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DEPARTMENT
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Alma Mater Studiorum. Università di Bologna,
Dipartimento di Filologia Classica e Italianistica,
Via Zamboni 32, 40126 Bologna
filclit.ecdotica@unibo.it

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BROWSING THROUGH THE SEARCH ENGINES AND DIGITAL ARCHIVES OF ACCADEMIA DELLA CRUSCA: CHAPTERS OF THE HISTORY OF INDIRECT TRADITION

ATTILIO CICCHELLA

ABSTRACT

In recent years, the Accademia della Crusca has made its archives accessible to the scientific community through a digitalization project and the creation of searchable databases. This study examines over thirty *allegazioni* (quotations) of the *Actus Apostolorum*, translated into the vernacular around 1330 by the preacher Domenico Cavalca and included in the first edition of the *Vocabolario* (1612). While only one quotation explicitly references the known tradition of Cavalca's work, the rest come from a lost manuscript, believed to be the earliest version of his translation. Additional excerpts, absent from the *Vocabolario*, appear in the *Quaderno Riccardiano* and Pier Francesco Cambi's anthology.

The second part of the article explores quotations from a lost commentary on the *Evangelii* by the Crusca's first secretary, Bastiano de' Rossi (Inferigno). These citations of the known tradition of Cavalca's work may themselves be indirect references, suggesting a layered textual tradition. Though de' Rossi's manuscript is difficult to locate, a 1490 edition of his *Evangelii* commentary, digitized in *Google Books*, contains *Actus Apostolorum* excerpts identical to those in Cavalca's text.

Keywords

Domenico Cavalca, Accademia della Crusca, *Actus Apostolorum*, vernacular translations.

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attilio.cicchella@unito.it

Università di Torino

Dipartimento di Studi umanistici

Via Sant'Ottavio 20 (Palazzo Nuovo), Torino

In textual criticism, the indirect tradition of a literary work comprises its translations, its partial re-elaborations, and the integration of its parts in a context different from their original one. These excerpts, especially when reflecting now lost witnesses, whether in manuscript or print, can be extremely valuable: in broader terms, at a cultural level – which is crucial to reconstructing the history of the transmission of a text –, but also for the editorial process. In fact, they are also useful for emendation or to fill textual *lacunae*, otherwise unsolvable, present in all the extant witnesses comprising the so-called direct tradition. Direct tradition includes all the witnesses explicitly preserving a given work, which often appears to the philologist heavily reduced compared to its original size.¹

The literary texts by mainly fourteenth-century authors included as examples in the entries of the five editions of the *Vocabolario degli Accademici della Crusca* – henceforth identified respectively as V₁ (1612), V₂ (1623), V₃ (1691), V₄ (1729-1738) e V₅ (1863-1923) – fall in the indirect tradition.² Nevertheless, the *Tavole delle abbreviature degli autori e dei testi citati* – tables appended to each edition and listing in abbreviated form the authors and works used by lexicographers to compile the single entries – tend to simplify a much more complex and stratified reality. In fact, they do not report the sources actually used in what «in seventeenth- and eighteenth-century Europe was considered, for its theoretical framework, method of compilation, and technical innovations, a model for the great dictionaries of other national languages».³ Thanks to the digitization of the twenty-two volumes of the five impressions of the *Vocabolario* and the complete transcription of the first four, summarized in the database *Lessicografia della Crusca in rete* (from now on: LCr), active since 2006 and improved over the years, it is now possible to interrogate the whole corpus electronically with an increasing degree of

¹ Broadly speaking, the unavailability of ancient witnesses, whether in manuscript or printed form, may be due to their destruction following the consequences of catastrophes caused by human negligence, or by natural causes. Hence the importance of digitizing literary and non-literary texts that are on paper. For the translation, I relied on the help of Francesco Caruso, whom I would like to thank also for suggesting improvements.

² V₅ has not been yet digitized in the LCr; also, it stops at letter «o», (the last entry is «ozono»). Therefore, for the scope of our paper, we shall not take V₅ into account.

³ M. Fanfani, M. Biffi, «La Lessicografia della Crusca in Rete», in *Atti del XII Congresso Internazionale di Lessicografia, (Proceedings XII Euralex International Congress, Torino, September 6th-9th, 2006)*, ed. by E. Corino, C. Marelllo, C. Onesti, Alessandria, Edizioni dell'Orso, 2006, pp. 409-416.

precision.⁴ The search engine thus created, the extended name of which is *Cruscle*,⁵ is both a digital archive of images and an electronic dictionary where the resources can be integrated, offering the possibility of targeted and systematic investigations «on a lexical and lexicographic database of paramount importance for the Italian language and its history».⁶

Now, scholars can verify the diachronic semantic evolution of the recorded entries, which also come with an etymological note and a definition.⁷ Also, besides explaining a headword, the attached quotations from ancient authors could offer the Italian writers of the seventeenth and eighteenth centuries a linguistic model based on fourteenth-century Florentine language, as theorized by Lionardo Salviati in *Avvertimenti della lingua sopra 'l Decamerone*, published in several volumes between 1584 and 1586.⁸

In what follows, we shall test the potential and limits of LCr by examining a case study centered on the figure of Domenico Cavalca da Vicosano (1260-1341), who, around 1330, translated from Latin into Pisan

⁴ The LCr can be accessed at <http://www.lessicografia.it/>. The project is described in detail by its editors in Biffi and Fanfani (Ivi, p. 409).

⁵ The sound of the Italian pronunciation of *Cruscle* clearly evokes one of the most widely used search engine. The potential of the advanced search option has been technically illustrated in T. Alisi, G. Becchi, N. Becchi, M. Biffi, G. D'amico, A. Evangelisti, M. Fanfani, N. Maraschio, *Advanced search facilities for accessing Crusca Academy of Italian Language*, in *Electronic Imaging & the Visual Arts EVA 2006 Florence Proceedings*. Atti del Convegno (Firenze, 3-7 aprile 2006), ed. by V. Cappellini, J. Hemsley, Bologna, Pitagora Editrice, 2006, pp. 164-169.

⁶ M. Biffi, «Le Biblioteche della Crusca in rete. Una grande risorsa per la lingua italiana», in *L'editoria italiana nell'era digitale. Tradizione e attualità*, ed. by C. Marazzini, Firenze, Accademia della Crusca, 2014, pp. 185-227: 189.

⁷ Of course, the language that the lexicographers use in the definition of the single entries, can in turn become object of study.

⁸ L. Salviati, *Degli avvertimenti della lingua sopra 'l Decamerone. Volume primo del Cavalier Lionardo Salviati diviso in tre libri*, Venezia, presso Domenico, & Gio. Battista Guerra, 1584 and *Del secondo volume degli Avvertimenti della lingua sopra 'l Decamerone. Libri due del cavalier Lionardo Salviati*, Firenze, Giunti, 1586. LCr also allows to trace back etymologies, loanwords, proverbs, and other sources to their Greek and Latin antecedents. As is well known, in Italy, the quest for linguistic unity – which especially developed in the sixteenth century, when several theories about the so-called 'questione della lingua' ('language question') were formulated – preceded by many years the quest for political unity, which took place only in 1861. On this historical-linguistic period, crucial to the development of the Italian language, see C. Marazzini, s.v. «Questione della lingua», in *Enciclopedia dell'italiano*, ed. by R. Simone, G. Berruto, P. D'Achille, Roma, Istituto della Enciclopedia Italiana, 2010-2011, online (see [https://www.treccani.it/enciclopedia/questione-della-lingua_\(Enciclopedia-dell'Italiano\)/](https://www.treccani.it/enciclopedia/questione-della-lingua_(Enciclopedia-dell'Italiano)/)).

dialect a book of the *New Testament*, namely the *Acts of the Apostles* (*Actus Apostolorum*) variously used by the academics of the Crusca in a 'Florentinized' version.⁹ The translation by the Dominican friar, who was active in the important Pisan *Studium* of the convent of St. Catherine of Alexandria, built around 1272, probably on behest of Thomas Aquinas, is part of a broader program of devotional literary production in the vernacular aimed at curbing and contrasting the many heretical trends that had spread throughout Europe since year 1000. The following list comprises the seventeen manuscripts known to us which have transmitted Cavalca's translation (the MS preceded by an asterisk once belonged to Piero del Nero and is now lost):

A = Florence, Bibl. Medicea Laurenziana, Ashburnham 435, (XIV cent.)

