Bible printed by Gutenberg was produced in an edition of 150 or 180 copies. The higher figure has been confirmed by Paul Needham in his article 'The Paper Supply of the Gutenberg Bible', published in *The Papers of the Bibliographical Society of America* (1985). It is thought Gutenberg produced 135 on paper and about 45 on vellum. Less than fifty, in various states of completeness, survive to the present day: thirty-six on paper and twelve on vellum.

THE GREEK NEW TESTAMENT: CASE 2

ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ. ΕΥΑΓΓΕΛΙΟΝ ... ΠΡΑΞΕΙΣ ΤΩΝ ΑΟΣΤΟΛΩΝ. Nouum IESV Christi D.N. Testamentum. Ex bibliotheca regia. Lytetiae: Ex officina Roberti Stephani typographi Regii, Regiis typis, 1550.

The 1550 Greek New Testament printed by Robert Estienne is considered the most important of the four editions he produced between 1546 and 1551. Known as the Editio Regia (Royal Edition) for the beauty and elegance of its Greek font, the text is much closer to that of the work done by eminent Dutch theologian Desiderius Erasmus than in Estienne's 1546 first edition. This is important in the history of the Bible because Erasmus edited the first printed Greek New Testament (1516). His work was the first in a series of printed New Testaments in Greek known as the Textus Receptus (Received Text), which constituted the translation base for most of the Reformation-era Testaments. For many readers, particularly in England, Estienne's 1550 edition became the normative text for all Greek New Testament translation work until 1881.

The Editio Regia is also important for being the first Greek New Testament to include a critical apparatus, which Estienne added in the inner margins. The apparatus consists of variant readings from fifteen Greek manuscripts as well as readings from the Complutensian Polyglot (the first printed polyglot of the entire Bible).

THE HEBREW BIBLE: CASE 3

Bible. Hebrew. Spain (perhaps Toledo), thirteenth or early-fourteenth century. Single leaf. Part of Isaiah 56:6–59:11 and Jeremiah 3:6–4:30.

The precise age of the Hebrew Bible (i.e. the Old Testament) remains unknown. Some parts of the text, such as certain Psalms, date to at least the tenth century B.C. The youngest portion, the Book of Daniel, dates to the second century B.C., which is the same period as that of the oldest surviving Hebrew Bible manuscripts. The first printed edition of the Hebrew Bible appeared in 1488.

* * *

Biblia Hebraica ad optimas editiones imprimis Everardi van der Hooght ... Leipzig: B. Tauchnitz, 1849.

Hebrew was not taught at Oxford in the early-sixteenth century and the first Hebrew scholar at Cambridge, Robert Wakefield, did not take start lecturing until 1524. By this time, William Tyndale, whose English translation was based on the original languages rather than the Latin Vulgate, had already fled the country for Germany. Tyndale therefore had to learn Hebrew before starting on his translation of the Old Testament. The task proved to be of little difficulty thanks to the number of Jewish communities present in German towns.

The text of this edition is based primarily on the translations of Dutch theologian and Hebraist, Everhardus van der Hooght (1642–1716). His 1705 edition, prepared from earlier Dutch translations, proved so popular that it was dubbed 'the parent of the ordinary reprints'.

On loan from the Hewitson Library, Knox Theological College, Dunedin.

PRE-WYCLIFFITE ENGLISH TRANSLATION: CASE 4

The Bible in English began not with John Wycliffe, but many centuries earlier during the Anglo-Saxon period. The Venerable Bede started his now lost translation of the Gospel of John into Old English towards the end of the seventh century. During the ninth century, Alfred the Great drew on chapters from Exodus when writing his law code. These short passages in Alfred's laws are the earliest surviving examples of biblical text in any form of the English language. Other examples of

biblical text from the Anglo-Saxon period come in the form of interlinear Old English glosses to the Latin text, found in no fewer than fourteen manuscripts of the time.

Evangeliorum quattuor Codex Lindisfarnensis; Musei Britannici Codex Cottonianus Nero D. IV permissione Musei Britannici totius codicis simulitudo expressa. Prolegomenis auxerunt T. D. Kendrick [et al]. Oltun et Lausanna Helvetiae: Urs Graf, 1956-60.

The stunning eighth-century Lindisfarne Gospels is one of the few Anglo-Saxon era Gospel books to survive complete. The manuscript was written and illuminated between 698 and 721 by Eadfrith, Bishop of Lindisfarne and successor to St. Cuthbert. The manuscript is one of the most important in the history of the Bible in English. Written above its Latin text is a gloss in Northumbrian (one of the four Anglo-Saxon dialects), the oldest example of the Gospels in any form of English. The gloss was added between 946 and 968 by Aldred, Minister of Chester-le-Street. Of additional importance is that, since the Latin text is complete, so is the Old English gloss.

THE WYCLIFFE BIBLE: CASE 5

Gospels. Middle English. England, fifteenth century.

Lectionary. Middle English. England, fifteenth century. Single leaf. Old Testament and Epistle readings and the headings for the Gospel readings for part of the 17th week after Pentecost.

The Wycliffe Bible is the first major translation of the complete Bible into English. The primary figure behind the translation was John Wycliffe (ca. 1330–84), an Oxford University trained classical scholar and clergyman whose attacks on papal authority and church practices led to his translation of the Bible into the English vernacular.

The New Testament was completed about 1380 and in distribution after Wycliffe's death four years later. A manuscript in the Bodleian Library at Oxford shows that Nicholas of Hereford translated the Old Testament up to Baruch 3:20. The rest of the translation is traditionally ascribed to Wycliffe, although his secretary, John Purvey, also contributed work. In 1382 the final product – a small pocket edition

(easily hid from authorities) – was completed. The language is a rather stiff and literal translation from Latin texts whose precise identity is not known.

