Acrostic Translation in the Invocation Prayer - *Liber Manualis*

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Das autobiographische Schreiben, die religiöse Meditation und die Ahnenforschung sind Genres die sich in Liber Manualis, eine mittelalterliche Schrift aus dem 9. Jahrhundert, wiederfinden. Dodana oder Dhuoda ist nicht die erste Autorin, die ihren Namen im Text einfügt. Doch ist das Akrostichon im Liber Manualis, ein gewöhnlicher Gruss an den Leser, ihren Sohn in diesen Fall, zur gleicher Zeit der Beweis der Annahme der Beraterrolle, die die Autorin durch den Auspruch lege („lese") zum Ausdruck bringt. Welche Rolle spielt das Akrostichon im Text, welche sind die Probleme die die Übersetzung mit sich bringt und welche Wiedergabelösungen des Akrostichons aus dem Latein ins Rumänische, sind einige Aspekte, die wir in dieser Arbeit zu erläutern versuchen. Durch den Aufruf im Akrostichon, Dhuoda setzt sich nicht nur selbst Grenzen in ihrer Fähigkeit einen literarischen Text zu verfassen, sondern zur gleichen Zeit bringt sie klar ihre „Stimme" des Autors zum Ausdruck. Als solches ist das Bewahren des Akrostichons eine Notwendigkeit, nicht optional.

Stichwörter: Akrostichon, *Übersetzung*, *religiöse Beschwörung*, *des Autors*

Preamble

Liber Manualis is written during the so-called *Carolingian renaissance*, a period of notable cultural activity when literature, arts, architecture and Scriptures studies were undergoing a real revival process[1]. The text is a valuable document, not only as a source of historical knowledge about *Carolingian* time, but also as an evidence of educational standards achieved by a woman living in Middle Ages society.

Indeed, the author of this work is a woman, Dhuoda, wife of Bernard, Duke of Septimania, mother of two children, Wilhelm and Bernard. She has been separated for a long period of time from her husband whose duties forced him to be present near Louis the Pious[2]. For a short time Dhuoda raised her children at Uzes. After King Louis the Pious died, her husband accepted the authority of Charles the Bold

[1] Frederik B. Artz, *The Mind of the Middle Ages, An Historical Survey A.D. 200-1500* Third Edition, Revised, The University of Chicago Press, Chicago and London, p. 195.

[2] Louis the Pious (778 – 840) was the King of Aquitaine.

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under constraint. He gave his older son, Wilhelm, to the king as a guarantee of his loyalty.

Under and through these circumstances and soon after her son was taken in captivity, Dhuoda started composing the *Manual*. She sent the work to Wilhelm two years later, in 843. It is not known whether the *Manual* came to be read by its addressee since Wilhelm was killed around 850.

Book of advices: imitation versus innovation

As a genre *Liber Manualis* belongs to the category of advice works, a favorite type of writing in western and eastern Middle Ages. What makes this handbook to stand out from the template of such works of advices is the feminine voice that manages to make itself 'heard' beyond the pattern.

Although the author follows two traditional genres, the handbook and the mirror, genres that are usually full of scriptural teachings or patristic text quotations, the formal frame is repeatedly eluded. The text of the *Manualis* is the only way through which Duoda can utter her longing for her son. It is simultaneously, the only maternal image which she is able to offer to her son as it can be seen in the next translated[3] excerpt: "I am well aware, that most women rejoice that they are with their children in this world, but I, Dhuoda, am far away from you, my son William. For this reason I am anxious and filled with longing to do something for you. So I send you this little work written down in my name, that you may read it for your education, as a kind of mirror. And I rejoice that, even if I am apart from you in body, the little book before you may remind you, when you read it, of what you should do on my behalf"[4].

Liber Manualis has been edited by P. Riché in *Sources chrétiennes*, vol. 225, Paris, 1991. The English translation The Romanian translation was made following this edition.

The acrostic – a subdued signature

Epistolary autobiography, religious meditation and genealogy are all literary varieties that can be found together in *Liber Manualis*. From the beginning of the handbook, Dhuoda assumes the authorship as well as the role of the teacher: "The little book before you branches out in three directions. Read it through and, by the end, you will understand what I mean. I would like it to be called three things at once, as befits its contents - rule, form, and handbook. All of these parts of speech appear to be held together

[3] The English translation of the text belongs to Carol Neel in *Handbook for William A Carolingian Woman's Counsel for Her Son by Dhuoda.* Translated and with an introduction by Carol Neel University of Nebraska Press: Lincoln NE, 1991.

