

Tolkien, J.R.R., 'Beowulf: the monsters and the critics',
Proceedings of the British Academy 22 (1936), 245–95, and
often reprinted.

Paul Cavill's most recent book is *The Christian Tradition* in
English Literature, Zondervan, 2006 (with Heather Ward), a
student guide to Christian themes and images in literature. He
teaches English language and medieval literature at the University
of Nottingham, and is Research Fellow for the English Place-
Name Society.

David Parry writes: Though Ferdinand de Saussure is often
credited with establishing the field of semiotics, the study of
signs, many previous writers reflected on the nature of language
as a sign system, often working within a Christian framework. I
will focus on a work by the Cambridge Puritan Richard Sibbes
(1577?-1635) in which he explores the concept of 'judgement'
as discernment or differentiation, distinguishing one thing from
another. By connecting this with God's creation of the world
through his differentiating speech, Sibbes comes close to
Saussure's idea of language as differentiation. I would like to
encourage us to explore an understanding of language which
sees all human speaking and ordering of the world as grounded in
God's prior speech.

Selected Reading

Richard Sibbes, A Description of Christ, in volume 1 of *Works
of Richard Sibbes*, ed. Alexander B. Grosart (1862-64) (rept.
Edinburgh: Banner of Truth, 1973-)

Ferdinand de Saussure, *Course in General Linguistics* (1915)
(various editions available).

Mark Dever, Richard Sibbes: *Puritanism and Calvinism in Late
Elizabethan and Early Stuart England* (Macon, GA: Mercer UP,
2000)

Augustine, *On Christian Teaching*, trans. R.P.H. Green (Oxford:
OUP, 1997) (There are numerous translations and editions of
De Doctrina Christiana with different English titles. This is the
most accessible I have found.)

John Leonard, *Naming in Paradise: Milton and the Language of
Adam and Eve* (Oxford: Clarendon, 1990).

David Parry is working towards a PhD at Cambridge University
(Christ's College), examining connections between seventeenth-
century Puritanism and literary theory and practice.

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DAY CONFERENCE

Lost and Found: Literary Translation

Saturday 10 November 2007

The Seminar Room
Corpus Christi College
Merton Street
Oxford
OX1 4JF
Tel. (lodge) 01865 276700

Programme

10.00 Arrivals and coffee
10.30 Introductions

10.45 **Margaret Topping**
Proust Translating / Translating Proust: Reinventions of the Sacred in Text, Image and Film

12.00 **Robert Willoughby**
Translating the Bible: what are we looking for?

1.00 Lunch

2.00 **Paul Cavill**
Beowulf: the monsters and the poet

2.50 **David Parry**
Separating Speech in Saussure and Sibbes: the differentiating function of language

3.15 Tea
Work in progress
Plans
Prayer

4.00 Close

Christian and Biblical sources create a richly suggestive layer within Marcel Proust's metaphorical vision. **Margaret Topping** will examine Proust's own transformational practice of Biblical 'translation', via the mediation of textual and visual sources as diverse as Ruskin, Carpaccio, Giotto and Moreau. She will also consider how Proust's vision of the sacred has evolved through subsequent 'translations' of his work both into English and into different artistic media, exploring how, through these linguistic and aesthetic re-inventions, Proust continues to engage with questions of morality, salvation and redemption.

Selected Reading

Marcel Proust, *A la recherche du temps perdu* (Gallimard: Pléiade or folio editions); *In Search of Lost Time* (Vintage or Penguin).
For an 'introduction' to the novel, suggested reading would be the first volume, *Du Côté de chez Swann* [Swann's Way] and approximately the last 250 pages of the last volume *Le*

Temps retrouvé [Time Regained] – the section beginning 'La nouvelle maison de santé dans laquelle je me retirerai [...] / 'The new sanatorium to which I retired [...]'

Marcel Proust, 'En mémoire des églises assassinées', parts II and III (Journées de pèlerinage' and 'John Ruskin') and 'Journées de lecture', collected under *Mélanges* in the Pléiade edition of *Contre Sainte-Beuve* (1971) which includes *Pastiches et Mélanges*. Available in English in: Marcel Proust, *On Reading Ruskin*, ed. by P. J. Wolfe and W. Burford (YUP, 1989)

Le Temps retrouvé / Time Regained, directed by Raoul Ruiz (1999)
Margaret Topping, *Proust's Gods: Christian and Mythological Figures of Speech in the Works of Marcel Proust*, OUP, 2000.

Dr Margaret Topping is a Senior Lecturer in French Studies at Cardiff University. Her primary research interests span two main areas: the works of Marcel Proust, with a particular emphasis on the role of imagery in Proust's writing, and the French and francophone encounter with the 'Orient' in literature and the visual arts. She is the author of *Proust's Gods* (2000) and *Supernatural Proust* (2007), the editor of *Eastern Voyages, Western Visions* (2004) and, with Professor Mary Bryden, the co-editor of *Beckett's Proust / Deleuze's Proust* (2008).

Robert Willoughby writes: Amidst the huge number of translations of the Bible of recent times, how many have prioritised aesthetic considerations? From so-called 'literal' translations (NASB, ESV etc) to dynamic equivalence (GNB, LB etc), very little emphasis has been placed upon considerations of beauty of expression to the point where some still hark back to the good old KJV for that very reason. Best preparation? Read one of the gospels several times in different translations (e.g. KJV, Phillips, CEV, NLT, even, for contrast alone, the GNB!).

Robert Willoughby, a modern languages graduate and member of the CLSG Committee, teaches New Testament Language and Literature at London School of Theology. He combines a commitment to Scripture with a love for all kinds of literature.

Dr Paul Cavill writes: Seamus Heaney's translation of *Beowulf* has become almost as canonical as Klaeber's edition of the poem. It is published by Faber, but has also been anthologised complete in the Norton Anthology of English Literature, and thus shapes how the poem is currently understood by students across the world. Heaney's *Beowulf* has the great advantage of being translated by a poet with a genuine understanding of Old English, and sensitivity to language in general. Taking my cue from Tolkien, I intend to discuss his treatment of the monsters in the translation: they may be as much formed by Heaney's imagination and background as they are by the Old English poem.

Selected Reading

Heaney, S., trans., *Beowulf* (London: Faber, 1999); also *The Norton Anthology of English Literature*, 7th ed. (New York: Norton, 2000), vol. 1.
Klaeber, F., ed., *Beowulf and the Fight at Finnsburg*, 3rd edn (Boston: Heath, 1950)

Booking Form

CLSG Conference 10 November 2007

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Dr Roger Kojecký, CLSG Secretary, 10 Dene Road,
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