After Wycliffe's death, a more refined translation was produced which broke free of the influence of Latin. The work is thought to have been done by Purvey, who states in the Preface to the I408 manuscript that he 'had much travail with divers fellows and helpers, to gather many old [Latin] bibles, and other doctors, and common glosses ... to make one Latin bible in some measure correct' from which to translate.

In 1409 a provincial synod, sitting at Oxford, banned Wycliffe's work and forbade anyone to translate any part of the Bible without permission from a bishop. Bishop Arundel spoke of 'that wicked and pestilent fellow, the son of a serpent, the herald and child of Anti-Christ, John Wycliffe' whom he saw 'doing the work of Anti-Christ by the expedient of a new translation of Scripture into the mother tongue'. The Council of Constance demanded that Wycliffe's writings be burned and ordered his bones exhumed from consecrated ground. In 1428, Wycliffe's bones were burned and the ashes scattered into the River Swift.

THE AGE OF ENGLISH TRANSLATIONS: CASES 6 THROUGH 14

By the time of the ascension of Henry VIII in 1509, Bohemia, France, Germany, Holland, Italy and Spain all possessed the Bible in the vernacular. England was the only major European country still without such a native-language version. This changed with the publication of an English New Testament by William Tyndale in 1524, but the work was considered heretical under the 1409 ruling of the Oxford synod. However, the century from 1530 to 1630 could be called the Age of English Translations, for no other period except the twentieth century has produced so many. There were nine important versions between Tyndale's 1534 New Testament and the Authorised or King James Version of 1611. All of these are represented in the Reed collections either in first editions, or near contemporary editions.

TYNDALE'S NEW TESTAMENT: CASE 6

The debt owed William Tyndale by the compilers of the King James Version and, indeed, by the English language itself, should not be underestimated. Hundreds of words and phrases entered the English language through Tyndale. Even after thorough revision during the I880s of the complete English Bible, 81% of the New

Testament was still straight from Tyndale's wording of 1534. Melvin Bragg, in an episode in his series *The Adventure of English* (2003), records a selection of language that remains familiar to us today:

'Scapegoat', 'let there be light', 'the powers that be', 'my brother's keeper', 'filthy lucre', 'fight the good fight', 'sick unto death', 'flowing with milk and honey', 'the apple of his eye', 'a man after his own heart', 'the spirit is willing but the flesh is weak', 'sign of the times', 'ye of little faith', 'stranger in a strange land', 'eat, drink and be merry', 'broken-hearted', 'clear-eyed', 'fisherman', 'landlady', 'peacemaker', 'seashore', 'stumbling-block', 'taskmaster', 'two-edged', 'viper', 'zealous', 'Jehovah', and 'Passover'.

Tyndale even expanded the meaning of the word 'beautiful' to include inanimate objects, where previously the word had referred solely to human beauty. The new usage appeared in Tyndale's 1525 New Testament, Matthew 23:27: 'Paynted tombes, which appere beautyfull outwardes'. Indeed, Shakespeare, Dryden, and many other great writers in the canons of English literature, who are indebted to the English Bible for their vocabulary are, in truth, indebted to Tyndale.

The Newe Testament: in Englyshe and Latyn according to the translacyon of doctour Erasmus of Roterodam. [London]: Prynted in Fletestrete by Robert Redman, 1538.

The I538 New Testament is the earliest diglot containing Tyndale's English New Testament with the Latin of Erasmus. Its colophon, lacking in the Dunedin copy, reads:

Thus endyth the Newe Testament bothe in Englyshe [and] in Laten, of mayster Erasmus translacio[n], with the Pystles take[n] out of ye Olde Testame[n]t. Set forthe with the kynges moste gracious lyce[n]ce, and imprynted by Robert Redman dwelling in Fletestrete at ye sygne of the George nexte unto saynte Donstons Churche. The yere of our lorde. M.CCCCC.XXX.viij. and the thyrty yere of the kynges most gracious reygne. God saue the kynge.

The name of Erasmus is clearly noted, yet although the work was published just one year before the first authorised English Bible, no mention is made of William Tyndale. His name was still considered heretical.

Francis Fry, editor. The First New Testament Printed in the English Language. Bristol: Printed for the editor, 1862.

This facsimile of Tyndale's 1525 New Testament is a lithographic reproduction of the Bristol copy by Francis Fry, produced in a limited run of 177 copies. It was acquired at auction *not* by the Dunedin Public Library, but by well-known collector Edward Newgass, in 1962.

The Library and Newgass were being represented by the same agent at the auction. Newgass, learning later that the Dunedin Public Library had been his opponent, announced that he would bequeath the book to the City of Dunedin. Hearing that Sir Alfred Reed was an elderly man of 86 and not ever likely to have the chance to see it, Newgass graciously offered to let the Dunedin Public Library have the book for the cost price of £22 2s Od.

The copy is from the library of Edward Fitzgerald, poet-translator of *The Rubáiyát of Omar Khayyám* (1859).

THE COVERDALE BIBLE: CASE 7

Myles Coverdale (ca. 1488–1569) issued the first complete printed English Bible in 1535. While he lived in Cambridge, Coverdale came into contact with Reformation ideology. He was later accused of heresy and in 1529 fled to Hamburg, Germany. There he associated with William Tyndale and spent the rest of his life alternating between England and exile. Coverdale lived into the reign of Elizabeth I and participated in the consecration of Matthew Parker as Archbishop of Canterbury.

