

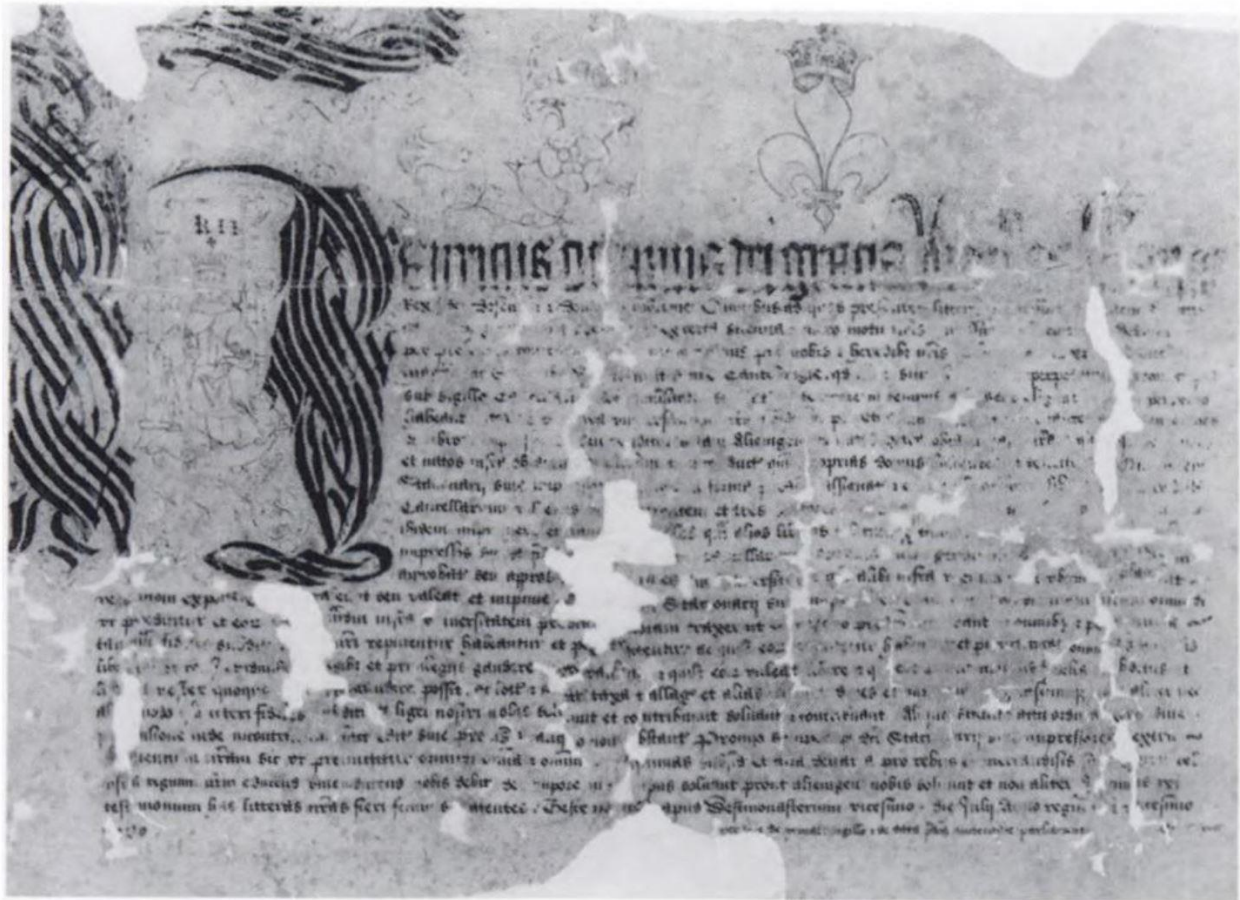
Sunday, May 12, 2024—Grace Life School of Theology—*From This Generation For Ever*
Lesson 234 Assessing the Printed History of the King James Text (1629 Cambridge Edition)

