

REFERENCING GUIDELINES FOR CITING CLASSICAL TRANSLATIONS

The university's Referencing Handbook MHRA Version 1.2 must be used for all your citations, and the format must be followed precisely. This means using colons, commas and so on in the right places, as described in the guide.

However, one area that isn't covered in the Referencing Handbook but which crops up regularly in History of Astrology essays is how to cite translations of books that were originally written in a different language, which is what is covered in this short document, with some examples.

General points

The general principle for citing translations is to separate the original author and the translator to make it clear who is the author and who is the translator. Frequently, a translation will include a commentary by the translator in addition to the main work – this can lead to confusion, because the same physical book might count as both a primary source (if you are citing the original author) or a secondary source (if you are citing the translator's commentary).

Loeb Classical Library

We strongly recommend using this resource, available on the UWTSD library website, for all classical texts, for example those by Plato, Aristotle, Ptolemy, and so on.

Single works

Sometimes, a book in the Loeb Classical Library is a single work, such as Ptolemy's *Tetrabiblos*. In this case, you need to cite the main author (Claudius Ptolemy), the translator (F. E. Robbins) and the place of publication, publisher, and year as usual. You are not obliged to cite the Loeb Classical Library reference number, but it can be useful to do so. Since *Tetrabiblos* is divided into four "books", each with a number of chapters, you should also cite the book number and chapter – the usual convention for this is Roman numerals for the book number, and Arabic numerals for the chapter. For example, look at this passage about 'the place of the mother' involving Venus:

TETRABIBLOS III

mixture of their different natures; but when they are separated, that we may assign to each in turn at their proper times the events which belong to them, first to the more oriental among them and then to the occidental. For a planet must from the beginning have familiarity with the place about which the inquiry is made, if it is going to exercise any effect upon it, and in general, if this is not the case, a planet which had no share whatsoever in the beginning can exert no great influence; of the time of the occurrence of the event, however, the original dominance is no longer the cause, but the distance of the planet which dominates in any way from the sun and from the angles of the universe.

5. OF BROTHERS AND SISTERS.

The preceding may perhaps have made clear the topic of the parents. As for that of brethren, if here too one examines only the general subject and does not carry beyond the bounds of possibility his inquiry as to the exact number and other particulars, it is more naturally to be taken, when it is a question of blood-brethren alone, from the culminating sign, the place of the mother,¹ that is, that which contains by day Venus and by night the

The top right tells you that the book is LCL 435 – this is just the Loeb Classical Library reference number, which you can cite if you wish. The 250-251 is the double-page spread currently displayed (Greek on the left hand side, English on the right). You can see that this is part of book 3, and in chapter 5 of that book. If you click on the LCL 435 it will give you a bibliographical reference, but although this is useful you will need to format it correctly – the reference it gives is NOT in our standard format. It gives this reference: “Ptolemy. *Tetrabiblos*. Translated by F. E. Robbins. Loeb Classical Library 435. Cambridge, MA: Harvard University Press, 1940”

This has some of the information you need to cite, but make sure it conforms to the university standard, and also includes the book and chapter, like this:

Claudius Ptolemy, *Tetrabiblos*, trans. by F. E. Robbins, Loeb Classical Library 435 (Cambridge, MA: Harvard University Press, 1940), III.5, p.251.

This way, you are specifying that the author is Ptolemy, the translator is Robbins, and giving the correct format, book, chapter and page number. For classical authors, you don’t necessarily need to give their first name – it would be fine to just say Ptolemy rather than Claudius Ptolemy.

In this case, the citation is a primary source – you’re citing Ptolemy’s own words. However, Robbins also has some commentary on his own translation in this same book:

INTRODUCTION

I.