The Coverdale Bible was printed and prepared on the Continent. It was dedicated to Henry VIII, whom Coverdale invited to correct, improve, or completely reject his translation as the king saw fit. Its printing coincided with the ecclesiastical reforms of Henry VIII, who allowed the Bible to circulate freely in England, though it was not authorised for use in churches. However, when Henry VIII desired an authorised edition of the Bible in English, he turned to Coverdale to undertake the work.

Biblia the Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. [Antwerp: Printed by Merten de Keyser], 1535. Single leaf.

This leaf is from the first edition of Coverdale's Bible. Coverdale made his translation 'oute of Douche (i.e. German) and Lateyn into Englische', rather than directly from the Greek and Hebrew as did Tyndale, relying on five interpreters. In the New Testament he closely followed Tyndale, but incorporated some readings from the translations of Martin Luther.

The sheets of the Coverdale Bible were printed on the Continent and sent to London, where they were bound and sold by James Nycholson of Southwark, who prepared a second title page which omitted the statement that it had been translated out of 'Douche and Latin'.

The whole Byble: that is the holy scripture of the Olde and Newe testament, faythfully translated into Englyshe ... [Zurich]: Printed for Andrewe Hester, 1550.

This edition of 1550 was the last reprint of Coverdale's 1535 Bible issued during the translator's lifetime. It was published in Zurich, Switzerland, by Christopher Froschauer, a leading Reformation printer who issued at least twenty-seven editions of the whole Bible and fifteen New Testaments in German, Latin and English.

THE MATTHEW & TAVENER BIBLES: CASE 8

The Byble, whych is all the holy Scripture: in whych are contayned the Old and Newe Testament, truelye and purely translated into Englishe by Thomas Matthewe. London: Thomas Raynalde, and William Hyll dwelling in Paules Churche yeard, 1549.

The Matthew Bible is so named for 'Thomas Matthew', a pseudonym used by John Rogers (ca. 1500–55), who served as editor of the 1537 first edition. Rogers compiled his Bible using William Tyndale's translation of the New Testament and the parts of his Old Testament translation done before Tyndale was put to death. The name of Tyndale was still considered heretical and therefore could not be used in the title. Rogers instead issued his edition under the names of Christ's disciples, Thomas and Matthew. The remaining books of the Old Testament and Apocrypha

(with the exception of the Prayer of Manasses) were revised from the work of Myles Coverdale.

Despite this edition's dependence on Tyndale, Thomas Cramner sent a copy to Thomas Cromwell, chief minister under Henry VIII, calling it a new translation and asking that Cromwell get a licence for it to be sold and read by all. While admitting there were faults, Cramner claimed to like this version better than any he had previously read. Recalling his own earlier failure to produce a translation, Cramner declared that he did not think the Bishops would get around to supplying a new translation until 'a day after doomesday'. Cromwell replied that the licence had been granted. The title-page of the Matthew Bible carries the statement 'Set forth by the Kinges most gracious licence', allowing for its free circulation alongside the Coverdale Bible.

The Byble, that is to say, al the holy Scripture conteined in the olde [and] new Testament, faythfully set furth according to ye coppy of Thomas Mathewes ... London: By Ihon Day dwellyng ouer Aldersgate, 1551.

Richard Tavener (ca. 1505–75), an Oxford and Cambridge educated lawyer, learned in Greek, was contracted by the king's printer to produce a Bible. The first edition was published in 1539 and was the first of the translations entirely printed in England.

The Old Testament made use of the Matthew Bible and compared it with Latin texts. The New Testament followed Tyndale and compared it with Greek texts. Tavener dropped many of the notes from the Matthew Bible and supplied his own. Tyndale's prologue to the Epistle to the Romans was omitted and there were no woodcut illustrations.

The 1551 edition is known for containing the marginal note at First Peter 3:7 on marital relationships: 'And if she be not obediente and healpeful unto hym: endeuoureth to beate the fere of God inter her heade, that thereby she maye be compelled to learne her dutye and do it'. The note is attributed to Bishop Edmund Becke, who revised the 1551 edition.

THE GREAT BIBLE: CASE 9

The Byble in Englyshe, that is to saye the content of all the holy scripture ... London: Edward Whytchurche, [1540s].

In 1538, Henry VIII ordered that every parish 'shall provide ... one book of the whole bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have cure of, whereas [where] your parishioners may most commodiously resort to the same and read it'. The following year, what is known as the Great Bible was published – the first fully authorised edition of the English Bible.

Henry wanted a Bible that was free from undesirable interpretations, so he permitted Thomas Cromwell, his Vicar General, to go ahead with the creation of what came to be known as the Great Bible. Myles Coverdale was commissioned as editor and chief translator. Though Coverdale's Bible had been available for two years, he was persuaded to make ready a new text. The Great Bible represents Coverdale's continued revision of the text of the Bible, and he made use of the Matthew Bible, the Latin Vulgate, the Complutensian Polyglot, the Latin New Testament of Erasmus and Tyndale's English version.

Cromwell obtained permission from the King of France to have Richard Grafton and Edward Whitchurch print the Bible in Paris, because the printing techniques were superior there. A print run of 2,000 copies was planned, but relations with France worsened. In December 1538 Coverdale wrote to Cromwell telling him of the political danger. The local authorities seized the stock and the edition was suppressed. After extended negotiations the printer, press and type were brought to England where the printing of the edition was completed.

The Great Bible retained its supremacy for more than twenty years and was the basis for the revision made by Matthew Parker known as the Bishops' Bible. The Psalms from the Great Bible were incorporated into the *Book of Common Prayer* and are still sung daily in cathedrals and collegiate churches throughout the Anglican Communion.

