

King James the Man and the Book.
Hoaxes, plagiarisms, ethics and authorial factions.
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'Historians examine primary documentations and evaluate the context of author bias and the consideration within which they were written. Postmodernism departs from the basic premise behind traditional histories.' (Apostolakou)

There is a long held belief that history is a matter rife for creative interpretation, constituting therefore an acceptable practice for an authorial tampering of historical 'factions.'¹ To this end, historical data, laced with personal biases and interpretations of factual events, have through the ages maintained more than a little relativeness within their conceptualisations. This paper examines historical interpretations within the pages of one of the grandest narratives and the greatest literary hoaxes of all time. Its brilliance has spanned the centuries and has been politically utilised to create entire societies through manipulations of its content. This collection of books, letters and documents vary in their interpretations, with many lacking evidentiary substance, feasibility and ethicalities, along with the questionable authorial identity of one specific accumulator.

This literary, unauthorised (1611) collection of life affirming and, life changing, documentation is of course the very popular, King James Bible (KJV). This paper also notes that the KJV, in all its forms, lacks creditability simply because in translating one language to another something is always lost or added (Know). Jacques Derrida maintains that the possibility of interpretation and reinterpretation is endless, noting that: "every decoding is another encoding (Hoenisch)." King James created an important amalgamate of documentations hailing from many different sources (Ministries)² (Community)³ (Pietersma),⁴ to which countless people still maintain as factual inspirations of 'a' god (Biblos.com)⁵. This particular collection of documents conceived into existence in the KJV, mainly due to James I egotisms, and in doing so, saw James create a grand narrative still wholly valid today.

The concept's this paper has utilised in its literance are many and varied. All serve to discuss the rights of the authors said to have contributed to the multiplicity of inspired narrations

¹ A 'faction' is a term created by authors usually outed for being not quite factual with the facts as they have promoted them to be. Writing, Deception and Authenticity. *Lecture 4: Forbidden Lies*. Curtin University

² The Masoretic Text is the Hebrew text of the Old Testament is called the Masoretic Text because in its present form it is based upon the Masora—the Hebrew, textual tradition of the Jewish scholars known as the Masorettes (or Masorites). Got Questions Ministries. What is the Masoretic Text? 2002-11.

<http://www.gotquestions.org/Masoretic-Text.html>

³ The Qumran scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C.E. to 68 C.E. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The Qumran Community. The Qumran Library. 2012.

<http://www.ibiblio.org/expo/deadsea.scrolls.exhibit/Library/library.html>

⁴ Septuagint Translation is the oldest Greek version of the Old Testament; said to have been translated from the Hebrew by Jewish scholars at the request of Ptolemy II. CASS. 2012.

<http://www.chass.utoronto.ca:8080/~pietersm/nets.html>

⁵ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (KJV. 2 Timothy 3:16.)

within the pages of the KJV. The grand narrative, already noted, is an ‘overarching story claiming universal validity as a foundational scheme that justifies the rationale (Barker).’ To provide some perspective: Marxism (Webb)⁶ also falls under this conceptualised idealisation of what is (Barker) and postmodernism hailed an end to grand narratives (Barker). In the literary world, historical and modern, the word ‘unauthorised’ refers to the creation of documents by someone lacking credibility, who then proclaims a false officialdom of either themselves and/or the documentation. King James promoted the KJV as an official divinely inspired collection of historical documents and millions of people still believe this to be truth (2012) (Campbell). Post modernity recognises this type of ‘un-authorisation,’ as lacking ©copyright (Government).

