



copied from supplements found in later editions of the Geneva Bible. These pages filled with marginalia show that Richard and Elizabeth intended for their copy of the Geneva Bible to become the Bible that their entire family would use for generations to come. In a time before government records and because paper was scarce back then, families would record their own history inside of their Bibles, and the Knightleys seemed to take pride in doing so.

After the Knightley's genealogies and their other marginalia, the title page introduces the Bible as "translated according to the Ebrewe and Greeke, and conferred with the best translations." Below this inscription is an illustration of the Israelites preparing to cross the Red Sea. Written along the edges is the verse "Great are the troubles of the righteous; but the Lord delivereth him out of them all" (Ps. 34:19). This picture is symbolic of how the English exiles viewed themselves, as people in trouble waiting for the Lord to deliver them back home. Amidst their unfair circumstances and homesickness, the Protestant scholars in exile were patient and determined to create their own Bible. The Geneva Bible was the first English Bible to incorporate

principles contained within the Bible (Greaves 94). When the Geneva Bible was finally published in 1576, the team's efforts paid off and it went on to become the first mass-produced Bible available to the general public who previously could not afford a custom-made Bible.

The Geneva Bible was immediately well-received, and readers began to prefer it over the Great Bible, much to the disdain of King James. Because of the Geneva Bible's Calvinist and Puritan annotations, it was disliked by pro-government Anglicans of the church of England and by King James, who said that the Geneva Bible "contained some notes very partiall, vntrue, seditious, and sauouring too much of daungerous and trayterous conceites" (Craig 41). In an effort to replace it, King James commissioned to have an Anglican Bible made to replace the Geneva Bible so that the views of the reformers would no longer influence the people. Thus, the King James Bible was created in 1611, but it did not immediately replace the Geneva. In fact, the Geneva had become "the household Bible of the English" (HBU), with many families reluctant to switch to a different translation and preferring the language contained in the Geneva. Even after the ban of producing Geneva Bibles in England was issued in 1616, the printers in Amsterdam continued to print new Geneva Bibles under the guise of them being made in England during the year 1599 when, in actuality, they were made decades later (HBU). There is evidence that, like many others, the Knightley family continued to use their beloved Geneva despite the pressure coming from the government.

Placed on the inside of the front cover is a newer genealogy not written by the Knightleys but by a different family, which dates to as late as 1787. Of the names written, two in particular stand out: Admiral Cornthwaite Ommanney and his wife, Martha Manaton. Presumably descendants of the Knightleys, the Ommanney's continued the tradition of writing a genealogy in the Bible, which reveals that the Geneva must have continued to be the Bible that they used as a

family a century later. Cornthwaite Ommanney's eldest son, Sir John Acworth Ommanney, was a Royal Navy officer who later was promoted to commander-in-chief at Devonport in 1851 (Hiscocks). He passed away in July 1855, and his wife, Frances, passed a few weeks later (Hiscocks). After his death, the trail of who uses the Bible runs cold and nothing more is known of the family's relationship to the Geneva. Now, the Bible is preserved in the Dunham Bible