THE GENEVA BIBLE: CASE 10

The Bible and Holy Scriptures conteyned in the Olde and Newe Testament. Geneva: Rouland Hall, 1560.

The Geneva Bible is a translation made by Puritan exiles in Geneva, who fled England and the persecutions of the Catholic Queen Mary. The text was prepared under the supervision of the Calvinist William Whittingham, who became minister to the English congregation in Geneva after the death of John Knox. In 1557, Whittingham prepared a New Testament, which printed the verses within the chapters as separate paragraphs. This innovation was adopted in the Geneva Bible. Words not in Greek, but necessary for the English, were set in italics. The Geneva edition contains long prologues, chapter summaries and marginal notes. There are also woodcuts, maps and other study aids.

The Old Testament and Apocrypha are based mainly on the Great Bible, corrected from the original Hebrew and Greek, and compared with the Latin versions of Leo Juda and others. The New Testament is a careful revision of Whittingham's Testament, based on further comparison with Theodore Beza's Latin translation.

The Geneva Bible proved to be extremely popular. Between 1560 and 1644 there were approximately 140 editions. It was the edition owned by Shakespeare, read by John Bunyan, and carried on 'The Mayflower' as it transported Puritan pilgrims to the New World. Elizabeth I was given a copy of the Geneva Bible New Testament on the way to her coronation, and its use in Scotland continued long after the appearance of the Authorized (King James) Version, receiving the authorisation of the Kirk.

The notes in the Geneva Bible act as running commentary and many are either distinctly Calvinist or anti-Catholic. Junius's notes apply the images in the book of the Revelation of St. John the Divine to the Roman Church. The notes were very popular with the people, although Archbishop Parker described them as 'prejudicall notis which might have ben also well spared'. At the Hampton Court Conference held in 1604, King James I condemned the text as the worst of all translations. He accused the notes of being 'partiall, untrue, seditious and favouring too much of dangerous and trayterous conceites'.

THE BISHOPS' BIBLE: CASE 11

The Holie Bible ... London: in Powles Churcheyarde by Richarde Iugge, 1572.

The Bishops' Bible was edited by a group representing the Bishops of the Church of England under the direction of Matthew Parker, Archbishop of Canterbury. First published in 1568, the work was undertaken in response to the desire for a non-partisan translation designed to challenge the popularity of the Geneva Bible.

Archbishop Parker was dissatisfied with the notes in the Geneva Bible. He organised another revision of the Bible and assigned sections of text to various people, most of whom were bishops or were later ordained as bishops. Parker himself revised some of the books, compiled all of them and placed the revisers' initials at the end of each book. Polemic notes were omitted and passages which were deemed to be unedifying, such as genealogies, were to be signified so that the lector could pass them over in public reading. The translators were asked not to vary from the previous English translations, except where the Hebrew or Greek demanded it. Parker sought authorisation for the revision from Elizabeth I, but it was not forthcoming. Nevertheless, it was ordered on 3 April 1571 that all bishops were to have a copy in their houses. Cathedrals were to have them and also churches, if convenient.

Although the Bishops' Bible is not the largest of sixteenth-century bibles, it is certainly the most elaborate. The Bible contains fine engraved portraits of the Queen's favourites, Robert Dudley, Earl of Leicester and Cecil, Lord Burghley, as well as their coats of arms and those of the Earl of Bedford and Archbishop Parker, worked into some of the larger initial letters.

THE DOUAI-RHEIMS TESTAMENTS: CASE 12

The New Testament of Jesus Christ, translated faithfully into English, out of the authentical Latin ... With ... Annotations, and other necessarie helpes, ... for the discoverie of the Corruptions of divers late translations ... Rheims: John Fogny, 1582.

The Rheims New Testament is the editio princeps of the Roman Catholic New Testament in English. It was translated from the Vulgate by the Catholic scholar-priest Gregory Martin (ca. 1542–82), under the supervision of William Allen (later Cardinal Allen) and Richard Bristow. Their intention was to give English Catholics a text with which they could counter the Protestant arguments against the Roman Catholic Church.

These men, all former Oxford scholars, were members of the English Roman Catholic College in exile, established in 1568 in connection with the University of Douai, and removed temporarily to Rheims, 1578–93. The translation stays very close to the Latin, but shows signs of careful comparison with the Greek. Martin was also heavily influenced by existing English translations, particularly the 1538 diglot.

Martin's own style was often heavily Latinate, and unfamiliar words were listed in a glossary. Many of these are now in common use, such as 'acquisition', 'advent', 'character', 'evangelize', 'resuscitate' and 'victims'.

The Holie Bible faithfully translated into English ... Douai: Lavrence Kellam, 1609-1610. Two volumes.

The first edition of the Roman Catholic Old Testament in English. Although Gregory Martin and his colleagues had prepared a translation of the Old Testament as early as 1582, twenty-seven years were to pass before its appearance in print. The Preface ascribes this long delay to 'one general cause, our poore estate in banishment'.

The Douai-Rheims edition includes copious marginal notes and was one of the editions consulted by the translators of the King James Version (1611), which is distinguished from other Protestant translations by the greater use of Latinate vocabulary derived from the Douai-Rheims edition. The only change made from the original translation was to revise the text in the light of the appearance of the authorised recension of the Vulgate, published under the authority of Pope Clement VIII in 1592.