To ©copyright literary works, is to ensure that in using the works permission, credit and possibly monetary recompense is paid to the author. ©Copyright is a type of ‘literary lock (McCarthy)⁷,’ placed upon art. The concept of plagiarism defines the act of presenting another’s authorisms as one’s own, producing literary theft (University). The understanding of authorial faction’s notes that there is an inability to distinguish between what is fact and what is fiction. This term became popularised in recent history by the Norma Khouri hoax (Broinowski)⁸. Utilising the word ‘authorial’ as a precursor to the word ‘faction,’ implies that an author has used much more fiction in the creation of their ‘true story,’ than they led their audience to believe. During the time of kings the practice of unauthorised copying (©copyright) and plagiarisms were not crimes. Historicity’s manipulations are better interpreted through an understanding of the concept of postmodernism, as these crimes came into being attached to “the capitalistic aspect of modern authorial identities (Foucault).”

“Granting authorial identity to a text is to allow the task of discovering the Author. It then gives the text 'Hypostases: society, history, psyche, liberty (Barthes).”

The King James Bibles (KJV) authenticity reveals itself in its title. The title translates as being ‘King James collection of books,’ as the Greek word for Bible is ‘*biblios*,’ meaning books or scrolls (Murdy). This collection of historical books contains narrations of possible factual accounts of historical Wars, famines and supernatural devastations, amongst other atrocities, as human history is quite bloody. These factual events however, have been so literarily mud-died throughout the centuries, that to verify which ‘War’ has become almost impossible. Most historical documentation was composed pen to paper or blood to hide (Preece) depending upon the era, usually centuries after the facts and the KJV is no exception. However, this builder of nations is a blur within its own historicity and the fiddling of the facts could stand to bear the nickname faction, as the reality of events have been so distorted that verification of the histories produced as facts are lacking authenticity and therefore ethicalities.

King James’s authorial identity had its beginnings in 1567 when “James became King of Scots at the age of one (BBC).” After tutorage throughout his formative years by the protes-

⁶ Karl Marx’ understanding of the world. (Webb)

⁷ A Literary lock is a ©copyright lock on any creation especially literary. This lock prevents unlawful use of written works without express permission of the original author. (K. McCarthy)

⁸ “Khouri won fame and fortune with her “true story” Forbidden Love, about a shocking honour killing in Jordan. The book was a runaway bestseller, translated into multiple languages, and Khouri became the toast of the literary world. That was until July 2004, when esteemed Sydney Morning Herald journalist Malcolm Knox exposed her book as a work of fiction.” (Anna Broinowski)

tant scholar George Buchanan (Kingsley),⁹ James became a “god-fearing Protestant King who would accept the limitations of monarchy (BBC).” In 1603, after the death of Elizabeth I (r.1558-1603) and being the only living heir, James succeeded to the throne, becoming “James I of England and Ireland (BBC).” However, officialisation of James’s kingly position was not endorsed by British parliament (Levinson) so, James took the title of official king of Britain for himself.

This action created an official pseudonym (Britton)¹⁰ and blurred the ethics of this choice because the title was not sanctioned in law, but used by James to describe himself (Levinson). A pseudonym is usually employed to provide a certain level of anonymity (Burke), but in the matter of King James, it was adopted to provide a level of authenticity. It is also alleged that James I appeared to suffer a ‘god complex (Hammer)¹¹’ to which intensified when the Geneva bible translation of the already circulating Christian Bible (1560) became the popular people’s choice (Levinson). Embracing the ‘Divine Rights of Kings (Foster)¹²’, James set about to create his own bible in an attempt to control the people, and in doing so, created the grandest hoax ever told. In correlation with the Khouri hoax (Sally Regan)¹³ and a remarkable similarity to the Helen Demidenko fantasy world (Manne)¹⁴ James sought to benefit himself to the detriment of others (BBC). James’s egocentricity led to the creation of the ‘unauthorised King James Bible (1611) (Jerry),’ to which remains ‘unauthorised’ by Catholic decree (Charity)¹⁵.

"The tyrant knew that if the people could hold him accountable to God's Word, his days as a Divine Right king were numbered (Foster)."

