

of Norwich, acknowledging the receipt of the portion which he had assigned to him—five of the Apocryphal books. About the same time, Geste, Bishop of Rochester, writes, returning the Book of Psalms revised, and expressing a hope that the archbishop will excuse his “rude handling of the Psalms.” This modest description of his work is not far from the truth. “I have not altered the translation,” he says, “but where it giveth occasion of an error, as in the first Psalm, at the beginning, I turn the preterperfect tense into the present tense, because the sense is too hard in the preterperfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalm according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon diverse translations.” Sandys, Bishop of Worcester (father of the poet, George Sandys), writes on the 6th of February, 1566, announcing that he has completed his portion (Kings and Chronicles); he adds a criticism on the Great Bible—that Munster had been followed too much by the translators. Davies, Bishop of St. David’s, writes that he received the archbishop’s letter of December 6th, 1565, towards the close of the following February, and the “piece of the Bible” (Joshua, Judges, Ruth, and Samuel) a week later! He was at the same time engaged, with William Salisbury and Thomas Huatt, upon the first Welsh translation of the New Testament, which was published in 1567. A letter from Cox, Bishop of Ely, who was entrusted with the Acts of the Apostles and the Epistle to the Romans, shows a just appreciation of the magnitude of the task on which Parker had ventured. “I would wish,” he adds, “that such usual words that we English people be acquainted with might still remain in their form and sound, so far forth as the Hebrew will well bear. Inkhorn terms to be avoided. The translation of the verbs in the Psalms to be used uniformly in one tense, &c.; and if ye translate *bonitas* or *miser cordia*, to use it likewise in all places of the Psalms, &c.” On the 5th of October, 1568, Parker writes to Cecil, sending at the same time a copy of the completed work, to be presented to the Queen. “Because I would,” he says to Cecil, “you knew all, I here send you a note to signify who first travailed in the divers books, though after them some other perusing was had; the letters of their names be partly affixed in the end of their books, which I thought a policy to shew them, to make them more diligent, as answerable for their doings. I have remembered you of such observations as my first letters sent to them (by your advice) did signify.” The rules for the revisers here referred to were the following:—“First, to follow the common English translation used in the churches, and not to recede from it but where it varieth manifestly from the Hebrew or Greek original. Item, to use sections and divisions in the text as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Munster specially, and generally others learned in the tongues. Item, to make no bitter notes upon any text, or yet to set down any determination in places of controversy. Item, to note such chapters and places as contain matter of genealogies, or other such places not edifying, with some strike or note, that the reader may eschew them in his public reading. Item, that all such words as sound in the old translation to any offence of lightness or obscenity, be expressed with more convenient terms and phrases.”

It is a matter of greater difficulty to determine with exactness who were the revisers of the several books. The letter just quoted contains a list, and at the end of some books in the new Bible are initials which can be identified with more or less certainty. Unfortunately the list does not always agree with the initials; but the discrepancy may perhaps be explained by the archbishop’s statement that some books passed through the hands of more than one reviser. From the list we learn that Parker himself undertook Genesis, Exodus, the first two Gospels, and the Pauline Epistles, with the exception of Romans and 1 Corinthians. Leviticus and Numbers were revised at Canterbury, probably by A. Picrson, to whom Job and Proverbs also seem to have been committed. Deuteronomy was placed in the hands of