WILLIAM FULKE'S NEW TESTAMENT: CASE 13

The text of the New Testament of lesvs Christ: translated out of the vulgar Latine by the papists of the traiterous seminarie at Rhemes... VVhereunto is added ... a confutation of all such arguments, glosses, and annontations, as conteine manifest impietie, of heresie, treason and slander, against the Catholike Church of God ... London: [Printed] by the deputies of Christopher Barker, 1589.

The 1589 New Testament was produced by English Protestant divine and Master of Pembroke College, Oxford, William Fulke (1536/7–89), who sought to

systematically refute the Catholic arguments and accusations in the Rheims New Testament of 1582. The work was printed in parallel columns, with the Rheims text compared with that of the Protestant Bishops' Bible (1568). Fulke's commentary appeared at the end of each chapter.

In an ironic twist, Fulke's edition actually served to popularized the Rheims text rather than dismiss it. According to A. S. Herbert, its inclusion in the 1589 New Testament 'granted the [Rheims New Testament] a publicity which it would not otherwise have attained, and was indirectly responsible for the marked influence which Rheims exerted on the Bible of 1611'.

THE KING JAMES VERSION: CASE 14

The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues ... by his Maiesties speciall Comandment. Appointed to be read in Churches. London: Robert Barker, 1611.

The King James Version got its start when King James I took up a suggestion made by John Reynolds, a leader of the Puritans, at the Hampton Court Conference (1604). The idea was to produce one translation that the Church might be 'bound to ... and none other'. Fifty-four translators were divided into six 'companies', two each meeting at Oxford, Westminster and Cambridge. Members included Anglicans, Puritans, linguists, clergy, laymen and theologians. Each group was assigned specific books of the Bible for translation with final decisions taken by a small editorial committee drawn from the six companies.

The Bishops' Bible served as the basis for the new revision, but the translators drew heavily on Tyndale, the Geneva Bible and Rheims New Testament. They also consulted the Hebrew and Greek originals, the vernacular translations of Spain, France and Italy, as well as many Latin versions. Their aim was not so much to make a new translation, 'but to make a good one better, or out of many good ones, one principal good one'.

The King James Version contained the Old Testament, the Apocrypha and the New Testament, as all its predecessors in English had done. There were no notes, but there were some variant readings and some alternative translations were indicated. Although also known as the Authorised Version, official ecclesiastical recognition did not come until 1662 when the fifth Book of Common Prayer had citations from the King James Version rather than the Great Bible for the Gospel and Epistle readings throughout the year.

In its first three years there were seventeen editions of the King James Version, and in the period 1611 to 1640 there were 182, compared with fifteen editions of the Geneva Bible. However, from the middle of the seventeenth century it established itself as the pre-eminent English language version, a position it retains to the present day. Alan G. Thomas, in his *Great Books and Book Collectors* (1975), notes that 'no book has had greater influence on the English language or on the English character It was indeed fortunate that this majestic translation was achieved during one of the most creative periods in English literature, when the English language as we know it was growing out of medieval usages into prose that rolls like a great cathedral organ played by a master musician'. The editors of the classic catalogue *Printing and the Mind of Man* (1967) called the King James Version 'the only literary masterpiece ever to have been produced by a committee'.

2011 marks the 400th anniversary of the printing of the King James Version.

THE ENGLISH BIBLE IN SCOTLAND: CASE 15

The Bible and Book of Psalms were found in virtually every Scottish home. Much like their English counterparts, Scottish Bibles were quite varied, ranging from sumptuously bound copies owned by landed gentry to copies printed for everyday use by clergy of the Kirk.

Very few parts of the Bible were available in the Scots and Scottish-Gaelic dialects prior to the introduction of the text in English. According to the National Library of Scotland's website on bibles, a sixteenth-century translation of the Wycliffe-Purvey Bible into Scots was completed. The copy, however, was in manuscript and known only to the translator, Murdoch Nisbet, and his family. The Foirm na nurrnuidheadh (Book of Common Order) was the first book printed in Gaelic in Scotland, published in 1567. This, however, was a translation from an English version printed by Robert Lekpreuick in Edinburgh three years prior. Lekpreuick's 1564 printing of the Book of Common Order included the metrical Psalms, the earliest Biblical text printed in English to appear in Scotland.

The Bible and Holy Scriptures conteined in the Olde and Newe Testament. Translated according to the Ebrue & Greke, & conferred with the beste translations in divers languages ... Edinburgh: Be Alexander Arbuthnot, dwelling at ye Kirk of feild [and Thomas Bassandyne], 1579.

The Bassandyne Bible was the first complete Bible printed in Scotland, although Robert Lekpreuik had received a licence to print the Geneva Bible as early as 1568.

The New Testament was printed by Thomas Bassandyne in 1576. Bassandyne died the following year, and the work was completed by his coadjutor Alexander Arbuthnot, whose printing of the Old Testament was based on the second edition of the Geneva Bible. Funding was well in place before the printing was undertaken, both because the General Assembly ordered every parish in Scotland to subscribe to the purchase price of £4 13s 4d; and because the Scottish Parliament passed an act in 1579 stating that 'every householder worth 300 merks [a Scottish silver coin] of yearly rent, and every yeoman or burgess worth £500 stock, [was] to have a Bible and Psalm Book in the vulgar tongue ... under the penalty of ten pounds'.

* * *

The Holy Bible containing the Old Testament and the New: newly translated out of the original tongues ... Edinburgh: Printed by the Printers to the Kings most excellent Majestie, 1633.

