

### Front Cover Illustration

Since Volume 35, Number 1, the front cover of *Parergon* has featured medieval or early modern objects held in New Zealand and Australian collections.

***The Holy Bible: containing the Old Testament and the New. Newly translated out of the originall tongues, and with the former translations diligently compared and revised: By His Maiesties speciall commandement. Appointed to be read in churches* (London: By Robert Barker [...], and by the assignes of Iohn Bill, 1631). 8°. STC (2nd edn) 2296. The Phil & Louise Donnithorne Family Trust, Christchurch, on long-term loan to the Macmillan Brown Library, University of Canterbury.**

In 1631 the King's printer, Robert Barker, was responsible for what has become one of the most notorious typographical errors in the history of English printing. The print run of the King James Bible identified in modern scholarship as STC 2296 included, among other mistakes, a startling rendering of the commandment that appears in Exodus 20.14: 'Thou shalt commit adultery' (D3; photograph). For this egregious error and, according to the enquiry in the Court of High Commission, because 'they had printed it in very bad paper', Barker was, as Peter Heylyn summed up in 1668, 'deeply fined'. Today, approximately twenty copies of the notorious 'Wicked Bible' are extant. These can be found divided nearly evenly between North America and the British Isles. Of the extant copies, versions with 'red-lining' are themselves rarities, being limited to four known examples. The previously unknown red-lined copy shown here is the only identified exemplar in the southern hemisphere (while it used to be thought that the University of Adelaide held a copy, that text is not in fact STC 2296).

The Aotearoa New Zealand copy of Barker's Bible was part of the estate of Don Hampshire, a bookbinder at the Christchurch Public Library, who died in 2009. It was purchased by the Phil & Louise Donnithorne Family Trust in 2016, and formally identified in 2018 when the family placed it in the care of the University of Canterbury. In 2021, the volume underwent extensive conservation work in Aotearoa by the independent book and paper conservator Sarah Askey. This improved opening and handling characteristics; re-attached the first and last leaves; and added a new cover to protect the bookblock. It also removed traces of modern glue, possibly from a stalled attempt to rebind the book; repaired torn pages; and freed leaves that had become stuck together along the red column lines. The whole volume was subsequently digitized by an independent specialist, New Zealand Micrographics. It will be made available, open access, by the University of Canterbury. Conservation and digitization were possible as a result of generous support by The Phil & Louise Donnithorne Family Trust and the UC Foundation.



# PARERGON

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## PARERGON

### Information for Contributors

*Parergon* is the journal of the Australian and New Zealand Association for Medieval and Early Modern Studies (Inc.)—known as ANZAMEMS.

*Parergon* is an international, double-blind peer-reviewed journal that publishes articles and book reviews on all aspects of medieval and early modern literature, history, and culture. We are especially interested in material that crosses traditional disciplinary boundaries and takes new approaches.

Essays published in *Parergon* are typically 8,000–10,000 words in length, exclusive of reasonable footnotes. Longer articles can be accommodated by negotiation. Authors are advised to discuss such options directly with the Editor. Essays should be submitted double-spaced, and accompanied by a 100-word abstract. Authors should observe the conventions of the Modern Humanities Research Association, as outlined in the *MHRA Style Guide* (3rd edn, 2013). Essays should be substantially original, advance research in the field, and have the potential to make a significant contribution to the critical debate. *Parergon* does not accept submissions that have already been published elsewhere. Essays should be submitted via the online submission system on the *Parergon* website: <http://www.parergon.org>

### Book Reviews

*Parergon* publishes reviews of recent publications in medieval and early modern studies. Publishers are welcome to send relevant titles to *Parergon*, c/o *Parergon* Editorial Assistant (M204), School of Humanities, The University of Western Australia, 35 Stirling Highway, Crawley WA 6009.

Reviewers must be members of ANZAMEMS, and unsolicited reviews are not normally accepted. If you are interested in reviewing, please contact the Reviews Editor, Dr Claire McIlroy, at [reviews@parergon.org](mailto:reviews@parergon.org).

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# AUSTRALIAN AND NEW ZEALAND ASSOCIATION FOR MEDIEVAL AND EARLY MODERN STUDIES (INC.)

[www.anzamems.org](http://www.anzamems.org)

## *Parergon* is the journal of ANZAMEMS (Inc.)

ANZAMEMS exists to promote medieval and early modern studies in Australia and New Zealand. To this end the Association provides a forum for the communication and promotion of research, the dissemination of news and the exchange of ideas. It does so by holding a Biennial Conference, publishing a scholarly journal, supporting a research network, and promoting such activities as Summer Schools, Postgraduate Advanced Training Seminars, Workshops, and Symposia.

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## AUSTRALIAN AND NEW ZEALAND ASSOCIATION FOR MEDIEVAL AND EARLY MODERN STUDIES (INC.)

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It is ANZAMEMS's goal to be a community in which all researchers feel comfortable and able to participate equally. ANZAMEMS understands that scholarship is practised by individuals working in many different conditions and with varying degrees of support for their work. We value the involvement of researchers at all career stages, and across the full range of difference within the academy, and we especially welcome newcomers to our community.

The organization aims to provide a supportive and safe professional environment for all those interested in the study of the medieval and early modern eras and their reception. It supports all individuals—especially those from communities traditionally marginalized by the academy, including but not limited to people of colour, women, disabled people, LGBTQIA+ people, and members of all faiths—to share their research and develop professional networks within an environment that prizes inclusivity, generosity, and courtesy. ANZAMEMS refuses to accept bullying, abuse, and harassment of any kind, whether intellectual, institutional, or personal. Because of the range of disciplines and historical periods of interest to our members, ANZAMEMS appreciates that people will approach their work from a variety of critical, ideological, and methodological angles. We may not always agree, but we aim to foster an environment of respectful, engaged debate in which prejudice and intolerance have no place.

Our organization is committed to developing safe mechanisms through which members are encouraged to voice concerns and seek support. This commitment includes the virtual communities fostered by ANZAMEMS and ANZAMEMS-sponsored events and publications.

The appointment of Diversity Officers and establishment of the Diversity and Equity Subcommittee was the first step in realizing this commitment. Diversity Officers are members of this Subcommittee. The Diversity Officers will provide a thorough examination of existing processes and policies in relation to equity and diversity, and will continue to review and update these processes and policies on a regular basis. The Diversity Officers will report regularly to the Committee on their activities, and will provide a written report to members at each AGM—with particular focus on communicating the ways that diversity has been perpetuated in programming at ANZAMEMS events and publications, and how support for individual researchers has been developed. The Committee will ensure that the Diversity Officers are visible in the ANZAMEMS community so that any member can approach them without hesitation.

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