

So we have almost no known Bible translations for about 200 years after the Norman conquest.

a. The Word of Orm

Orm was an Augustinian monk who produced a poetic version of the Gospels...it would sound a little like doggerel today, about 1200 (somewhat thereafter) and the original manuscript, it is believed, is the one at Oxford in the Bodleian Library today. This is a project many people have worked with in even more recent years so it is nice to know that nothing is new under the sun.

b. Salus Animi...

Here is a work of Scripture in general worked into poetry by an unknown source, I believe. Random Scriptural narratives are the concepts in this and, as we said with Caedmon earlier, it is not exactly translation although it is getting the concepts into a new language.

c. Psalm Translations:

Two are prominent in this period. The first by Will-am of Shoreham (1327) and the second by Richard Rolle (1349).

d. John of Trevisa (early 14th century)

A good amount of academic argument surrounds John of Trevisa with a report that he had translated the entire Bible into English well before Wyclif's day. But there is no copy and not tradition of copy for this work. There are a few inscripturated slabs in the church he served that could have been translated by him. But the concept of his translation has never been proved and never had any manuscripts or fragments for the record so it is likely one of those rumors that was created by a rival party and then circulated by enemies of Wiclif's /Tyndales, et al, work.

4. The Word of Wiclif, Wycliffe, or any number of other spellings that identify the person of that name.

Wyclif (I spell it several ways) is the proper founder of the translation of the English Bible..whether he did the work himself or simply inspired others to do it. A few notes on his life are useful.

a. Life: John Wycliffe (1329?--1384)

Wyclif was associated with Oxford university for much of his life. A latinist and classical expert, he was brilliant in teaching and debate. He lectured at the university after 1361 and preached in various appointments as a sort of "interim" pastor. He was called to the British court in 1376 and was very influential in government. His particular views were strongly British nationalistic, anti-church wealth aggrandizement, and in favor of a state controlling the church in matters of legal and moral matters. He opposed transubstantiation (made the official position of the Roman church in 1215) and argued that the Bible was the only complete source of authority. The authority of the Pope he denied and he was also opposed to many Roman practices including indulgences and holy orders. The unhappy fact is that he did not have long in public office but in the years of his power he gained more ground than many persons who have had a longer time to work. He was condemned for various causes in 1382 but not imprisoned. He