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Words of religious dissent in eighteenth-century Italian translations of Chambers's *Cyclopaedia*

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ABSTRACT

Chambers's *Cyclopaedia, or An Universal Dictionary of Arts and Sciences* (1728) is the first relevant reference work of eighteenth-century British encyclopaedism. The impact of Chambers's work was so widespread that in a few years further English editions and translations in other European languages were carried out (e.g. the French *Encyclopédie* started as a translation project).

Between the 1740s and the 1770s, three Italian editions of Chambers's *Cyclopaedia* were issued: in Venice (1748-49 [1748-1753]), Naples (1747-54), and Genoa (1770-75). These translations helped disseminate British culture, history, social values, traditions, and customs in Italy. Among the most interesting topics, religion and religious terminology across two very diverse – even contrasting – religious backgrounds provide a fruitful area of investigation.

The aim of the present study is to collect the entries on religious dissent in Chambers's *Cyclopaedia* (the 5th 1741-43 edition, and the 1753 *Supplement*, edited by G. Lewis Scott) and compare them with respect to the same items in the three Italian translations. The analysis highlights the degree of inclusion of religious terminology of this kind, the extension of individual entries (omission-deletion, addition-expansion), and the use of denotation or connotation in describing and translating religious events, entities, and concepts (variation-replacement, source version *vs.* target version). In other words, the focus of my analysis is on how cultural transfer and exchange of potentially controversial contents are managed by language and translation (especially the adaptation and dissemination of religious contents in a Catholic country).

Keywords: religious dissent, translation, Anglo-Italian, censorship, eighteenth-century, Chambers's *Cyclopaedia*.

1. Introduction: Dictionaries of arts and sciences

Dictionaries of arts and sciences represented a new and emerging genre in eighteenth century Europe. In a few volumes they condensed a large number of disciplines, and their respective terminology, for the educated and curious reader. Arranged in alphabetical order like a dictionary, these encyclopaedic works of reference organised knowledge into its constituent parts. Arts and sciences were framed into and disseminated as specific headwords and entries related to each other with a system of internal cross-references. As a consequence, individual topics and entries were ideally and practically connected to form a more general outlook (cf. Yeo 1991, 1996, 2001, 2003).

1.1 The *Cyclopaedia* and the British world of knowledge dissemination throughout the eighteenth century

From a chronological point of view, Ephraim Chambers's *Cyclopaedia* (hereafter *Cy*) is the second reference work of this kind to be published in England: Harris's *Lexicon Technicum* (hereafter *LT*) had already been issued in London in 1704¹. The first edition of the *Cy* was actually published in two in-folio volumes in 1727, even though the title-page is dated 1728. A long and relevant preface introduces and explains the plan of the work: the philosophical and epistemological assumptions of Locke and Newton, on which it is based, are thoroughly discussed (cf. Mamiani 1983). As in the case of the *LT*, a long list of subscribers follows: members of the aristocracy and learned men such as academics and mathematicians, as well as lawyers, ecclesiastics, surgeons, merchants and booksellers. More than the *LT*, the *Cy* represented a turning point in the encyclopaedic tradition: it opened a new era, and became a model both for the fields of knowledge included in it and for the complex system of cross-references introduced as a useful device for the reader (Farinella 1996: 97)². The many editions and reprints produced throughout the century

¹ Russell (1997, 2: 1-2): "Senex is known to have encouraged his young protégé in his desire to acquire knowledge and it was whilst working for his master that Chambers appears to have entertained the idea of creating an encyclopaedia modelled upon the *Lexicon Technicum* of John Harris. [...] It is significant that John Senex was a subscriber to [...] Harris's [work] which we can assume would be on his shelves for Chambers to consult at his leisure. The influence of the *Lexicon Technicum* on Chambers was considerable and led him [...] to compile his own *Cyclopaedia*".

² Farinella (1996: 97) maintains that the "*Cyclopaedia* [...] rappresentò una cesura con la precedente tradizione della redazione di opere enciclopediche e inaugurò una pagina

testify to its long-lasting success. It was also translated all over Europe: three editions appeared in Italy alone between the end of the 1740s and the first half of the 1770s, and it was the basis of the French *Encyclopédie*.

The novelty of the genre, the needs and expectations of an expanding and multilayered reading public, as well as the book market interests, certainly favoured the circulation of encyclopaedic reference works and their editorial success (cf. Fragnito 2001a, 2001b, 2001c; Delpiano 2017, 2018).

1.2 The ‘*Ciclopedia*’ and the Italian world of knowledge dissemination in the second half of the eighteenth century

Encyclopaedic reference works of a lexicographic nature, or dictionaries of arts and sciences, began to circulate among the Italian reading public. Here as elsewhere in Europe, the reading public was rapidly and steadily expanding, and was clearly interested in editorial novelties, which helped disseminate knowledge and ideas. However, Italy – or, rather, its many political entities – had, at the time, a particular socio-cultural background, rooted and mainly characterised by Catholicism, (self-)censorship, and other restrictions to reading (cf. Delpiano 2007, 2017, 2018; Fragnito 2001c). The Holy Office and its *Index of Prohibited Books* limited the dissemination of potentially dangerous ideas: manipulation and expurgation of texts, self-correction to elude censorship and balance severe controls, or to avoid “strict suppression [...] that involved book burnings” (Delpiano 2018: 4), were effectively suggested and became widespread practice in the second half of the century. This aspect, obviously, conditioned the production and the circulation of original works, as well as the translation and adaptation of contemporary works coming from abroad, a kind of “adaptation à la péninsule” (Delpiano 2017: 4) and its Catholic readership. Restrictions became particularly severe in the 1750s; and even more so in the 1760s after the publication of the first volumes of the French *Encyclopédie*, condemned in 1752 (Orlandi 1992: 23).

It is in this climate that Chambers’s *Cy* was translated into Italian, in three geographical areas (Venice, Naples, and Genoa) where the reading

nuova nella storia delle enciclopedie, offrendo un modello con il quale [...] occorreva quasi obbligatoriamente misurarsi tanto per l’ampiezza dei campi del sapere toccati quanto per il complesso e continuo gioco di rimandi tra una voce e l’altra. [...] in poco meno di venticinque anni la settima [edizione], nel 1751-52. La *Cyclopaedia* si era rapidamente trasformata nel sinonimo di enciclopedia ‘moderna’, lasciandosi alle spalle ‘tutti gli sforzi enciclopedici’ precedenti [...]”.

public and the book market on the one hand, and the influence and attitude of the ecclesiastical and lay authorities on the other, were significantly different.

2. Source texts: Original works, translations and adaptations, prefaces and readership

The original English works under scrutiny here are Chambers's *Cy*, particularly the 5th edition issued in 1741-43 (hereafter *5thCy*), in two in-folio volumes; and the 1753 *Supplement* (hereafter *Sup*), in two in-folio volumes, compiled and edited by G. Lewis Scott. The *5thCy* expanded part of the original 1728 *Cy* contents across disciplines, and is the latest edition published before the first Italian versions were issued in Venice and in Naples. In this case the translator himself, Giuseppe Maria Secondo, declares in his preface to have used the *5thCy* as a basis for his work. The *Sup* includes some expansions and updates of a selected number of entries presented in alphabetical order, and adds some new headwords:

considerable additions have been made to the work [...] The plan of the CYCLOPAEDIA has been, in general, adhered to [...] care has been taken to connect the SUPPLEMENT to the CYCLOPAEDIA [...] some branches of learning have been treated much more at length than others [...] the additions and emendations [are] very considerable in quantity, the reader will find them no less so in point of pleasure and utility. (*Sup*, To the Reader, 1753: unnumbered pages)

The *Sup* was used for the compilation of the Genoa edition in the 1770s, in which the title page expressly states "cui si aggiunge articolo per articolo il supplemento di Giorgio Lewis", i.e. with additions and expansions by G. Lewis.

The Italian translations of the *Cy* represent both the general interest for the emerging genre of *dictionary of arts and sciences* at a European level, and also the particular relevance that the *Cy* had obtained in Italy. The first Italian translation was planned in Venice, by Giambattista Pasquali in 1746. However, the translation was carried out at intervals only in the following years, to be completed in 1753, in nine in-quarto volumes, first by an English Franciscan, and later by Abbot Jacopo Fabrizi (Orlandi 1992: 11; Farinella 1996: 102). The title page of the first volume, faithfully reproducing Chambers's title, makes the aim of the work explicit, by adding that it will

be a “Traduzione esatta ed intiera dall’Inglese” (Venice, Title page 1748), a complete and faithful translation from English.

A similar plan was started in Naples in 1747, and was completed in 1754, in eight in-quarto volumes. The printer was Giuseppe De Bonis, and the translator was a well-known jurist, Giuseppe Maria Secondo. The general aim and the main features of the work are expressed on the title page: the dictionary is “Tradotto dall’Inglese, e di molti Articoli accresciuto”³ (Naples, Title page 1747), translated from English, with many additions. More detailed issues, relevant to the target readership and the socio-cultural background, are introduced and discussed in the preface, “Prefazione del traduttore”:

Una tal meraviglia [opera], accompagnata di un vivo desiderio di far provare a’ miei Concittadini le mirabili produzioni dell’ingegno umano; mi mossero di meditarne una versione italiana. [...] Ciò posto adunque, conviene in primo luogo togliere al Pubblico tutte quelle dubbiose immaginazioni, che gli potrebbero forse sorgere, sulla mia intrapresa, con dare un’idea generale della maniera, colla quale ne son venuto all’esecuzione, per poi in secondo luogo accennare l’utile che può ognuno ricavar dalla lettura e dallo studio di quell’Opera. Il Lettore potrà vivere sicuro di una fedeltà nella traduzione tutta scrupolosa; egli non sarà fraudato in tutto il corso di quell’opera, neppure d’una sola parola. [...] E per maggiormente rendere utile, ed universale quest’Opera [...] mi sono indotto ad aggiungere, oltre di varie cose erudite, che mi son parute necessarie, una distinta notizia ed uso delle nostre Patrie leggi [...].

Quantunque questa Opera sia una traduzione fedele, e fatta in modo sull’originale, che si camina termine per termine, per dir così, coll’Inglese. [...] ella potrebbe meritare ancora, in qualche maniera, il titolo di Opera originale; poiché sebbene quasi tutto il materiale era fatto, il doverlo mettere nell’ordine Italiano, non è da credersi l’immenza fatica, che ha dovuto costare, e l’esamina giudicosa nel collocare o gli Articoli medesimi, o parte di essi ne’ luoghi corrispondenti alla grazia della nostra lingua. [...] Non è da tralasciarsi di partecipare a’ Lettori d’essersi questa mia versione fatta sull’ultima edizione d’Inghilterra, o sia la quinta, cominciata a stamparsi in Londra nel 1741, e finita nel 1743, che vale a dire d’essersi fatta sull’edizione più corretta; e riveduta

³ These additions were adapted to the Italian reading public and the social context of use, particularly concerning local laws and statutes.

dall'Autore tuttavia vivente [...]. (Naples, Prefazione del Traduttore 1747: unnumbered pages)⁴.

The preface is preceded by the “Supplica”, or introductory plea, to the ecclesiastical and lay authority for revision (possible expurgation and/or self-correction, if not censorship) and imprimatur⁵. This gives us some idea of the restrictions on publishing a work from abroad, especially from a non-Catholic country, in a very conservative context.

This aspect, that is the need to be extremely careful in translating, printing, and publishing original foreign works, becomes far more relevant in the second half of the century. The proscription of the *Encyclopédie*, and its inclusion in the *Index*, testified to the prompt reaction of the Catholic authority. In the following decades, further restrictions were established for the book market. Both the Venice and the Naples translations of the *Cyclopaedia* suffered the same fate, and were prohibited in the 1760s as dangerous works (Orlandi 1992: 25; Farinella 1996: 126), disseminating ideas and values contrary to those of the Catholic faith⁶.

The translation carried out in the 1770s in Genoa was strongly affected by this climate. The ecclesiastical authorities aimed to limit and control suspect contents, in order to make them appropriate to the local values. Writers, compilers, and printers tried to elude restrictions by self-correction (and/or self-censorship, as strategically and persuasively ‘suggested’ by the local authorities): omissions, deletions, manipulation and explanatory notes were thus systematically used.