B = Vatican City, Bibl. Apostolica Vaticana, Barb. lat. 4011, (XV cent.)

M = Florence, Bibl. Marucelliana C.339 + Roma, Bibl. Angelica, 2034, (XV cent.)

F = Florence, Bibl. Nazionale Centrale, Capponi 109, (XIV cent. *ex*)

F¹ = Florence, Bibl. Nazionale Centrale, II IV 56, (1376 or 1390)

F² = Florence, Bibl. Nazionale Centrale, II IV 115, (1441)

R = Florence, Bibl. Riccardiana, 1250, (XV cent.)

R¹ = Florence, Bibl. Riccardiana, 1271, (XV cent.)

R² = Florence, Bibl. Riccardiana, 1272, (XIV cent.)

R³ = Florence, Bibl. Riccardiana, 1762, (XIV cent.)

R⁴ = Florence, Bibl. Riccardiana, 1767, (XV cent.)

⁹ For the Dominican convent of St. Catherine of Alexandria and the importance of its *Studium* see E. Barbieri, «Domenico Cavalca volgarizzatore degli Actus apostolorum», in *La Bibbia in italiano tra Medioevo e Rinascimento – La Bible italienne au Moyen Âge et à la Renaissance*. Atti del convegno internazionale (Firenze, Certosa del Galluzzo, 8-9 novembre 1996), ed. by L. Leonardi, Firenze, Sismel-Edizioni del Galluzzo, pp. 291-328: 294-297, to be integrated, also for the previous literature, with O. Banti, «La biblioteca e il Convento di S. Caterina in Pisa tra il XII e il XIII secolo attraverso la testimonianza della *Chronica antiqua*», *Bollettino Storico Pisano*, 86 (2005), pp. 539-546. For the work of Cavalca, see my critical edition (D. Cavalca, *Volgarizzamento degli Atti degli Apostoli*, ed. by A. Cicchella, Firenze, Accademia della Crusca, 2019), as well as A. Cicchella, «“Volendo a pitizione e per devotione...” Gli “Atti degli Apostoli” volgarizzati da Domenico Cavalca: storia e stile», *Rivista di Letteratura Italiana*, 32 (2014), pp. 9-29 and Idem, «Gli “Atti degli Apostoli” nell’editio princeps della “Bibbia” in volgare italiano», *Filologia&Critica*, 44 (2019), pp. 32-75. For a biography of the Dominican friar, see E. Salvadori, «Fra Domenico Cavalca nelle fonti documentarie pisane del secolo XIV», *Memorie Domenicane*, 35 (2004), pp. 101-135. For a general overview of the biblical translations into old Italian and the vast bibliography on this topic, see the various contributions contained in *La Bibbia in italiano tra Medioevo e Rinascimento*.

R⁵ = Florence, Bibl. Riccardiana, 2619 (XIV cent.)

P² = Paris, Bibl. Nationale de France, it. 2, (XV cent.)

P⁴ = Paris, Bibl. Nationale de France, it. 4, (1466-1472)

Pl = Florence, Bibl. Medicea Laurenziana, Pluteo XXVII.6, (XIV cent. *ex*)

Re = Florence, Bibl. Medicea Laurenziana, Redi 127, (1460-1462)

*PN = Florence, Bibl. Riccardiana 2197, belonged to Piero Del Nero (1330-1340?)¹⁰

PN is described in c.129^{va} of MS 2197 (Florence, Biblioteca Riccardiana), that is, in the so-called *Quaderno Riccardiano* (henceforth QR), a collection attributed to Bastiano de' Rossi, which contains over one-hundred-forty texts dating from the fourteenth century. These texts are listed in order of importance and degree of 'Florentinity', an order roughly following that described by Lionardo Salviati in *Avvertimenti della lingua sopra 'l Decamerone* in preparation for V.¹¹ In particular, PN is referred to and described in the second part of QR, drafted around 1591:

[131] Book owned by Pier Del Nero, containing various works. They are: *Meditations on the Life of Jesus Christ*; *Acts of the Apostles* by Cavalca; Treatise on the *Hail Mary*; Descriptions of some miracles occurred in 1331; works of St. Bonaventure; the *Legend of Saints Onofrio and Panuzio*; St. Patrick's *Purgatory*; *Of the Devout Way of Reciting Hail Mary*; Fr. Jerome's sermons; some sermons by Fr. Jordan; *Collatio* by abbot Moisé; *Treatise* by Giovanni Marignolli.¹²

¹⁰ The *editio princeps* of the *Actus Apostolorum* translated into the Italian vernacular by Domenico Cavalca can be identified with the *Italian Bible* edited by Niccolò Malerbi and printed in Venice by Vindelino da Spira on 1 August 1471 (henceforth indicated as B71). Although the publisher firmly claims the authorship of the translation, the friar's work on the *New Testament* is so unique that we shall illustrate it for each book. In fact, Cavalca realized a collage of fifteenth-century volgarizzamenti that with the help of some collaborators were partially rechecked and adapted to facilitate their inclusion in a unified editorial project. To quote Cavalca's version of the *Acts of the Apostles*, the academics of the Crusca used the manuscript and not Malerbi's printed edition, which was also available to them (on the subject see Cicchella, «Gli «Atti degli Apostoli» nell'editio princeps della «Bibbia»»). On Piero Del Nero, see L. Gregori, «I codici di Piero Del Nero negli spogli lessicali della Crusca», *Aevum*, 64 (1990), pp. 375-385. For the description of the manuscripts transmitting Domenico Cavalca's translation, see the entries contained in the recent catalogue *Le traduzioni italiane della Bibbia nel Medioevo*.

¹¹ QR critical edition is in G. Stanchina, «Nella fabbrica del primo Vocabolario della Crusca: Salviati e il «Quaderno» riccardiano», *Studi di Lessicografia Italiana*, 26 (2009), pp. 157-202.

¹² The Italian original reads: «Libro di Pier Del Nero di diverse opere. Ciò sono: Meditazioni nella vita di Iesu Cristo; Atti degli apostoli del Cavalca; Trattato sopra l'Ave

The succinct description of the codex is followed by three excerpts progressively numbered and taken from Cavalca's translation. They correspond respectively to Acts 7,1, Acts 9,36 and Acts 24,5-6 of the Latin version of the *Acts of the Apostles*.¹³ In general, the witnesses described in QR were examined by an authority and, if deemed appropriate, accompanied by the annotation «approved», usually «written in the margin, sometimes with a pen and handwriting different from those used in the main text».¹⁴ This 'seal of approval' is absent in PN and, consistently with this, the quotations from the *Acts of the Apostles* mentioned in QR were not attached to any entry of the *Vocabolario*, that is, to any entry resulting from the lemmatization of the different words that make up the excerpts. However, are those mentioned in QR the only extant traces of PN? Also, is it really true that the lexicographers never used PN to compile any of the entries?

In 2001, when V₁ was first digitized in what was called the 'rovesciamento' of the *Vocabolario*, Fabio Romanini found that Domenico Cavalca was cited about 1,550 times out of almost 27,000 occurrences of fourteenth-century writers.¹⁵ Despite the large number of attestations,

Maria; Narrazione di alcuni miracoli del 1331; opera di san Buonaventura; Leggenda di santo Onofrio e Panuzio; Narrazione del Purgatorio di san Patrizio; Del modo di dire devotamente l'Ave Maria; Prediche di fra Giordano, alcune; Collazione dell'abate Moisè; Trattato di fra Giovanni Marignolli». [131] refers to the numbering of the texts as in the Stanchina's edition.

