

Corpus Christianorum in Translation

Guidelines for English translations

1. Goal of the series

The series *Corpus Christianorum in Translation* provides modern translations of patristic and medieval Greek and Latin texts that have been edited in one of the *Corpus Christianorum* collections (*Series Latina*, *Series Graeca* and *Continuatio Mediaevalis*). The target languages are English, French, German, Italian and Spanish. These translations, which are published independently from the critical editions, are intended to render the texts edited in *Corpus Christianorum* accessible to those who do not have the opportunity to read them in the original language. For those conversant with the original language, the translations can serve as a tool for quick reference and an aid in interpreting the Greek or Latin text.

2. Contact information

If you consider contributing a translation you can contact the *Corpus Christianorum* editorial board at corpus.christianorum@brepols.net or one of the publishing managers listed at <http://www.corpuschristianorum.org/series/ccten.html>. See also the author information page on the *Corpus Christianorum* website (<http://www.corpuschristianorum.org/authors.html>). General contact information can be found at <http://www.corpuschristianorum.org/contact.html>. Written correspondence should be sent to:

Corpus Christianorum in Translation
Sint-Annaconvent
Begijnhof 39
B-2300 Turnhout
Belgium

3. Preliminary remarks

The present document contains our guidelines for translators. Please read these guidelines before submitting sample pages of your work, as this will reduce the amount of time and effort spent on correcting the draft.

Individual cases may sometimes require deviations from the rules. If you foresee the need for special treatment, e.g. of issues not discussed in the guidelines, you should present these special cases when submitting sample pages.

Preparation of the manuscript

4.1. Submitting samples

Before proceeding to the final draft, the translator should submit sample pages of the manuscript to the publishing manager. Manuscripts must be submitted as Word documents accompanied by a hard-copy printout. Introduction and translation must be submitted as separate document files.

The publisher will subject the draft to a peer review process and may also ask the editor of the original text to comment on the translation offered. The translator is expected to consider and implement the publisher's comments. If the translator feels that it is not possible to implement all of the comments, this should be convincingly motivated.

The publisher will only reach a final decision on publication after reviewing the final draft, including the introduction, the translation, the apparatus and the indexes.

4.2. **Proofreading**

Proof and check your copy. Eliminate double spaces; before and after a dash only a single space should be placed. Do not place a space before a period, comma, exclamation mark, question mark, colon and semi-colon.

5. **Typography**

A uniform style for capitalisation, abbreviations, punctuation, etc. must be observed throughout.

Text should be spelled according to the conventions of the target language in question. So in French, use for instance œ (Unicode 0153) for ligature oe (e.g. 'œuvre'); in Spanish, use ~ for tildes (e.g. 'España'), etc.

Likewise, punctuation should follow the standard practice of the target language; e.g. in a French text, a footnote reference at the end of a sentence should precede the period, while in an English text the reference should follow the period.

When a different character set, such as Greek, is required, use Unicode or embed the true type fonts and submit this character set to the publishing manager.

When unusual characters (such as, for instance, a horizontal bar above certain letters) are needed but are not available in your word-processing program, you may use codes. Alert the publishing manager when submitting sample pages, and make sure that the codes are unambiguous and do not resemble codes used elsewhere.

Use the formatting features of your word-processing program, such as italics, superscripts, small capitals, etc., but do not attempt to simulate the final layout, which will be produced by the publisher.

6. **Content of the volume**

A volume in the series *Corpus Christianorum in Translation* should consist of an introduction, a bibliography, the (annotated) translation, and indexes, and may optionally also contain a commentary and/or appendixes.

The introduction

7.1. **Purpose and content**

The introduction to a translation serves a different purpose when compared with an introduction to a critical edition. Whereas the latter concentrates primarily on matters of textual criticism and textual transmission, the introduction to the translation should in the first place strive to enhance the accessibility of the text. This means that it should contain biographical and bibliographical information about the author of the text; an introduction to the text itself, its content and its cultural and doctrinal significance; the *status quaestionis* concerning the work; a discussion of problems concerning the text; and a bibliography. If previous translations of the text exist, it is recommended that some attention be paid to these also.