The Genoa translation was issued between 1770 and 1775, and was based on the *Cy*, “cui siaggiunge articolo per articolo il Supplemento di Giorgio Lewis [...] Terza Edizione Italiana riveduta e purgata d’ogni errore”

⁴ Giuseppe Maria Secondo here explains the reasons for the translation of Chambers’s *Cyclopaedia*: the work is magnificent, and the Italian readership deserves it, since it contains and disseminates the most useful and up-to-date topics, ideas, and disciplines. The translation is close to the original, and it is carried out with the utmost care. Some culture-bound contents have also been added to the work, in particular useful local laws. The original source for him is ^{5th}*Cy*.

⁵ The permission to print was granted by the ecclesiastical reviser, Carolus Gagliardus, “Attenta relatione Domini Revisoris, imprimatur. Datum Neapoli die 15 mensis Novembris 1754”; and by the lay reviser, Antonio Genovese, “Non ci ho trovato nulla, che sia contrario a’ Diritti e Gius del Rè e del Regno [...] Napoli 15. di Maggio 1753”, nothing can be found here contrary to the laws of the Kingdom of Naples.

⁶ Farinella (1996: 126) explains some of the strategies used by translators and printer-editors to elude censorship, if not proscription: adjectives and substantives able to mitigate the original, and make it more acceptable to a Catholic readership were

(Genoa, Title page 1770), with additions translated from Lewis's *Sup*. Bernardo Tarigo was the printer responsible for this new 'revised and expurgated' plan. The introductory section "A chi legge", to the reader, written by the printer himself is far more explicit as regards the methodology adopted to translate the original work, and differentiates it from previous publications:

In primo luogo è questa premessa e leggibile senza timor d'inciampo, come quella, che di suprema autorità è stata purgata da quegli errori (a), onde fu l'opera per l'addietro proscritta. So esservi alcuni, che richiamansi di così fatta correzione, persuasi, che vuolsi produr le Opere tali quali uscirono da' loro Autori. [...] Aggiungasi, che cotesto gran troncamento tutto poi si riduce ad alcune pochissime cose, le quali e sono empie, o false, e non interessan punto punto la sostanza e connessione del Libro. [...] Può dirsi di più empio, di più falso, di meno interessante? Se pregiudichi all'Opera l'esser emendata da queste e altre baje di simil conio [...] per me ne fo giudice il Cattolico Saggio Lettore, e passo a un altro pregio della mia Edizione. [...]

Fu sorte, che GIORGIO LEWIS Cavaliere fornito di tanta abilità, quanta si richiede a tal uopo, fattosi a considerare le già raccolte notizie, si prese egli l'assunto di migliorarle e darle in luce. [...] ma si desiderò non pertanto, ch'egli pure esente si fosse da certi pregiudizj propri de' Protestanti, e che, in vece di formare un libro separatamente col titolo di Supplemento, uniti avesse all'Opera gli accresciuti articoli [...]. Un sì giusto desiderio vien ora da me in questa Edizion appagato.

(a) Le Correzioni aggiunte all'Opera si sono poste tra due asterischi⁷.
(Genoa, A chi legge, 1770: unnumbered pages)

The revision plan of the *Cy*, and its updating, had been started by Chambers himself before his death (1740). It was finalized thirteen years later by Lewis

systematically used. Some were replacements for original adjectives, others were introduced *ex novo*. In the Venice edition, rewriting of entries of religious and ecclesiastical content was limited.

⁷ Tarigo maintains that the reader may be certain of the new and accurate translation, since many *errors* ("baje di simil conio", as mistaken and blasphemous (*empie*) opinions, wrong and/or false (*false*) beliefs, misjudgments, offence, etc.) have been corrected (*emendate*), or omitted (*troncamento*): some writers think translation means *word-for-word reproduction*. That is not the case here, Tarigo affirms, since works should be amended and expurgated when required: the Catholic reader is the only judge to assess content adequacy. To help the reader, (a) corrections have been placed – and thus highlighted – between asterisks. This edition is also enriched and enlarged by additions drawn from George Lewis's *Supplement* (1753).

in two in-folio volumes: updates, additions, and new entries were not integrated into the pre-existing original text of the *Cy*.

3. Aims and method

This study investigates the most frequent strategies adopted to translate and adapt original contents to a new context of use: that is to say, how the translators of Chambers's *Cy* managed complex, and sometimes troublesome contents, for a new readership in a Catholic country.

The focus and the approach are primarily qualitative, concentrating on a selected number of terms: the starting point is the general word *dissenter*. The process of selection is mainly based on an explicit cross-reference system (cf. APPENDIX 1, Table of cross-references): in this case, cross-references are usually introduced by "See" in the source text. Other major terms on the notions of dissent, conformity, nonconformity, orthodoxy, and heterodoxy, are frequently included within individual entries: this kind of implicit reference has been useful in establishing the sample wordlist for the analysis (cf. APPENDIX 2, Key topics and religious sects within individual entries). The most relevant headwords thus identified are transcribed and organised below in a general synoptic table (Table 1) to facilitate comparison, and to make the degree of inclusion emerge in the English versions (taken from ^{5th}*Cy* 1741-43, the latest before the Italian translations, and *Sup* 1753), and the Italian ones (Venice, Naples, Genoa).

Table 1

HEADWORDS ✓ = included - = not included Anabattisti, etc. = Italian version	CHAMBERS ^{5th} 1741-43	CHAMBERS SUPPLEMENT 1753	CHAMBERS VENICE 1748-1749	CHAMBERS NAPLES 1748-1754	CHAMBERS GENOA 1770-1775
1	2	3	4	5	6
ANABAPTISTS	✓	✓	Anabattisti	Anabatista	Anabattisti
ANTINOMIANS (under ANTINOMY)	Antinomy	✓	Antinomia	Antinomia	Antinomia
ANTITRINITARIANS	✓	-	Antitrini- tarii	Antitrini- tarj	Antitrini- tarii

1	2	3	4	5	6
ARMINIANISM	✓	–	Arminiani- smo	Arminiane- smo	Arminiani- smo
ARMINIANS	✓	Arminius	Arminiani	Arminiani	Arminiani
BROWNISTS	✓	✓	Brounisti	Brunisti	Brounisti
CALVINISM	✓	Calvinists	Calvinismo	Calvinismo	Calvinismo
CHURCH	✓	–	Chiesa	Chiesa	Chiesa
DISSENTERS	✓	–	Dissentisti	Dissen- zienti	Dissentisti
ENTHUSIAST	✓	–	Entusiasta	Entusiaste	Entusiasta
EXCOMMUNICA- TION	✓	–	Scomunica	Scomunica	Scomunica
HERESY (HERETIC)	✓	✓	Eresia	Eresia	Eresia
INDEPENDENTS	✓	–	Indipen- denti	Indipen- denti	Indipen- denti
LATITUDINARIAN	✓	–	Latitudina- rio	Latitudina- rio	Latitudina- rio
LUTHERANS	✓	–	Luterani	Luterani	Luterani
LUTHERANISM	✓	–	Luterani- smo	Luterani- smo	Luterani- smo
NONCON- FORMISTS	✓	–	Noncon- formisti	Non Con- formisti	Noncon- formisti
POPE, PAPA	✓	–	Papa, Pontifex	Papa	Papa, Pontifex
PRESBYTERIANS	✓	–	Presbyte- riani	Presbite- riani	Presbyte- riani
PROTESTANT (sub-headword)	✓	–	Protestanti	Protestanti	Protestanti
PURITANS	✓	–	Puritani	Puritani	Puritani
QUAKERS	✓	–	Quaccheri	Quaccheri	Quaccheri
REFORMATION (REFORMED <i>church</i>)	✓	–	Riforma- zione	Riforma- zione	Riforma- zione
SCHISM	✓	–	Scisma	Scisma	Scisma
SECT	✓	–	Setta	Setta	Setta
SEPARATISTS	✓	–	Separatisti	Separatisti	Separatisti
SERVETISTS	✓	–	Servetisti	Servetisti	Servetisti
TOLERATION	✓	–	Tolerazione	Tolerazione	Tolerazione
TORIES, Torys	✓	–	Torii	Tori	Torii
WHIG	✓	–	Wighi	Wighi	Wighi

In Section 4 below, a selection of the preceding terms and their respective entries (mostly extracts) is transcribed, analysed, and discussed. For an effective reading, and immediate comparison, as well as for reasons of space, the examples include only those terms, entries, and passages that highlight interesting differences from the original, and suggest variation in meaning. At a formal level, these differences may be limited to omission, replacement, addition of single lexical items, or expansion to multiword expressions. Their relevance is not strictly bound to their extension: the smallest formal changes may produce in-depth modifications at message, or content, level. As a rule, only the first twenty lines of each entry in the original English texts (*5thCy* 1741-43, and *Sup* 1753) have been considered for comparison, since the most relevant lexicographic, lexicological, and ideational contents, including some hints at the general organisation of the entries (equivalent, definition, etymology, main cross-reference; omission, deletion, addition, etc.) are usually provided systematically in the first paragraphs. They may correspond to circa twenty lines in the Italian translations. However, in some cases, particularly when analysing long (or longer than the average entry) and complex encyclopaedic articles, the transcriptions provided include contents recovered further on in the entry, if considered necessary or significant for the aims of the investigation. These specific circumstances are highlighted in turn – see for instance the cases of *church* and *pope* below.

4. Discussion: Lexicography, lexicology, and culture-bound features in context

This section includes two sets of extracts: the first set (Group A) focuses on minor changes at the formal level, though some of them may be relevant at the discourse level; the second set of examples (Group B) focuses on very complex and troublesome entries, since dogmatic principles are introduced and discussed. For each of the two sets, the strategies used to translate the original texts (*5thCy* and *Sup*) will be highlighted, in particular omission-deletion (1, highlighted by Ø in translations), variation-replacement (2), addition-expansion (3, highlighted by ✓ in the source). Group A includes DISSENTERS, NON-CONFORMISTS, ANABAPTISTS, BROWNISTS, QUAKERS, and ANTINOMY. Examples are identified, organized, and commented on according to individual and specific translation strategies: different stretches of text belonging to the same entry are thus analysed and discussed across examples. Group B includes CHURCH, POPE, and ANABAPTISTS-*Sup* (4, 5a-5b,

and 6a-6b respectively): these entries introduce more controversial contents, and for this reason they have been treated individually. All the translation strategies mentioned above are considered at once, for each single entry. In (6b), structural misinterpretation (*syntax*) under ANABAPTISTS-*Sup* has also been highlighted. For reasons of space and legibility, only small portions of text are transcribed in the body of the article. For a thorough reading, instead, extracts are organised in synoptic tables, and transcribed at the end of the discussion (APPENDIX 3: Transcriptions).

4.1 Group A: Dissenters, Non-Conformists, Anabaptists, Brownists, Quakers, and Antinomy

Group A includes three examples: omission-deletion (1), variation-replacement (2), and addition-expansion (3). Each starts from the original English text-extract (^{5th}Cy 1741-43) to be compared with the corresponding extracts of the three following Italian translations (*Ve* 1748-53; *Na* 1747-54; *Ge* 1770-75).

Omission (or deletion) is the first strategy to be investigated: in Group A this technique usually concerns single words, or very short sequences, as is the case under Dissenters, Non-Conformists, and Anabaptists in their Italian versions below.

