

### **Translator's Workstyle**

In September 1971 a great change took place in my own lifestyle, or rather "workstyle." From being a pastor serving two congregations, as well as being a teacher one day per week at the New Church College, I became employed by the Swedenborg Society (with the financial help of the General Church) to work full-time editing the third Latin edition of *Arcana Coelestia* and, after that, translating the same. Like any priest or minister I had not, when a pastor, worked set hours, but had been "available" to my congregations, and to individual members, as and when they needed my services. However, I had always endeavoured prior to September 1971 to set aside one day each week for the task of editing Latin AC; but that day could be interrupted by a request to speak to an inquirer, visit one who was sick, or arrange a baptism, wedding or funeral, or else merely attend to some mundane matter connected with church premises. As a "parish priest" I was not so much a worker as a presence among people—one who was available 24 hours a day, so to speak, to link people up to their God. Yet there were times when, with nothing else demanding immediate attention, I could turn to the Latin AC and progress uninterrupted for two or three hours. Such was my lifestyle as a pastor; but that of a full-time translator has in my experience been quite different and a lot of personal adjustments had to be made when moving from one to the other.

Far from being constantly available, I lock myself away for set periods. My rules are these:

1. Work on translation five days per week
2. Begin each day by 8.00 am
3. End each day not before 4.00 pm and not after 5.30 pm
4. Go for a walk in the garden, or wherever, when I feel "stuck"
5. Unless a matter of "life or death," leave anything else I'm asked to do until the day's translation work is done.

\*In addition to his pastoral work, Rev. John Elliott of London, England, devotes most of his time to translation of *Arcana Coelestia*.

Now this means that as a translator I must spend a large part of my day by myself. Sometimes one will be content to be alone, sometimes one will feel lonely. For myself I must say that being an only child I was conditioned early on to be a loner; but on occasions there have been feelings of loneliness. I mention this not to win your sympathy but to let anyone contemplating the full-time translator role know what he or she is to expect and to let "employers" know what may be going on inside their translators.

### Translator's Friends

Though the translator inevitably spends many hours alone he is not without friends. We call those appointed to advise him "consultants"; but if these are not his friends, and—more importantly—if he does not see them as his friends, they'll not be a great deal of help to him. The translator's friends however are not only persons but also the books he gathers round him to help him. Let me mention some of my "friends."

*Potts' Concordance*, in particular the "Table of Repeated Passages" on pages 859-864 of volume six. Before translating a chapter of AC I go through this table and note in my volume of AC any place where a paragraph repeats, or is repeated, in another part of the Writings. (I must add here that as a consequence of mentioning this practice to the Seminar held in Bryn Athyn 29-31 August, 1988, I now have *Parallel Passages*, published by the Academy of the New Church in 1982. To be exact, this publication indicates parallel passages to SD, LJ, CLJ and Post LJ. I have also received from the Rev. Alfred Acton photocopies of numerous additions to Potts' Table of RP which were noted by his grandfather).

*Searle's Index*. Before translating any part of AC I use Searle to note beside quotations from the Scriptures those places, if any, where Swedenborg has already quoted them.

*Chadwick Lexicon*. Dealing specifically with Swedenborg's usages, this is a friend which translators in the past would dearly have wished to possess.

*The Synonym Finder* by J. I. Rodale, published by Rodale Press, Emmaus, PA (latest ed. 1978). This is very easy to use, far superior to Roget's *Thesaurus of Words and Phrases* with which British people may be familiar.

*Notes on the Hebrew Text of the Book of Genesis* by G. J. Spurrell, published by Clarendon Press (my ed. 1889). I've found this more helpful than the Jewish Soncino commentary or than the volume on Genesis in the International Critical Commentary series.

Various Versions of the Scriptures. NKJ (or RAV) has proved the most helpful, if only because MT and TR lie behind it. R. C. Douai version of 1606, being a translation of the Vulgate, has been helpful on occasions too. *Pentateuch* published by the General Conference in 1970, and *A New Translation of the Psalms* published in 1906 in Philadelphia by, I presume, the General Convention, have been my friends as well.

Other Friends include SOED: *The Penguin Modern Guide to Synonyms and Related Words* (ed. by S. I. Hayakawa and revised by P. J. Fletcher, a book for British English readers that originates in the USA!)

*Usage and Abusage* by Eric Partridge; *Modern English Usage* by H. W. Fowler.