¹³ In his translation of the *Actus Apostolorum*, Domenico Cavalca divided the text into thirty-two chapters preceded by a Prologue, whereas the current subdivision of this book of the *New Testament* is into twenty-eight narrative units. Here we provide an overview of the differences between the two systems of subdivision, indicating Cavalca's with lowercase Roman numerals, and the seriation now in use with uppercase Roman numerals in round brackets: Prologue; i (I, 1-1); ii (I, 12-26); iii (II, 1-46); iv (III, 1-26); v (IV, 1-31); vi (IV, 32-35; V, 1-16); vii (V, 17-42); viii (VI, 1-15; VII, 1); ix (VII, 2-50); x (VII, 51-59; VIII, 1-4); xi (VIII, 5-40); xii (IX, 1-31); xiii (IX, 32-42); xiv (IX, 43; X, 1-48; XI, 1); xv (XII, 2-30); xvi (XII, 1-24); xvii (XII, 25; XIII, 1-52); xviii (XIV, 1-23); xix (XV, 1-41); xx (XVI, 1-38); xxi (XVII, 1-15); xxii (XVII, 16-34); xxiii (XVIII, 1-27); xxiv (XIX, 1-20); xxv (XIX, 21-40; XX, 1-6); xxvi (XX, 7-38); xxvii (XXI, 1-40); xxviii (XXII, 1-30); xxix (XXIII, 1-35); xxx (XXIV, 1-26); xxxi (XXIV, 27; XXV, 1-26; XXVI, 1-32); xxxii (XXVII, 1-42; XXVIII, 1-31). Besides my aforementioned critical edition published in 2019, it is also possible to consult and download free of charge in the Google Play store the digitized nineteenth century edition (Cavalca 1837).

¹⁴ G. Stanchina, G. Vaccaro, «Verso il Vocabolario della Crusca. Il Quaderno riccardiano e altri spogli lessicografici tra Vincenzo Borghini e Leonardo Salviati», in *La Crusca e i testi. Lessicografia, tecniche editoriali e collezionismo librario intorno al "Vocabolario" del 1612*, ed. by G. Belloni, P. Trovato, Limena, libreriauniversitaria.it, 2018, pp. 167-298: 180n.

¹⁵ See F. Romanini, «I numeri della prima Crusca», in *La Crusca e i testi, Lessicografia, tecniche editoriali e collezionismo librario intorno al "Vocabolario" del 1612*, ed. by

also confirmed by LCr, it is striking that Cavalca's translation of the *Acts of the Apostles* occurs only once in the whole corpus. The reason is probably to be found in some provisions of the Council of Trent, summarized in the *Index of Prohibited Books*, with which the Catholic Church prohibited in Italy, and in the rest of Europe, to produce, possess, and even read biblical translations, full or partial, at least until 1758.¹⁶ According to the *Tavola dei Citati* of V₁, available online in the digitized version, despite the papal interdiction, the translation was still used, abbreviated with the wording «Lib. oper. diver. att. appost.,» that is, *Acts of the Apostles* contained in a *Libro d'Opere diverse* [i.e., miscellaneous book], a subset of a larger group of texts transmitted by a miscellaneous manuscript PN.¹⁷ While the paper version of the database does not provide a system of correspondence between the *Tavola dei Citati* and the quotations attached to the single entries in V₁, in the electronic version, the function «Search for cited works»¹⁸ enables us to trace back the lemmatized entry starting from the wordings, which, in turn, are listed in electronic entries that offer valuable information when consulted.¹⁹

G. Belloni, P. Trovato, Limena, libreriauniversitaria.it, 2018, pp. 353-381. The 'rovesciamento' is an online resource created by the Accademia della Crusca in collaboration with the Scuola Normale Superiore di Pisa, and available at <http://vocabolario.sns.it/html/index.html>, which preceded by a few years the creation of the more articulated LCr. Its online publication was anticipated in several contributions by M. Sessa, «Il "rovesciamento" del Vocabolario della Crusca», *Bollettino d'informazioni del Centro di elaborazione automatica di dati e documenti storico artistici della Scuola Normale Superiore di Pisa*, I/1 (1980), pp. 41-51; Eadem, «Aggiunte al tracciato per il "rovesciamento" del Vocabolario della Crusca», *Bollettino d'informazioni del Centro di elaborazione automatica di dati e documenti storico artistici della Scuola Normale Superiore di Pisa*, II/1 (1981), pp. 175-179; Eadem, «Saggio di "rovesciamento" del primo Vocabolario della Crusca», *Studi di Lessicografia Italiana*, 4 (1982), pp. 269-333; Eadem, «Il "rovesciamento" del primo Vocabolario della Crusca (1612)», *La Crusca per voi*, 22 (2001), pp. 3-18.

¹⁶ This prohibition remained valid until 1758, when Pope Benedict XIV published a new, less restrictive Index. On the subject, see C. Marazzini, *Il secondo Cinquecento e il Seicento*, Bologna, il Mulino, 1993, esp. Chapter 3 on the translation of the Bible; R. Librandi, *La lingua della Chiesa*, in *Lingua e identità. Una storia sociale dell'italiano*, ed. by P. Trifone, Roma, Carocci, 2009, pp. 159-188: 162-163; G. Fragnito *La Bibbia al rogo. La censura ecclesiastica e i volgarizzamenti della Scrittura (1471-1605)*, Bologna, il Mulino, 1997 and Eadem, *Proibito capire. La Chiesa e il volgare nella prima età moderna*, Bologna, il Mulino, 2005.

¹⁷ <http://www.lessicografia.it/pagina.jsp?ediz=1&vol=1&pag=21&tipo=0>

¹⁸ See <http://www.lessicografia.it/reflist.jsp?cmd=resetall>. From here it is sufficient to insert the abbreviations that, in turn, refer to the *lemmata* to which they are linked.

¹⁹ Biffi, «Le Biblioteche della Crusca in rete. Una grande risorsa per la lingua italiana», pp. 185-227.

So, if we perform a search using the wording «Lib. oper. diver. att. appost.», we find out that the only result yielded is the headword «cultrice», that is, a female noun indicating a ‘believer’ or ‘worshipper of pagan deities’, to which is attached Cavalca’s translation of *Acts* 19, 34, where it is remembered that because it was a *cultrice* of the goddess Diana, the city of Ephesus was committed to paganism. It should be noted that from this one example emerges – difficult to say whether randomly or intentionally – what seems to be a pungent and ironic dissent on the part of academics towards the papal veto: how can we otherwise define the use of a prohibited biblical translation to describe a heretical practice?

Through a hyperlink connected with the headword *cultrice*, it is possible to trace back the entry with the source of the quotation, that is, «Lib. oper. diver. att. appost.» In addition to the digitized page containing the *Tavola dei Citati*, we can also find the transcription of its content, which is reported more clearly than in the paper version:²⁰

INFORMATION CONTAINED IN THE TAVOLA DEI CITATI	
Abbreviation Used in the Tavola dei Citati	Lib. Oper. Diver.
Indication Used in the Tavola dei Citati	<i>Libro d’Opere diverse</i>
Title	<i>Volgarizzamento of the Acts of the Apostles (work contained in Libro d’Opere diverse)</i>
Classification	Ancient literary work
Description	Various works collected in a manuscript book drafted by Pier del Nero

The editors of LCr have also added a second grid which complements the paper version with additional information:

²⁰ See <http://www.lessicografia.it/refview.jsp?key=234>

NORMALIZED INFORMATION	
Abbreviation Used in the <i>Tavola dei Citati</i>	Various authors
Identified Author	
Identified <i>Volgarizzatore</i>	Domenico Cavalca
Abbreviation Used in the List of Headwords	Lib. oper. diver. Att. Appost.
Datation	

The most relevant piece of information provided is undoubtedly the identity of the *volgarizzatore*, which the editor of the electronic entry affirms to have retrieved from the *Tavola dei Citati* of V_3 and V_4 , where the same work is explicitly attributed to Domenico Cavalca da Vicopisano.²¹

Now, if we interrogate LCr by entering the headword *cultrice*, we find that it is present in each of the five editions of the *Vocabolario*. However, from V_3 on, although the excerpt provided is precisely the same one drawn from Cavalca's text, the source appended to the headword is identified by a different abbreviation: instead of «Lib. oper. diver. att. appost.», we now have «Lib. Op. Div.», that is, 'Libro di Opere Diverse'. This wording refers, broadly, both to Pietro Del Nero's manuscript and, for what concerns more specifically the headword *cultrice*, to Cavalca's translation, which from V_3 on ceases to be explicitly referred to, except for the *Tavola dei Citati*. In addition to reporting all the works transmitted by PN, the academics of the Crusca affirm that this manuscript was no longer in their possession, for it had been purchased, probably after the publication of V_2 , and before that of V_3 , for the Florentine library of the Guadagni family.²² Finally, starting from V_3 , the editors

²¹ Consistent with this indication, it is possible to repeat this search in LCr by entering, this time, the name of the author: Domenico Cavalca. In this case, the results yielded are less precise: of all the works referable to the Dominican friar, the editors of the electronic entry have reported the translation of the *Acts of the Apostles* as a text used by lexicographers only for V_2 and V_4 , with the exclusion of V_3 and, rather strangely, V_1 ; in fact, we have seen that V_1 contains at least one headword from the work of Cavalca: *cultrice*, precisely.