(1) Dissenters, Non-Conformists, and Anabaptists: Omission-deletion

DISSENTERS, [...]. It expresses certain sects, or parties in England, who in matters of religion, church discipline, and ceremonies, *dissent* from, or disagree with, the church of England, and have a toleration by law for the same. See TOLERATION. (s.v. Dissenters, ^{5th}Cy)

DISSENTISTI, *Dissenters* nell'Inglese, [...]. Ella esprime diversi Ø partiti in Inghilterra, che nelle materie di Religione, nella disciplina della Chiesa, e nelle cerimonie, *dissentono*, o discordano dalla Chiesa d'Inghilterra, e sono tollerati Ø. Vedi TOLLERANZA. (s.v. Dissentisti, *Ve* e *Ge*)

DISSENZIENTI, [...]. Egli esprime certe sette o partiti in Inghilterra, che in materie di Religione, di discipline ecclesiastiche e di cerimonie, dissentiscono o disconvengono colla Chiesa d'Inghilterra, ma per legge son tollerati. VEDI TOLLERAZIONE. (s.v. Dissenzienti, *Na*)

NONCONFORMISTS, the name of a religious sect, or rather numbers of sects, in England. See SEPARATIST. (s.v. Nonconformists, ^{5th}Cy)

NONCONFORMISTI, il nome di una Setta Ø, o piuttosto di una moltitudine di Sette, in Inghilterra. Vedi SEPARATISTI. (s.v. Nonconformisti, *Ve* e *Ge*)

NON CONFORMISTI, è il nome di una setta Ø, o piuttosto di una moltitudine di sette in Inghilterra. (s.v. Non Conformisti, *Na*)

ANABAPTISTS*, a religious sect, whose distinguishing tenet is, that children are not to be baptized, till they arrive at years of discretion; [...]. (s.v. Anabaptists, ^{5th}Cy)

ANABATTISTI*, setta Ø, la di cui massima distintiva è, che i fanciulli non debbano battezzarsi, se prima non arrivano agli anni della discrezione; [...]. (s.v. Anabattisti, *Ve* and *Ge*)

ANABATISTA* è una setta religiosa, il cui distintivo è di sostenere, che i Fanciulli non debbono battezzarsi, se non pervenuti all'età del discernimento; [...]. (s.v. Anabatista, *Na*)

Under DISSENTERS/DISSENTISTI (*Ve* and *Ge*) omissions mainly concern single words or expressions. In the original, these may either add details on the general nature of dissent, that is “sects”, or specify their condition and degree of acceptability within society, “toleration by law for the same”. In the *Ve* and *Ge* versions, the omission of “sects” seems to make the focus shift towards political dissent (expressed by “parties” becoming “partiti”)⁸. An alternative interpretation may consider the two original terms “sects” and “parties” as equivalents (connected by “or”) in the mind of the translator, and their repetition as superfluous. However, this omission clearly has an impact on the text and on the reader, since it is not as evocative of different and multilayered, complex realities as it is in the English source. The omission of “toleration by law for the same” (Act of Toleration, 1689) may imply a deeper insight: it can be interpreted as ‘dissent can be tolerated, but not by law’, at least not in the Italian context. The *Na* translation, compared

⁸ The term *partito*, according to the *Vocabolario degli Accademici della Crusca* (1738, 4th ed.) is defined as *modo/manner, patto/agreement, determinazione/self-confidence*, etc.

with the preceding ones, is more faithful to the original: it includes “sette o partiti”, and it also includes “ma per legge son tollerati”. However, there is an interesting difference between this *Na* version, and all the others: the interpretation of “and”/“e” before “toleration by law”/“per legge son tollerati” as “ma”. The introduction of “ma” makes the reading more explicit than the more vague and ambiguous “and”/“e”: the *Na* version highlights contrast and maybe disagreement, whereas “and”/“e” would suggest compliance, and compromise.

As regards omission, NONCONFORMISTS provides another interesting case: it is said to be “a religious sect” in the original source, but it is only translated with “setta” in the three Italian versions (as before, *Ve* and *Ge* overlap). The same omission is also applied to ANABAPTISTS (cf. also below, Group B examples): “religious sect” in the original is transformed into “setta” in *Ve* and *Ge*, whereas “setta religiosa” is the *Na* version. Again, the adjective “religious” is deleted, as if a “sect”/“setta” cannot be considered religious, or even acceptable, at all: if under DISSENTERS the word “sects” is omitted, under NONCONFORMISTS and ANABAPTISTS, “religious” is excluded. It seems that the Italian translators try to make the connection between religion and dissent and nonconformity less direct and predictable.

NONCONFORMISTS, alongside BROWNISTS, also provides evidence of variation (as replacement) in the selection of substantives and adjectives. These lexical replacements, though limited, may highlight a more evaluative perspective on the topic. The following extracts focus on “acquiescence” under NONCONFORMISTS, and on “a religious sect” under BROWNISTS:

(2) Nonconformists and Brownists: Variation-replacement

NONCONFORMISTS, [...] The term [...] extends to all who dissent from the established church, the ✓ Romanists alone excepted. [...] all the churches of England and Scotland should have the same ceremonies and discipline; the acquiescence wherein, or dissenting from which, determined *conformity*, and *nonconformity*. (s.v. Nonconformists, 5thCy)

NONCONFORMISTI, [...] Il termine [...] al presente si estende a tutti quelli che differiscono dalla Chiesa stabilita, eccettuati i Cattolici Romani. [...] tutte le Chiese d’Inghilterra e di Scozia avessero le stesse cerimonie e la stessa disciplina; l’ubbidienza a quel Decreto,

o la discordanza da esso, produsse *conformità*, e *nonconformità*. (s.v. Nonconformisti, *Ve* and *Ge*)

NON CONFORMISTI, [...] Il termine [...] al presente si estende a tutti quelli, che differiscono dalla Chiesa stabilita, eccettuati i Cattolici Romani. [...] tutte le Chiese d'Inghilterra, e di Scozia usassero le stesse cerimonie, e la stessa disciplina; l'obbedienza al qual decreto, o la discordanza da esso, produsse la conformità, e la non conformità. (s.v. Non Conformisti, *Na*)

BROWNISTS, a religious sect, which sprung out of the Puritans, towards the close of the sixteenth century; their leader, Robert Brown*. [...] (s.v. Brownists, *5th Cy*)

BROUNISTI, o *Brownisti*, setta di Eretici, pullulata dai Puritani verso il finire del XVI Secolo; il loro Duce, fu Roberto *Brown**. [...] (s.v. Brounisti, *Ve* and *Ge*)

BRUNISTI, è una Setta religiosa uscita da' Puritani, verso la fine del decimosesto secolo; il cui conduttore fu Roberto *Brown**. [...] (s.v. Brunisti, *Na*)

The word "acquiescence" is always translated with "obbedienza"/"ubbidienza": strictly speaking, these cannot be considered as synonyms of the source-text word, since "acquiescence" refers to "consent" and "compliance" (Bailey 1736, s.v. Acquiescence), "to assent or submit to" (Martin 1749, s.v. Acquiesce), and "silent appearance of content", "satisfaction" (Johnson 1755, s.v. Acquiescence), but not to opposition. The terms "obbedienza"/"ubbidienza" are instead strongly marked by a sense of submission (neither typically associated with consent or agreement, nor is either necessarily implied), and ultimately imposition from above (cf. also "toleration by law" above)⁹.

BROWNISTS (Brounisti/Brunisti) proposes again the thorny question of the expression "a religious sect", already discussed (cf. DISSENTERS and NONCONFORMISTS). In this case, neither "sect" nor "religious" is omitted: the adjective "religious" is replaced by the substantive "Eretici" in the *Ve* and *Ge* versions. The manipulation of the original text and meaning is remarkable,

⁹ The term *acquiescenza* is recorded in the *Vocabolario degli Accademici della Crusca* in the 5th edition (1863-1923). The 4th edition (1738) only records *obbedienza/ubbidienza*.

and the perspective on the Brownists, and the Puritans as a whole, is definitely negative. They are completely outside the accepted, or acceptable, boundaries of religion. As in previous instances, *Na* is closer to the original, “una setta religiosa”.

NONCONFORMISTS also offers the opportunity to examine examples of addition (or expansion): “Romanists” is translated with “Cattolici Romani” in the three Italian versions, making the reference and the relationship explicit in the target text, for the target readership. By contrast, the source does not need to expand the expression, since the term “Romanists” already includes ‘Catholicism’, and cannot but be associated with it. However, “Romanists” is loaded, and stands in opposition both to nonconformity, and the established Church of England¹⁰.

Other instances of the addition-expansion technique are included under QUAKERS and ANTINOMY. The investigation in (3) concerns the expressions “soon gained him disciples” (QUAKERS), and “a sect of enthusiasts [...] gospel liberty above all moral regards” (ANTINOMY).

(3) Quakers and Antinomy: Addition-expansion

QUAKERS, [...] They took their origin from George Fox, [...] the great appearance of devotion in the man, soon ✓ gained him disciples; and some unusual shakings and convulsions which they were seised withal at their first meetings, procured them the appellation *Quakers*. (s.v. Quakers, ^{5th}Cy)

QUACCHERI, [...] Presero la loro origine da Giorgio Fox, [...] la grand'apparenza di divozione in tal Uomo, gli acquistaron ben presto Discepoli; e da certi inusitati scotimenti, e convulsioni, da cui erano presi nelle loro prime adunanze, s'ebbe motivo di chiamarli *Quakers*, cioè Tremanti. (s.v. Quaccheri, *Ve* and *Ge*)

QUACCHERI, [...] Ebbero costoro la loro origine da Giorgio Fox [...] la grande apparenza di divozione all'Uomo, gli fece far subito acquisto di discepoli, e certi scuotimenti, e convulsioni insolite, delle

¹⁰ The headword ROMANIST(s) is usually included in eighteenth-century dictionaries: the equivalents are *Roman Catholick* and/or *papist* (J.K. 1702, J.K. 1706, Kersey 1708, Bailey 1721, Bailey 1730, Scott – Bailey 1755). Johnson (1755) only includes Romish as *popish*. According to the OED (3rd edition, November 2010), “Romanist [...] B *adj.* (usually *attrib.*). I. That is a Roman Catholic; consisting of Roman Catholics; belonging or adhering to the Roman Catholic Church. Frequently *depreciative*”.

quali furono sorpresi ne i loro primi congressi, procurarono loro il nome di *Quaccheri*. (s.v. *Quaccheri, Na*)

ANTINOMY*, **ANTINOMIA**, [...] *The word is derived [...]. **ANTINOMY** sometimes also signifies an opposition to all law. Whence a sect of enthusiasts ✓, who are for carrying ✓ gospel liberty above all moral regards, and slight the motives of virtue as insufficient to salvation, are called *Antinomians*; sometimes *Anomians*. (s.v. *Antinomy, 5thCy*)

ANTINOMIA*, [...] *Derivasi dal Greco [...]. **ANTINOMIA** talora anche significa opposizione ad ogni legge. Laonde quella setta di Entusiastii, o Fanatici, che mettono la libertà Evangelica sopra tutti i rispetti morali, e disprezzano i motivi di virtù come insufficienti alla salute eterna, diconsi *antinomiani*, e talvolta *anomiani*. (s.v. *Antinomia, Vè*)

ANTINOMIA*, [...] *Derivasi dal Greco [...]. **ANTINOMIA** talora anche significa opposizione a ogni legge. Laonde quella setta di Entusiasti o Fanatici, che mettono la libertà (dicono) Evangelica sopra tutti i rispetti morali, e disprezzano i motivi di virtù come insufficienti alla salute eterna, diconsi *Antinomiani* e talvolta *Anottiani*. (s.v. *Antinomia, Ge*)

ANTINOMIA* [...] *La voce è derivata dal greco [...]. **L'ANTINOMIA** alle volte significa un'opposizione a tutta la legge. Quando una setta di Entusiasti intraprende di trasportare la libertà evengelica oltre a tutti i rispetti morali, e ributta i motivi di virtù come insufficienti alla salvezione; è chiamata *antinomia* ed alle volte *anomia*. (s.v. *Antinomia, Na*)

The translations issued in *Vè* and *Ge*, once again, overlap. In this case, they are close to the original except for two additions: “soon” is replaced by “ben presto”, with an intensifier. This may be due to the almost fixed expression in the target language, resulting in a more marked expression for the context as a whole. Another addition concerns the term “Quakers” itself, whose translation equivalent “Tremanti” is also included. The *Na* version replaces “soon” with “subbito”, highlighting the immediacy of the effect.

ANTINOMY is interesting because of two expansions of the original sequence “a sect of enthusiasts”, “who are for carrying gospel liberty above all moral regards”: the *Na* version is close to the source text (cf. above); whereas

the *Ve* and *Ge* translations operate on meaning by limited changes at the formal level. The first addition is included as an equivalent of “enthusiasts”, that is to say “setta di Entusiasti o Fanatici”. The term “Fanatici” expands the meaning, and seems to make it clearer and more readily understandable to the reader. However, the terms “enthusiasts”/“Entusiastii” and (fanaticks)/“Fanatici” only partially overlap in the two languages, and the result may be misleading.