#### Future Friends

As studies in the relatively new academic field called Neo-Latin come into our hands we shall discover, I'm sure, a lot of new and valuable "friends" for translators. One such friend has already arrived—*Festivus Applausus in Caroli XII etc.* ed., with introduction, translation and commentary, by Hans Helander. This book, published in 1985 in the *Studia Latina Upsaliensia* series, says sufficient to tell us that Swedenborg employed the kind of Latin used by the educated world in his own day. Such spellings as *hyems*, *delitiae*, *lethalis*, instead of *hiems*, *deliciae*, *letalis* are commonly found in Neo-Latin used in the 18th century; so is the comparative adjective, ablative singular, spelt with the final "i" rather than "e." Swedenborg's use of the pluperfect where those who have been taught classical Latin would expect perfect or imperfect is likewise a Neo-Latinism.

In the third Latin edition of AC the first editor notes Swedenborg's use of *philautia* as follows:

*φιλαντία* = "self love." This appears to be the only occasion on which Swedenborg uses it—it is not a recognized Latin form.

The last seven words of this note are plainly incorrect since Erasmus uses the term frequently in his *Praise of Folly*. But I've no doubt the

word also occurs in the vast amount of Neo-Latin literature which awaits scholarly analysis. (I hope Jonathan Rose will be able from time to time to update our knowledge of Neo-Latin studies).

### Faults in 3rd Latin AC

On page two of volume one the first editor says that the spelling found in the first (and second) Latin editions of AC "has been altered to conform to modern usage." No doubt the decision taken in the mid-1940s to "modernize" Swedenborg's spellings seemed the right thing to do for readers accustomed to the orthography found in present-day editions of classical Latin texts. But with the gift of hindsight we now see that the decision was wrong. So any Latin text published today by the Swedenborg Society preserves Swedenborg's spelling, except where that which appears in a first edition or in his own draft does not represent what he actually intended (e.g. *Bi Pesech* should be *Pi Beseth* in AC 8398; *descendit* should be *ascendit* in 8906).

But a far more serious fault in the 3rd Latin AC than the matter of orthography is the failure to indicate what Swedenborg first wrote and then crossed out. The 3rd Latin edition certainly tries to show by signs in the text or by footnotes the difference between what Swedenborg finally wrote in his rough draft and what actually appeared after that in the first edition. But no note, alas, is taken of the many places where we can see the way he struggled to express himself. Sometimes his preliminary wording which he deleted in favor of another phrase helps us to get at his intended meaning. Let me give some simple examples:

a) AC 1960 *quod Hagar significet vitam affectionis scientiarum exterioris hominis etc.* Here I would have expected *repraesentet*, not *significet*. But in Swedenborg's rough draft we find that he wrote *repraesentet*, then deleted in favor of *significet*; so he really did intend the latter. (To be absolutely precise, he started to write *significet*), then wrote *repraesentet et significet*, after which he deleted *repraesentet et*.)

b) AC 3179 .. *ex virginis statu ante desponsationem . . . ex statu cum nuptui danda, ac dein cum nupta; denique cum marito pareret...* Is the last word *pareret* (from *pareo*) or *pareret* (from *pario*)? Previous translators of AC have assumed the former—"when she was obedient to her husband" (echoes of St Paul!). But the fact that

Swedenborg first wrote *gigneret prolem* shows that he meant "when she bears offspring to/for her husband." This vital piece of information does not appear in the 3rd Latin AC and I would not have had it at my fingertips if I hadn't for some reason or other consulted the manuscripts.

c) In AC 5056 Swedenborg describes a certain color as *murrhinus*, which is used in classical Latin to describe vases which were the color of agate or fluorspar. But whatever the classical usage may have been, Swedenborg's usage is pretty clear, for in 5056 he first used *bruneus*. Again this evidence is not included in the 3rd Latin AC.

As editor of the last three volumes of the new Latin AC I had entertained the thought that we were producing a work that would contain all a future translator needed to know about his text. But alas, subsequent experience has shown me that the manuscripts hold information which has yet to be gathered, assessed and made available. In other words it would seem as though a fourth edition of AC is needed, or else some kind of supplement to the third edition.

