Writing to survive: A commentary on Sidonius Apollinaris, Letters Book 7, volume 1: The episcopal letters 1-11

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Remarks on the text

For the text constitution see above, section 5.2.1. In the following places my text differs from that of Loyen’s Budé edition (1970):

7.1.3 <quod> removed,
7.1.3 cuiuscemodi instead of cuiusque modi,
7.2.2 non instead of nos,
7.2.4 accrusu instead of occrusu,
7.2.9 Miletiae instead of Milesiae,
7.2.9 herede instead of heredi,
7.3.1 enim restored,
7.4.3 sociemur instead of sociamur,
7.4.4 reverentiae instead of reverentiaque,
7.5.1 veritati instead of veritatemque,
7.7.1 tamen cataplus instead of tamen ... aut cataplus,
7.7.1 melior instead of misera minus,
7.8.4 ista haec instead of istaec,
7.9.1 minae instead of machinae,
7.9.3 expeterent instead of exponerent,
7.9.7 postulatis instead of postulastis,
7.9.15 colon and comma instead of parentheses,
7.10.1 excusaremur instead of iudicaremur,
7.11.1 quae instead of qui,
7.11.1 ista haec: etiam instead of istaec et iam.

Conventions in citing

The abbreviations of authors and works follow OLD, and, for later authors, TLL; titles start with a capital letter except when they begin with a preposition, e.g. Ambr. in Luc. 10.184; epistle is Ep. throughout.

Ausonius is cited with both the abbreviation of the work and (between brackets) the number in Green’s OCT edition, e.g. Auson. Ordo (= 24) 75. Similarly, Claudian’s Carmina are cited with both their title and their number, e.g. Claud. Paneg. Hon. IV (= 8) 397 f.

In citations from Sidonius, the name of the author and/or the indications Ep./Carm. can be left out if the context permits. Thus, e.g., 1.1.1 is equivalent to Ep. 1.1.1 and to Sidon. Ep. 1.1.1. Following the system of Christiansen’s concordances, the prose prefaces of the Carmina are marked with a zero in the reference, e.g. Ep. 0.14.1-4 = Carm. 14.1-4, and the poems included in the Epistulae are coded from 25 to 41, e.g. Carm. 25 = Ep. 1.11.14. See Christiansen 1997: Preface.

Translation

The lemmata have been translated throughout, as have a great number of general, non-linguistic references. In some cases a translation of longer phrases is provided preceding the individual lemmata, in order to explain more complex contexts.

Translations of bible passages are from The New English Bible, Oxford, 1970.