In English, according to the dictionaries of the period, *enthusiasm* and *enthusiast* refer to some kind of “prophetick or poetick rage or fury” (Bailey 1736), “a pretended inspiration, or fanaticism” (Martin 1749), and “vain belief”, “private revelation”, “heat of imagination”, etc. (Johnson 1755); fanatic(ks) refers to “extravagant”, “visionary”, “enthusiastical”, “pretenders to imagination” (Bailey 1736), “visionary”, “fanciful man or woman” (Martin 1749), and “enthusiastic”, “struck with a superstitious frenzy” (Johnson 1755). In the corresponding *Vocabolario degli Accademici della Crusca* (1738, 4th edition; hereafter ^{4th}Cr), *entusiasmo* only refers to “sollevamento di mente”, “furor poetico”, and “fanatic” to “furioso”. The limited number of equivalents in Italian, plausibly related to usage, also limits the interpretation process for the readership.

The second addition is a comment, an evaluation insinuating doubt in the *Ge* sequence “che mettono la libertà (dicono) Evangelica”. The comment between brackets, meaning *they say*, refers to the “enthusiasts”/“Entusiastii”. It serves to redirect interpretation, and to stimulate orthodox inference. This is one of the techniques of elusion and self-correction introduced by Tarigo (editor and printer of *Ge* translation) to avoid expurgation and proscription. The *Ge* edition was issued in the 1770s, a period in which both the preceding *Ve* and *Na* translations had already been proscribed: this intrusive comment may be explained by a more cautious attitude in compiling a new version.

4.2 Group B: Church, Pope, and Anabaptists

This second set of examples concerns entries that are more complex at the discourse level: CHURCH, POPE, and ANABAPTISTS deal with issues relating to dogmas or tenets of the faith, and for this reason they were perceived as more dangerous and more problematic for the translator. This complexity is also appreciable at the surface, textual level: modifications and adaptations are numerous. Accordingly, in the case of CHURCH, POPE, and ANABAPTISTS, more than the first twenty lines of each entry have been selected for analysis and comment: these entries are particularly consistent in the perspective

of dissent vs. (Catholic) orthodoxy, and they are valuable to the general purpose of the study.

Because of the complexity of text and discourse, each entry is analysed and discussed separately from the others: this means that the strategies selected by the translators are not singled out across headwords, as in previous examples, but considered altogether in each entry.

CHURCH, the first headword-entry analysed, is the most interesting example of omission-deletion. As can be seen from the extracts below, some sequences included in the original have been systematically deleted in the target texts, particularly the *Vè* and *Ge* versions. The *Na* translation is closer to the source text except for the omission of the adverb “respectively”, whose relevance is limited here. The translators are instead more selective in *Vè* and *Ge*, and provide in-depth modifications regarding both omission-deletion and variation-replacement (“Romish divines” vs. “Teologi Cattolici”; “great address” vs. “ingegnosamente”, “con sommo ardire”, “*sinistramente interpretando*”). Discussion will begin at the end of the following extracts:

(4) Church: omission-deletion and variation-replacement

CHURCH, an assembly of persons united by the profession of the same Christian faith, and the participation of the same sacraments. Bellarmin, and the Romish divines, of this definition add, *Under the same pope, sovereign pontiff, and vicar of Jesus Christ on earth*: in which circumstance it is that the Romish, and reformed notion of *Church* differ. See POPE. [...] Amelotte, and others, make a visible head, or chief, essential to a *Church*: accordingly, among the Catholics, the pope; in England the king, are respectively allowed heads of the *Church*. Bishop Hoadly sets aside the notion of a visible head: Christ alone, according to him, is head of the church; which position he has maintained with great address, in a celebrated sermon before the late king on those words, [...]. (s.v. Church, ^{5th}Cy)

CHIESA, un'assemblea di persone unite mediante la professione della medesima fede Cristiana, e mediante la partecipazione de' medesimi Sacramenti. Bellarmino, ed i Teologi Cattolici aggiungono a questa definizione, *sotto un medesimo capo, il Pontefice Romano, ch'è Vicario di Cristo in terra.* ØØØ [...] Amelotte ed altri, fanno essenziale alla *Chiesa* un corpo visibile: che appresso i Cattolici è il Papa; in Inghilterra il Re. ØØØ Il vescovo Hoadly lascia da parte la nozione di un capo visibile;

Cristo solo, secondo lui, è capo della Chiesa; la qual proposizione egli ha sostenuta ingegnosamente in un celebre Sermone, detto alla presenza del Re, sopra quelle parole, [...]. (s.v. Chiesa, *Vè*)

CHIESA, un'assemblea di persone unite mediante la professione della medesima fede, e la partecipazione de' medesimi Sacramenti... [*dots in the original to mark deletion*] Ø Ø Ø sotto un medesimo capo, il Pontefice Romano, ch'è Vicario di Cristo in terra. Ø Ø Ø [...] Amelotte e altri fanno essenziale alla *Chiesa* un capo visibile: che appresso i cattolici è il Papa; in Inghilterra il Re. Ø Ø Ø Il Vescovo Hoadly lascia da parte la nozione di un capo visibile: Cristo solo, secondo lui, è capo della Chiesa; la qual proposizione egli ha sostenuta in un Sermone, detto alla presenza del Re *sinistramente interpretando* le parole, [...]. (s.v. Chiesa, *Ge*)

CHIESA, è un'assemblea di persone, unite per la professione della stessa fede Cristiana e per la partecipazione degli stessi Sacramenti. Il Bellarmino e i Teologi Cattolici aggiungono a questa definizione: *sotto uno stesso Capo Sommo Pontefice e Vicario di Gesucristo in Terra*; per la qual circostanza differiscono i Cattolici da' riformati, nella nozione di *Chiesa*. Vedi PAPA. [...] Amelotto ed altri fanno un capo visibile essenziale alla Chiesa; e perciò tra Cattolici il Papa, tra gl'Inglesi il Re sono Ø portati per Capi della Chiesa. Il Vescovo Hoadly rigetta la nozione di Capo Visibile: Cristo solamente, secondo la sua opinione è il Capo della Chiesa; la qual proposizione egli ha sostenuta con sommo ardore in un celebre sermone, avanti l'ultimo Re, su queste parole: [...]. (s.v. Chiesa, *Na*)

The first sequence to be omitted, "in which [...] differ", concerns the difference between "the Romish, and reformed notion of *Church*", and its nature: a controversial issue, since from a Catholic (universal) perspective there is only one possible notion of church. The topic itself is unacceptable, and cannot be admitted (*Vè* and *Ge*). The second sequence, "are respectively [...] *Church*", introduces the debate on the head of the church: once again, from a Catholic perspective, the only allowed and existing head is the Pope. As a consequence, the passage has to be excluded. The third sequence, "Bellarmin [...] add", is only omitted from the *Ge* version, compiled between 1770 and 1775. In the same years, precisely in 1773, the Society of Jesus was suppressed in Europe by Pope Clement XIV. Bellarmin was a Jesuit theologian, and his name in the entry might be perceived as inappropriate or provocative.

The same sequence is instead maintained in *Vè* and *Na*. In these two cases, the expression “Romish divines” is replaced by “Teologi Cattolici”. This results in a translation with less-strong overtones, and one clearly more acceptable in a Catholic context. The adjective Romish, is usually applied to the Roman Catholic Church, and overlaps with the derogatory notion of ‘popish’ (Johnson 1755; Scott – Bailey 1755). In previous dictionaries (first record in J.K. 1702, then 1706 and 1713; Kersey 1708; Bailey 1721), Romish is attested with the apparently more neutral meaning of ‘belonging to the Church of Rome’. However, the association with Roman Catholic and Romanist (cf. 2, and fn. 10) might have helped establish its negative connotation¹¹. The expression “Romish divines” may thus be perceived as offensive, and requires modification: “Teologi Cattolici” avoids controversy by the use of a term without derogatory overtones.

One further example of variation-replacement at the surface level is extremely significant at the discourse level. The adverbial expression “with great address” is variously translated as “ingegnosamente” (*Vè*), “con sommo ardire” (*Na*), and with “*sinistramente interpretando*” (*Ge*). This passage refers to the challenging attitude of Bishop Hoadly in a sermon entitled *The Nature of the Kingdom, or Church, of Christ* (Starkie 2007: 3)¹². Hoadly

¹¹ Romish is first attested in J.K. (1702) as “*belonging to the Church of Rome*”; J.K. also includes, in his dictionary, “*Roman-Catholicks, or Papists that embrace the Doctrines of the Church of Rome; so called from their boasting themselves to be the only true Members of the Catholick, or Universal Church*”; and “*A Romanist, Roman Catholick, or Papist that adheres to the Church of Rome*”. The same associations of meanings and definitions continue in later dictionaries, up to Johnson (1755) and Scott – Bailey (1755), in which *romish* and *popish* are established as equivalents. In Chambers’s *5th Cy*, “*ROMAN, or ROMISH church, is that whereof the pope is head; in opposition to the reformed churches. See CHURCH, POPE, &c*”. In the *OED*, Third Edition, November 2010, the term *romish* is defined as “2. Of, relating to, or belonging to the Roman Catholic Church; adhering to or favouring Roman Catholic doctrine, practice, etc.; Roman Catholic. Frequently derogatory”.

¹² Andrew Starkie (2007: 3) clearly explains the causes of this controversy, and its relevance in the complex religious and political context of the period: “The controversy ensued an account of a sermon, preached by Hoadly in the presence of George I, in the chapel of St James’s Palace, on the 31 March 1717. Entitled *The Nature of the Kingdom, or Church, of Christ*, it took as its text John 18:36, ‘Jesus answered, My Kingdom is not of this World’. Taking the word ‘kingdom’ to be synonymous with ‘church’, Hoadly maintained that Jesus’s teaching entailed that there could be no certain identification of the church as a visible society in this present age. Membership of the true ‘invisible’ church was defined by sincerity alone, not by adherence to any particular doctrine or communion. To admit the authority of a particular communion to approve doctrine, and thus not to rely on mere sincerity, was to usurp the authority which Christ alone should exercise over his kingdom. Having defined the church as an exclusively other-worldly institution, Hoadly proceeded to draw the practical

actually rejected the right of civil power to impose a particular confession and determine a specific set of doctrines, since any choice would be based on sincerity and the most intimate conscience. This position was probably perceived as more than challenging in a Catholic context as well, since secular power as a whole was harshly criticised. From there, the three marked Italian translations emerge: “ingegnosamente” referring to “acutezzad’inventare”, ‘sharpness of mind’, ma anche “inganno”-deceit, “astuzia”-cunning, “stratagemma”-artifice (^{4th}Cr); “con sommo ardire” meaning ‘with the utmost hardiness’, and ‘risk’ (cf. “arrischiarsi”, ^{4th}Cr); and the expression between asterisks “*sinistramente interpretando*” in the *Ge* version, overtly marking dangerous and expurgated passages of the original. The translation here is highly loaded, and refers to “cattivo”, “dannoso” (^{4th}Cr): a wicked, malevolent and menacing attitude in the interpretation of the gospel, maybe interpreted as mischievous and seditious for the “Cattolico saggio Lettore” (Tarigo, *A chi legge*, unnumbered pages).