FROM his own day well into the Renaissance Claudius Ptolemy's name was well-nigh pre-eminent in astronomy, geography, and astrology alike. "The divine Ptolemy," he is called by Hephaestion of Thebes,¹ and the expression shows that the reverence accorded him fell little short of idolatry. In such circumstances it is surprising that all we know of Ptolemy's personal history must be pieced

You may wish to cite that fact that Ptolemy was sometimes referred to as 'The divine Ptolemy'. Ptolemy didn't call himself this, so in this case you could cite Robbins, who translated Ptolemy. In this case, the book is a secondary source, not a primary source, and the author of those words is Robbins, not Ptolemy. Thus you would cite this as follows:

F. E. Robbins in Ptolemy, *Tetrabiblos*, Loeb Classical Library 435 (Cambridge, MA: Harvard University Press, 1940), p.vii.

Here, the author is Robbins, and his comment appears in the book written by Ptolemy that Robbins translated. You don't need to repeat his name as a translator in this case, as these are his own words. This is a secondary source.

Multiple works

Sometimes, a classical work is in the Loeb Classical Library together with other works. For example, consider this passage in Plato's *Symposium* about love:

PLATO, *Symposium*

LCL 166: 180-181

Go to page: GO

Find in a Library View cloth edition

PLATO	SYMPOSIUM
203 εὐωχίας οὔσης ἀφίκετο ἡ Πενία, καὶ ἦν περὶ τὰς θύρας. ὁ οὖν Πόρος μεθύσθεις τοῦ νέκταρος, οἶνος γὰρ οὕτω ἦν, εἰς τὸν τοῦ Διὸς κήπον εἰσελθὼν βεβαρημένος ἠΐδεν. ἡ οὖν Πενία ἐπιβουλεύουσα διὰ τὴν αὐτῆς ἀπορίαν παιδίον ποιήσασθαι ἐκ τοῦ Πόρου, κατακλινεταί τε παρ' αὐτῷ καὶ ἐκίνησε τὸν Ἔρωτα. διὸ δὴ καὶ τῆς Ἀφροδίτης ἀκόλουθος καὶ θεραπῶν γέγονεν ὁ Ἔρως, γεννηθεὶς ἐν τοῖς ἐκείνης γενεθλίοις, καὶ ἅμα φύσει ἐραστὴς ὧν περὶ τὸ καλὸν καὶ τῆς Ἀφροδίτης καλῆς οὔσης. ἅτε οὖν Πόρου καὶ Πενίας υἱὸς ὧν ὁ Ἔρως ἐν τοιαύτῃ τύχῃ	well she might in an hour of good cheer, and hung about the door. Now Resource, grown tipsy with nectar—for wine as yet there was none—went into the garden of Zeus, and there, overcome with heaviness, slept. Then Poverty, being of herself so resourceless devised the scheme of having a child by Resource, and lying down by his side she conceived Love. Hence it is that Love from the beginning has been attendant and minister to Aphrodite, since he was begotten on the day of her birth, and is, moreover, by nature a lover bent on beauty since Aphrodite is beautiful. Now, as the son

In this case, we can see that this is from a work by Plato, that it is called *Symposium*, and that it is on page 181 of the Loeb Classical Library 166. You will also notice on the left hand side are some numbers and letters – this is a section number within the book, as *Symposium* doesn't have specific chapters, and it's useful to cite this as well as the physical page number.

Moreover, although the work is called *Symposium*, the Loeb Classical Library has a single physical book with various works in, as can be seen if you click on the LCL 166: "Plato. *Lysis. Symposium. Gorgias*. Translated by W. R. M. Lamb. Loeb Classical Library 166. Cambridge, MA: Harvard University Press, 1925."