²² In the *Tavola dei Citati*, in the subset of the 'opere diverse' transmitted by Piero Del Nero, the wording describing the work of the Dominican friar is «Lib. Op. div. Att.

of the electronic entries have listed all the abbreviations and wordings with which the «Libro di Opere Diverse» was generally indicated in the various editions of the *Vocabolario*: «Lib. Op. div.»; «Lib. Op. Div.»; «Lib. op. div.»; «Lib. Op. div. P. N.»; «Lib. op. div. P. N.»; «Lib. Oper. Div.»; «Lib. oper. Div.»; «Op. div.» It goes without saying that the differences between the various wordings, although minimal, are of paramount importance for performing an accurate electronic search. The search by abbreviation – the limits of which shall be discussed later and which is now limited to the first three editions of the *Vocabolario* – enables us to identify other quotations from the works of the Dominican friar as transmitted by PN:²³

ABBREVIATION	EDITION OF THE «VOCABOLARIO»	HEADWORD	PASSAGE(S) QUOTED
lib. op. div.	V ₁ , V ₂	<i>accapigliare</i> 'brawling and pulling hair'	Acts 7, 26
Lib. op. div.	V ₃	<i>accapigliato</i> 'adjective from <i>accapigliare</i> '	Acts 7, 26
Lib. oper. div. Lib. op. div.	V ₁ , V ₂ V ₃	<i>allapidare</i> 'to stone'	Acts 7, 58
Lib. oper. div. Lib. oper. div.	V ₁ , V ₂ , V ₃	<i>allapidatore</i> 'a male person who pelts with stones'	Acts 7, 58
Lib. opere diver. Lib. oper. div.	V ₁ , V ₂ V ₃	<i>ammantare</i> 'to cover oneself with a cloak'	Acts 12, 8

App.», which is slightly different from what we found in V₁ and V₂, namely, «Lib. Op. diver. Att. Appost.» (our emphasis). That same wording, however, cannot be found in any entry of any edition of the *Vocabolario*. As Fabio Romanini has signaled in many other instances, there are inconsistencies between the wording reported in the *Tavola dei Citati* and those actually used throughout the *Vocabolario*. Unfortunately, LCr inherited these inconsistencies from its on-paper version.

²³ We shall later explain how the quotations from Cavalca's translation of the *Acts of the Apostles* have been identified among the many appended to each headword.

Lib. Op. div. Lib. oper. diver.	V_1, V_3 V_2	<i>argentaio</i> 'silversmith'	Acts 19, 24
Lib. opere diver. Lib. Op. div.	V_1, V_2 V_3	<i>auditorio</i> 'audience'	Acts 25, 23
Lib. oper. div. Lib. Op. Div.	V_1, V_2 V_3	<i>ciottato</i> 'beaten up, mauled'	Acts 5, 40-41
Lib. oper. diver. Lib. Op. Div.	V_1, V_2 V_3	<i>cittadinatico</i> 'privilege of citizenship in ancient Rome'	Acts 22, 28
lib. oper. diver. Lib. Op. Div.	V_1, V_2 V_3	<i>civiltà</i>	Acts 22, 28
Lib. oper. diver. att. appost. Lib. Op. Div.	V_1, V_2 V_3	<i>cultrice</i>	Acts 29, 35
Lib. oper. div. Lib. Op. Div.	V_1, V_2 V_3	<i>dimentare</i> 'to drive somebody crazy'	Acts 8, 11
Lib. oper. div. Lib. Op. Div.	V_1, V_2 V_3	<i>discepolo</i> 'disciple'	Acts 9, 36
Lib. oper. div. Lib. Op. Div.	V_1, V_2 V_3	<i>esterminare</i> 'destroy, exterminate'	Acts 6, 45
Lib. oper. div. Lib. Op. Div.	v V_3	<i>impastoiare</i> 'to fetter'	Acts 21, 11
lib. oper. div. Lib. oper. div. Lib. Op. Div.	V_1 V_2 V_3	<i>letticciuolo</i> 'small bed'	Acts 9, 33
Lib. oper. div. Lib. Op. Div.	V_1, V_2 V_3	<i>ringraziamento</i> 'thanksgiving'	Acts 24, 3
Lib. oper. div. Lib. Op. Div.	V_1, V_2 V_3	<i>scafa</i> 'boat'	Acts 27, 16
Lib. oper. div. Lib. Oper. Div.	V_1, V_2 V_3	<i>scannello</i> 'stool'	Acts 7, 49

Lib. Op. div. Lib. oper. diver. Lib. Op. Div.	V ₁ V ₂ V ₃	<i>scialbato</i> ‘whited’	Acts 23, 3
Lib. op. diver. lib. op. diver. Lib. Op. Div.	V ₁ V ₂ V ₃	<i>sedizioso</i> said of ‘somebody who is rebellious or seditious’	Acts 24, 5
Lib. oper. div. Lib. Op. Div.	V ₁ , V ₂ V ₃	<i>superstizioso</i> ‘superstitious’	Acts 17, 22
Lib. oper. div. Lib. Oper. Div.	V ₁ , V ₂ V ₃	<i>testimonia</i> ‘testimony’	Acts 5, 32
Libr. Op. div. Lib. oper. diver. Lib. Op. Div.	V ₁ V ₂ V ₃	<i>timorato</i> ‘God-fearing person’	Acts 8, 2

Thanks to the possibility of comparing the different editions of the *Vocabolario*, if we follow the clues offered by the entry *cultrice*, from V₄ we find out that the abbreviation that identifies the quotations from Cavalca’s translation of the *Acts of the Apostles* is «Libr. Op. div. And.» and is described as follows:

INFORMATION CONTAINED IN THE TAVOLA DEI CITATI	
abbreviations Used in the Tavola dei Citati	Vend. Crist. Vend. Crist. G. S. Vend. Crist. A. Vend. Crist. Op. div. A.
Indications Used in the Tavola dei Citati	Vendetta di Cristo
Title	History of Christ’s Revenge (translation of an apocryphal Latin text entitled <i>Vindicta Salvatoris</i>)
Classification	Ancient literary work included among works by “uncertain or unknown author”

Description	History of Christ's Revenge [...] manuscript once belonged to Giovambattista Strozzi. For this edition, we also used a manuscript once owned by Abbot Pierandrea Andreini, now part of the collection of MSS of the Libreria del Convento della Nunziata [...].
Normalized Information	
Indications Used in the Tavola dei Citati	
Identified Author	
Identified Volgarizzatore	
Identified Work	
Abbreviation in the List of Headwords	Libr. op. div. A. Libr. Op. div. A. Libr. Op. Div. A. Libr. Op. div. And. Libr. Op. div. Andr. Vend. Crist. A. Vend. Crist. And. Vend. Crist. Andr. Vend. Crist. Op. div. Andr.
Datation	1300

A note by the compilers of V_4 lists all the works transmitted by the codex we have just described, which matches exactly the sequence of texts carried down to us by the miscellaneous manuscript indicated as F^1 . This manuscript once belonged to the Andreini family, whose genealogy Abbot Pier Andrea Andreini reports in a quintern inserted between cc. 205 r and 213 v of the manuscript. As can be inferred from an ancient annotation at c. 11 r , F^1 was acquired by the Florentine convent of the Annunziata to eventually reappear in 1809, in what later became Florence Biblioteca Nazionale Centrale.