#### **A Peculiar Problem**

"All translation is a compromise—the effort to be literal and the effort to be idiomatic." This (which was said by Benjamin Jowett, renowned for his translation of the Greek Classics) might be rendered today as "Translation—Formal Correspondence or Dynamic Equivalence?" Most, if not all, of us involved in translating the Writings today believe, I'm sure, that we should strive for idiomatic or dynamic equivalence. But this leaves us with a peculiar problem when we come to Swedenborg's versions of Genesis, Exodus, and Revelation in AC, AE, and AR, and to his quotations throughout the Writings of the Bible as a whole (I say "The Bible" so as to include "non-canonical" books). It is a peculiar problem because our task is to reproduce in English Swedenborg's quite literal Latin renderings of the Hebrew, Aramaic, or Greek Scriptures. We are required to aim at formal correspondence rather than dynamic equivalence; for if we do not do so, we shall not only misrepresent Swedenborg but also find it difficult to translate the detailed explanations or brief comments made by him on passages of Scripture.

When quoting texts from the Scriptures to confirm some point he has made, Swedenborg usually relies on the Schmidius Latin ver-

sion. This version, published in 1696 just before or after the translator's death, belongs to a line of "literal" translations that may be traced back to Pagnini in the previous century. Swedenborg knew of "idiomatic" translations, for in *Adversaria* he used initially not only the Schmidius but also the Castellio version—the latter being the most notable in the line of "idiomatic" versions produced around and after the Renaissance and the Reformation. But anon he decided to employ Schmidius alone (he writes in the margin *Assumatur hic, etc. interpretatio Smidii*); and in *Adversaria* 363 he explains his preference for Schmidius. Other translators have little desire to bring over, as Schmidius does, the actual words of the original (... *ipsi interpretes... parum studuerint, ipsa verba Textus transferre ex fonte suo, sicut Smidius, sed unice studere elegantiae sermonis...*).

In the case of his versions of the chapters of Genesis and Exodus in AC, Swedenborg is seen to be even more literal than Schmidius. Indeed I have come to the conclusion that we should call these versions "transmutations" rather than "translations" or perhaps, to coin a word, "transverbalizations." Swedenborg's concern is to make known the actual words of the original, for it is these, and the way they are used there, that hold the essential Divine message. Let me give some examples:

a) Gen. 11.1. In AC we find a word for word rendering of the Hebrew—*Et fuit tot a terra labium unum, et verba una*. Schmidius is slightly less literal—*Caeterum fuit (ohm) universa terra labium unum, et verba eadem*. The Vulgate (I do not have Castellio to make the comparison) is more idiomatic—*Erat autem terra labii unius, et sermonum eorumdem*. Much as I would like to follow NKJ or RA V—"Now the whole earth has one language and one speech"—that choice is not open to me. Somehow *labium* must be rendered "lip" to make the exposition right in 1286 and *verba* must be translated "words" for the sake of the explanation in 1288.

b) Gen. 22:7. Again AC represents the Hebrew word for word—*Et dixit Iizchakus ad Abraham patrem suum, et dixit, Pater mi. Et dixit, Ecce ego, fili mi. Et dixit, Ecce ignis etc.* Schmidius is very similar in this case—*Locutus est Iizchakus ad Abrahamum patrem suum; et dixit Pater mi; qui dixit, Ecce me, fili mi. Turn dixit, Ecce ignem, etc.* The Vulgate is again more idiomatic—*dixit Isaac patri suo; Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis etc.* In the exposition in 2802 Swedenborg draws attention to the use four times in this verse of the verb *dixit*. Good English style may demand variants of "said" but here

we're required to follow Swedenborg's intention to show what the Hebrew has.

c) Following most modern versions of the Scriptures we may be tempted to leave untranslated the expression *factum (est)* or *fuit* (representing Waihee) which occurs frequently in historical narratives. But paragraphs 4979, 4987, 5221, etc., show that we must render the expression in our English versions.

### Value of Schmidius

From time to time the editor of our Latin texts or the translator of them is left to wonder whether a Scripture quotation as it appears in a first Latin edition, or even in the Swedenborg mss, is altogether correct; and sometimes the Schmidius Latin version can help him to confirm or "correct" a quotation. (I say "sometimes" for Swedenborg often makes slight changes or else—to quote Norman Ryder—"misquotes from memory"). Again let me give a couple of examples:

a) AC 4751 where John 6:70 is quoted, *Nonne Ego vos duodecim elegi, at e vobis unus est diabolus?* Here one is led to think that *at* (see ms) should be *et* (as Vulgate and Tremellius); but Schmidius whom Swedenborg is clearly following, has *at*.

b) AC 4763 speaks of *Joachus commentator*, who is referred to in Isaiah 36:22; 2 Kings 18:37. In Isaiah 36:22 Schmidius has *Joachus, fdius Asaphi, qui a commentariis*, but in 2 Kings 18:37 *Joachus, filius Asaphi, commemorator*. It looks as though Swedenborg intended *commemorator* (the recorder) but under the influence of a *commentariis* (one of those who take notes) put *commentator* instead.