Introduction

- In [Lesson 229](#) we began a study aimed at assessing the printed history of the King James text.
- More recently, in [Lesson 233](#) we concluded our look at the activity of the King’s Printer Robert Barker between 1611 and 1617. In doing so, we concluded with the following summative statement from the pen of Professor David Norton:
 - “The King’s Printer, in various combinations of Barker, Norton and Bill, printed many more editions, but there is no more work of textual significance to note. By 1617 their text had reached some sort of stasis if not uniformity. Just as sheets of different editions were mixed, so too were readings. It is a tale of commercial enterprise that was not always competent, tempered with some limited scholarly attention to the text. The incompetence reached its apotheosis in the notorious ‘wicked Bible’, a 1631 octavo (H444) that omits ‘not’ from the seventh commandment (Exod. 20:14). The error may possibly have been sabotage, Herbert suggests, ‘on the part of a partisan of Norton to discredit the Barkers’. If so, it is eloquent of the personal tensions and shortcomings that contributed to the many mysteries in the early text of the KJB.” (Norton, 81)
- Prudence dictates that we now turn our attention to the two major editions published by Cambridge University Press in 1629 and 1638. These editions did much to standardize and stabilize the text of the AV throughout the rest of the 17th century and first half of the 18th century.
- In order to accomplish this task, we will use Chapter 5 of David Norton’s book *A Textual History of the King James Bible* titled “Correcting and Corrupting the Text, 1629 to 1760” to frame the discussion. In this Lesson we will cover the following points:
 - A Brief History of Cambridge University Printing Rights
 - 1629 Cambridge Edition

A Brief History of Cambridge University Printing Rights

- The history of Cambridge University Press as a crown sanctioned printer goes all the way back to the reign of Henry VIII and the year 1534. In his history of the universities’ press titled *Cambridge University Press, 1534-1984* author Michael Black states the following:
 - “Letters patent of Henry VIII on 20 July 1534 gave license to the Chancellor, Masters, and Scholars to appoint printers as well as stationers.” (Black, 24)



- Originally written in Latin (see image above), Black provides an English translation which states in part:
 - “assign, appoint and in perpetuity have among them . . . Three Stationers and Printers or Sellers of Books. . . have lawful and incontestable power to print there all manner of books approved, or hereafter to be approved, by the aforesaid Chancellor or his deputy and three doctors there.” (Black, 24)
- Professor David Norton cites W.W. Greg’s work *A Companion to Arber: Being A Calendar of Documents in Edward Arber’s “Transcript of the registers of the Company of Stationers of London, 1554-1640”* in support of the following statement:
 - “In keeping with this charter, John Legate, the second of the University’s printers, ventured into Bible printing in the 1590s (H207 and H208).” (Norton, 82)

- A.S. Herbert’s *Historical Catalogue of Printed Editions of The English Bible 1525-1961* contains the following entries for these Cambridge printings.
 - 1590? —Geneva-Tomson New Testament
 - “The Cambridge University Library in Early English Printed Books, No 5544 (Sayle) dates this edition 1593 but the BM Catalogue assigns it to 1590?” (Herbert, 105)
 - 1591—Geneva Version [Complete Bible]
 - “Apparently the earliest edition of the English bible printed at Cambridge.” (Herbert, 105)
- The earliest documentable interest in Cambridge University printing the AV dates from November 1623. As Professor Norton suggests, this request from 1623 implies that earlier undocumented petitions of the Crown to publish the text might have been filed.
 - “In November 1623 the Vice-Chancellor of Cambridge was ‘willing to forgo the printing of the Bible in 8° and be content with 4° and 12°’. Though this is the earliest surviving reference to the University wanting to print the KJB, it implies earlier suits by its appearance of offering a compromise.” (Norton, 82)
- Norton and Gregg document that this 1623 request was rejected by the Privy Council, thereby forbidding Cambridge University Press from printing the text.
 - “The initial response was totally discouraging: in December the Privy Council forbade printing of the Bible by the University printer (Greg, pp. 65, 185), and there seems to have been no sign of a different attitude until the original charter granted by Henry VIII was confirmed in February 1628 (Greg, pp. 73, 193–4).” (Norton, 82)
- It was not until 1629 that Cambridge was granted limited printing rights by the English Crown.
 - “Now, permission for Cambridge to print the Bible ‘in Quarto, and the Median Folio’ was granted in April 1629, by which time work on these volumes was ‘in hand’, which probably means that editorial revision had been completed and printing started (Greg, pp. 76, 204).” (Norton, 82)
- The fact that Cambridge was able to print an edition in 1629, the same year that it was granted printing rights, suggests that editorial work on the project began prior to 1629. Professor Norton posited the following explanation:
 - “As will be evident, a great deal of work – including a complete examination of the KJB against the original languages – went into the first Cambridge edition of 1629. Perhaps there was time for it in the fourteen months from February 1628 to April 1629, but it seems more likely that the work had begun before the end of 1623. Scholarly attention to, and dissatisfaction with, the King’s Printer’s work may be of an earlier date than would