Now, if we repeat the same search by interrogating the database with the abbreviations that identify the Andreini codex, it is possible to isolate the entries that include the quotations from Cavalca's version of the *Acts of the Apostles* drawn from F^1 and not present in the previous three edi-

tions of the *Vocabolario*. An asterisk precedes those entries that include quotations that, although already attested in V_1 , V_2 , and V_3 according to their PN version, are reported in their F^1 version:

ABBREVIATION IN V_4	HEADWORD	PASSAGE(S) QUOTED
lib. op. div.	* <i>accapigliato</i>	Acts 7, 26
Libr. Op. div.	* <i>allapidare</i>	Acts 7, 58
Libr. Op. div.	* <i>allapidatore</i>	Acts 7, 58
Libr. Op. div.	* <i>ammantare</i>	Acts 12, 8
Libr. Op. div.	* <i>argentaio</i>	Acts 19, 24
Libr. Op. div.	* <i>auditorio</i>	Acts 25, 23
Vend. Crist.	<i>capitolare</i> 'divide a work into chapters'	Acts 1, 1
Vend. Crist.	<i>centurione</i> 'centurion; officer of 100 soldiers'	Acts 10, 1
Libr. Op. div.	* <i>ciottato</i>	Acts 5, 40-41
Libr. Op. div.	* <i>cittadinatico</i>	Acts 22, 28
Libr. Op. div.	<i>cogitare</i> 'to think'	Acts 21, 38
Vend. Crist.	<i>cubicolario</i> 'server'	Acts 12, 20
Libr. Op. div. And.	* <i>cultrice</i>	Acts 29, 35
Vend. Crist. Andr.	<i>dementare</i> 'to drive somebody crazy'	Acts 8, 11
Libr. Op. div.	* <i>discepolo</i>	Acts 9, 36
Vend. Crist.	<i>dispartito</i> 'divided'	Acts 2, 1
Libr. Op. div.	* <i>estermiare</i>	Acts 6, 45
Libr. Op. div.	* <i>impastoiare</i>	Acts 21, 11
Vend. Crist.	<i>innumerare</i> 'enumerate'	Acts 5, 37

Libr. Op. div.	* <i>letticiuolo</i>	Acts 9, 33
Vend. Crist.	<i>parletico</i> 'paralytic'	Acts 8, 7
Vend. Crist.	<i>piuivamente</i> 'publicly'	Acts 13, 49
Vend. Crist.	<i>recare</i> in the phrase 'recare in volgare,' where it means 'to translate'	<i>Prologo</i> by translator Domenico Cavalca
Libr. Op. div.	* <i>ringraziamento</i>	Acts 24, 3
Vend. Crist.	<i>riputare</i> 'reputare'	Acts 7, 60
Vend. Crist.	<i>rubro</i> 'bramble' and 'brier'	Acts 7, 31
Libr. Op. div.	* <i>scafa</i>	Acts 27, 16
Libr. Op. div.	* <i>scannello</i>	Acts 7, 49
Libr. Op. div.	* <i>scialbato</i>	Acts 23, 3
Vend. Crist. Andr.	<i>sedere</i> in the Latin phrase 'sedere pro tribunali', where it means 'to sit as a judge in a trial'	Acts 25, 6
Libr. Op. div.	* <i>sedizioso</i>	Acts 24, 5
Vend. Crist. Op. div. Andr.	<i>segregare</i> 'to separate'	Acts 12, 2
Libr. Op. div. Andr.	* <i>superstizioso</i>	Acts 17, 22
Libr. Op. div.	* <i>testimonia</i>	Acts 5, 32
Libr. Op. div.	* <i>timorato</i>	Acts 8, 2
Libr. Op. div.	<i>vampore</i> 'steam, heat'	Acts 2, 19
Vend. Crist.	<i>verità</i> 'really'	Acts 12, 9
Libr. Op. div.	<i>vessato</i> 'vexed'	Acts 8, 2

Although starting from V_4 for Cavalca's text of the *Acts of the Apostles* the lexicographers preferred F^1 over PN, the codex once belonged to Piero Del Nero was still used to draw quotations from other texts it transmitted, examples attached to thirty-three *lemmata*. Besides providing us with this

information, one last search limited to V_4 and performed by entering the abbreviations «Lib. Op. div.»; «Lib. Op. Div.»; «Lib. op. div.»; «Lib. Op. div. P. N.»; «Lib. op. div. P. N.»; «Lib. Oper. Div.»; «Lib. oper. Div.»; «Op. div.» offers some valuable insights, opening a new avenue of research.

In a note by the lexicographers, reported by the compilers of the electronic entry, it was pointed out that in the Archivio dell'Accademia della Crusca, among the papers of Pier Francesco Cambi, called 'lo Stritolato', who had been an academic since 1586, was preserved the *spoglio* of the *Acts of the Apostles* translated by Domenico Cavalca.²⁴ This piece of information, absent in the previous three editions of the *Vocabolario*, is likely to be the result of an initial reorganization of the vast amount of documents kept in the Archivio dell'Accademia della Crusca, whose vicissitudes, together with those equally troubled of the Library, Delia Ragionieri has recently reconstructed.²⁵ In addition to retracing the main phases of the foundation of the Accademia, which dates back to the second half of 1582, Ragionieri has retraced the beginnings of its Library, which was established in July 1590, when, as the archival papers report, Pier Francesco Cambi was entrusted with the task of acquiring some new books. Year by year, the Accademia was able to acquire a large number of books, also thanks to the testamentary bequest of the volumes that once belonged to the academics. In 1592, the year of his death, Cambi himself left some of his books to the Library, which counted 273 volumes in 1778. In 1783, at the behest of Pietro Leopoldo, Grand Duke of Tuscany, the Accademia della Crusca was suppressed and merged with two other institutions, before being re-established by Napoleon in 1811. While since 1783 the books of the Accademia, whether in printed or manuscript form, ended up dispersed in various libraries, especially the Magliabechiana in Florence, never to return, the archival heritage, although dispersed in various ways, was partially recovered.

Following the pioneering work by the secretary of the Accademia, Severina Parodi, dating back to the mid-1970s, the Archive, now dedicated to her memory, was finally 'opened' to the public thanks to its digitization.²⁶

²⁴ With the word *spoglio*, when referred to the preparatory work for an edition of a dictionary such as the *Vocabolario della Crusca*, we indicate the work of identification of all those textual examples that will be included in the description of the various *lemmata*.

²⁵ See D. Ragionieri, *La Biblioteca dell'Accademia della Crusca: Storia e documenti*, Florence, Accademia della Crusca, Manzi, Vecchiarelli, 2015.

²⁶ See S. Parodi, *Gli Atti del primo Vocabolario*, Firenze, Accademia della Crusca, 1974. The digital archive of the Accademia della Crusca can be reached at <http://www.adcrusca.it/index2.asp?IDsezione=1>

The computer project, designed and coordinated by Marco Biffi and Giovanni Salucci, was first inaugurated in 2005, to be eventually implemented and improved in 2016. The digitized documents are described according to mandatory description fields, in compliance with the ISAD(G) standards:²⁷ description levels (Series, Sub-series, File, Item); location; creator; title; date; media; extent; arrangement, and content. In addition to these resources, which can be accessed through three types of research – simple, advanced, and expert (the latter of which requires special authorization from the President of the Accademia della Crusca for proven reasons of study) – other media can be consulted, if necessary, to conduct more advanced linguistic research: images, videos, and even transcribed documents.