So "doubtful" readings in the Writings can occasionally be substantiated or else corrected in the light of the Schmidius version; but on the other hand Swedenborg's reliance on Schmidius sometimes leads him into errors. One such example of this exists, I'm sure, in AR 95. Here Swedenborg says that the words "but you are rich" are placed in a parenthesis, in the letter to Smyrna, because they do not appear in certain mss. So far as I know these words are not absent from any mss; but Swedenborg was misled by the Schmidius version because the phrase appears not only in a parenthesis but is also printed in italic instead of roman type.

A very simple example of Swedenborg reproducing a mistake in Schmidius may be seen in 4844.14, in the quotation of Jeremiah

15:7-9. Swedenborg copies Schmidius exactly when he puts—*adducam dlis super matrem juvenem vnstatorem in meridie*. But *juvenem* is clearly a misprint in Schmidius for *juvenum* (which the Schmidius Hebrew Latin edition of 1740 has, and Swedenborg himself has in AE 257.2).

### Swedenborg Mss

Before moving on from consideration of the Schmidius Bible I might mention that, so far as I know, no one has published a transcription of Swedenborg's annotations on the pages of his Schmidius Latin Bible (though of course we do have E. E. Iungerich's translation of them, published by the Academy in 1917). Is anyone ready to tackle this admittedly difficult task?

In conclusion let me plead that more people should become familiar with the Swedenborg mss—Swedish as well as Latin. Included here are some specimens which may serve to illustrate what is involved and may help interested folk to start deciphering for themselves.

Specimen one exemplifies Swedenborg's "best" handwriting which appears in mss he was preparing for the printer. (The words in the left hand margin instruct the printer re size of type).

Specimen two is typical of Swedenborg's rough draft of AC and AE. His attempt to word a letter in English to John Lewis his publisher (left hand column) may help newcomers to get to know his writing.

Specimen three is a letter in Swedish which also contains some Latin. When writing in Swedish, Swedenborg employed the old gothic script, which is demonstrated on specimen four under "German Characters—Written." Though in Swedenborg's "fair hand" much of this letter to Dr. Beyer, like some other letters, is made somewhat illegible by smudges, blots etc. A transcript of the letter appears in *Small Theological Works and Letters* page 218. (Please let me know of any mistakes in the transcription!)

Specimen five is another example of Swedenborg's best handwriting. Compare with *De Commercio* 20; there are about twenty minor variations.

Specimen six is included to provide an example in the left hand column of wholly deleted material which possibly holds helpful



their inclusion I send over a bill a  
change 30  $\text{fr}$  upon the same person  
as before, ~~and~~ please to take them in,  
the rest just be enough or reach to that  
I may have the latter end of this year, =

Please to ~~oblige~~ <sup>send</sup> M<sup>rs</sup> Lewis, that  
he send over the ~~4~~ <sup>4</sup><sup>th</sup> Pack, one  
exemplar complete, and the other  
from h h h inclusive, at

= when M<sup>rs</sup> Lewis is to pay  $26\frac{1}{3}\text{fr}$ .  
his obligation is such - - -



TEACH YOURSELF GERMAN

| English | German Characters |            | Pronunciation |
|---------|-------------------|------------|---------------|
|         | Printed           | Written    |               |
| A a (ä) | A a (ä)           | <i>A a</i> | 'a: (æ)       |
| B b     | B b               | <i>B b</i> | bei           |
| C c     | C c               | <i>C c</i> | tsei          |
| D d     | D d               | <i>D d</i> | dei           |
| E e     | E e               | <i>E e</i> | 'e:           |
| F f     | F f               | <i>F f</i> | 'f            |
| G g     | G g               | <i>G g</i> | ge:           |
| H h     | H h               | <i>H h</i> | hor           |
| I i     | I i               | <i>I i</i> | 'i:           |
| J j     | J j               | <i>J j</i> | jal           |
| K k     | K k               | <i>K k</i> | ka:           |
| L l     | L l               | <i>L l</i> | 'l            |
| M m     | M m               | <i>M m</i> | 'em           |

<sup>1</sup> For the Pronunciation, see p. 2, Preliminary Note.