[4] "Cernens plurimas cum suis in saeculo gaudere proles, et me Dhuodanam, o fili Wilhelme, a te elongatam conspiciens procul, ob id quasi anxia et utilitatis desiderio plena, hoc opusculum ex nomine meo scriptum in tuam specietenus formam legendi dirigo, gaudens quod, si absens sum corpore, iste praesens libellus tibi ad mentem reducat quid erga me, cum legeris, debeas agere."

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in our mirror. The rule from me, the form in you. And so the handbook moves from me into you, gathered together by me and assumed within you"[5].

The message contained in the *Liber Manualis*' prologue is followed by *invocatio*[6] *Dei*, a rhetorical strategy for capturing reader's attention. In the same time, this strategy evokes the ancient 'Invocation of the Muse'. It is formed of seventy-six lines, and interweaves in its content the following message: *DHUODA DILECTO FILIO VVILHELMO SALUTEM LEGE* ('Dhuoda sends greetings to her beloved son William. Read!').

Dhuoda is not the first writer who interlaces her own name in the text. At first view, the constraint of acrostic format on the poetic expression could appear as something artificial and out of the context. The acrostic in *Liber Manualis* is not only a conventional greeting structure[7] to Wilhelm, the addressee of her book, but is also a proof that the author assumes her advising role when she urges her son to read the text: *lege* ('Read!'). Besides, the acrostic is a powerful statement of authorship. By using the acrostic, Dhuoda purposely imposes semantic limitations which are designed to demonstrate her ability of composing a literary text. For this reason only, 'preserving' the acrostic in translation is mandatory, not optional.

The origin of the acrostic is not certainly known, although the oldest evidence of its existence can be traced back to the Babylonian prayers. The acrostic is encountered not only in religious hymns, but also in laic poetry[8]. Between the two types of acrostic, namely the alphabetical[9] and the onomastic, in Dhuoda's handbook the latter is used. In this case, the first letter of every other line, starting with the first, creates vertically a name or a word that reveals the authorial intent. Thus *Invocatio Dei* is organized of distiches[10], out of which only the letter of the first distich forms the acrostic.

The authors of many translations incline to disregard the acrostic as an insignificant matter. The recognition of the important role of the acrostic in original text can plead for the necessity of preserving it in translation. It is well known that the acrostic was used as memory aid in religious hymns, as its logical layout was

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[5] "Praesens iste libellus in tribus virgulis constat esse erectus: Volo enim ut simili modoin tribus lineis secundum auctoritatis seriem utilissimum habeat nomen: id ist Norma, Forma et Manualis. Quod utrumque hae partes locutionis in nos specietenus continentur cuncta: Norma ex me, Forma in te, Manualis tam ex me quam in te, ex me collectus, in te receptus." Incipit textus 7–12.

[6] Origen identifies in the Bible two meanings of invocation (*proseuchè*): the first more common one as "prayer", and the second as "promise" (Origen 2006: 37).

[7] "Dhuoda stands behind and inside her work, together with her son. Her purpose goes beyond the epistolary conventions of signature and name of addressee." afirmă în *Dhuoda Handbook for her Warrior Son Liber Manualis*, edited and translated by Marcelle Thiebaux, Cambridge University Press, 1998, p. 30.

[8] Used in Latin for the first time by Cicero, and then by Dionysius of Halicarnassus, the acrostic has become as important as the chorus refren during the first centuries of Christianity.

[9] The alphabetic acrostic has emerged in the Christian hymnography through Hebrew tradition (*Psalm 118*). The first known Greek poet to use the alphabetic acrostic is Methodius of Olympus in *Tò Παρθένιον*.

[10] Two lines of poetry, sometimes rhyming, that form a complete unit in themselves.

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facilitating the ability of learning the text by heart. Even in teaching works, moral and religious exhortations were composed so that they were able to be easily memorized. However the mnemonic function is not the main reason for which Dhuoda has used the acrostic in *Invocation*.

On one hand, Dhuoda uses the acrostic as a poetic way to dedicate this handbook to her oldest son. Hence, it is mandatory to preserve this dedication in any translation attempt as it represents the clear intent of the author to embed the name Wilhelm who is the main addressee of the text. The acrostic represents a part of the communication process that cannot be ignored. On the other hand, by constraining herself to the acrostic use, Dhuoda wants to prove her abilities as a writer to maintain both, the accuracy, and the coherence of the message, in spite of the self-imposed restrictions, all of that within the poetic expression.