Among the materials available for consultation, especially relevant, at least for our purpose, is the preparatory material for the five editions of the *Vocabolario* (Series «Vocabolario»):²⁸

Series “Vocabolario”

Sub-series first edition “Vocabolario” (1612)

Sub-series second edition “Vocabolario” (1623)

Sub-series third edition “Vocabolario” (1691)

Sub-series fourth edition “Vocabolario” (1729-1738)

Sub-series fifth edition “Vocabolario” (1863-1923)

Sub-series Miscellany “Vocabolario”

Sub-series Institute for the Continuation of “Vocabolario”

At this point, if we narrow down the search to V_1 , there is a manuscript that immediately draws our attention: it is called «Spogli di Pier Francesco Cambi (Stritolato)», henceforth indicated as FC:²⁹

²⁷ The ISAD(G) standard is described by the Istituto Centrale per gli Archivi of Ministero per i Beni e le Attività Culturali dello Stato Italiano as follows: «The international standard for archival description was developed between 1988 and 1993 by the ad hoc Commission for standards of description of the International Council on Archives (ICA/DDS), [...] ISAD (G): General International Standard Archival Description, Second Edition, Adopted by the Committee on Descriptive Standards, Stockholm, Sweden, 19-22 September 1999, Ottawa, 2000». See <http://www.icar.beniculturali.it/index.php?id=54>.

²⁸ See www.adcrusca.it/theke/treeview2.asp?IDOggetto=585

²⁹ See www.adcrusca.it/theke/treeview2.asp?IDOggetto=758

Sub-series first edition "Vocabolario" (1612)

Fascicolo fascetta 10. Spogli di Pier Francesco Cambi (Stritolato)

The document consists of ten Items, filed by Giulia Stanchina, and revised by Elisabetta Benucci. Thanks to their work, we can quickly identify that the sub-series that interests us is the first one, cataloged as follows:³⁰

Description Level

U.D. Manuscript

Title (Incipit)

01. Spogli

Initial Date

8 September 1589

Final Date

September 1589

Extent

cc. 70

Then follows the analytical description of FC and the index of the works scrutinized by Pier Francesco Cambi. Item no. 14 in the list shows the *spogli* of the *Life of Jesus Christ* transmitted by a manuscript owned by Piero Del Nero, followed by those of the *Acts of the Apostles* in Cavalca's translation, and by a fourteenth-century treatise by Friar Giovanni Marignolli. This matches the table of materials of PN, (or of an identical copy of it, also belonging to Piero Del Nero?), as reported by QR. In FC, at cc. 21r_v, it is possible to retrieve another twelve excerpts drawn from PN, which correspond to Acts 7, 32; Acts 9, 3; Acts 10, 10; Acts 13, 11; Acts 14, 2; Acts 15, 10, 20-21; Acts 21, 19; Acts 23, 19; Acts 24, 5; Acts 25, 14; Acts 26, 25; Acts 26, 28.³¹ Here too, the lexicographers did not attach any quotation drawn from Cavalca's work to any entry of the *Vocabolario*. However, at cc. 1r-2v e 4r-9r of the first quire, FC contains an alphabetical index of entries with the indication of the page and the number of the line corresponding to the quotations that had to be included: a practice from which one can infer that not all the excerpts from the *Acts of the Apostles* recorded therein match the entries that Cambi indexed. Yet, thanks to

³⁰ See www.adcrusca.it/theke/schedaoggetto.asp?idoggetto=4464&file_seq=1

³¹ See http://www.adcrusca.it/theke/zoom.asp?idoggetto=758&idgestore=4&file_seq=50

this listing, we know that at least five examples from Cavalca's translation should have been quoted in as many *lemmata* of CF: *circunfundere* 'to shine around' (Acts 9, 3); *disparte* 'secluded place' used as adverb in the expression 'to stand aside' (Acts 23, 19); *eccesso* in the expression 'excess of mind' with the meaning of 'ecstasy' (Acts 10, 10); *per singulo* 'punctually' (Acts 21, 19); *tremefatto* 'frightened to the point of trembling' (Acts 7, 32). Of these, the terms *circunfundere* and *tremefatto* have never been lemmatized in the *Vocabolario*; to the remaining entries, instead, we find attached quotations borrowed from works other than those by Cavalca.

Proceeding methodically toward the conclusions, we should highlight how the lack of correspondence between the *spoglio* of PN and the quotations of the *Vocabolario* taken from Cavalca's *volgarizzamento*, concerning both the excerpts contained in QR and those reported in FC, confirm a trend that Giovanna Frosini and Giulia Stanchina had already observed in other texts, namely, that «the source of the quotation is to be found elsewhere (PN itself? Or other *spogli*?)». ³² This last consideration suggests that several academics studied the same codex at different times and in different ways: further investigation of the vast archival material of the Accademia della Crusca, which has not yet been digitized, will help shed more light on such a practice.

In broader terms, the digital resources that the Accademia della Crusca has made available to the scientific community and that we have only partially explored, have made it possible to achieve substantial results in a short time, something which would otherwise have required months of archival research. Nevertheless, for this operation to be successful, it requires key specific skills that LCr is currently not able to perform electronically: in our case, we need in-depth knowledge of Domenico Cavalca's text, or of that of the Latin model from which he translated, such as to allow us to identify with some precision the passages he quoted.

³² This quotation is from an e-mail exchange between Giulia Stanchina and Paolo Trovato (see P. Trovato, «Qualche appunto sulla filologia della prima Crusca», in *La filologia in Italia nel Rinascimento*, ed. by C. Caruso, E. Russo. Roma, Edizioni di Storia e Letteratura, 2018, pp. 361-377: 366). Giovanna Frosini noted that similar discrepancies can be found between the texts quoted and their counterparts in the *spogli* Cambi conducted on a manuscript of *Barlaam e Iosafat* (see G. Frosini, «La vastità di questo infinito lavoro». Presenza e usi della Storia di Barlaam e Josaphas all'Accademia della Crusca», in *Volgarizzare, tradurre, interpretare nei secc. XIII-XVI* (Atti del Convegno internazionale di studio, Studio, Archivio e Lessico dei volgarizzamenti italiani, Salerno, 24-25 novembre 2010), ed. by S. Lubello, Strasbourg, ELIPhI, 2011, pp. 243-266, p. 254-256).

On the other hand, the writer of the present essay possesses this specific competence because he is the author of a critical edition of Cavalcanti's *Atti degli Apostoli* published for the Accademia della Crusca press (2019): an electronic search conducted by entering abbreviations would have hardly been able to trace the work of the Dominican friar from the excerpts attached to each single headword.

Hardly, but not impossibly. Patrizia Bertini Malgarini and Ugo Vignuzzi, who in several contributions have examined the biblical sources used by the compilers of *V*, have found that six abbreviations in the *Tavola dei Citati* may be referring to partial or complete translations of the *Bible*, which are not explicitly mentioned as such, probably because of the aforementioned ecclesiastical censorship.³³ Among these sources, it is worth mentioning a codex once belonged to the first secretary of the Accademia, Bastiano de' Rossi, and listed with the title *Annotazioni sopra i Vangeli* (or *sopra gli Evangelii*, or *de' Vangeli*) ['Annotations on the Gospels', or 'On the Gospels', or 'On Gospels'] and variously abbreviated: «An. Van.», «Ann. Vang.», «Annot. Vang.», «Annot. vang.», «Annot. vangeli.», «Ann. Van», «Annot. Salm.». ³⁴ Once again, thanks to LCr, searching by abbreviation, the two scholars were able to point out as many as thirty-three entries to which the academics attached the only text carried down by «Annot. Vang.». This abbreviation may refer to a fourteenth-century manuscript lectionary, that is, a liturgical book containing excerpts from the *Old* and *New Testaments* to be read during Mass throughout the year.³⁵ Among the entries also compiled with quotations taken from «Annot. Vang.», Patrizia Bertini Malgarini and Ugo Vignuzzi have reported in a footnote the entry *busso* 'noise', accompanied by a quotation from the translation of Acts 2, 2.³⁶ Although the two

³³ U. Vignuzzi, P. Bertini Malgarini, «Volgarizzamenti veterotestamentari nel Vocabolario della Crusca: questioni filologiche», in *Per civile conversazione. Con Amedeo Quondam*, 2 voll., ed. by B. Alfonzetti et alii, Roma, Bulzoni, 2014. I, pp. 1309-1324, *passim*; 2014; Idem, «La Bibbia e la Crusca: L'Esposizione de' Salmi nel Vocabolario», in *Cum fide amicitia. Per Rosanna Alhaique Pettinelli*, ed. by S. Benedetti, F. Lucoli, P.P. Petteruti, Rome, Bulzoni, 2015, pp. 79-87.