The first edition of the complete King James Version to be printed in Scotland, its publication was occasioned by the coronation of Charles I (1600–49) at Edinburgh in 1633. The printing of the King James Version in Scotland was a result of the king, along with then newly appointed Archbishop of Canterbury, William Laud (1573–1645), wanting the Scots to use the Episcopal form of worship, in an effort to unify the churches and kingdoms. However, the Scots, who had broken with the Catholic Church in 1560, were outraged. David Daniell, in his A History of the Bible in English (2003), notes that not only did the edition include what the Scots found to be 'abominable pictures' of a 'Popish' and 'Roman' nature, the bibles were sold with crucifixes. In a further affront, Archbishop Laud ordered that they were to be known as 'The [Arch]bishop of Canterbury's Bible'.

THE VICTORIAN ERA: CASE 16

The Holy Bible Containing the Old and New Testaments ... Being the Version Set Forth A.D. 1611, Compared with the Most Ancient Authorities and Revised. Cambridge: at the University Press, 1885.

Such was the success of the King James Version that its text was not fully revised until the nineteenth century. The English Revised Version was the first officially authorised and recognised revision of the I6II King James Version. The goal was to correct errors found, make use of newly discovered Greek texts (such as the Codex Sinaiticus, discovered in 1844) and incorporate new scholarly techniques. The work was accomplished by scholars from different denominations across Britain. Scholars from America were invited to participate by correspondence. Work on the New Testament began in 1870, with the revised version published in 1881. The revised Old Testament appeared in 1885; the same year as the complete Revised Version.

Though the edition sold in great numbers, it was not without its critics, who did not care for the new layout of the text or thought the revisers used too heavy a hand. The strongest opponent was Dr. J. W. Burgeon, then Dean of Chichester who, as David Daniell eloquently puts it, 'published three long and exhilaratingly intolerant articles' attacking the Revised Version.

The Holy Bible Containing the Authorized and Revised Versions of the Old and New Testaments ... Philadelphia [PA]: Garretson & Co., [1885].

Much like mediaeval Books of Hours, Victorian family bibles became devotional objects in their own right and were often given a special place in the home. They became a shrine of domestic spirituality, an altar within the home, somewhere where the sacred life of the household met the sacred life of the Church. Thanks to nineteenth-century mechanised printing practices, these bibles were produced in vast numbers and became common in homes as an essential piece of furniture.

These family bibles typically included full-page copperplate engravings, complete with explanatory articles, and pages with headers such as 'Births' or 'Marriages' to record family histories as the Bible passed from generation to generation. This particular edition includes frames for family portraits. Other copies in the Reed Collection have been received with personal letters or pressed flowers tucked between the pages.

THE ENGLISH BIBLE IN NEW ZEALAND: CASE 17

New Zealand did not at first actively print its own bibles in English, since the publishing of the Bible was protected under licensing agreements first established with royal printers and universities (i.e. Oxford and Cambridge), then later with specific companies. Prior to formal colonisation, most printing of religious texts in New Zealand was in Maori, by various missionaries, starting in the I830s. Immigrants and missionaries typically brought their own copies of the Bible, and much of the nineteenth-century New Zealand religious printing in English was in tracts and pamphlets, along with denominational yearbooks and magazines.

The earliest text of the Bible in English printed in New Zealand appeared in 1851, when St. John's College in Auckland published paraphrases on the Old Testament under the title First Scripture Book for Schools. The following year, the College published its Second Scripture Book for Schools, being paraphrases on the New Testament.

The New Testament ... with an Apology for Bible Truths and Exposition of Men's Dogmas. By John August Richter ... Invercargill: Printed by Bain & Co., 1877.

This is the first appearance of the complete New Testament in English published in New Zealand. The translator, John August Richter (d. 1893), was a member of the Berlin Mission, Queensland, Australia, before migrating to New Zealand.

The next New Testament printed in New Zealand did not appear until 1990, the sesquicentennial of the nation's founding.

The Comprehensive Bible; Containing the Old and New Testaments ... London: Samuel Bagster, 1849.

This Bible belonged to Donald McNaughton Stuart (1819?–1894), educationalist and the first Presbyterian minister of Knox Church, Dunedin, inducted on 16 May 1860. It was given him as a wedding gift by Edward Pote Williams on 2 July 1850. Williams was the father of the Reverend E. P. Williams (1838–1922), first minister of St. Barnabas Church, Beckenham. Affixed to the verso of the first front free endpaper is a clipping concerning the dedication of the memorial to the Rev. Allan Sinclair (1821–1888). On either side is inscribed: 'My Father's Minister for years – [clipping] and my own Friend and correspondent for 40 years – D. M. Stewart'.

Remaining pages of the front free endpapers include extensive genealogical notes on Stuart's family.

The Bible was received as a donation from Stuart's granddaughter in 1963.

FINELY PRINTED ENGLISH BIBLES: WALL CARRELS 1 THROUGH 3

Biblical text has long been the subject of artistic expression. This extends not only to master painters or sculptors, but to book designers and printers as well. The finely printed Bible got its start with Gutenberg. Subsequent printers bestowed equally craftsman-like attention on the English Bible, proving that divine revelation, through the power of typography, could be as beautiful to the eye as to the ear. Such fine editions are, as Joel Silver writes, '[products] of lasting impact, with the power to further move their readers through their beauty, illustration, and perfection of design'.

In addition to the three selected for display, the Alfred & Isabel Reed Collection includes other examples of finely printed bibles in English, such as the five-volume edition printed by the Nonesuch Press (1924–25), the Arion Press *The Psalms of David and Others* (1977) and *The Gospel according to Saint Mark translated by John Purvey* printed by the Tern Press (1980).

The Holy Bible, containing the Old Testament and the New ... Cambridge: Printed by John Baskerville, Printer to the University, 1763.