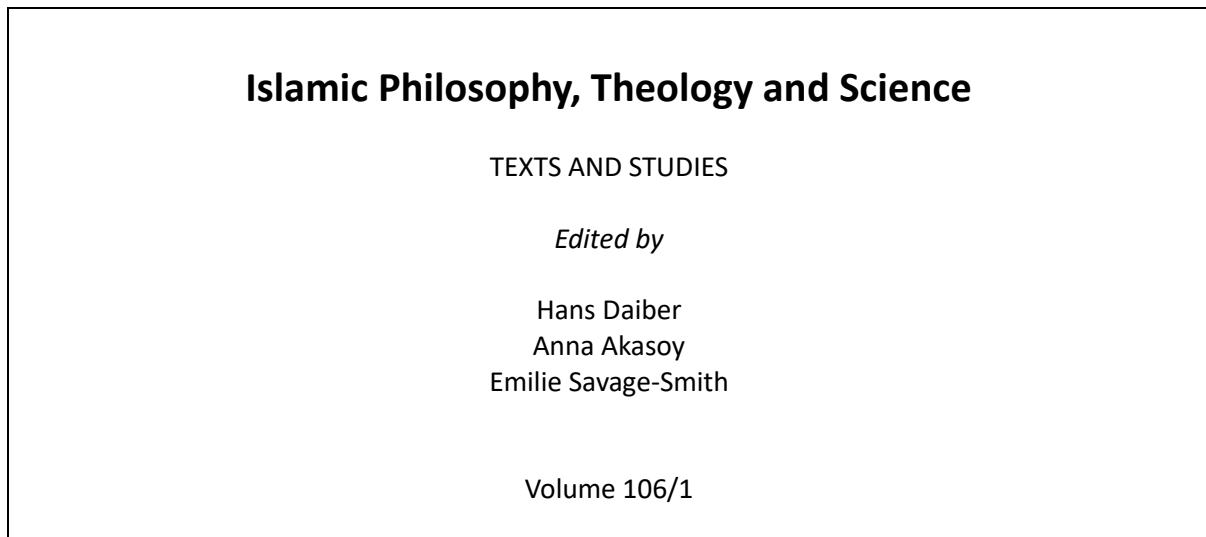
Again, you need to format this to conform to the university standard, but this reference does give you the full name of the book and the translator. Thus, the passage above would be cited as:

Plato, *Symposium*, 203 in *Lysis. Symposium. Gorgias*. trans. by W. R. M. Lamb, Loeb Classical Library 166 (Cambridge, MA: Harvard University Press, 1925), p.181.

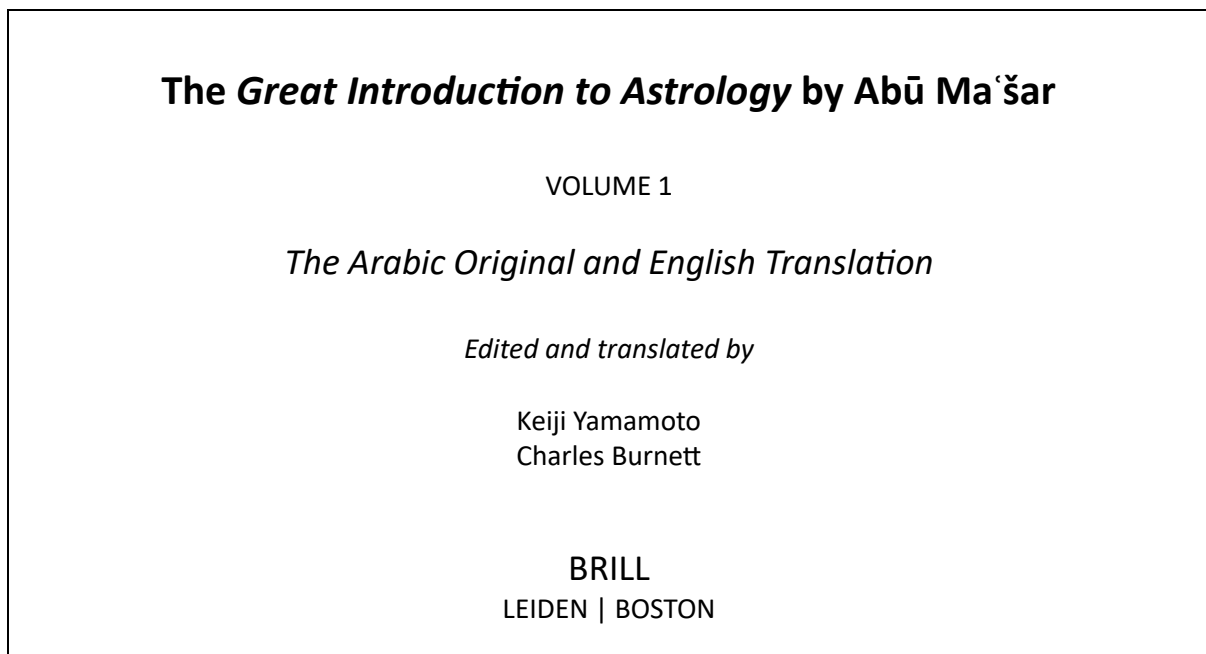
Here you're saying that section 203 of Plato's *Symposium* is on p.181 of a physical book called *Lysis. Symposium. Gorgias*.