ordinarily be inferred from the appearance of the Cambridge edition in 1629.” (Norton, 82-83)

- Before moving on to discuss the 1629 Cambridge edition specifically, Norton offers the following additional remarks:
 - “Another motive probably contributed to the quality of the Bible issued by Thomas and John Buck, printers to the University of Cambridge. Cambridge was making a claim to printing and editorial quality beyond anything their London rivals could produce. Part of this implicit claim was embodied in its conspicuously modern appearance. Roman type, by itself, was nothing new, but the use of *u*, *v*, *J*, and, occasionally, apostrophes was. There was much commercial sense in establishing such claims, and one other aspect of this Bible shows both commercial intent and a better managed printing house than Barker’s. It was printed on seven different qualities of paper, so catering for a diverse market, and incidentally offering quite different senses of its quality as an artefact according to whether one examines an edition on the best or on the worst paper.” (Norton, 83)

1629 Cambridge Edition

- In the previous section we noted Professor Norton’s statement that “a great deal of work – including a complete examination of the KJB against the original languages – went into the first Cambridge edition of 1629.” (Norton, 82-83) Norton explains the scope of the changes as follows:
 - “The editors made more changes to the text than any other set of editors. By my count (counts of this sort always have an element of roughness), they introduced 221 readings, of which 199 became standard. In terms of frequency, this is roughly one new reading every five chapters. They also confirmed a further 59 variants from the first edition found in some of the earlier editions. The spelling of names is largely but not entirely a scholarly matter. They introduced 178 spellings, of which 157 have become standard, and they confirmed a further 34.⁹ Overall, 493 changes were made, of which 447 (91%) became standard.” (Norton, 83-84)

- Footnote 7 for Chapter 5 lists all the readings that became standard because of the 1629 Cambridge edition as well as the rejected readings. Please consider the following screenshot from pages 83 and 84 of Norton’s book.

⁷ This and the following notes list references for the readings. The readings themselves can be found in the table of variants, appendix 8.

Standard readings:

Gen. 6:5; 36:14; 39:1; 47:18; Exod. 26:8; 35:29; 37:19; Lev. 10:14; 11:3; Num. 36:3; Deut. 5:29; 15:11 (end); 20:7; 26:1; Josh. 3:11; 7:26; 1 Sam. 6:7; 10:10; 18:1, 27; 25:16; 28:7; 2 Sam. 16:8, 12; 1 Kgs 3:12; 8:61; 15:19; 16:8; 22:2; 2 Kgs 8:19; 9:23; 13:24; 18:8; 20:17; 21:21; 22:2; 23:36; 24:13; 1 Chr. 2:18; 3:19; 11:15; 29:2; 2 Chr. 3:10; 13:6; 29:23; Neh. 3:5; 7:59; 8:10; Esther 1:8; 4:4; Ps. 2:4; 44 title; 62:10; 113:9; 139:7; Prov. 28:17; Eccles. 2:16; 8:17; Song 4:6; Isa. 6:8; 34:11; 47:6; 49:13; Jer. 4:6; 12:15; 25:30; 28:6; 31:14, 18; 42:16; 51:12, 30; Ezek. 12:19; 32:25; 34:31; 36:15; 43:27; 44:23; Dan. 1:12; 3:18; 6:13; Hos. 4:4; Joel 1:16; 3:13; Amos 9:5; Nahum 1:4; 3:17; 1 Esdras 2:9; 4:43; 5:37; 8:6; 2 Esdras 1:31; 2:18; 3:18, 27; 8:43; 13:12, 14; 14:15, 43, 47; 15:22, 41, 53; 16:28; Tobit 3:17; 5:15; 7:1; 8:10; Judith 7:7; 8:5, 6, 29; 14:10; 15:13; Wisdom 1:5; 16:18, 29; Eccles. 7:24; 11:10, 25; 17:23, 24; 23:27; 25:9; 27:5; 30:15; 32:1; 35:18; Baruch 4:2; 6:55; Song of Three 17; Bel 27; 1 Macc. 1:53; 2:70; 4:18; 5:26, 65; 6:5; 7:24; 8:4; 9:57; 10:25, 29, 52; 11:62; 15:22; 2 Macc. 1:10; 4:23, 50; 5:20; 9:4; 11:4 (twice), 9; 12:42; 15:3; Matt. 3:12; 27:22, 46; Mark 10:46; 14:36; 15:34; Luke 1:3; 3:21; 8:8; 18:9; John 5:18; 8:30; 11:3; Acts 8:32; 10:9; 24:4, 24, end; Rom. 4:19; 12:2; 14:6; 1 Cor. 12:28; 14:23; 15:41; 2 Cor. 11:32; Gal. 3:13; 5:15; Eph. 1:9; Phil. 4:6; Col. 1:21; 2 Thess. 2:14; 2 Tim. 4:8; Heb. 12:1; 1 Pet. 2:1, 5; 1 John 2:29; 3:17; 5:12; Rev. 13:6; 18:12; 21:20 (two words).

Rejected readings:

Exod. 23:23; 1 Kgs 3:4; Ps. 42:9; Prov. 10:23; Jer. 12:7; 34:16; Hab. 3:19; 1 Esdras 3:11; 9:48; Tobit 1:3 (etc.); Judith 1:1, 16; 2:21; Wisdom 18:9; Eccles. 19:8; Baruch 6:8; 1 Macc. 9:68; 2 Macc. 1:36; 9:18; 1 Cor. 16:22; 2 Cor. 8:7; 1 Tim. 4:16.

- Footnote 8 on page 84, lists 59 confirmed “variants from the first edition found in some of the earlier editions.” (Norton, 84)

⁸ Gen. 22:7; 31:1; Lev. 25:23; 26:40; Num. 24:6; Deut. 4:32, 49; 16:5; 28:42; Josh. 3:10; 7:14; 13:23; Ruth 3:15; 1 Kgs 13:11; 18:28; 2 Chr. 26:18; Ezra 3:5; 4:24; Job 39:30; Ps. 69:32; 143:9; Prov. 28:17; Song 5:12; Isa. 10:26; 49:20; Jer. 5:24; 35:13; 49:1; Ezek. 6:8; 23:23; 24:7; Dan. 5:31; Hos. 6:5; Mal. 2:2; 4:2; 1 Esdras 1:39; 2 Esdras 15:50; 16:52; Judith 16:24; Eccles. 51:12; 1 Macc. 4:29; 10:45; 2 Macc. 3:12; Matt. 6:3; 16:19; Acts 4:17; Rom. 6:12; 7:2, 13; 1 Cor. 4:9; 7:32; 15:6; 2 Cor. 5:1, 20; Eph. 4:24; 6:24; 1 Tim. 6:11; 2 Tim. 2:19; 4:13.

- On the same page, Footnote 9 lists the spelling data for standard, rejected, and confirmed spellings.

