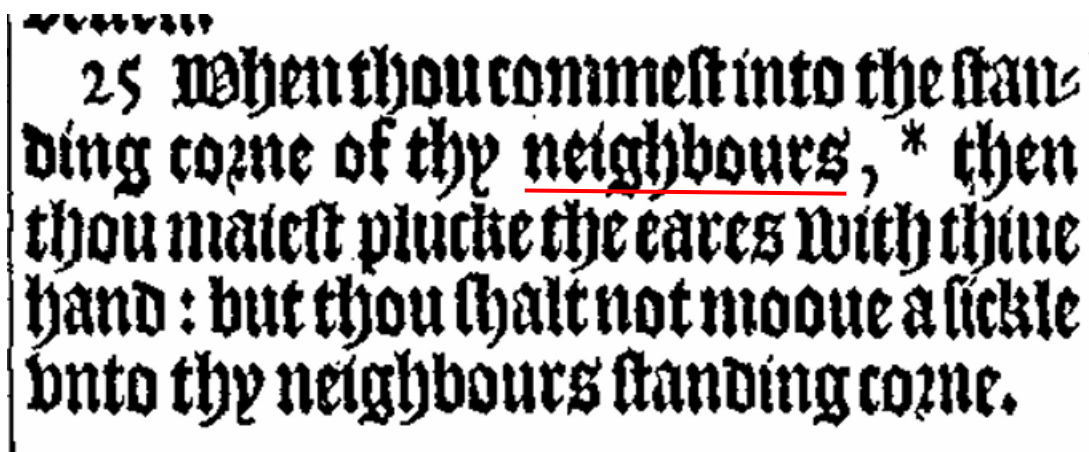


Dt. 23:25 As an Example of Editorial Change¹

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- Last Thursday, Bryan and I discussed Dr. Anthony Scattergood and his editorial work on the 1677 and 1683 Cambridge quartos.
- There is more than enough evidence to prove that Dr. Anthony Scattergood edited the textual references of the 1677 and the 1683 Cambridge quartos and the text itself.
- In this video, we're going to explain how Dt. 23:25 is an example of an editorial change by looking at several KJB editions from 1611 to 1769.

1611 London Folio BL (H309)

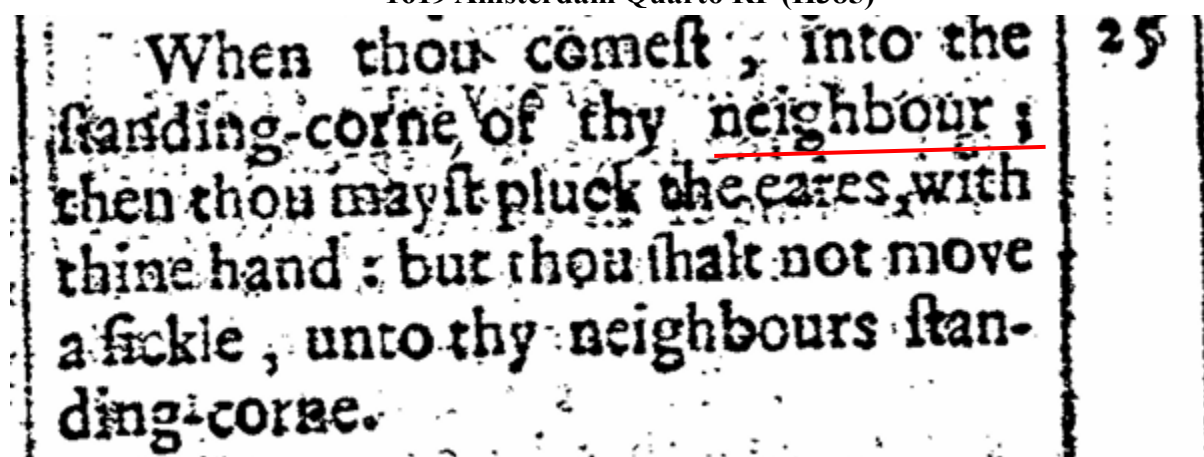


25 When thou comest into the standing corne of thy neighbours, * then thou maiest plucke the eares with thine hand: but thou shalt not mooue a sickle vnto thy neighbours standing corne.