Multiple volumes of a text

Sometimes a translation is in more than one volume. In this example, consider the two-volume set translation of Abū Maʿšar's *Great Introduction*. The first volume is the Arabic version with English translation, edited and translated by Keiji Yamamoto and Charles Burnett, and the second volume is the Greek Version (with no English translation) edited by David Pingree, and with glossaries and indexes compiled by Keiji Yamamoto and Charles Burnett. There is also a wealth of additional information that makes it very hard to know how to cite it, since the first page of volume 1 says:



The second page says:



There's really no clear guidance on exactly whom to cite here; the fact that it's part of a series called "Islamic Philosophy, Theology and Science texts and studies" edited by Hans Daiber, Anna Akasoy, and Emilie Savage-Smith isn't really relevant, and it's not really necessary to give more than one place of publication (Brill's headquarters are in Leiden).

So let us assume that you wish to cite a section about the years of the signs. This is in chapter 8 of the sixth book, and the page in question looks like this:

The eighth chapter: on the years, months, days, and hours of the signs. 8.1

The years, months, days, and hours of the signs are taken in two⁵⁰⁴ ways: the first way is that you make degrees of the rising times of the signs in whichever climes you choose, each degree a year and each five minutes a month, until (you reach) the days and hours you want. The second way is that you make the years and months of each sign like the smallest years⁵⁰⁵ of its lord. 8.2

The days and hours are taken from each sign by two different methods. 8.3
The first method is that you multiply the smallest years of the lord⁵⁰⁶ of that sign by twelve so as to become months, then double these months, then add to them the same number as the smallest years of that planet. Then the sum is divided by 10. The result is days, and the remainder is tenth-parts of a day. Then the sum is the days and parts of a day of that sign. The second method is that the smallest years of the planet are taken and one makes them months, then their half is subtracted, then the smallest years of the planet are subtracted from the remaining half, then the remainder is divided by 24 hours. The result is days and the remainder is hours. The sum is the days and hours of that sign by the second method. We shall give an account of this, God willing.

Aries: 15 years, 15 months, 37½ days; also 3 days, and 3 hours.⁵⁰⁷ 8.4

Taurus: 8 years, 8 months, 20 days; also 1 day, and 16 hours. 8.5

Gemini: 20 years, 20 months, 50 days; also 4 days, and 4 hours.⁵⁰⁸ 8.6

Cancer: 25 years, 25 months, 62½ days;⁵⁰⁹ also 5 days, and 5 hours. 8.7

Leo: 19 years, 19 months, 47½ days; also 3 days, and 23 hours. 8.8

We can see this is on page 631, and it's in book 6. We also know that we're looking at Volume 1. The parts we want to cite about Aries and Taurus are in sections 8.4 and 8.5, so we'd cite it as follows:

Abū Ma'shar, *Great Introduction to Astrology*, Volume 1, ed. and trans. by Keiji Yamamoto and Charles Burnett (Leiden: Brill, 2019), VI.8.4-8.5, p.631.

Note that the author is Abū Ma'shar – he doesn't have a forename and surname, so don't file him under "M" in your primary sources, file him under "A", and you won't be penalised if you don't bother with accents, but spell his name Abu Ma'shar instead.

Volume 2, which is the Greek text edited by David Pingree who died in 2005, some 14 years before this volume was produced, contains Pingree's introduction in English. If you wish to cite the quote that Abū Ma'shar 'has a penchant for organisation' from this, it then counts as a secondary source, and might be cited as follows:

David Pingree in Abū Ma'shar, *Great Introduction to Astrology*, Volume 2 (Leiden: Brill, 2019), p.4.