The explicit desire of the author to make her 'presence' known to her son and to make the reader aware of her poetical abilities, in other words, to over-sign her work, leads to the idea that authorship was also an important reason for Dhuoda in choosing the acrostic format. The incitement contained by *Invocatio* further strengthens the author's intent: "Reader, if you desire to know the key, / Look at the beginning of each verse"[11].

Most of the translators know that is almost impossible to keep the original order of the words. Furthermore this difficulty is recognized in the case of the acrostic, when the limitations regarding the initials of the words, occur every other line of the verses.

Different technical solutions are applied by the translator when dealing with such texts in order to preserve the original structure: inversion of the verses, paraphrase, word additions or omissions, choosing of neologisms, archaisms, uncommon words, choosing of the second word from the line for acrostic initial, using of some abbreviations or reductions, repetition, alternative forms of addressing. Many of these techniques were used while translating Dhouda's *Invocation* in Romanian language, in an attempt to preserve the acrostic format[12]:

Acrostic for the next work

Latin text	**Romanian translation**	**Acrostic solutions**	**English translation**
Deus, summe lucis conditor, poli / Siderumque auctor, rex aeterne, agius,	**D**oamne, preaînalte Creator al luminii şi Ziditor / al stelelor şi al cerului, Împărate	The acrostic has been achieved by equivalence: there is a relation of identity between the Latin word *Deus* and	God, highest creator of light, and author Of the heaven and the stars, eternal king, holy one,

[11] "Lector qui cupis formulam nosse, / Capita perquire abta versorum."

[12] The next lines compose an acrostic: *DHUODA DILECTO FILIO VVILHELMO SALUTEM LEGE* ("Dhuoda sends greetings to her beloved son William. Read!").

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Latin text	**Romanian translation**	**Acrostic solutions**	**English translation**
	sfînt, făr'de început şi făr' de sfîrşit,	Romanian word *Dumnezeu*. Both of them have the same initial 'D'.	
Hoc a me coeptum tu perfice clemens. / Quanquam ignara, ad te perquiro sensum,	**H**ai, Îndurătorule, desăvîrşeşte ceea ce eu am început. / Deşi sunt neştiutoare, îţi cer înţelepciune,	The acrostic has been accomplished by addition: the interjection *hai* is a grammatical insertion that precedes and emphasizes the Romanian word *desăvârşeşte* as imperative and makes the transition from implicitness to explicitness. It is not a useless element.	In your mercy complete this task begun by me. Though I am ignorant, I seek understanding of you,
Ut tua capax placita perquiram, / Praesens et futurum tempus curram aptum.	**U**rmărind cele plăcute Ţie, să fiu în stare / Să urmez, acum şi mai departe, calea cea dreaptă.	The acrostic has been achieved by using the last word of the line, *perquiram*, and translation of it in Romanian by re-categorization. The process implies changing of category shift: the Latin subjunctive verb *perquiram* turns into Romanian gerundive *urmărind*.	So that I may know what pleases you And, now and in the future, follow the right path.
Omnia per cuncta trinus et unus, / Tuis per saecula prospera largiris.	**O**ricîte se află în lume, Tu**,** Întreit şi Unic / Îi răsplăteşti pe ai tăi de-a lungul veacurilor	The acrostic has been accomplished by equivalence between the Latin word *omnia* from the original text and the Romanian word *oricâte* used in translation.	One and triune in all the universe, You grant your servants prosperity through the ages.