A very unpopular bible for monarchists and clergy, the creation of the Geneva translation saw a race begin. The Bishops bible, created in 1583 (Fowler), became the authorised bible for the Church of England (Fowler), yet no matter what the Bishops did to popularise this bible, the people continued on with the Geneva translation (Levinson). James wholly believed in his divine right as king (Davies)¹⁶ and this belief defined his unquestioning purpose toward this

⁹ King James made Buchanan tutor to one of his natural sons...

¹⁰ A pseudonym is a fictitious or, self-deceptive name used to portray an illusion to an observer /audience, when a person performs a particular social and/or literary role. Writing, Deception and Authenticity. *Lecture 8: Anonymity: valid choice or cynical manipulation.* Curtin University.

¹¹ A god complex is a condition, noted through the ages of human existence and is most times in reference to a person of power. In post-modernity, it best relates and, is commonly used in reference to doctors.

¹² The Divine Right of Kings aimed to instil obedience in the social ranks through enforcing the concept that all were religiously and morally obliged to obey their government.

¹³ The Norma Khouri hoax set back the women’s movement in Jordan, in the matter of ‘honour deaths’ by writing a supposed factual account of the death of her school friend by her (her friends) family in the name of honour. The practice is very real, but Khouri’s account has yet to prove true, having caused much harm to women still in the region, all for fame and money.

¹⁴ Helen Demidenko proclaimed herself to be the descendant of an illiterate Ukrainian taxi driver from Cairns and by inference, her heritage also Ukrainian. She composed a book from the first person of atrocities enacted by her descendants during the Ukrainian Holocaust. She went to so much trouble to deceive the literary world and to win as many prestigious awards that she could for her troubles. Eventually Helen D was exposed a '10 pound pom,' her and her families descendants.

¹⁵ Wyclif, a teacher of philosophy and theology at Oxford University, criticised the temporal power of the papacy and wealth of the Catholic Church. His arguments, inspired by his work of translating the Scriptures into English, led Church authorities to ban unauthorised translations of the Bible.

¹⁶ “The Divine Right of Kings evolved in Europe during the Middle Ages. The theory claimed that kings were answerable only to God and it was therefore sinful for their subjects to resist them. (Spartacus Educational Publishers Ltd. 2012)

challenge. All the fuss centred about the Geneva (1560) English translation came about due to one “marginal note (Foster)¹⁷.” In an attempt to better inform the reader (Levinson), this marginal note communicated to the people that it was “the right of the oppressed to resist a tyrant (Levinson).” James and apparently the Bishops, took this information as a personal affront. Incensed at the Geneva translation, James felt that it brought into question his position of ‘divine right’ as king. James believed that as king, he had been anointed by god and was therefore unaccountable to “any human institution (Levinson)” including church and state.¹⁸ With James I authorial identity established, he set about to replicate the Bishops bible (Foster) and through a significant act of plagiarism, entitled it the ‘King James Bible.’

“The Geneva Bible presented a systematic biblical worldview that centred on the Sovereignty of God over all of His creation (Foster).”

This new version of the old Christian bible, had been commissioned to remove the marginal notes inserted by the Geneva version and to reveal a more favourable perspective toward James I authority (Foster). Roland Barthes and Michel Foucault discuss the subject of authorial identity and Foucault notes the “individualisation of the author (Foucault)” as being a relatively new concept. This theory corresponds with Barthes ideological reference to the capitalistic aspect of modern authorial identities (Barthes). James I authorial identity appears to have been centuries before its time, as with the advent of post modernity, his type of plagiarisms and egotisms are a much more capitalistic aspect of modern man’s abilities to re-create themselves. Foucault’s statement “what does it matter who is speaking (Foucault)” relates across as an antiquated notion that could hold its inherent value from the time of kings.