³⁴ The lexicographers indicated that the abbreviation «Annot. Salm.» in *V*₄ is incorrect and should be replaced with «Annot. Vang.». Giulia Stanchina also reports that this same abbreviation was also used for a miscellaneous code belonging to Domenico Anichini, which can be identified with MS II.V.116 of the Biblioteca Nazionale Centrale di Firenze (see Stanchina, «Nella fabbrica del primo Vocabolario», p. 194, n. 116).

³⁵ Vignuzzi, Bertini Malgarini, «Volgarizzamenti veterotestamentari nel Vocabolario della Crusca: questioni filologiche», pp. 333-334.

³⁶ Ivi, p. 333, n. 44.

scholars have not recognized it as such, that quotation is again taken from Domenico Cavalca's version of the *Acts of the Apostles*.

If we perform another search by abbreviation, we are able to recover another four excerpts from the work of the Dominican friar, again taken from that lectionary and quoted in the *Vocabolario*. We should note that the examples collected in the following table reflect an almost unique situation and for this all the more interesting, namely the 'indirect tradition of the indirect tradition' of the *Acts of the Apostles* in Cavalca's version:

ABBREVIATION	EDITION	HEADWORD	PASSAGE(S) QUOTED
annot. Vang.	V ₁ , V ₂ , V ₃ , V ₄	<i>accattare</i> 'to beg'	Acts 3, 10
Annot. Vang.	V ₁ , V ₂ , V ₃ , V ₄	<i>accettatore</i> 'he who accepts'	Acts 10, 34
Annot. Vang.	V ₁ , V ₂ , V ₃ , V ₄	<i>acetto</i> 'appreciated'	Acts 10, 35
Annot. Vang.	V ₁ , V ₂ , V ₃ , V ₄	<i>borioso</i> 'haughty'	Acts 9, 1
Annot. Vang.	V ₁ , V ₂ , V ₃ , V ₄	<i>busso</i> 'noise'	Acts 2, 2

So far, we have collected sixty-two quotations from the work of the Dominican friar. Of these, sixteen were never attached by the lexicographers to any entry of any edition of the *Vocabolario*. The extant forty-six, instead, were used to support with examples an equal Number of headwords, as summarized in the following table:³⁷

	PASSAGE(S) QUOTED	TAKEN FROM/ CONTAINED IN	EDITION	HEADWORD
1	Acts 7, 1	PN (QR)	-	-

³⁷ An incomplete listing of the headwords of the *Vocabolario* with examples attached from Cavalca's translation can be found in Cavalca's *Volgarizzamento degli Atti degli Apostoli*, Florence 1837, XXXVII. Besides being incomplete, this list does not account for all those quotations from Cavalca's text that the lexicographers did not use to compile the single entries, like those contained in QR and FC.

2	Acts 9, 36	PN (QR)	-	-
3	Acts 24, 5-6	PN (QR)	-	-
4	Acts 7, 32	PN (FC)	-	-
5	Acts 9, 3	PN (FC)	-	-
6	Acts 10, 10	PN (FC)	-	-
7	Acts 13, 11	PN (FC)	-	-
8	Acts 14, 2	PN (FC)	-	-
9	Acts 15,10	PN (FC)	-	-
10	Acts 15, 20-21	PN (FC)	-	-
11	Acts 21, 19	PN (FC)	-	-
12	Acts 23, 19	PN (FC)	-	-
13	Acts 24, 5	PN (FC)	-	-
14	Acts 25, 14	PN (FC)	-	-
15	Acts 26, 25	PN (FC)	-	-
16	Acts 26, 28	PN (FC)	-	-
17	Acts 7, 26	PN	V_1, V_2	<i>accapigliare</i>
18	Acts 7, 26	PN F^1	V_3 V_4	<i>accapigliato</i>
19	Acts 3, 10	- (Annot. Vang.)	V_1, V_2, V_3, V_4	<i>accattare</i>
20	Acts 10, 34	- (Annot. Vang.)	V_1, V_2, V_3, V_4	<i>accettatore</i>
21	Acts 10, 35	- (Annot. Vang.)	V_1, V_2, V_3, V_4	<i>accetto</i>
22	Acts 7, 58	PN F^1	V_1, V_2, V_3 V_4	<i>allapidare</i>

23	Acts 7, 58	PN	V ₁ , V ₂ , V ₃	<i>allapidatore</i>
24	Acts 12, 8	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>ammantare</i>
25	Acts 19, 24	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>argentaio</i>
26	Acts 25, 23	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>auditorio</i>
27	Acts 9, 1	- (Annot. Vang.)	V ₁ , V ₂ , V ₃ , V ₄	<i>borioso</i>
28	Acts 2, 2	- (Annot. Vang.)	V ₁ , V ₂ , V ₃ , V ₄	<i>busso</i>
29	Acts 1, 1	F ¹	V ₄	<i>capitolare</i>
30	Acts 10, 1	F ¹	V ₄	<i>centurione</i>
31	Acts 5, 40-41	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>ciottato</i>
32	Acts 22, 28	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>cittadinatico</i>
33	Acts 22, 28	PN	V ₁ , V ₂ , V ₃	<i>civiltà</i>
34	Acts 21, 38	F ¹	V ₄	<i>cogitare</i>
35	Acts 12, 20	F ¹	V ₄	<i>cubicolario</i>
36	Acts 29, 35	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>cultrice</i>
37	Acts 8, 11	F ¹	V ₄	<i>dementare</i>
38	Acts 8, 11	PN	V ₁ , V ₂ , V ₃	<i>dimentare</i>
39	Acts 9, 36	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>discepolo</i>
40	Acts 2, 1	F ¹	V ₄	<i>dispartito</i>

41	Acts 6, 45	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>estermicare</i>
42	Acts 21, 11	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>impastoiare</i>
43	Acts 5, 37	F ¹	V ₄	<i>innumerare</i>
44	Acts 9, 33	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>letticciuolo</i>
45	Acts 8, 7	F ¹	V ₄	<i>parletico</i>
46	Acts 13, 49	F ¹	V ₄	<i>piuvicamente</i>
47	<i>Prologo of the volgarizzatore</i>	F ¹	V ₄	<i>recare</i>
48	Acts 24, 3	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>ringraziamento</i>
49	Acts 7, 60	F ¹	V ₄	<i>riputare</i>
50	Acts 7, 31	F ¹	V ₄	<i>rubro</i>
51	Acts 27, 16	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>scafa</i>
52	Acts 7, 49	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>scannello</i>
53	Acts 23, 3	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>scialbato</i>
54	Acts 25, 6	F ¹	V ₄	<i>sedere</i>
55	Acts 24, 5	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>sedizioso</i>
56	Acts 12, 2	F ¹	V ₄	<i>segregare</i>
57	Acts 17, 22	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>superstizioso</i>

58	Acts 5, 32	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>testimonia</i>
59	Acts 8, 2	PN F ¹	V ₁ , V ₂ , V ₃ V ₄	<i>timorato</i>
60	Acts 2, 19	F ¹	V ₄	<i>vampore</i>
61	Acts 12, 9	F ¹	V ₄	<i>verità</i>
62	Acts 8, 2	F ¹	V ₄	<i>vessato</i>

In conclusion, it is necessary to remember that, although it is not the primary purpose of a dictionary, the reconstruction of the indirect tradition of a literary work, besides being feasible, is certainly desirable. This consideration applies especially to the Accademia della Crusca's lexicographic history, which has been, and is likely to be in the future, the object of substantial and accurate investigation along two complementary lines of research: philology of the Crusca, and the Crusca for philology.³⁸

The examination of the texts quoted by the lexicographers, based on the scrutiny of all witnesses, seems to be still an inescapable prerequisite to make order in the enormous literary heritage contained in the various edition of the *Vocabolario*. In other words, it is only by 'pouring in' (*rovesciare*) the results of traditional editorial practices into instruments such as LCr that it will be possible to expand our knowledge of rich and complex, although lesser-known, works of Italian literature.