The entry POPE, another crucial key point of debate, provides instances of omission and expansion. In both cases, the translators are dealing with the story of “a popess Joan” (^{5th}Cy), “una Papessa Giovanna” (*Ve* and *Ge*), “della Papessa Giovanna” (*Na*). Omission is mainly used to eliminate words or expressions, and all those details that may result in readings which are ambiguous, dangerous, or even suspicious for their implications. The original sequence to undergo different degrees of manipulation and omission is “and shews it to be a question *de facto*, scarce determinable at this time of day”. The sequence is included in the *Ve* translation, without modifications; in *Na* the expression “*de facto*” has been deleted, thus implying that ‘the question cannot be accepted as *de facto*’; in *Ge*, the translator goes further, omitting the whole sequence:

(5a) Pope: omission-deletion and addition-expansion

POPE, PAPA, the bishop of Rome; being the head or patriarch of the Roman-Catholic church. See PONTIFEX. [...] History mentions a popess, Joan. – The reality hereof has been opposed and defended by many learned men. – [...] M Spanheim, professor of theology at Leyden, has

consequence from such a definition: the church could not benefit from the legislative protection of civil power, since the law did not have power over sincerity. On the contrary, any civil encouragement to profess a particular set of doctrines, or to adhere to a particular communion, necessarily discouraged sincerity, since it gave people an incentive to act against their consciences”.

lately written very amply on the subject; and shews it to be a question *de facto*, scarce determinable at this time of day. (s.v. Pope, ^{5th}Cy)

PAPA, PONTIFEX, il Vescovo di Roma; il Capo, od il Patriarca della Chiesa Cattolica. Vedi PONTIFEX. [...] L'istoria fa menzione di una Papessa Giovanna. – La realtà di tale Storia da molti dotti uomini è stata combattuta, e da altri difesa. [...] M. Spanheim, professore di Teologia a Leiden, ha ultimamente scritto a dilungo sopra questo argomento; e fa vedere, essere questa una questione *de facto*, che a gran fatica si può in oggi decidere. (s.v. Papa, *Ve*)

PAPA, è il Vescovo di Roma; il Capo o Patriarca della Chiesa Cattolica Romana. Vedi PONTIFICE. [...] La Storia fa menzione della *Papessa* Giovanna. La realtà della quale è stata opposta, e difesa da molti uomini dotti. [...] Il Signor Spanemio, professor di Teologia, in Leide, ha ultimamente scritto molto a lungo sul soggetto, e dimostra essere una questione \emptyset , che difficilmente può terminarsi al giorno d'oggi (**a**). (s.v. Papa, *Na*)

PAPA, PONTIFEX, il Vescovo di Roma, il Capo, od il Patriarca della Chiesa Cattolica. Vedi PONTIFEX. [...] L'istoria fa menzione di una Papessa Giovanna. – La realtà di tale Storia da molti dotti uomini è stata combattuta, e da altri difesa. (*) [...] M. Spanheim, professore di Teologia a Leiden, ha ultimamente scritto a dilungo sopra questo argomento. $\emptyset \emptyset \emptyset$ (s.v. Chiesa, *Ge*)

The *Na* and *Ge* versions also provide examples of expansion: these expansions are not included and integrated within the original entry, but are framed as footnotes to the text. The longest is *Na*, in which it was added by the ecclesiastical reviser, and signalled within the text by (a):

(5b) Pope: Footnotes

PAPA, [...] e dimostra essere una questione \emptyset , che difficilmente può terminarsi al giorno d'oggi (**a**). (s.v. Papa, *Na*)

(a) *Scoverti i caratteri della mera favola della Papessa Giovanna, si sforzano i nemici della Chiesa Cattolica Romana, di farla credere almen, come dubbia e probabile. Ma i loro sforzi si rendon vani, e restano sempre oppressi dalla*

forza invincibile della verità. Egli è fatto indubitabile presso tutti gli Scrittori della Storia Ecclesiastica, anche scismatici, che morto Papa Leone IV a' 17 di Luglio dell'anno 755, fu assunto al Pontificato Benedetto III. a 29 di Settembre dell'istesso anno. Com'è dunque possibile che tra'l Pontificato di Leone IV, e di Benedetto III abbia nella Sede Apostolica regnato la Papessa Giovanna due anni, mesi cinque e giorni quattro, quanti le n'attribuiscono gl'infelici inventori della favola? Se presso gli Storici contemporanei del Secolo nono, e del seguente si osserva un profondo silenzio di tal chimera, chi uom di senno darà credenza al sogno della Papessa, cominciato a narrarsi dopo due secoli? Validissime prove vi sono, che mostrano negl'incorrotti esemplari di Mariano Scoto, e di Martino Polono non esservi il favoloso racconto della Papessa, inscritto poi ne' loro libri da mano fallace. Veggasi [...]. (a) Note del Signor Rev. sore Ecclesiastico¹³.

The much shorter *Ge* one is signalled by an asterisk (*):

PAPA, [...] Papessa Giovanna. – La realtà di tale Storia [...]. (*) (s.v. Chiesa, *Ge*)

(*) *Mabillon, oltre cent'altri dimostra nella prefazione al 4°. Secolo Benedettino Parte 2. N°. 182. esser ella una favola, e semplicità più che femminile il crederla Storia¹⁴.*

If the ecclesiastical reviser in the *Na* footnote aims at providing explanations to demonstrate the untruthfulness of the story, “*mera favola*”, in the *Ge* version the judgment is categorical, emphasised by the omission of “*question de facto*” (^{5th}*Cy*, cf. 5a above), later on in the passage.

¹³ According to the ecclesiastical reviser in his note to the text, the enemies of the Roman Catholic Church try to make the mere fable/*mera favola* of the popess Joan likely/*farla credere* [...] *probabile*. However, their efforts are always overwhelmed/*sforzi si rendono vani* by the power of truth/*forza invincibile della verità*. The reviser also adds that there was no time at all for the supposed popess Joan to reign between the death of Pope Lion IV (July 755 A.D.) and the election of Pope Benedict III (September 755 A.D.): this is certain/*fatto indubitabile* among ecclesiastical writers/*Scrittori della Storia Ecclesiastica*, and is accepted by the schismatic writers/*anche scismatici* as well. Moreover, in the undefiled writings/*incorrotti esemplari* of Mariano Scoto and Martino Polono, the fable/*favoloso racconto* is not originally included/*non esservi*, but later added/*inscritto poi* by deceitful writers/*mano fallace*.

¹⁴ In *Ge*, the note to the text states that Mabillon, in his Preface to the *Secolo Benedettino*, demonstrates how the story of the popess Joan is a mere fable, suitable for women.

The last example to be discussed is taken from the entry *Anabaptists*: the first sequence refers to the original entry in ^{5th}*Cy*, and is included in *Ve*, *Na*, and *Ge*. The second sequence is taken from the 1753 *Sup* to the *Cy*. Lewis's *Sup* is only used in the *Ge* version in the 1770s, since the *Ve* translation had already been completed and published (1753), and the *Na* edition was reaching its conclusion (1754). Example (6a) highlights both replacement of terms and expansion of meaning: in the first case, the pronoun "such", in the original version, is replaced by "Eterodossi" in *Ve* and *Ge*. This variation makes the text more cohesive at a surface level: the word "Eterodossi" establishes a clear equivalence with *Anabaptists*, but it is more marked, and contrasts with both "Catholic bishops" and "orthodoxy", thus emphasising the juxtaposition. This is further reiterated by the replacement of "orthodoxy" with the more precise and specific expression "Chiesa Cattolica" (*Ve* and *Ge*): the epistemological contrast is thus enhanced in "such", (anabaptists) – "Eterodossi" vs. "orthodoxy" – "Chiesa Cattolica". *Na* displays instead the most conservative and faithful version: "coloro" and "Fede Ortodossa".

(6a) *Anabaptists*: Variation-replacement and addition-expansion

ANABAPTISTS*, [...] several Catholic bishops [...] who held the baptism of heretics invalid; and therefore rebaptized such as were converted to ✓ orthodoxy. (s.v. *Anabaptists*, ^{5th}*Cy*)

ANABATTISTI*, [...] varj Vescovi Cattolici, i quali tenevano, che il battesimo degli Eretici fosse invalido; onde ribattezzavano gli Eterodossi, che venivano alla Chiesa Cattolica. (s.v. *Anabattisti*, *Ve* and *Ge*)

ANABATISTA* [...] molti Vescovi Cattolici i quali riputavano invalido il battesimo degli Eretici, e perciò ribattezzavano coloro, che si erano di nuovo convertiti alla Fede Ortodossa. (s.v. *Anabatista*, *Na*)

Example (6b) compares the *Sup* and the *Ge* translation, and essentially highlights addition-expansion in a very judgmental perspective. As can be seen below, the text and its contents result in profound changes to the implied meaning. The Italian version starts with syntax misinterpretation, and includes many additional expressions (✓), the majority of which are negatively marked. It also includes the omission of "zealous", referring to

“Catholics”: the adjective was possibly perceived as offensive, and thus deleted. A detailed analysis and discussion follow the two extracts below:

(6b) Anabaptists: Syntax-misinterpretation and addition-expansion

ANABAPTISTS (*Cycl. Sup.*) It is said *Anabaptists* hold it unlawful to bear arms, and decline ✓ all offices in government. [...] Notwithstanding ✓✓✓ the severity of their morals, which is ✓✓ remarkably great ✓^(a), some zealous Catholics, as Prateolus, Morery, and others, have not scrupled to charge the *Anabaptists* with the most abominable impurity, with renewing ✓✓ the ✓ practice ✓✓ of the Adamites, and enjoining their women to prostitute themselves ✓ to every man who demanded it^(b). [...]

ANABATTISTI. Detti erano *Anabattisti* coloro, i quali prendevano illecitamente le armi, e che declinavano e dipartivansi dagli uffizj tutti del governo. [...] Con tutto che i sembianti mostrassero questi *anabattisti* una morale severissima, la quale veramente appariva estremamente grande, ed osservabile^(a), alcuni Ø cattolici però, come il Prateolo, fra gli altri, e il Moreri, si fanno non ingiustamente peravventura, ad accagionarli d'abominabilissime impurità, rinovellando per certo modo in essi la impurissima pratica, e costumanza detestabile degli Adamiti, e caricando d'infamia le donne loro, come quelle, che si prostituissero di buon grado a tutti coloro, che ne le richiedessero^(b). [...]

The opening sentence misleads the reader, and represents the Anabaptists as people who unlawfully took up arms against someone else, “prendevano illecitamente le armi”, instead of the original “Anabaptists hold it unlawful to bear arms”. This obviously establishes a biased and derogatory outlook on them from the very beginning. Just after this incipit, a series of modifications of the original, as additions, follow. Some are equivalents which make the meaning clearer, “decline all offices” becoming “declinavano e dipartivansi dagli Uffizi”; others are expansions which partially modify the surface text, but deeply manipulate the contents. As regards “the severity of their morals”, the translator emphasises the contrast between reality and appearance: “i sembianti mostrassero [...] una morale severissima, la quale veramente appariva estremamente grande, ed osservabile” vs. “the severity of their morals, which is remarkably great”. This suggests the utmost discrepancy between what they profess and their behaviour. The negative trend continues

with “some zealous Catholics [...] have not scrupled to charge”: there are two aspects here to be explained. If in the original, the negative attitude towards the Anabaptists is not disguised, a certain degree of sarcasm is also attributed to the Catholic thinkers, “zealous”. In the translation, “zealous” is deleted, “alcuni cattolici”, and the negative judgment against the “Anabaptists” is highlighted by the addition of the adverbial expression “si fanno non ingiustamente peravventura”. This change highlights what is orthodox and acceptable, “alcuni cattolici”-“non ingiustamente”, and what is heterodox and sectarian, “the most abominable impurity” and “d’abominabilissime impurità”. Once again, this latest expression is reiterated in Italian with the expansion of “renewing the practice” into “rinovellando [...] la impurissima pratica, e costumanza detestabile”, and “enjoining their women to prostitute themselves” into “caricando d’infamia le donne loro [...] che si prostituissero di buon grado”.

5. Concluding remarks

Dictionaries of arts and sciences, principally compiled to include the multifarious branches of general knowledge as well as the more specific emerging sciences, have also helped preserve and disseminate traditional culture-bound topics, both in Great Britain and across Europe.

The alphabetical order presents ideas and concepts apparently scattered and fragmented; however, the system of cross-references relates headwords and entries between them, in a complex network. This is exactly what happens with words of religious dissent included in Chambers’s *Cyclopaedia*, and in three Italian translations (Venice 1748-53; Naples 1747-54; Genoa 1770-75), mainly derived from the fifth edition (1741-43). Starting from the headword *DISSENTERS*, a list of thirty relevant and related terms was selected. Among them, the most intriguing ones for contents and textual features were analysed across the English and the Italian versions.

These terms, included in the original works *5thCy* and *Sup*, are always reproduced in the Italian versions. In general, the Italian translations are faithful, word-for-word versions, even respecting the original punctuation marks (Venice, title page, “Traduzione esatta edintiera dall’Inglese”, *word-for-word*, precise and complete translation; Naples, Prefazione, “una fedeltà nella traduzione tutta scrupolosa [...] non sarà fraudato [...] neppure d’una sola parola”, faithful and accurate translation, not a single word will be omitted). This actually represents the first approach, and the surface and

most general level. However, a number of entries undergo various degrees of modification, to adapt the text to the target language, the target cultural values and, in general, to the new context of use. For this reason, there are marked passages in the resulting versions, and the need to modify the source is clearly announced in the *Ge* translation: “troncamento/*omission* [...] si riduce ad alcune pochissime cose/*limited to unimportant changes* [...] baje di simil conio”. According to Tarigo (*Ge*, editor and printer), omission is limited to non-relevant ‘stuff’.