- From 1612 to 1619, there are no changes to this verse until we get to a unique Amsterdam edition done by Henry Ainsworth in 1619.

¹ Capitalization, grammar, and spelling of the original documents is retained.

1619 Amsterdam Quarto RF (H385)



Henry Ainsworth

- The *Oxford Dictionary of National Biography* provides the following information on Henry Ainsworth:
 - “Many consider Ainsworth one of the finest Hebrew scholars of his day. His interest in languages may have begun at Cambridge. If so, it was powerfully strengthened when he arrived in Amsterdam, which had a large Jewish population living near the Ancient church. By 1605 Ainsworth had become part of an Amsterdam circle of English Hebraists that included Hugh Broughton, Matthew Slade, and later John Paget. These men sought to further their understanding of the *Bible* by learning its original tongues. Personally Ainsworth believed that by studying the Hebrew texts carefully and translating them as literally as possible, ‘the mysteries of godlynes therein implied may the better be discerned’ (H. Ainsworth, *Annotations upon the Book of Genesis*, preface, 1616, fol. *** 2v).”²
- In the preface to *The Book of Psalmes: Englished both in Prose and Metre with Annotations, opening the words and sentences, by conference with other Scriptures (1612)*, Ainsworth provides the reader with information on how he did his translation of the Psalms:
 - “The Text I set down in such maner, as I neither omit the grace of the Hebrue tongue, (wherin the Psalms wer first pened,) minding how the Apostles writing in Greek, doo chuse many Hebraismes, as having their weight: neyther yet use I such uncouth phrases, as the common reader understands not; having herein both

² *Oxford Dictionary of National Biography*, “Ainsworth, Henry,” <https://doi.org/10.1093/ref:odnb/240>.

rule and example in the new Testament, as the learned in tongues doo know, & I occasionally manifest in sundary annotations.”

- “I differ somewhat in phrase from our former Englished Bible, not because I affect novelty, but in Christia libertie (which is not tyed to words,) I use what I judge best, without prejudice to other. And this falleth out to be the more, because these Psalmes were not onely translated, but many of them printed, before I could see out late wel amended Translation.”
- “Among the translations which I have compared, I much respect the Greek work of the LXX interpreters, which being abroad before the Apostles times, they much folowed, even where it varied from the Hebrue in words, but not in meaning: . . . Hereupon it is, that I so often folow and mention the Greek. Yet bind I not my self alwayes to their version, finding them often to mistake things, some of which the holy Ghost correcteth . . . Wisdom therefore would not have us go folow them in al things, but to weigh the force of the original Hebrue. The Chaldee paraphrase being made by ancient Jews near the Apostles time, I sometime allege for the meaning of some places. Some of the annotations are specially for them that have judgment in the Hebrue tongue, the proprieties wherof they explayn; others are for more general use of al, that wil take payns to compare the Scriptures.”³
- In 1622, his *Annotations* on Genesis (1616), Exodus (1617), Leviticus (1618), Numbers (1619), and Deuteronomy (1619) were combined into one volume along with the Psalms. The preface to Ainsworth’s *Annotations Upon the Five Books of Moses and the Book of the Psalmes* repeats the same logic present in his preface to his translation of the Psalms:
 - “Next to this main help of the Scriptures themselves, I compare the Greek & Chaldee versions; the first of them being in the world before Christs coming in the flesh; the other soon after: both, of great authority, especially the Greek, honoured even by the Apostles in their so often following not onely in the words, but even the Theologicall exposition. . . . Wherefore as occasion is offered, I observe sundry things from the Greek translation, which serve for the better understanding of Moses text: and other Scriptures that have reference to the same.”

³ “Preface to the Reader” in Henry Ainsworth, trans., *The Book of Psalmes: Englished both in Prose and Metre with Annotations, opening the words and Sentences, by conference with other Scriptures* (Amsterdam: Giles Thorp, 1612), ** 2.