The introduction should be concise and should contain no more than 50.000 characters (around 30 pages in the printed volume), spaces excluded. Use footnotes for

referencing and clarifying, but try to keep the number of notes to a minimum.

7.2. **Style**

The text should present the results of modern scholarship in a clear and concise manner, with an educated, but not necessarily specialist public in mind. The style should be accessible and the tone should be neutral, with no verbosity or literary embellishment.

7.3. **Cross-series references**

The introduction may offer a short discussion of new insights and relevant publications that have arisen from the corresponding *Corpus Christianorum* edition. It may also contain bibliographical updates, reassessments, and addenda and corrigenda to the edition. If the translator and the editor of the critical text are the same person, he or she may seize the opportunity for adding new insights concerning the edited text.

7.4. **In-series references**

The introduction may also be used to supplement or clarify information that is already found elsewhere in the series. (This only applies to volumes written in the same target language.) Repetition of such information should be avoided as much as possible, and the reader should be directed to those volumes instead.

The translation

8.1. **Purpose**

The translation should, without literary embellishment, accurately and recognizably represent the content of the text in a plain and modern style that accords with the standards of the target language. It should strive to bring across the content rather than the style of the original text.

8.2. **Relation to the critical edition**

In principle, each translation is based on the corresponding critical edition of the source text in the *Corpus Christianorum* series. Punctuation, while following the modern conventions of the target language, should be based on that of the edition as much as possible. If a change in punctuation leads to a new meaning of a portion of the text, this should be indicated in a footnote at the relevant place. Cases where the translator diverges from a specific reading in the edition should also be indicated in footnotes.

8.3. **Principles of translation**

For the general practice of translating, please consult the relevant literature. A short discussion about translating from Latin can be found in J. Marouzeau, *Introduction au latin* (chapter XI, 'La pratique du latin: traduire'). Although written for use in the classroom, these reflections may still be useful to a modern translator because they deal with a number of concrete issues.

8.4. **Style and expression**

The translation should be written in contemporary, neutral and transparent language. In terms of style it should concentrate on the target language rather than the source language. Therefore, some license is allowed if this is needed to convey the meaning of the text more accurately.

Naturalness of expression is important. Archaisms and calques should be avoided. Do not translate *verbum pro verbo*. If necessary, idiomatic expressions can be adapted to equivalents in the target language as long as this does not infringe on the actual meaning of the source text. Try to keep in mind that reading the end result should be not unlike reading a modern day textbook.

8.5. **Consistency**

Try to stick to a single translation for each word in the source language as much as possible, e.g.: *carnalis* is to be rendered by either 'carnal' or 'of the flesh'. Do not use

these translations interchangeably.

8.6. Accuracy

The translation must be accurate and should not contain simplifications or paraphrases; it is important to maintain accuracy of expression. Where possible, you should try to find a synonym in the target language for each word in the source language. We can take as a sample two existing translations of St. Augustine's *Confessiones*:

Numquid non potens est manus tua, deus omnipotens, sanare omnes languores animae meae atque abundantiore gratia tua lasciuos motus etiam mei soporis extinguere?
(Aug. *Conf.* X, 30 (42))

The power of your hand, O God Almighty, is indeed great enough to cure all the diseases of my soul. By granting me more abundant grace you can even quench the fire of sensuality which provokes me in my sleep.

(Pine-Coffin, R.S., trans. *Saint Augustine of Hippo: Confessions* (Penguin Classics), London : Penguin, 1961, p. 214)

Is your hand not powerful enough to heal all my soul's ills, all-powerful God, and by a still more generous grace to extinguish unruly stirrings even in my sleep?

(Boulding, M., O.S.B., trans. *The Works of Saint Augustine. A Translation for the 21st Century*. Vol. 1/1: *The Confessions*. New York: New City Press, 1997, p. 264)

In the first translation, Augustine's words are rendered somewhat freely. Besides turning a question (*numquid ... extinguere?*) into an affirmative statement ('is indeed') it also introduces a verb which has no counterpart in the original ('provokes') as well as an image which is not present in the original Latin ('the fire of sensuality' for *lasciuos motus*). The text of the second translation sticks much closer to the semantical and syntactical structure of the original while retaining a natural fluidity. Although one could argue in favor of both translations, for our series, the style of the latter translation is preferred to that of the former.