⁹ In these lists subsequent references where the same change is made are given in brackets following the first occurrence.

Standard spellings:

Gen. 5:32 (6:10; 7:13); 9:18 (23, 27; 10:1, 2, 21); 10:19; 15:19; 26:1 (8, 14, 15, 18); **Num.** 21:24; **Josh.** 10:10 (11; 16:3, 5; 1 Sam. 13:18; 1 Chr. 7:24); 15:33, 38, 49, 57 (2 Chr. 13:2), 59; 16:6; 19:18, 22, 38, 42 (1 Chr. 6:69; 8:13; 2 Chr. 11:10), 44; 21:23 (two names), 31; **Judg.** 1:31; 21:19; **2 Sam.** 3:26; 11:21; 23:32 (1 Chr. 11:33); 23:37; **1 Kgs** 4:10; 9:11 (Isa. 9:1; Mark 15:41); 9:26 (22:48; 2 Chr. 8:17); 11:1, 5, 33; 15:5; **2 Kgs** 12:19 (20); 18:18; 19:2; 20:1; 23:31; 24:19; **1 Chr.** 1:9, 42; 2:10, 25; 3:3, 15 (16), 20, 22 (twice); 4:6, 13 (Ezra 2:2), 14, 20, 34, 35; 5:3, 8; 7:26 (9:4); 8:11; 9:12; 11:34, 45, 46; 23:23; 12:11 (2 Chr. 11:20); 14:7; 23:19; 24:20; 26:16; 27:20, 22, 27; **2 Chr.** 17:18; 11:20–22; 24:26; 25:23; 29:12; 31:14; 35:9; **Ezra** 2:40, 50; **Neh.** 3:15; 7:38, 54; 10:11; 12:21 (36), 36; **Esther** 1:9 (11, 12, 15–17, 19; 2:1, 4, 17), 14; **Ps.** 42:6; 53:6; 132:6; **Jer.** 26:18; 40:1; 52:31; **Ezek.** 23:23; 32:22; **Micah** 5:2; **Haggai** 1:1 (12, 14; 2:2, 4); **1 Esdras** 1:6 (etc.), 9, 25 (2 Esdras 1:10; 1 Macc. 4:9; Acts 7:10, 13); 5:5 (two names), 19, 20, 31, 32, 33, 69; 8:2, 69; 9:21, 22, 23, 30, 31, 32, 34 (two names); **2 Esdras** 2:10 (Matt. 2:1 etc.); **Judith** 1:1 (16; 2:21), 6; 2:28; **Ecclus.** 24:25; 47:4, 23; **Bel** 33 (34–5, 37, 39); **1 Macc.** 1:18 (etc.); 8:17; 11:70; 12:19; 15:23; **2 Macc.** 4:21; 12:15; 14:6, 16; **Matt.** 1:5 (twice), 9 (twice); 12:41; 14:34; **Mark** 12:26 (Luke 20:37); **Luke** 3:31, 35; 13:4; 24:18; **John** 1:45 (46–9; 21:2); **Acts** 6:5 (8; 7:59; 8:2; 11:19; 22:20); 6:5; 7:16; 27:5; **Rom.** 4:19 (9:9); 9:29; **2 Cor.** subscription; **Phil.** 4:2; **1 Tim.** subscription; **Heb.** 11:32 (two names); **1 Pet.** 5:12; **Rev.** 7:7.

Rejected spellings:

Gen. 25:4; Josh. 13:18, 27; 2 Kgs 24:2 (Baruch 6:40); 1 Chr. 1:38; 2:49; 5:11; 7:1; 23:20; 24:11; Esther 3:1 (10); Amos 2:2; 1 Esdras 5:14 (8:39); 5:34; 2 Esdras 2:8; Tobit 1:3 (10, 17, 22; 7:3; 11:1, 16, 17); Judith 1:6; 5:9 (10, 16; Susannah 56); Judith 3:5 (etc.); 2 Macc. 4:30; 2 Pet. 2:6.