John Baskerville (1706–75) was one of the greatest printers and typefounders of the eighteenth century. He is known for an exacting method of printing and book production, aesthetic layout and design, and for producing a smooth paper finish. Baskerville printed his first book in 1757. Two years later, he was making plans to produce a folio edition of the Bible. In a May 1759 letter to the Vice Chancellor of Cambridge University, to which Baskerville was appointed printer, Baskerville notes, 'I am taking great pains in order to produce a striking title page and specimen of the Bible, which I hope will be ready in six weeks'. It is not known if Baskerville did produce a sample in the allotted time, however, a first specimen dated 1759 was produced, followed by a second specimen in 1760.

Baskerville published his folio Bible three years later. It is considered today to be one of the world's most beautifully printed books. Indeed, some scholars label it

Baskerville's magnum opus. His contemporaries, however, did not fully agree. More than 550 of the 1,250 copies printed were remaindered in 1768.

The English Bible. Hammersmith, London: The Doves Press, 1903-05. Five volumes.

The Doves Press was established by T. J. Cobden-Sanderson and Emory Walker in 1900, the third of the great early English private presses along with the Kelmscott and Ashendene presses. The Doves Bible is a masterwork in layout and design. Its stark austerity shows remarkable restraint, meticulous craftsmanship, and a subtle beauty in its simplicity. The elongated initial letter and bold red lettering for 'IN THE BEGINNING' in volume one is noted by Sebastian Carter of The Rampant Lions Press as being 'one of the most striking openings in the history of printing'.

The Doves Bible was produced one volume at a time in a run of 500 copies for subscribers who paid in advance and committed to buying all five volumes. Like all other Doves editions, the final volume was sold out the day it was issued.

The Four Gospels. Waltham Saint Lawrence: Golden Cockerel Press, 1931.

The Golden Cockerel Press was founded in 1920 by Harold Taylor, along with his wife and two friends. The press was planned as an output for new literary ventures. However, it was unsuccessful and authors who agreed to come aboard 'did not do much of anything except drink tea'. Four years later, the press was bought by engraver Robert Gibbings. Under his direction, Golden Cockerel Press became one of the finest private presses of the interwar years and developed its unmistakable style producing illustrated limited editions.

Eminent artists were commissioned to illustrate them and wood engraving was extensively featured. *The Four Gospels*, illustrated by English engraver and type designer Eric Gill, is a masterpiece, becoming one of the most important private press books ever produced for its style and design. Not only did Gill create the sixty-five woodcut illustrations, but he also cut a superb font to be used in its printing, and his work has exercised a strong and widespread influence on contemporary book production. Although the Heritage Collections do not hold a complete edition of *The Four Gospels*, individual leaves are enough to reveal its pure craftsmanship.

ENGLISH BIBLES WITH INTERESTING PROVENANCE: WALL CARRELS 4 THROUGH 6

Sir Alfred Reed was a collector with not only a passion for books as objects, but with a keen interest in their provenance as well. 'To hold in the hand', wrote Reed, 'a book that has been inscribed ... [by] some famous person, seems in a fascinating way to bring one nearer him as nothing else, save an autograph letter, can do'. To this effect, Reed acquired more than 400 association books and over one thousand autograph letters from the sixteenth to the early-twentieth century. Indeed, certain English bibles were acquired for their very connection with previous owners.

* * *

The Holy Bible containing the Old Testament and the New: newly translated out of the original tongues ... Cambridge: John Field, 1668.

Affixed to the font pastedown of this I668 Cambridge Bible is a note dated 13 July I675. It reads: '3. To M^r James Hulbert | Be much in the meditation of Our Lords Second | comeing. Live up to this principle y^t you | may Live and dye comfortably in this world | and Live eternally with the father Sone | and holy Ghost. The Lord give you this grace | and continue to bless you, your aged | Mother and other deare relations. Through | Jesus Ch. 'So prayes | y^r true and antient freind | and your Fathers freind. | Lazarus Seaman'.

Lazarus Seaman (d. 1675) was a Presbyterian minister, Master of Peterhouse, Cambridge, from 1644 to 1660, and active member of the Westminster Assembly. He was also a signer of Cornelius Burges's *Vindication* protesting the trial of Charles I.

The 1676 auction of Seaman's library was the first sale of books by public auction held in England. Not every book was included in the sale and no English bibles are recorded in the catalogue. According to B. J. McMullin's note 'Lazarus Seaman and his bequest to James Hulbert', published in volume 14:4 of The Bulletin of the Bibliographical Society of Australia and New Zealand (June 1990), the number '3' suggests two other books were similarly assigned to other recipients and that the absence of English bibles from the sale catalogue implies these were most likely given as personal gifts before Seaman's death. Although Hulbert's identity is unknown, McMullin proposes that he may have been a member of Seaman's Silver Street congregation.

The Holy Bible containing the Old Testament and the New: newly translated out of the original tongues ... Cambridge: printed by John Field. And illustrated wth.chorographical sculps by J: Ogilby, 1660. Two volumes.

This two-volume folio Bible was illustrated by John Ogilby, who dedicated the work to Charles II. Both volumes include the bookplate of William Hewer (1642–1715), naval administrator and close friend of Samuel Pepys. Hewer is mentioned numerous times in Pepys's famed *Diary* and his house in Clapham Common is where Pepys spent the last years of his life. Pepys's renowned library (now at Magdalene College, Cambridge) was also kept in Hewer's home until 1724.

The 1660 Ogilby Bible is noted in Pepys's diary entry on 27 May 1667:

'There come also Richardson, the bookbinder, with one of Ogilby's bibles in quires for me to see and buy, it being Mr. Cade's, my stationer's; but it is like to be so big that I shall not use it, it being too great to stir up and down without much trouble, which I shall not like nor do intend it for'.