During the time of kings, plagiarism (University) was not viewed as an nefarious act, infact it was a common practice, establishing the concept of plagiarism as a more modern idea. This ideology would correlate better with the modern industrialised capitalistic view of society, held today (2012), rather than the commanding outlook desired by kings and priests of the 1600s. During the 1600s the printing press, invented by Gutenberg in Germany around 1440 (Bellis), was still quite primitive and most transcribing was still completed by hand. Yet in the rush to officiate the KJV, James utilised the printing press only to have it fail with the book taking forty-nine years to achieve any type of officialdom (Levinson). All KJVs are a collection of works by many different authors and these works were translated by many different transcribers (Levinson). It is also noted, by many historians, that there are numerous transcribed errors throughout the KJV’s adding extra layer’s to the question of the integrities held within its binds. King James commissioned “forty seven scholars and six committees (Levinson)” to create his Bishops bible (Levinson). However, the documents employed possessed their own errors and inconsistencies before being further eroded through the translation process, with added typographical errors due to the mechanical printing process (Bellis).

James used printing presses to expediate his bibles delivery to the people but in doing so created his own unexpected, undesirable history. By the 19th century more than “twenty four

¹⁷ The marginal notes of the Geneva Bible presented a systematic biblical worldview that centred on the Sovereignty of God over all of His creation, including the church and the king. "The tyrant knew that if the people could hold him accountable to God's Word, his days as a Divine Right king were numbered." Dr. Marshall Foster. Introduction to the 1599 Geneva Bible: Impact of the Geneva Bible. 2008. (Tolle Lege Press.) <http://www.genevabible.com/introduction.html>

¹⁸ The doctrine that monarchs, as rulers anointed by God, should rule without accountability to any human institution, including the law and the church. (Levinson).

thousand (Levinson)” variants were in circulation and these literary inconsistencies bring into doubt any authenticity of divine inspirations. The 1611 unauthorised KJV contained many errors and these errors were amplified due to the printing processes of the times (Levinson). Burke notes that the issue of "an ethical relationship between a discourse and its subject," although Platonic, does nothing to "unearth the questions of signature (Burke)." James's connection to the texts was not ethical as the Platonic notion expects, and Burke's ideology of signature better relates James's unethicity in the amalgamation of these texts under one name, his. However, to some extent many western societies have created their grand narratives around the KJVs notable inconsistencies, flaws and lack of ethicalities.

Its tumultuous beginnings (1611), utilised acts now (2012) considered as being unethical, even criminal, with concepts such as plagiarisms and false identities used to officiate the version, to become a powerfully historical book, which has assisted in the creation of societies. Burke theorises that the 'principle of the author is more powerful when its assertion is thought absent (Burke),' and this lends an understanding to the influence that this collection of texts has held throughout the centuries. Burkes ideologies suit modern 'mans' discernment of the KJV, in that all James had sought to achieve through its creation has occurred, with the man behind the book becoming obscured by the authorial identity attached to it. Humanity has based its evolution through its contents and the name King James has been remembered. Although stamped as western ideologies, its roots are eastern (Pietersma)¹⁹. Therefore, our societies have their beginnings through plagiarisms. We all share a commonality in this matter; the spin is merely in the inspired authoring.

To sum up: James I was not officially recognised as the King of Britain in 1611 and so, his authorial power was not real and much like modern day authorial creations, James's authorial identity came about through his own making. Our universalities are our foundations and we are our own inspirations. The fact that the KJV exists today in such an all-encompassing manner, proves the newly phrased 'faction' has always existed. On human faith alone have our societies been built, and on human faith alone do they stand. There is no physical evidence to prove the existence of any of the stories within the binds of the KJV. Modern technologies fail and faith prevails. Do we have the right to manipulate the facts? Human beings have been doing this long before the written word, so it is not so much, do we have the right, it is more the fact that it is part of the human biological makeup. It just happened that some clever people in our histories authored some texts that were so convincing, that other clever people bound them altogether and, bade us to obey the added extras that had been slipped into the pages of remembered tales, so that they could be considered, histories.

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¹⁹ “The Hebrew text of the Old Testament is called the Masoretic Text because in its present form it is based upon the Masora—the Hebrew, textual tradition of the Jewish scholars known as the Masorettes (or Masorites).” (Pietersma)

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