Table 2 below outlines the most relevant modifications in the three Italian texts:

Table 2

HEADWORDS	OMISSION DELETION ∅	VARIATION REPLACE- MENT	ADDITION EXPANSION	SYNTAX (misinterpretation)
1	2	3	4	5
ANABAPTISTS	religious (sect) > ∅ (Ve, Ge)	converted to orthodoxy > venivano alla Chiesa Cattolica (Ve, Ge); convertiti alla Fede Ortodossa (Na)		
ANABAPTISTS <i>Sup</i>	some zealous Catholics > alcuni cattolici (Ge)		Notwithstanding the severity of their morals > i sembianti mostrassero questi <i>anabattisti</i> una morale severissima (Ge); which is remarkably great > la quale veramente appariva estremamente grande, ed osservabile (Ge); with renewing	It is said <i>Anabaptists</i> hold it unlawful to bear arms, and decline all offices in government > Detti erano <i>Anabattisti</i> coloro, i quali prendevano illecitamente le armi, e che declinavano e dipartivansi dagli ufizj tutti del governo (Ge)

1	2	3	4	5
ANABAPTISTS <i>Sup</i>			<p>the practice of the Adamites > rinnovellando per certo modo in essi la impurissima pratica, e costumanza detestabile degli Adamiti (Ge); to prostitute themselves to every man who demanded it > che si prostituissero di buon grado a tutti coloro, che ne le richiedessero (Ge)</p>	
ANTI-NOMY			<p>enthusiasts > Entusiasti(i) o Fanatici (Ve, Ge)</p>	
BROWNISTS		<p>religious sect > setta di Eretici (Ve, Ge); setta religiosa (Na)</p>		
CHURCH	<p>Bellarmin, and the Romish divines, of this definition add > Ø (Ge) in which circumstance it is that the Romish, and reformed notion of Church differ > Ø (Ve, Ge) are respectively allowed heads of the Church > Ø (Ve, Ge) are respectively > Ø (Na)</p>	<p>with great address > ingegnosamente (Ve); *sinistramente interpretando* (Ge); con sommo ardire (Na)</p>		

1	2	3	4	5
DISSENT-ERS	sects, by law > Ø (Ve, Ge)			
NON-CON-FORMISTS	religious (sect) > Ø (Ve, Ge, Na)	Romanists > Cattolici Romani (Ve, Ge, Na)		
POPE	<i>de facto</i> > Ø (Na) and shews it to be a question <i>de facto</i> , scarce determinable at this time of day > Ø (Ge)		Footnotes to elude censorship > Na and Ge (cf. ex. 5b and Appendix 3: Transcriptions)	
QUAKER			soon gained him > acquistaro- no ben presto (Ve, Ge); fece far subbi- to acquisto (Na)	

The most frequent techniques used to translate and adapt (mitigate, manipulate, purge, etc.) the original text to the new background concern omission/deletion (e.g. adjectives, short sequences, clauses), variation/replacement of words (e.g. adjectives > synonymy, connotation and denotation, etc.), addition/expansion (adverbial expressions, adjectives + superlative form, synonymous pairs, etc.), and syntax (sometimes leading to misinterpretation).

Some very limited variation at the formal level does not seem to involve in-depth manipulation at the content level. However, apparently unimportant, minor differences at the lexical and textual levels may change the perspective at the discourse level (DISSENTERS, NONCONFORMISTS, ANABAPTISTS, BROWNISTS, QUAKERS). In other cases, manipulation is significant, and goes beyond translation itself. When the entries introduce and discuss the tenets of the faith, extended omissions (CHURCH), expansions integrated within the text (ANABAPTISTS, *Sup*), or comments added by the ecclesiastical revisers as footnotes (POPE) are typically used.

Notwithstanding all these changes to the original text, a kind of self-censorship and self-expurgation, the fact that neither headwords nor entries

are completely deleted in the process of translation, is extremely relevant. In a Catholic country, still dominated by ecclesiastical control of the book market, the dissemination of ideas was at times limited, partial, and clearly biased, but was rarely significantly censored. The Italian versions of *5thCy* and *Sup* which were published in Venice, Naples, and Genoa thus emerge as contributions to the innovation of ideas, and together as a step towards regarding translation as a tool which is fundamental to the circulation of thought.

APPENDIX 1

Explicit cross-references

HEADWORDS	CROSS-REFERENCES to other sects and topics * = none or not relevant to the topic
ANABAPTISTS	Novatian, Cataphrygian, Donatist, Re-Baptizants, Albigenses, Waldenses, Quakers
ANTINOMIANS (under ANTINOMY)	*
ANTITRINITARIANS	Samosatesian, Arian, Socinian, Unitarian
ARMINIANISM	Arminians
ARMINIANS	Arminianism, Remonstrant
BROWNISTS	Separatist, Non-conformist, Independent
CALVINISM	Huguenot
CHURCH	Reformation, Lutheranism, Calvinism,
DISSENTERS	Nonconformist, Separatist, Toleration, Presbyterians, Independent, Puritan
ENTHUSIAST	Enthusiasm, Fanatic, Massalians, Euchites, Quaker, Anabaptist, Mystic
EXCOMMUNICATION	Censure, Anathema, Bishop, Heretic
HERESY; HERETIC	Error, Heterodoxy; Heresy, Infidel, Sect
INDEPENDENTS	Puritan, Calvinism, Presbyterians, Dissenters, Separatist
LATITUDINARIAN	Adiaphorist, Toleration
LUTHERANS	Lutheranism (and many sub-headwords)
LUTHERANISM	Indulgence, Reformation, Consubstantiation
NONCONFORMISTS	Separatist, Dissenter, Puritan, Presbyterian, Independent
POPE, PAPA	Pontifex
PRESBYTERIANS	Calvinism
PROTESTANT (sub-headword)	Reformation, Lutheran, Calvinist, Presbyterian

PURITANS	Calvinism, Presbyterian, Non-conformist, Separatist, Tory, Whig
QUAKERS	*
REFORMATION; REFORMED <i>church</i>	Lutheranism; Church
SCHISM	*
SECT	Heresy, Schism, Manichee, Gnostick, Lutheran, Calvinist
SEPARATISTS	Dissenters, Nonconformist, Presbyterian, Puritan, Brownist, Independants
SERVETISTS	Antitrinitarian, Anabaptist
TOLERATION	*
TORIES, Tories	Faction, Party, Whig, Presbyterian
WHIG	Faction, Tory, Huguenot

APPENDIX 2

Key topics and religious sects within individual entries

HEADWORDS	* = none or not relevant to the topic
ANABAPTISTS	religious sect, primitive church, heretics, Protestants, Luther, Calvin; great number of sects [...] Muncerians, Catharists, Enthusiasts, Silentes, Adamites, Georgians, Independants, Hutites, Melchiorites, Nudipedalians, Mennonites, Bulcholdians, Augustinians, Servetians, [...]
ANTINOMIANS (under ANTINOMY)	Anomians
ANTITRINITARIANS	*
ARMINIANISM	Calvin, Arminius, Arminians
ARMINIANS	religious sect, Calvinists, Socinianism
BROWNISTS	religious sect, Puritans, reformed church, Presbyterians
CALVINISM	Calvin, Calvinists, Protestants, Reformed, Huguenots
CHURCH	Christian faith, Reformed Church, Lutheran Church, Calvinist Church
DISSENTERS	Sects, parties, matters of religion, church discipline, dissent, toleration, Presbyterians, Independents, Anabaptists, Quakers
ENTHUSIAST	enthusiasm, sect of heretics, Massalians, Euchites, Enthusiasts, fanatic, Quakers, Anabaptists, prophets, revelations, visions, impulses &c. from heaven

EXCOMMUNICATION	anathema, ecclesiastical censure, punishment, church, sacraments, bishop, heretic
HERESY; HERETIC	error, Christian faith; heresy, false opinion, Christian faith
INDEPENDENTS	sect of Puritans, separate church, congregation, excommunicate, faith and doctrine, reformed, party, church of England, Presbyterians, Anabaptists, Socinians, Antinomians, Familists, Libertines
LATITUDINARIAN	*
LUTHERANS	Sect of Protestants, Lutheranism, Luther, Romish church, several sects
LUTHERANISM	indulgences, corruptions, excommunicated, Lutherans, Lutherus, Romish church, different sects
NONCONFORMISTS	religious sect, England, Puritans, Calvinists, dissent from the established church, Romanists, churches of England, conformity, nonconformity
POPE, PAPA	bishop, roman-Catholicchurch,
PRESBYTERIANS	Calvinists of Great Britain, church of England
PROTESTANT (sub-headword)	doctrine of Luther
PURITANS	Calvinists of Great Britain
QUAKERS	religious sect, England, Quakerism
REFORMATION; REFORMED <i>church</i>	*
SCHISM	division, separation, religion, faith, Romanists, English schism (reformation of religion in this kingdom), church of England/schism (separation of the non-conformists, viz. Presbyterians, Independants, Anabaptists)
SECT	(the principal now on foot) Lutherans, Calvinists, Anabaptists, Arians, Socinians, Arminians, &c.
SEPARATISTS	religious sect in England, separate church, collection of sects, Presbyterians, Anabaptists, Independants, Nonconformists, Brownists
SERVETISTS	Antitrinitarians, Anabaptists, Arians, England
TOLERATION	religion, Protestants, heretics, schismatics, church of England, Reformation, Ecclesiastical toleration
TORIES, Torys	party or faction in England, state, religion, state tories, church tories, state whigs, reformation, Episcopalians, Presbyterians or Puritans, church of England
WHIG	party or faction in England

APPENDIX 3
Transcriptions

CHAMBERS 5 th 1741-43 Ø = omissions ✓ = additions/ expansions	CHAMBERS VENICE 1748-1749 [1748-53] Pasquali	CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis	CHAMBERS GENOA 1770-1775 Tarigo
<p>DISSENTERS, a general denomination of equal import with Non-conformists. See NONCONFORMIST, and SEPARATIST. It expresses certain sects, or parties in England, who in matters of religion, church discipline, and ceremonies, <i>dissent</i> from, or disagree with, the church of <i>England</i>, and have a toleration by law for the same. See TOLERATION. Such, particularly, are the presbyterians, independents, anabaptists, and quakers. See PRESBYTERIANS, INDEPENDENTS, PURITAN, etc.</p>	<p>DISSENTISTI, <i>Dissenters</i> nell'Inglese, è una generale denominazione d'equal significato che Non-conformisti. Vedi NON-CONFORMISTI, e SEPARATISTI. Ella esprime diversi Ø partiti in Inghilterra, che nelle materie di Religione, nella disciplina della Chiesa, e nelle cerimonie, <i>dissentono</i>, o discordano dalla Chiesa d'Inghilterra, e sono tollerati Ø. Vedi TOLLERANZA. Tali sono particolarmente i Presbiteriani, gl'Indipendenti, gli Anabatisti, i Quaccheri &c. Vedi PRESBITERIANO, &c.</p>	<p>DISSENZIENTI, è un nome generale, di eguale importo di Non-conformisti. Vedi NON-CONFORMISTI e SEPARATISTI. Egli esprime certe sette o partiti in Inghilterra, che in materie di Religione, di discipline ecclesiastiche e di cerimonie, dissentiscono o disconvengono colla Chiesa d'Inghilterra, ma per legge son tollerati. Vedi TOLLERAZIONE. Tali sono particolarmente i Presbiteriani, gl'Indipendenti, gli Anabatisti e i Quacqueri. Vedi PRESBITERIANI, INDIPENDENTI, PURITANI &c.</p>	<p>DISSENTISTI, <i>Dissenters</i> nell'Inglese, è una generale denominazione d'equal significato che Non-conformisti. Vedi NON-CONFORMISTI, e SEPARATISTI. Ella esprime diversi Ø partiti in Inghilterra, che nelle materie di Religione, nella disciplina della Chiesa, e nelle cerimonie <i>dissentono</i> o discordano dalla Chiesa d'Inghilterra, e sono tollerati Ø. Vedi TOLLERANZA. Tali sono particolarmente i Presbiteriani, gl'Indipendenti, gli Anabatisti, i Quaccheri ec. Vedi PRESBITERIANOEC.</p>