8.7. Faithfulness in spirit

It is important to avoid ambiguity, especially if this could lead to misconceptions. Since it is our goal to bring across the content of the original text as precisely as possible, the translation should not use expressions and images that are alien to the source text, especially when doing so might cause misconceptions. This is mostly a matter of common sense and depends to a large degree on the kind of argument that is being presented. To take a (perhaps obvious) example: it would be wrong to uncritically translate an expression such as $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$ as 'God forbid' if the text is being presented as spoken by a pagan. Doing the same in a text where e.g. the interaction between God and his creation or the problem of free will is being discussed may be equally problematic.

8.8. Splitting lengthy sentences

Besides often being wearisome to the modern reader, long and complex periodic sentences tend to adversely affect the intelligibility of a text. Such periods can be broken up into shorter sentences that could be more easily digested. One should be careful to preserve the logical relationships between the parts of the original sentence. In the sample below, a long sentence is split into several shorter ones:

Sed tunc lectis Platoniorum illis libris posteaquam inde admonitus quaerere incorpoream ueritatem inuisibilia tua per ea quae facta sunt intellecta conspexi et repulsus sensi, quid per tenebras animae meae contemplari non sinerer, certus esse te et infinitum esse nec tamen per locos finitos infinitosue diffundi et uere te esse, qui semper idem ipse esses, ex nulla parte nulloque motu alter aut aliter, cetera uero ex te esse omnia, hoc solo firmissimo documento, quia sunt, certus quidem in istis eram, nimis tamen infirmus ad fruendum te. (Aug. *Conf.* VII, 20 (26))

But in those days, after reading the books of the Platonists and following their advice to seek for truth beyond corporeal forms, I turned my gaze toward your invisible reality, trying to understand it through created things, and though I was rebuffed I did perceive what that reality was which the darkness of my soul would not permit me to contemplate. I was certain that you exist, that you are infinite but not spread out through space either finite or infinite, and that you exist in the fullest sense because you have always been the same, unvarying in every respect and in no wise subject

to change. All other things I saw to have their being from you, and for this I needed but one unassailable proof – the fact that they exist. On these points I was quite certain, but I was far too weak to enjoy you.
(Boulding, M., O.S.B., trans. *The Works of Saint Augustine. A Translation for the 21st Century*. Vol. I/1: *The Confessions*. New York: New City Press, 1997, p. 180)

8.9. Quoting Greek or Latin words

Greek or Latin words may be cited *in textu* only when strictly necessary. This is primarily the case when the translation or etymology of a word or expression is discussed in the text, e.g.:

The most ancient garment is called 'tunic' (*tonica*) because it makes a sound as it moves during walking; for *tonus* means 'sound'.
(Isidore of Seville, *Etymologiae* XIX, xxii, 6)

Citations

9.1. Citing from foreign languages

When citing words or expressions from Greek, Latin or any other foreign language, provide a translation, both in the introduction and in the translated text. Greek words should be transliterated. (See section 10.)

9.2. Source of a translation

In citing ancient or Scriptural texts, the translator should indicate, either in the introduction or in a footnote, which translation is used if it is not his or her own.

9.3. Embedding citations

When citing, use quotation marks according to the conventions of the target language (except for citations from the Bible – see below). Mere allusions are not considered citations.

9.4. Referencing Biblical passages

Citations from Scriptural passages are italicized and are not enclosed in quotation marks. In the case of direct quotations, the reference should be placed *in textu* between parentheses, e.g.:

so that you may *save my feet from the snare* (Ps. 24, 15)
(Pine-Coffin, R.S., trans. *Saint Augustine of Hippo: Confessions* (Penguin Classics), London : Penguin, 1961, p. 240)

9.5. Referencing non-Biblical sources

All non-Biblical quotations should be identified in footnotes, using the rules for bibliographic references laid down in the *Corpus Christianorum* guidelines (http://www.corpuschristianorum.org/series/pdf/Corpus_Guidelines.pdf).