THE GERMAN ALPHABET

15

| English | German Characters |            | Pronunciation |
|---------|-------------------|------------|---------------|
|         | Printed           | Written    |               |
| N n     | N n               | <i>N n</i> | 'en           |
| O o (ö) | O o (ö)           | <i>O o</i> | 'o: ('ø)      |
| P p     | P p               | <i>P p</i> | pei           |
| Q q     | Q q               | <i>Q q</i> | ku:           |
| R r     | R r               | <i>R r</i> | 'er           |
| S s     | S s               | <i>S s</i> | 'es           |
| T t     | T t               | <i>T t</i> | tei           |
| U u (ü) | U u (ü)           | <i>U u</i> | 'u: (y)       |
| V v     | V v               | <i>V v</i> | fou           |
| W w     | W w               | <i>W w</i> | vei           |
| X x     | X x               | <i>X x</i> | 'iks          |
| Y y     | Y y               | <i>Y y</i> | 'ypsilon      |
| Z z     | Z z               | <i>Z z</i> | tset          |

Statement handed by Swedenborg to J. C. Cuno, March 1769 (cp De Commercio 20; see Swedenborg Epic, pp. 370/71).

Eryedi, expansione fagei sagenarum aderant, iuxta  
 et Pisci magni, multum valde, Ezechielis XLVII  
 inus Piscatores elegerat in discipulos, et dixerat,  
 vos Piscatores hominum, Matthaei 12: 18. 19. Marc:  
 4: 2. 3. 4. 5. 6. 7. 8. 9. 10. Postea demonstravi originem illius significationis  
 aze Apocalypsi Revelata, videlicet, quia Aqua  
 n: 50. 932. Similiter Fluvius, n: 409-932. Pisci  
 sui sunt, n: 405: et inde Piscatores illos qui voca-  
 rentur, n: 405 fini. Hic auditis, Interrogator exhibet  
 turam intelligere, cur Dominus elegerat Piscatores in  
 ros, quod etiam tenet, quoniam, ut dixisti, a prima  
~~initiatione~~ in spirituali sensu, hoc est, <sup>inducant et</sup> docentur verita-  
 ituales, quia haec super illis fundantur. Hic addidit,  
 d Solus Dominus cognoscat, qui idoneus est ad  
 ndum illa, quae Nova Testam. Ecclesiae sunt, num-  
 num aliqui inter famulos illorum, Præterea, qui  
 prius in Gymnasio studuit Philosophiam, antequam in-  
 quin ei intelligentia.

Em. Swedenborg  
 3 Joh. V. 20. 21



15 April 1769 (Letter 9)

5.

Jeg Gælvordige og Højeste 2<sup>de</sup> Lectoren  
og Lectoren.

Uti brev ifraa Højhed 2<sup>de</sup> Pater Hammerberg, som jeg kalommit Capet  
i det 2<sup>de</sup> Lectorat og Vampfornal Ol. Exeborg Mahuslande ofers de  
for mig at mig var ukonnu, som iinalyft foler en stor dæp  
det 2<sup>de</sup> Lectorat ligesom ingifom uti 1<sup>ste</sup> Congregation, dog først dæst hør  
an det for sig, som det an sig Lectorat og Bishopen, som somme hofader  
på det 2<sup>de</sup> Lectorat som i det 1<sup>ste</sup> Congregation forquærfat. Skulle jeg i  
dombogten idet hør sig Mahuslande tilbered og det alskid forby  
så påfar jeg, at sisten Rader, Gælvordige og Udgæverne Mahusland  
for hør, at somme og dæst og med dæst, og sadem kan  
jeg bagge om dæst an Criminal process. Uti neste Lectorat lags  
jeg mig til at neste til dæst, skulle noget galt dæst uti dæst  
tal forfæ, dog jeg sig hør dæst uti dæst somme brev  
ad dæst uti dæst 2<sup>de</sup> Gælvordige Højhed. Orest. Uti om og dæst  
fæsting til mine Calante og dæst uti dæst, for dæsting

Jeg Gælvordige og Højeste 2<sup>de</sup>  
Lectorat og Lectoren

Uti dæst uti dæst 11 April  
1769

Jeg hør dæst, og hør dæst  
Eman: Højhed

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