<p>CHAMBERS 5th1741-43 ∅ = omissions ✓ = additions/ expansions</p>	<p>CHAMBERS VENICE 1748-1749 [1748-53] Pasquali</p>	<p>CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis</p>	<p>CHAMBERS GENOA 1770-1775 Tarigo</p>
<p>NON-CONFORMISTS, the name of a religious sect, or rather number of sects, in England. See SEPARATIST. The term was antiently confined to the Puritans, or rigid Calvinists; at present it extends to all who dissent from the established church, the ✓ Romanists alone excepted. See DISSENER, PURITAN, PRESBYTERIAN, INDEPENDENT, &c [...] all the churches of England and Scotland should have the same ceremonies and discipline; the acquiescence wherein, or dissenting from which, determined <i>conformity</i>, and <i>nonconformity</i>.</p>	<p>NON-CONFORMISTI, il nome di una Setta ∅, o piuttosto di una moltitudine di Sette, in Inghilterra. Vedi SEPARATISTI. Il termine fu anticamente ristretto ai Puritani, od ai Calvinisti rigidi; al presente si estende a tutti quelli che differiscono dalla Chiesa stabilita, eccettuati i Cattolici Romani. Vedi DISSENER, PURITANI, PRESBITERIANI, INDIPENDENTI, &c. [...] tutte le Chiese d'Inghilterra e di Scozia avessero le stesse cerimonie e la stessa disciplina; l'ubbidienza a quel Decreto, o la discordanza da esso, produsse <i>conformità</i>, e <i>nonconformità</i>.</p>	<p>NON CONFORMISTI, è il nome di una setta ∅, o piuttosto di una moltitudine di sette in Inghilterra. Vedi SEPARATISTI. Il termine fu anticamente ristretto ai Puritani, o a' Calvinisti rigidi; al presente si estende a tutti quelli, che differiscono dalla Chiesa stabilita, eccettuati i Cattolici Romani. Vedi DISSENTISTA, PURITANI, PRESBITERIANI, INDIPENDENTI, &c. [...] tutte le Chiese d'Inghilterra, e di Scozia usassero le stesse cerimonie, e la stessa disciplina; l'obbedienza al qual decreto, o la discordanza da esso, produsse la <i>conformità</i>, e la non <i>conformità</i>.</p>	<p>NON-CONFORMISTI, il nome di una Setta ∅, o piuttosto di una moltitudine di Sette, in Inghilterra. Vedi SEPARATISTI. Il termine fu anticamente ristretto ai Puritani, od ai Calvinisti rigidi; al presente si estende a tutti quelli che differiscono dalla Chiesa stabilita, eccettuati i Cattolici Romani. Vedi DISSENER, PURITANI, PRESBITERIANI, INDIPENDENTI, &c. [...] tutte le Chiese d'Inghilterra e di Scozia avessero le stesse cerimonie e la stessa disciplina; l'ubbidienza a quel Decreto, o la discordanza da esso, produsse <i>conformità</i>, e <i>nonconformità</i>.</p>

CHAMBERS 5th 1741-43 Ø = omissions ✓ = additions/ expansions	CHAMBERS VENICE 1748-1749 [1748-53] Pasquali	CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis	CHAMBERS GENOA 1770-1775 Tarigo
<p>BROWNISTS, a religious sect, which sprung out of the Puritans, towards the close of the sixteenth century; their leader, Robert Brown*. [...]</p> <p>[one in-folio column in length]</p>	<p>BROUNISTI, o <i>Brownisti</i>, setta di Eretici, pullulata dai Puritani verso il finire del XVI Secolo; il loro Duce, fu Roberto <i>Brown*</i>. [...]</p>	<p>BRUNISTI, è una Setta religiosa uscita da' Puritani, verso la fine del decimosesto secolo; il cui conduttore fu Roberto Brown*. [...]</p>	<p>BROUNISTI, o <i>Brownisti</i>, setta di Eretici, pullulata dai Puritani verso il finire del XVI. Secolo; il loro Duce, fu Roberto Brown*. [...]</p>

CHAMBERS 5th 1741-43 Ø = omissions ✓ = additions/ expansions	CHAMBERS VENICE 1748-1749 [1748-53] Pasquali	CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis	CHAMBERS GENOA 1770-1775 Tarigo
<p>QUAKERS, a religious sect, who made their appearance in England, during the time of the inter-regnum. See SECT. They took their origin from George Fox, an illiterate person, [...] a shoemaker. The accounts of those times tell us, that as he wrought at his trade, he used to meditate much on the scriptures [...]. The genius of</p>	<p>QUACCHERI, Setta di Religione, che comparve in Inghilterra in tempo dell'Interregno. Vedi SETTA. Presero la loro origine da Giorgio Fox, persona senza lettere, [...] Calzolajo. La storia di quel tempo ci insegna, che quando lavorava nel suo mestiere soleva assai meditare sulla Scrittura [...]. Il genio de' tempi, la novità della</p>	<p>QUACCHERI, è una setta di Religione, che comparve in Inghilterra, durante il tempo dell'interregno. Vedi SETTA. Ebbero costoro la loro origine da Giorgio Fox una persona ignorante, [...] calzolajo di professione. Le storie di quei tempi ci fan sapere, che quando egli lavorava nel suo mestiere, soleva molto meditare sulle scritte [...].</p>	<p>QUACCHERI, Setta di Religione, che comparve in Inghilterra in tempo dell'Interregno. Vedi SETTA. Presero la loro origine da Giorgio Fox, persona senza lettere, [...] Calzolajo. La storia di quel tempo ci insegna, che quando lavorava nel suo mestiere soleva assai meditare sulla Scrittura [...]. Il genio de' tempi, la novità della</p>

<p>the times, the novelty of the doctrine, and the great appearance of devotion in the man, soon ✓ gained him disciples; and some unusual shakings and convulsions which they were seized withal at their first meetings, procured them the appellation <i>Quakers</i>. [...]</p> <p>[2-in folio columns in length]</p>	<p>Dottrina, e la grand'apparenza di divozione in tal Uomo, gli acquistarono ben presto Discepoli; e da certi inusitati scotimenti, e convulsioni, da cui erano presi nelle loro prime adunanze, s'ebbe motivo di chiamarli <i>Quakers</i>, cioè Tremanti. [...]</p>	<p>Il genio di quei tempi, la novità della dottrina, e la grande apparenza di divozione all'Uomo, gli fece far subito acquisto di discepoli, e certi scuotimenti, e convulsioni insolite, delle quali furono sorpresi ne i loro primi congressi, procurarono loro il nome di <i>Quaccheri</i>. [...]</p>	<p>Dottrina, e la grand'apparenza di divozione in tal Uomo, gli acquistarono ben presto Discepoli; e da certi inusitati scotimenti, e convulsioni, da cui erano presi nelle loro prime adunanze, s'ebbe motivo di chiamarli <i>Quakers</i>, cioè Tremanti. [...]</p>
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CHAMBERS 5 th 1741-43 Ø = omissions ✓ = additions/ expansions	CHAMBERS VENICE 1748-1749 [1748-53] Pasquali	CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis	CHAMBERS GENOA 1770-1775 Tarigo
<p>ANTINOMY*, ANTINOMIA, a contradiction between two laws, or two articles of the same law. See LAW. *The word is derived from [...]. ANTINOMY sometimes also signifies an opposition to all law. Whence a sect of enthusiasts ✓, who are for carrying ✓ gospel liberty above all moral regards,</p>	<p>ANTINOMIA*, contraddizione tra due leggi, o due articoli dell'istessa legge. Vedi LEGGE. *Derivasi dal Greco [...]. ANTINOMIA talora anche significa opposizione ad ogni legge. Laonde quella setta di Entusiastii, o Fanatici, che mettono la libertà Evangelica sopra tutti i rispetti morali,</p>	<p>ANTINOMIA* è una contraddizione tra due leggi, o due articoli di una stessa legge. Vedi LEGGE. *La voce è derivata dal greco [...]. L'ANTINOMIA alle volte significa un opposizione a tutta la legge. Quando una setta di Entusiasti intraprende di trasportare la libertà evengelica oltre a tutti i rispetti</p>	<p>ANTINOMIA*, contraddizione tra due leggi o due articoli dell'istessa legge. Vedi LEGGE. *Derivasi dal Greco [...]. ANTINOMIA talora anche significa opposizione a ogni legge. Laonde quella setta di Entusiasti o Fanatici, che mettono la libertà (dicono) Evangelica sopra tutti i rispetti morali,</p>

motives of virtue as insufficient to salvation, are and slight the called <i>Antinomians</i> ; sometimes <i>Anomians</i> .	e disprezzano i motivi di virtù come insufficienti alla salute eterna, diconsi <i>antinomiani</i> , e talvolta <i>anomiani</i> .	morali, e ributta i motivi di virtù come insufficienti a tutti i rispetti alla salvezione; è chiamata <i>antinomia</i> ed alle volte <i>anomia</i> .	e disprezzano i motivi di virtù come insufficienti alla salute eterna, diconsi <i>Antinomiani</i> e talvolta <i>Anottiani</i> .
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CHAMBERS 5 th 1741-43 Ø = omissions ✓ = additions/ expansions	CHAMBERS VENICE 1748-1749 [1748-53] Pasquali	CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis	CHAMBERS GENOA 1770-1775 Tarigo
ANABAPTISTS*, a religious sect, whose distinguishing tenet is, that children are not to be baptized, till they arrive at years of discretion; as holding it requisite, that they give a reason of their faith, before they can receive a regular baptism. See BAPTISM. [...] several Catholic bishops [...] who held the baptism of heretics invalid; and therefore rebaptized such as were converted to ✓ orthodoxy. [...]	ANABATTISTI*, Ø setta, la di cui massima distintiva è, che i fanciulli non debbano battezzarsi, se prima non arrivano agli anni della discrezione; sostenendo essi, che sia un requisito necessario, il dare una ragione della lor fede, avanti che ricevere un regolare battesimo. Vedi BATTESIMO. [...] varj Vescovi Cattolici, i quali tenevano, che il battesimo degli Eretici fosse invalido; onde ribattezzavano gli Eterodossi, che venivano alla Chiesa Cattolica. [...]	ANABATISTA* è una setta religiosa, il cui distintivo è di sostenere, che i Fanciulli non debbono battezzarsi, se non pervenuti all'età del discernimento; volendosi per requisito, di dover essi dare una ragione della lor fede, prima ch'essi possano ricevere un regolare battesimo. Vedi BATTESIMO. [...] molti Vescovi Cattolici [...] i quali riputavano invalido il battesimo degli Eretici, e perciò ribattezzavano coloro, che si erano di nuovo convertiti alla Fede Ortodossa. [...]	ANABATTISTI*, Ø setta la di cui massima distintiva è, che i fanciulli non debbano battezzarsi, se prima non arrivino gli anni della discrezione; sostenendo essi, che sia un requisito necessario, il dare una ragione della lor fede, avanti che ricevere un regolare battesimo. Vedi BATTESIMO. [...] varj Vescovi Cattolici, i quali tenevano, che il battesimo degli Eretici fosse invalido; onde ribattezzavano gli Eterodossi, che venivano alla Chiesa Cattolica. [...]