- “Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancients sort, and some later of best esteem for learning, as *Maimoni*, or Rabbi Moses ben Maimon, (who abridged the Talmunds,) and others. . .”⁴
- From this evidence, we can conclude the following:
 - Ainsworth produced his own translation of the Pentateuch and the Psalms shortly after the KJB was published.
 - Ainsworth looked at the original Hebrew and he also consulted the LXX and the Chaldee paraphrase among other translations. However, he, like the King James translators, understood that they had problems:
 - “Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit: so it is evident, (and Saint *Heirome* affirmeth as much) that the *Seventy* were interpreters, they were not prophets. They did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes they may be noted to add to the original, and sometimes to take from it: which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance. This may suffice touching the *Greek* translations of the Old Testament.”⁵
- David Norton in vol. 1 of *The History of the Bible as Literature* mentions that Ainsworth’s translation work circulated along with the printed text of the KJB:
 - “Some significance may attach to the fact that the KJB was not insisted on by the authorities as the only Bible of the land. . . . Older versions remained in use, the Bishops’ Bible NT continued to be printed until 1617, and annotated revisions of parts of the OT (1616-23) by Henry Ainsworth (1571-1622 or 1623), minister of a separatist congregation in Amsterdam, continued to be printed in London as well as Amsterdam until 1639, apparently without official hindrance.”⁶

⁴ Henry Ainsworth, trans., *Annotations Upon the Five Books of Moses and the Book of the Psalmes* (London: John Haviland and Benjamin Fisher, 1622), *** 4v.

⁵ Miles Smith, “The Translation of the Old Testament out of the Hebrew into Greek,” in “The Translators to the Reader,” viii.

⁶ David Norton, *A History of the Bible as Literature* (Cambridge, UK: Cambridge University Press, 1993), 1:214.

- The change from “neighbours” to “neighbour” first occurs in an edition of the English Bible that is not the King James, albeit it is similar. Rather, it is from a new translation done by Henry Ainsworth, an eminent Hebrew scholar of his time. The verse is verbally equivalent. However, editorial work was clearly done.
- With the exception of Ainsworth’s 1619 Amsterdam translation, all other 1619 editions from London do not change Dt. 23:25. From 1620 to 1626, there is no change to the verse with the exception of a 1626 London octavo. (Moxon, *Mechanick Exercises*, 18)

1626 London Octavo RF (H401A and H402)

25 When thou comest into the standing corne of thy neighbour, * then thou mayest plucke the eares with thine hand: but thou shalt not moue a sickle vnto thy neighbours standing corne.

- Editions of the KJB from 1627 to 1629 do not exhibit any change to the verse with the exception of a 1629 London folio which changes the comma after “neighbours” to a colon.

1629 London Folio RF (H423 and H425)

25 When thou comest into the standing corne of thy neighbours: * then thou mayest plucke the eares with thy hand: but thou shalt not moue a sickle vnto thy neighbours standing corne.

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- The major and lesser editions from 1629 through the early 1650s exhibit no changes to the verse with the exception of a 1653 London duodecimo which changes the colon before “but” to a comma.

1653 London Duod. RF (H634)

219.
c Mat.
12. 1.
Mat.
2. 23.

25 When thou comest into the standing corn of thy neighbours, c then thou mayest pluck the ears with thine hand, but thou shalt not move a sickle unto thy neighbours standing corn.

- The major and lesser editions from the early 1650s through the 1670s exhibit no changes to the verse until the work of Scattergood in the 1677 and 1683 Cambridge quarto.

1677 Cambridge Quarto RF (H736)

25 When thou comest into the standing-corn of thy neighbour, c then thou mayest pluck the ears with thine hand : but thou shalt not move a sickle unto thy neighbours standing-corn.

f Matth.
12. 1.
Mark
2. 23.
Luke
6. 1.

1683 Cambridge Quarto RF (H783)

25 When thou comest into the standing-corn of thy neighbour,¹ then thou mayest pluck the ears with thine hand : but thou shalt not move a sickle unto thy neighbours standing-corn.

- F.S. Parris, in his initial work of 1743, retains the editorial work of Scattergood by keeping “neighbour” singular in Dt. 23:25. Parris departs from this reading in his 1762 Cambridge folio and makes it possessive.