Successive Reed Librarians have speculated as to whether the Dunedin copy is the same Bible mentioned in the *Diary*, passed over by Pepys, but acquired by Hewer.

The volumes also include the bookplate of William Brightwell Sumner (1728–1796), a member of the East India Company, who served as sheriff of Surrey from 1777 to 1778.

The Holy Bible Containing the Old and New Testaments: Translated out of the Original Tongues ... Oxford: Printed at the University Press for the British and Foreign Bible Society, 1854.

As an object, this English Bible looks like thousands of other Victorian bibles: a thick quarto bound in black morocco. However, this particular Bible was the personal property of well-known missionary and African explorer David Livingstone, whose inscription appears on the front free endpaper and verso of the dedication page.

The earliest dated inscription reads 'London, 1857', one year after Livingstone returned from Africa. Livingstone spent the latter part of 1857 travelling the country on a speaking tour, and it was in this year that his Missionary Travels and Researches in South Africa was first published. The second dated inscription reads 'Tette, 1859'. Tete was a Portuguese settlement located along the Zambesi River and is now the capital city of present day Mozambique.

THE TWENTY-THIRD PSALM: FROM THE LATIN TO THE KING JAMES VERSION

PSALMUS DAVID

Dominus regit me, et nihil mihi deerit:

in loco pascuæ, ibi me collocavit. Super aquam refectionis educavit me;

animam meam convertit. Deduxit me super semitas justitiæ propter nomen suum. Nam etsi ambulavero in medio umbræ mortis, non timebo mala, quoniam tu mecum es. Virga tua, et baculus tuus, ipsa me consolata sunt.

Parasti in conspectu meo mensam adversus eos qui tribulant me; impinguasti in oleo caput meum: et calix meus inebrians, quam præclarus est!

Et misericordia tua subsequetur me omnibus diebus vitæ meæ; et ut inhabitem in domo Domini in longitudinem dierum.

WYCLIFFE-PURVEY TRANSLATION, CA. 1395

The Lord gouerneth me, and no thing schal faile to me;

in the place of pasture there he hath set me. He nurschide me on the watir of refreischyng;

he conuertide my soule. He ledde me forth on the pathis of riytfulnesse; for his name.

For whi thouy Y schal go in the myddis of schadewe of deeth; Y schal not drede yuels, for thou art with me. Thi yerde and thi staf; tho han coumfortid me.

Thou hast maad redi a boord in my siyt; ayens hem that troblen me. Thou hast maad fat myn heed with oyle; and my cuppe, `fillinge greetli, is ful cleer.

And thi merci schal sue me; in alle the daies of my lijf. And that Y dwelle in the hows of the Lord; in to the lengthe of daies.

THE COVERDALE BIBLE, 1535

The LORDE is my shepherde, I can wante nothinge.

He fedeth me in a grene pasture, ad ledeth me to a fresh water.

He quickeneth my soule, & bringeth me forth in the waye of rightuousnes for his names sake.

Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe & thy shepehoke coforte me.

Thou preparest a table before me agaynst mine enemies: thou anoyntest my heade with oyle, & fyllest my cuppe full.

Oh let thy louynge kyndnes & mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE for euer.

THE 'GREAT BIBLE', 1539

The Lord is my shepherde, therefore can I lack nothing.

He shall fede me in a grene pasture, & leade me forth beside the waters of comforte.

He shall conuerte my soule, & brynge me forth in the pathes of ryghteousnes for hys names sake.

Yee though I walke thorowe ye valley of ye shadow of death, I wyll feare no euell, for thou art with me and thy rodde & thy staffe comforte me.

Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oyle, & my cuppe shalbe full.

But (thy) louynge kyndnes & mercy shall followe me all the days of my lyfe, & I wyll dwell in the house of the Lord for euer.

THE GENEVA BIBLE, 1560

The Lorde is my shephearde, I shall not want.

He maketh me to rest in greene pasture, and leadeth me by the still waters.

He restoreth my soule, and leadeth me in the paths of righteousnesse for his Names sake.

Yea, though I should walke through the valley of the shadowe of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

Thou doest prepare a table before me in the sight of mine aduersaries: thou doest anount mine head with oyle, and my cuppe runneth ouer.

Doubtlesse kindnesse and mercie shall followe me all the dayes of my life, and I shall remaine a long season in the house of the Lord.

THE DOUAY TRANSLATION, 1609

The Lord ruleth me: and I shall want nothing.

He hath set me in a place of pasture. He hath brought me up, on the water of refreshment:

He hath converted my soul. He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebreateth me, how goodly is it!

And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

THE KING JAMES VERSION, 1611

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Let There Be Light: Celebrating the Bible in English

Errata

p.iii, second paragraph: 'It' should be lowercase

p.vii, final paragraph: date of Tyndale New Testament should read '1526'

p.vii, final paragraph: the Bristol Baptist College copy is held by the British Library

p.2, second entry, title: ' $AO\Sigma TO\Lambda\Omega N$ ' should read ' $A\PiO\Sigma TO\Lambda\Omega N$ '

p.4, first entry, title: 'simulitudo' should read 'similitudo'

p.5, first line of middle paragraph: 'ascension' should read 'accession'

p.9, first entry, first paragraph: all three occurrences of 'Cramner' should read 'Cranmer'

p.22, second entry, second paragraph: Tete is the capital city of Tete Province, Mozambique, not the capital city of the country

p.23, title: 'From the Latin' should read 'From the Latin of the Vulgate'