Confirmed spellings:

Gen. 10:14, 19; 37:36; Deut. 32:15 (33:5, 26); Josh. 12:11; 1 Chr. 3:2; 12:5, 7; 12:11 (2 Chr. 11:20); 15:18 (second); 2 Chr. 34:12; Ezra 4:9; Neh. 11:28; 1 Esdras 5:66; 2 Esdras 10:47; Tobit 4:12; Ecclus. 45:15 (etc.); 49:4, 8; 1 Macc. 5:9; 8:8; 9:35; 11:56; 11:70 (13:11); 15:23; 2 Macc. 4:4; Matt. 20:29; Mark 12:26 (Luke 20:37); 16:7 (Luke 4:44); Luke 24:13; Acts 21:2; Rom. 16:10; 2 Cor. 1:19 (1 Pet. 5:12); Rev. 7:5.

- Professor Norton concludes his section on spelling changes and standardization in the 1629 Cambridge Edition by stating the following:
 - “The changes to names are generally straightforward and show clearly the kind of care the 1629 editors brought to their work. The translators had been instructed that ‘the names of the prophets, and the holy writers, with the other names in the text, [were] to be retained, as near as may be, accordingly as they are vulgarly used’ (rule 2). Usage was to override scholarly or pedantic respelling: the names were to be translated rather than

transliterated. Though the translators perhaps did not sin greatly against vulgar usage, their treatment of names was inconsistent, and probably not helped by their printers. ‘Olofernes’ and ‘Holofernes’ in Judith sufficiently indicates their shortcomings in this matter. The 1629 editors evidently decided to try for consistency, and they judged that the less common names (arguably those to which vulgar usage was least applicable, if they attended to the translators’ rule) should be transliterated as part of the effort to make the translation more literal and scholarly.

They begin with the translators’ inconsistent treatment of two of Noah’s sons. Bod 1602’s ‘Sem’ is left unannotated until Gen. 9:18, where *h* begins to be inserted, giving what is now the vulgar usage ‘Shem’. The 1629 editors regularized the earlier instances of ‘Sem’ to ‘Shem’, upholding the translators’ later decision and conforming to the Hebrew. ‘Iapheth’, the 1602 spelling, is followed initially by the translators, then, beginning from Gen. 9:23, the *h* is deleted; the first edition, however, gives ‘Iaphet’ from v. 18 on. Here the 1629 editors regularised to the first form, ‘Japheth’ (1629 uses J), arguably the better representation of יָפֶֿתֿ.

Next they began their regularisation of another of the translators’ inconsistencies, changing ‘Caldees’ to ‘Chaldees’ at Gen. 15:7; the translators had already let ‘Chaldees’ stand at 11:31, but here they deleted the *h* in Bod 1602. Later in the chapter, v. 19, the translators amended 1602’s ‘Kenezites’ to ‘Kenizites’ (here the annotation in Bod 1602 is unclear). The 1629 editors, noting that the zayin is doubled in the Hebrew, further amend to ‘Kenizzites’. Now, these last two changes make no difference to the sound of the names: nearly one third of the spellings are of this sort, enhancing scholarly purity of the text but, one might suggest, making no practical difference to the reading. And so the work goes on, almost always increasing consistency and orthographical correctness. Total consistency is not achieved, and occasionally the editors appear to make mistakes, for example ‘Abidah’ for the translators’ correct ‘Abida’ (אַבִּידָה; Gen. 25:4), or the opposite error, ‘Jahaza’ for ‘Iahazah’ (יָחָזָה; Josh. 13:18). Even so, acceptance of 88% of their changes to names shows how accurately they worked; it also shows that later editors agreed with the principles on which they worked. The result is that, even if the spellings did not represent vulgar usage in their time, through long acceptance they have become the spelling vulgarly used.” (Norton, 84-85)

- In the next Lesson we will continue our look at the 1629 Cambridge Edition by considering some additional points of interest.

Works Cited

Black, M. H. *Cambridge University Press 1584–1984*. Cambridge: Cambridge University Press, 1984.

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