PREFACE

Of the Interchangeable Course, or Variety of Things in the Whole World, and the Concurrence of Armes and Learning, through the first and famousest Nations: from the beginning of Civility, and Memory of Man, to this Present; moreover, whether it be true or no that there can be nothing sayd, which hath not bin said heretofore.

So run the first lines on the title page of a book published in London in 1594. It is characteristic of the period in suggesting the contents of the book and the principle of unity in variety.

But fashions have changed in presenting books to the public, and descriptions of subject matter and puffs for the author which would have appeared on the title page of an Elizabethan publication have been shifted to the preface and the dust jacket. As the title of this book seems to be inadequate and as the expository or descriptive title page can no longer be employed, I resort to a preface to achieve the effect of a Renaissance title page and also to assert that in this book on Robert Estienne there is unity in variety.

My aim is to present evidence to show that Robert Estienne, as an industrious lexicographer, and as an editor of the Bible with indexes and concordances, had a far-reaching influence on lexicographers in England and on the compilers of concordances to the English Bible. The scope of this study does not allow consideration of other countries. Each chapter has, I hope, a bearing on Estienne's two parallel roles—editor and indexer of the Latin Bible and compiler of Latin and Latin-French dictionaries—or on the impact of such work on English lexicographers and other authors. In this diversity of subject matter there is a unity of purpose and thought.

Biographical and bibliographical details, essential to an understanding of Estienne's labors as editor of the Bible and lexicographer gen-

eral, are presented in Chapter I. Pertinent and significant to this study is the relationship of Estienne's Bible glossary of proper names and his index to the polyglot Bibles of the Renaissance, as described in Chapter II. The Concordance of the Geneva Bible, derived from Estienne, and Minsheu's debt to it, is the subject of Chapter III. Chapter IV shows Cruden's *Concordance* as the consummation of a tradition exemplified in Estienne's early glossary and index and his *Concordantiae* of 1555. Peter Oliver's *Scripture Lexicon* of 1784 reflects the impact of Estienne's *Hebraea . . . nomina* of 1537 and of the Geneva Concordance derived therefrom, as shown in Chapter V. The sixth chapter deals with a special phase of Estienne's work in developing the Latin proper-name dictionary, and the seventh and final chapter endeavors to trace the impact of Estienne on lexicography in England during the sixteenth and seventeenth centuries.

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