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Latin text	**Romanian translation**	**Acrostic solutions**	**English translation**
Digna dignis semper meritis ad singula / Tribuis celsam tibi famulantes.	**D**ăruieşti doar demnităţi celor vrednici / şi cinstire celor ce Te slujesc.	The acrostic has been accomplished by using the second word of the line. The equivalence between the Latin word *dignis* and the Romanian word *dăruieşti*, has been used.	You assign just rewards to these men's worthy actions, And heavenly honor to those who worship you.
Ad te, ut valeo, poplito flexu, / Gratias refero conditori largas.	**A**tît cît sînt în stare, în genunchi, / Îţi aduc depline mulţumiri, Ziditorule.	The acrostic has been obtained by translating the third word of the line, *ut [valeo],* and not the first one that owns the acrostic initial in the original text: *ad* (*către*, *spre*).	As much as I am able, on bended knee I give thanks to you, my maker.
De tua mihi, obsecro, largiri / Opem, ad dextram sublevans axem.	**D**ă-mi ajutor, te rog fierbinte / La cer de mă ridică, la dreapta Ta.	The acrostic has been accomplished by translating the Latin verb *obsecro* placed in the middle of the first line into the Romanian *dă[-mi ajutor]*.	I beseech you to bestow your aid upon me, Raising me to heaven on your right side.
Illic namque credo tuis sine fine / Manere posse quiesci in regno.	**Î**n acel loc - am crezământ - cei ce cred în Tine / Îşi pot afla odihna în Împărăţia fără de sfârşit.	The acrostic has been achieved by equivalence between the Latin adverb *illic* and the Romanian syntagma *în acel loc.*	For I believe that there, in your kingdom, Your servants may forever remain in peace.
Licet sim indigna, fragilis et exul, / Limo revoluta, trahens ad imma,	**L**ipsită de putere, nevrednică şi însingurată / Căzută la pământ, târîtă în adîncuri,	After omission of the Latin word *licet*, that does not alter the general sense of the phrase in Romanian, the acrostic was obtained by using the	Although I am unworthy, weak, and an exile, Made of earth, drawn to the lowest depths,

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Latin text	Romanian translation	Acrostic solutions	English translation
		forth word of the line, *fragilis*. It was rendered by periphrasis with the Romanian syntagma *lipsită de puter*e.	
Est tamen michi consors amica / Fidaque, de tuis relaxandi crimina.	**E**ste totuşi o prietenă[13] care mă însoţeşte / Şi nu şovăie să-i despovăreze de păcat pe cei ce cred în Tine.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *est* and Romanian word *este.*	I nevertheless have a friend, my lady-companion, Who is sure to set your people free from sin.
Centrum qui poli continens girum, / Pontum et arva concludis palmo,	**C**entru ce ţine bolta cerească / Marea şi ogorul le cuprinzi în palmă[14]	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *centrum* and Romanian word *centru.*	You, center who hold the turning of the heaven, Who enfold in your hand the land and the sea,
Tibi commendo filium Wilhelmum: / Prosperum largiri iubeas in cunctis.	**Ţ**ie pe fiul meu, Wilhelm, ţi-l încredinţez / Ca să-l îndemni să fie prosper în toate.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *tibi* and Romanian word *ţie.*	To you I entrust my son William: May you ordain that he be prosperous in all things.
Oris atque semper currat momentis; / Te super omnem diligat factorem.	**O**re şi clipe să se grăbească mereu / Să te iubească pe Tine, Creatorule, înainte de toate.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the	May he stay his course at every hour and minute; May he love you, his creator, above all.

[13] Dhuoda refers to Virgin Mary, as Riche suggests it (Dhuoda, 75 n. 2).
[14] Cf. Isaiah 40.12.

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Latin text	Romanian translation	Acrostic solutions	English translation
		original text *oris* and Romanian word *ore.*	
Filiis cum tuis mereatur felici / Concito gradu scandere culmen.	**F**iilor Tăi să le păşească alături demn / Cu pas fericit şi iute spre culmi.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *fillis* and Romanian word *fiilor.*	With your sons may he be worthy To ascend to heaven with swift and happy step.
In te suus semper vigilet sensus / Pandens; per saecula vivat feliciter;	**Î**nspre Tine gîndurile să-i fie treze mereu / Veghind; să trăiască mereu în fericire.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *in* and Romanian word *în.*	In you may his mind always keep watchful, Attentive; may he always live joyously.
Lesus nunquam ille incidat in iram / Neque separatus oberret a tuis.	**L**ezat dacă este, să nu cadă pradă mîniei niciodată / Şi nici despărţit de cei ce cred în Tine, să nu rătăcească.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *lesus* and Romanian word *lezat*. The original syntactic structure is preserved (participle in nominative).	When he is wounded, may he never fall into anger Nor lose his way from among your servants.
Iubilet iocundus cursu felici, / Pergat cum virtute fulgens ad supra;	**Î**n veselie să se bucure de un drum fericit / Să tindă spre culmi, strălucind cu	The acrostic has been accomplished by using the second word of the line and translation of it in	Merry, may he rejoice in a happy path And may he arrive above