CHAMBERS SUPPLEMENT 1753 Ø = omissions ✓ = additions/expansions	CHAMBERS GENOA 1770-1775 Tarigo-Lewis
ANABAPTISTS (<i>Cycl.</i>) It is said <i>Anabaptists</i> hold it unlawful to bear arms, and decline ✓ all offices in government. [...] Notwithstanding ✓✓✓ the severity of their morals, which is ✓✓ remarkably great ✓ ^(a) , some zealous Catholics, as Prateolus, Morery, and others, have not scrupled to charge the <i>Anabaptists</i> with the most abominable impurity, with renewing ✓✓ the ✓ practice ✓✓ of the Adamites, and enjoining their women to prostitute themselves ✓ to every man who demanded it ^(b) . [...]	ANABATTISTI. Detti erano <i>Anabattisti</i> coloro, i quali prendevano illecitamente le armi, e che declinavano e dipartivansi dagli ufizj tutti del governo. [...] Con tutto che i sembianti mostrassero questi <i>anabattisti</i> una morale severissima, la quale veramente appariva estremamente grande, ed osservabile ^(a) , alcuni Ø cattolici però, come il Prateolo, fra gli altri, e il Moreri, si fanno non ingiustamente peravventura, ad accagionarli d'abominabilissime impurità, rinovellando per certo modo in essi la impurissima pratica, e costumanza detestabile degli Adamiti, e caricando d'infamia le donne loro, come quelle, che si prostituissero di buon grado a tutti coloro, che ne le richiedessero ^(b) . [...]

CHAMBERS 5 th 1741-43 Ø = omissions ✓ = additions/ expansions	CHAMBERS VENICE 1748-1749 [1748-53] Pasquali	CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis	CHAMBERS GENOA 1770-1775 Tarigo
CHURCH, an assembly of persons united by the profession of the same Christian faith, and the participation of the same sacraments. Bellarmin, and the Romish divines, to this definition add, <i>Under the same pope, sovereign pontiff, and vicar of Jesus Christ on earth: in which circumstance it is that the Romish,</i>	CHIESA, un'assemblea di persone unite mediante la professione della medesima fede Cristiana, e mediante la partecipazione de' medesimi Sacramenti. Bellarmino, ed i Teologi Cattolici aggiungono a questa definizione, <i>sotto un medesimo capo, il Pontefice Romano,</i>	CHIESA, è un'assemblea di persone, unite per la professione della stessa fede Cristiana e per la partecipazione degli stessi Sacramenti. Il Bellarmino e i Teologi Cattolici aggiungono a questa definizione: <i>sotto uno stesso Capo Sommo Pontefice e Vicario di Gesucristo</i>	CHIESA, un'assemblea di persone unite mediante la professione della medesima fede, e la partecipazione de' medesimi Sacramenti ... Ø Ø Ø sotto un medesimo capo, il Pontefice Romano, ch'è Vicario di Cristo in terra. Ø Ø Ø Amelotte e altri fanno essenziale alla Chiesa un

<p>and reformed notion of <i>Church</i> differ. See POPE. [...] Amelotte, and others, make a visible head, or chief, essential to a <i>Church</i>: accordingly, among the Catholics, the pope; in England the king, are respectively allowed heads of the <i>Church</i>. Bishop Hoadly sets aside the notion of a visible head: Christ alone, according to him, is head of the church; which position he has maintained with great address, in a celebrated sermon before the late king on those words, <i>My kingdom is not of this world</i>; and in the several vindications thereof. [...]</p> <p>[about 2 in-folio columns]</p>	<p>ch'è Vicario di Cristo in terra. Ø Ø Ø [...] Amelotte ed altri, fanno essenziale alla <i>Chiesa</i> un corpo visibile: che appresso i Cattolici è il Papa; in Inghilterra il Re. Ø Ø Ø Il vescovo Hoadly lascia da parte la nozione di un capo visibile; Cristo solo, secondo lui, è capo della Chiesa; la qual proposizione egli ha sostenuta ingegnosamente in un celebre Sermone, detto alla presenza del Re, sopra quelle parole, <i>Regnummeum non est de hoc mundo</i>; e in diverse vindicazioni che ne ha poi fatte. [...]</p>	<p><i>in Terra</i>; per la qual circostanza differiscono i Cattolici da' riformati, nella nozione di <i>Chiesa</i>. Vedi PAPA. [...] Amelotto ed altri fanno un capo visibile essenziale alla Chiesa; e perciò tra Cattolici il Papa, tra gl'Inglesi il Re sono Ø portati per Capi della Chiesa. Il Vescovo Hoadly rigetta la nozione di Capo Visibile: Cristo solamente, secondo la sua opinione è il Capo della Chiesa; la qual proposizione egli ha sostenuta con sommo ardore in un celebre sermone, avanti l'ultimo Re, su queste parole: <i>il mio Regno non è di questo mondo</i>, e in molte vindicazioni di esse. [...]</p>	<p>capo visibile: che appresso i cattolici è il Papa; in Inghilterra il Re. Ø Ø Ø Il Vescovo Hoadly lascia da parte la nozione di un capo visibile: Cristo solo, secondo lui, è capo della Chiesa; la qual proposizione egli ha sostenuta in un Sermone, detto alla presenza del Re *sinistramente interpretando* le parole, <i>Regnummeum, non est de hoc mundo</i>; e in diverse vindicazioni che ne ha poi fatte. [...]</p>
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<p>CHAMBERS 5th1741-43 Ø = omissions ✓ = additions/ expansions</p>	<p>CHAMBERS VENICE 1748-1749 [1748-53] Pasquali</p>	<p>CHAMBERS NAPLES 1748-1754 Giuseppe de Bonis</p>	<p>CHAMBERS GENOA 1770-1775 Tarigo</p>
<p>POPE, PAPA, the bishop of Rome; being the head or</p>	<p>PAPA, PONTIFEX, il Vescovo di Roma; il Capo, od</p>	<p>PAPA, è il Vescovo di Roma; il Capo o Patriarca della</p>	<p>PAPA, PONTIFEX, il Vescovo di Roma, il Capo, od</p>

<p>patriarch of the Roman-Catholic church. See PONTIFEX. [...] the title <i>pope</i> was anciently given to all bishops. See BISHOP. They were also addressed under the term <i>holiness</i>, and <i>beatitude</i>; and their churches called <i>apostolical sees</i>. See HOLINESS, APOSTOLICAL, &c. [...] it was only in the eleventh century, that Gregory VII. first appointed, in a synod held at Rome, that the title <i>pope</i> should be restrained to the bishop of Rome, as a particular distinction and prerogative. [...] History mentions a popess, Joan. – The reality hereof has been opposed and defended by many learned men. – The tradition might possibly take its rise from the weakness of pope John VIII. in restoring Photius to his communion, and owing him as true patriarch:</p>	<p>il Patriarca della Chiesa Cattolica. Vedi PONTIFEX. [...] il titolo di <i>Papa</i> si dava anticamente a tutti i Vescovi. Vedi VESCOVO. Eglino erano anche salutati, o nominati co' titoli di <i>Santità</i>, e di <i>Beatitudine</i>; e le loro Chiese, chiamaronsi <i>Sedi Apostoliche</i>. Vedi SANTITÀ, APOSTOLICO, &c. [...] fu solo nel Secolo XI. che Gregorio VII. prima ordinò, in un Sinodo Romano, che il titolo di <i>Papa</i> fosse ristretto al Vescovo di Roma, per una particolare distinzione e prerogativa. [...] L'istoria fa menzione di una Papessa Giovanna. – La realtà di tale Storia da molti dotti uomini è stata combattuta, e da altri difesa. Forse una simile tradizione è nata dalla debolezza del <i>Papa</i> Giovanni VIII. nel rimettere ch'ei fece Fozio nella sua Comunione, e nel riconoscerlo per vero Patriarca:</p>	<p>Chiesa Cattolica Romana. Vedi PONTEFICE. [...] il titolo di <i>Papa</i> era anticamente dato a tutti i Vescovi. Vedi VESCOVO. Furono essi ancora trattati di <i>santità</i>, e <i>beatitudine</i>, e le loro Chiese chiamate <i>Sedi Apostoliche</i>. Vedi SANTITÀ, APOSTOLICA, &c. [...] nell'undecimo secolo, fu solamente che Gregorio VII. ordinò, in un Sinodo, tenuto in Roma, che il titolo di <i>Papa</i> dovesse restringersi al Vescovo di Roma, come una particolar distinzione, e prerogativa. [...] La Storia fa menzione della <i>Papessa</i> Giovanna. La realtà della quale è stata opposta, e difesa da molti uomini dotti. La tradizione può possibilmente aver avuta la sua origine dalla debolezza di <i>Papa</i> Giovanni VIII., in ristabilire Fozio alla sua comunione,</p>	<p>il Patriarca della Chiesa Cattolica. Vedi PONTIFEX. [...] il titolo di <i>Papa</i> si dava anticamente a tutti i Vescovi. Vedi VESCOVO. Eglino erano anche salutati, o nominati co' titoli di <i>Santità</i>, e di <i>Beatitudine</i>; e le loro Chiese, chiamaronsi <i>Sedi Apostoliche</i>. Vedi SANTITÀ, APOSTOLICO, &c. [...] fu solo nel Secolo XI. che Gregorio VII. prima ordinò, in un Sinodo Romano, che il titolo di <i>Papa</i> fosse ristretto al Vescovo di Roma, per una particolare distinzione e prerogativa. [...] L'istoria fa menzione di una Papessa Giovanna. – La realtà di tale Storia da molti dotti uomini è stata combattuta, e da altri difesa. (*) Forse una simile tradizione è nata dalla debolezza del <i>Papa</i> Giovanni VIII. nel rimettere ch'ei fece Fozio nella sua Comunione, e nel riconoscerlo per vero Patriarca:</p>
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for he hence got the appellation of woman; as that prince called *king Mary* did, by leaving himself to be governed by Q. Mary his wife. See KING and QUEEN. M. Spanheim, professor of theology at Leyden, has lately written very amply on the subject; and shews it to be a question *de facto*, scarce determinable at this time of day.

[about half in-folio column in length]

imperocchè meritò da lì in appresso d'essere chiamato una donna, siccome quel Principe, chiamato il *Re Maria*, perché si lasciò governare dalla Regina Maria sua moglie. Vedi RE, e REGINA. M. Spanheim, professore di Teologia a Leiden, ha ultimamente scritto a dilungo sopra questo argomento; e fa vedere, essere questa una questione *de facto*, che a gran fatica si può in oggi decidere.

[about one in-quarto column in length]

e riputarlo, come un vero Patriarca; poichè da questo egli acquistò l'appellazione di *donna*, come l'acquistò quel Principe, che fu chiamato il *Re Maria*, per essersi lasciato governare dalla Regina Maria sua moglie. Vedi RE, e REGINA. Il Signor Spanemio, professor di Teologia, in Leide, ha ultimamente scritto molto a lungo sul soggetto, e dimostra essere una questione, che difficilmente può terminarsi al giorno d'oggi (a).

[about one in-quarto column in length]

(a) *Scoverti i caratteri della mera favola della Papessa Giovanna, si sforzano i nemici della Chiesa Cattolica Romana, di farla credere almen, come dubbia e probabile. Ma i loro sforzi si rendon vani, e restano sempre oppressi dalla forza invincibile della verità. Egli è fatto indubitabile presso tutti gli*

imperocchè meritò da lì in appresso d'essere chiamato una donna, siccome quel Principe, chiamato il *Re Maria*, perché si lasciò governare dalla Regina Maria sua moglie. Vedi RE, e REGINA. M. Spanheim, professore di Teologia a Leiden, ha ultimamente scritto a dilungo sopra questo argomento. Ø Ø Ø

[about one in-quarto column in length]

(*) *Mabillon, oltre cent'altri dimostra nella prefazione al 4°. Secolo Benedettino Parte 2. N°. 182. esser ella una favola, e semplicità più che femminile il crederla Storia.*

Scrittori della Storia Ecclesiastica, anche scismatici, che morto Papa Leone IV a' 17 di Luglio dell'anno 755, fu assunto al Pontificato Benedetto III. a 29 di Settembre dell'istesso anno. Com'è dunque possibile che tra'l Pontificato di Leone IV, e di Benedetto III abbia nella Sede Apostolica regnato la Papessa Giovanna due anni, mesi cinque e giorni quattro, quanti le n'attribuiscono gl'infelici inventori della favola? Se presso gli Storici contemporanei del Secolo nono, e del seguente si osserva un profondo silenzio di tal chimera, chi uom di senno darà credenza al sogno della Papessa, cominciato a narrarsi dopo due secoli? Validissime prove vi sono, che mostrano negl'incorrotti esemplari di Mariano Scoto, e di Martino Polono non esservi il favoloso racconto della Papessa, inscritto poi ne' loro libri da mano fallace. Veggasi [...]. (a) Note del Signor Rev.sore Ecclesiastico.

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