Orthography

10. Greek or Latin words and names

Greek words that are cited in the translation should be transliterated according to the standard laid down in the ALA-LC 1997 Romanization Tables ('Classical Greek'): consequently, we write *oikouménē*, not *oecumene* or *οικουμένη*.¹

For spelling Latin words, the same orthography as the one used in the critical editions of the *Corpus Christianorum* series is recommended, e.g. not *verbum* but *uerbum*.

¹ The charts can be found at <http://www.loc.gov/catdir/cpsd/romanization/greek.pdf>.

Please consult section 40 of the *Corpus Christianorum* guidelines for more information.

Names of persons, places, etc. should be spelled in the form which is most commonly used in the target language, e.g. *Augustine, Carthage* for *Augustinus, Carthago*.

Footnotes

11.1. Purpose

In the series *Corpus Christianorum in Translation* lines are not numbered, and footnotes (not endnotes) must be used to comment on the text. The footnotes may be used for explaining allusions and technical terms in the text that are not immediately clear to a modern, non-specialist reader. Specific problems of interpretation (such as variant readings or ambiguity in the original wording) should also be addressed in footnotes, while more general issues of translation and interpretation should be discussed in the introduction. Lastly, footnotes should be used for the identification of direct citations from sources other than the Bible.

11.2. Allotted space

Ideally speaking, the footnotes should not occupy more than five lines per page in total. Telegram style should be avoided. In case the text requires more extensive elucidation, the possibility of adding a commentary in the back of the volume can be discussed with the publisher.

Structural elements

12.1. Reference to the structure of the critical edition

The relationship between the translation and the source text in the volume of the *Corpus Christianorum* series should be made explicit by incorporating the structural elements of the edition (divisions in books, chapters, section numbers, et cetera) into the translation.

To facilitate easy reference from the Greek or Latin text to the translation and vice versa, the numbers of chapters, paragraphs, etc. as they appear in the edition should be adopted in the translation. The page numbers of the critical edition will also be indicated in the margin of the corresponding translation. The translator should mark these page numbers in the text of the manuscript using the codes '\$1' and '\$2'. The reference to the page should be placed between these codes. This procedure is similar to the one described in *Corpus Christianorum* guidelines, sections 35 ff. Given the syntactical differences between the source and target languages, in most cases the boundaries between pages will necessarily be somewhat fluid, and the exact placement of the codes is left to the discretion of the translator. This problem of fluidity is largely resolved in the end result, where the references are shown in the margin, not within the text body.

e.g.: As it is said by \$175\$2 the Apostle Paul

results in: As it is said by the Apostle Paul 75

12.2. Additional chapter headings

The desirability of incorporating additional chapter headings in the translation should be discussed with the publishing manager beforehand.

12.3. Indexes

Indexes should be created independently from those of the critical edition. It is

suggested that the translator uses the indexing function in Word for creating the indexes. The indexes refer not only to the translated text, but also to the introduction, notes, and, if applicable, commentary. At least the following indexes should be present:

- an index of Biblical references
- an index of non-Biblical sources
- an index of subjects
- an index of personal and place names

12.4. **Source index**

The Biblical and non-Biblical source indexes only apply to literal citations; see further above under section 9.

Ancient sources are to be indicated by their title in Greek or Latin in the form that is most commonly used. The title may be followed by a translation enclosed in parentheses, both written in italics. These are followed by a reference and the number of the corresponding page in the translation:

Cicero	
<i>De divinatione (On divination)</i>	
2, 30	167

Books of the Bible should be indicated by their most common name in the target language, without italics, e.g.:

Psalms	
37, 11	206

12.5. **Subjects and names**

Although all indexes should be made with the utmost care, the index of subjects and the index of names are especially important as they are particularly helpful in disclosing the subject matter of the text to the reader.

Bibliography

13. For all matters concerning bibliographic entries, please turn to sections 8 to 34 (except 31) of the *Corpus Christianorum* guidelines. Do not forget to add a table of abbreviations used. When referencing, use the standard methods of the target language and make sure that the system of references is consistent.

Appendixes

14. The possible creation of appendixes for further clarification of the text, e.g. by providing maps or chronological lists, should be discussed with the publishing manager beforehand.