1743 Cambridge Duod. RF (H1063)

25 When thou comest into the standing-corn of thy neighbour, then thou mayest pluck the ears with thine hand: but thou shalt not move a fickle unto thy neighbour's standing-corn.

1762 Cambridge Folio RF (H1142)

25 When thou comest into the standing corn of thy neighbour's, then thou mayest pluck the ears with thine hand: but thou shalt not move a fickle unto thy neighbour's standing corn.

- Blaney, in his 1769 Oxford Folio, reverts back to a reading of Dt. 23:25 going back to 1619 by making “neighbour” singular not plural. Blaney’s work also agrees with that of Scattergood in the 1670s and 1680s and has become the standard reading.

1769 Oxford Folio RF (H1194)

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a fickle unto thy neighbour's standing corn.

Matthew 12. 1.
Mark 2. 23.
Luke 6. 1.

Conclusion

- Dt. 23:25 is a clear example of an editorial change not a printer’s error. The difference between plural and singular does not change the meaning of the verse as demonstrated by the context and the underlying Hebrew.

- The true story of the printed history of the KJB is not only told in greater editions (folios) but also in lesser editions (quartos, octavos, duod., etc). Furthermore, it is dangerous to ascribe a particular reading to a particular edition without taking this into account. Recall from the Scattergood video:
 - “In Appendix 8 of *A Textual History of the King James Bible* Norton ascribes the change from “neighbours” plural to “neighbour” singular as first appearing in Blaney’s 1769 edition (205). However, the first occurrence of this change was in the 1677 (H736) and 1683 (H783) Cambridge quartos, as far as we know at this time. Parris, in his 1762 Cambridge Folio (H1142), departed from the reading of Dt. 23:25 in the 1677 and 1683 quartos and instead edited the verse to read “neighbour’s.” Blaney, in 1769, was following the editorial work completed in the 1677 and 1683 Cambridge quartos.”

Appendix A: Textual Data for Dt. 23:25 from “Neighbours” to “Neighbour”⁷

	Change	No Change
Dt. 23:25 “Neighbours” to “Neighbour”	1619/1622, Ainsworth, (H385) 1626 London, Plural to Singular, (H40A, 402) 1629 London, comma to colon, (H423, 425) 1653 London, colon to comma, (H634)	1612 (H313, 315, 316); 1613 (H319, 320, 322, 323, 324, 325, 326); 1614 (H331,332, 334, 335); 1615 (H343); 1616 (H347, 349); 1617 (H353, 354, 355); 1618 (H361,362, 363); 1619 (H366, 367, 369); 1620 (H374, 375, 376, 377); 1621 (H379, 380); 1622 (H384); 1623 (H888); 1624 (H392); 1625 (H395, 396, 397, 398, 399); 1626 (H403); 1627 (H406, 407); 1628 (H411, 413, 414, 415, 416); 1629 (H424,426); 1630 (H429, 430, 431, 432, 433, 434, 435); 1631 (H438, 441,444, 448); 1633 (H474, 475); 1635 (H501); 1637 (H513, 514, 517); 1638 (H520, 521, 522, 524,525, 527, 528, 529, 530); 1639 (H538, 539, 540, 541, 542); 1640 (H543, 544, 546, 547,

⁷ The editions consulted in this analysis come from the Dropbox file of KJB editions Bryan and I (Alex Bojko) have at the time of the writing of this document. The data is subject to change as new editions are found.

		548); 1641 (H555); 1642 (H561, 567, 571); 1643 (H573, 574); 1644 (H580, 581, 582); 1645 (H583, 584, 585, 586, 588); 1646 (H590, 591, 593); 1647 (H596, 597, 598, 600); 1648 (H604, 605, 606, 607, 608, 610, 612, 621); 1649 (H618, 620); 1650 (H622); 1651 (H628); 1652 (H630); 1653 (H631, 632, 635, 637); 1654 (H642, 643); 1655 (H647); 1657 (H656); 1659 (H666); 1660 (H668, 669); 1664 (H686)
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