³⁸ In recent years, the study of other works quoted in the various impressions of the *Vocabolario* has yielded remarkable results, as we can see from the essays collected in Belloni and Trovato. The current secretary of the Accademia has studied some specific cases, for which see Frosini, «*La vastità di questo infinito lavoro*»; and Eadem, «Un testo, un problema. Le lettere di Guittone nel Vocabolario della Crusca», *Studi di Lessicografia Italiana*, 40 (2014), pp. 3-26. Other studies are also worth mentioning for the examples drawn from the *Sermons* of Fra' Giordano da Pisa, a confrere of Cavalca's, see Maraschio and Poggi Salani; for Francesco Sacchetti, the author of *Trecentonovelle*, see C. Del Popolo, «Osservazioni per il Trecentonovelle», in Idem *Tra sacro e profano. Saggi di filologia varia*, Alessandria, Edizioni dell'Orso, 2014, pp. 205-216. Finally, see also M. Durante, «Il Decameron dentro la prima Crusca», *Studi sul Boccaccio*, 30 (2002), pp. 169-192; Sessa, *Il "rovesciamento" del Vocabolario*.

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I testi vanno consegnati, con la minor formattazione possibile (dunque anche senza rientri di paragrafo), in formato Times New Roman, punti 12, interlinea singola. Le citazioni più lunghe di 3 righe vanno in carattere 10, sempre in interlinea singola, separate dal corpo del testo da uno spazio bianco prima e dopo la citazione (nessun rientro).

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N.B: Per le sezioni *Saggi*, *Foro* e *Questioni* gli autori\le autrici, in apertura del contributo, segneranno titolo, titolo in inglese, abstract in lingua inglese, 5 parole chiave in lingua inglese.

Si chiede inoltre, agli autori e alle autrici, di inserire alla fine del contributo indirizzo e-mail istituzionale e affiliazione.

Per la sezione *Rassegne*: occorre inserire, in principio, la stringa bibliografica del libro, compresa di collana, numero complessivo di pagine, costo, ISBN.

Indicare, preferibilmente, le pagine e i riferimenti a testo tra parentesi e non in nota.

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Esempi:

A. Monteverchi, *Gli uomini e i tempi. Studi da Machiavelli a Malvezzi*, Bologna, Pàtron, 2016.

A. Benassi, «La teoria e la prassi dell'emblema e dell'impresa», in *Letteratura e arti visive nel Rinascimento*, a cura di G. Genovese, A. Torre, Roma, Carocci, 2019.

S. Petrelli, *La stampa in Occidente. Analisi critica*, IV, Berlino-New York, de Gruyter, 2000⁵, pp. 23-28.

Petrelli, *La stampa in Occidente*, pp. 25-26.

Ivi, p. 25.

Ibidem

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Esempi:

C. De Cesare, «Una corrispondenza corale. Alcune integrazioni al corpus epistolare ariostesco a partire dal carteggio del suo luogotenente», *Bollettino di italianistica*, n.s., a. XIX, 2 (2022), pp. 121-134.

M. Petoletti, «Poesia epigrafica pavese di età longobarda: le iscrizioni sui monumenti», *Italia medioevale e umanistica*, LX (2019), pp. 1-32.

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Se è necessario usare il termine *Idem* per indicare un autore, scriverlo per esteso.

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Nella bibliografia finale: Craig 2004: H. Craig, «Stylistic analysis and authorship studies», in *A companion to Digital Humanities*, a cura di S. Schreibman, R. Siemens, J. Unsworth, Blackwell, Oxford 2004.

• Adams, Barker 1993: T.R. Adams, N. Barker, «A new model for the study of the book» in *A potencie of life. Books in society: The Clark lectures 1986-1987*, London, British Library 1993.

• Avellini et al. 2009: *Prospettive degli Studi culturali*, a cura di L. Avellini et al., Bologna, I Libri di Emil, 2009, pp. 190-19.

• Carriero et al 2020: V.A. Carriero, M. Daquino, A. Gangemi, A.G. Nuzzolese, S. Peroni, V. Presutti, F. Tomasi, «The Landscape of Ontology Reuse Approaches», in *Applications and Practices in Ontology Design, Extraction, and Reasoning*, Amsterdam, IOS Press, 2020, pp. 21-38.

Se si fa riferimento ad una citazione specifica di un'opera, è necessario inserire la pagina:

- (Eggert 1990, pp. 19-40) (nel testo o in nota).

In bibliografia finale: Eggert 1990: Eggert P. «Textual product or textual process: procedures and assumptions of critical editing» in *Editing in Australia*, Sydney, University of New South Wales Press 1990, pp. 19-40.

- In caso di omonimia nel riferimento a testo o in nota specificare l'iniziale del nome dell'autore o autrice.

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All the papers must be delivered with the formatting to a minimum (no paragraph indent is permitted), typed in Times New Roman 12 point, single-spaces. All the quotes exceeding 3 lines must be in font size 10, single spaces, separated with a blank space from the text (no paragraph indent). Each footnote number has to be put after the punctuation. All the footnotes will be collocated at the bottom of the page instead of at the end of the article.

All the quotes lesser than 3 lines must be collocated in the body text between quotation marks «...». If there is a quote inside a quote, it has to be written between double quotes "...". The latter or single quotation marks ('..') may be used for words or sentences to be highlighted, emphatic expressions, phrases, and translations. Please keep formatting such as italics to a minimum (to be used just for work and journal titles, e.g. *Contemporary German editorial theory*, *A companion to Digital Humanities*, and for foreign words.

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For the section named *Rassegne*: reviews should begin with the reviewed volume's bibliographic information organized by:

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- Place of publishing, name of publisher, year;

- Number of pages in Arab or Roman number preceded by 'p.' or 'pp.', in Roman type. If there is a particular page range to be referred to, it must be indicated as following pp-12-34: 13-15.

If the quotes are repeated after the first time, please indicate just the surname of the author, a short title of the work after a comma, the number of the pages (no "cit.", "op. cit.", "ed. cit." etc.).

Use 'ivi' (Roman type) when citing the same work as previously, but changing the range of pages; use *ibidem* (Italics), in full, when citing the same quotation shortly after.

Examples:

A. Montevercchi, *Gli uomini e i tempi. Studi da Machiavelli a Malvezzi*, Bologna, Pàtron, 2016.

A. Benassi, «La teoria e la prassi dell'emblema e dell'impresa», in *Letteratura e arti visive nel Rinascimento*, a cura di G. Genovese, A. Torre, Roma, Carocci, 2019.

S. Petrelli, *La stampa in Occidente. Analisi critica*, ivi, Berlino-New York, de Gruyter, 20005, pp. 23-28.

Petrelli, *La stampa in Occidente*, pp. 25-26.

Ivi, p. 25.

Ibidem

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- The number of the volume, if any, in Roman numbers;
- The year of the journal in Roman number;
- Issue number (if any), in Arabic numbers;
- Year of publication in Arabic number between brackets;
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M. Petoletti, «Poesia epigrafica pavese di età longobarda: le iscrizioni sui monumenti», *Italia medioevale e umanistica*, LX (2019), pp. 1-32.

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- Adams, Barker 1993: T.R. Adams, N. Barker, «A new model for the study of the book», in *A potencie of life. Books in society: The Clark lectures 1986-1987*, London, British Library, 1993.

- Avellini et al. 2009: *Prospettive degli Studi culturali*, edited by L. Avellini et al., Bologna, I Libri di Emil, 2009, pp. 190-19.

- Carriero et al 2020: V.A. Carriero, M. Daquino, A. Gangemi, A.G. Nuzzolese, S. Peroni, V. Presutti, F. Tomasi, «The Landscape of Ontology Reuse Approaches», in *Applications and Practices in Ontology Design, Extraction, and Reasoning*, Amsterdam, IOS Press, 2020, pp. 21-38.

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