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Latin text	Romanian translation	Acrostic solutions	English translation
	virtute.	Romanian by re-categorization. The process implies changing of category shift: the Latin Passive participle *iocundus* turns into the Romanian prepositional noun *în veselie.*	shining in virtue;
Omnia semper a te abta petat. / Qui das sine fastu, dona illi sensum,	**O**bţină de la Tine cele potrivite mereu / Tu care dăruieşti fără răsplată, dă-i lui	The acrostic has been accomplished by equivalence between the last Latin word of the line, *petat*, with the Romanian subjunctive *obţină.*	May he always seek from you what he ought. You who grant without recompense, give him understanding,
Ut te intelligat credere, amare, / Laudare gratiis duplicatis agium.	**V**irtute ca să ştie să se încreadă în Tine, să Te iubească / Şi pe Tine, Sfinte, să Te cinstească cu îndoită recunoştinţă.	The acrostic has been accomplished by using the last word of the previous line, *sensum*, and translating it by the Romanian word *virtute*.	That he may know to believe in you, to love you, And to praise you who are holy with redoubled thanks.
Veniat in eum larga tua gratia, / Pax et securitas corporis et mente,	**V**ină asupra lui harul Tău neţărmurit / Iar în trup şi în suflet, pacea şi împăcarea.	The acrostic has been achieved by equivalence between the first Latin word of the line, *veniat* that provides the initial letter in the original text and Romanian word *vină*. The omission of the word *să* from the structure of the Romanian subjunctive *să vină*, was required.	May your expansive grace come to him, Peace and security in body and in mind.

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Latin text	Romanian translation	Acrostic solutions	English translation
In quo in saeculo vigeat cum prole, / Ita tenens ista careat ne illa.	**Î**n această lume să prospere împreună cu vlăstarele lui / În aşa fel păstrîndu-le pe acestea ca să nu le piardă pe celelalte.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text, *in*, and the Romanian word *în.*	May he flourish with his children in this world, / But may he have the other world's gifts as well.
Legensque revolvat volumen ad tempus, / Dicta sanctorum obtemperet sensu.	**L**a răstimpuri să recitească acest volum, iar citindu-l / Cuvintele sfinţilor să se întipărească în mintea lui.	The acrostic has been accomplished by the usage of preposition *ad*, the fourth word of the line, in order to obtain the initial letter and translation of it with the Romanian preposition *la*.	May he read and reread this volume from time to time, / And may the words of the saints shape his thought.
Habeat acceptum a te intellectum, / Quid, quando, cui, sublevet opem.	**H**ai, aibă din partea Ta plăcută înţelegere / Cum, cînd şi cui să-i facă osteneala mai uşoară.	The acrostic has been accomplished by addition: the interjection *hai* is a grammatical insertion that precedes the Latin hortatory subjunctive *habeat*. It is rendered by Romanian subjunctive *aibă* with the omission of the particle *să*.	May he draw understanding from you-- / How, when, and to whom he should give aid.
Et tibi iugiter quaternas percurrat / Virtutes, multorum teneat capax.	**E**tern să urmărească cele patru virtuţi[15], / În stare fiind să dobîndească mai multe.	The acrostic has been accomplished by translating the Latin adverb *iugiter,* that is placed in the middle of the line, with the Romanian word *etern*.	And may he pursue the fourfold virtues assiduously, / So that he remain capable of many things.

[15]These virtues are: the justice, the courage, the prudence and the moderation.

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Largus et prudens, pius et fortis, / Temperantiam necne deserat unquam. **L**iniştit şi mărinimos,	devotat şi brav / Niciodată să nu renunţe la cumpătare.	In order to obtain the acrostic initial, the third word of the line, *prudens*, has been used, and translated with the Romanian word *liniştit*.	Generous and wise, just and brave, May he never abandon moderation.
Mis michi similem non habebit unquam, / Quanquam indigna genitrixque sua,	**M**amă ca mine nu va avea niciodată / Deşi sunt nevrednică,	The acrostic has been achieved by the inversion of the two distiches and by the usage of the third Latin word of the line, *genitrix*, translated as *mamă* in Romanian.	He will never have another like me, Unworthy though I am, but still his mother,
Omnibus semper momentis et oris / Rogans te obnixe; miserere illi.	**O**re întregi şi clipe, mereu, / Te rog cu devotament: ai milă de el.	The acrostic has been accomplished by using the third word of the line, *momentis*, and translation of it with the Romanian word *ore*.	Who always--in every hour and minute-- Prays to you devotedly: have mercy upon him.
Sunt michi multae anxiarum turmae, / Flagitans pro illum fragili labore.	**S**unt multe motive de îngrijorare pentru mine / În vreme ce lupt pentru el cu nevolnicele mele puteri.	The acrostic has been accomplished by equivalence between the first Latin word that provides the acrostic initial in the original text *sunt* and the Romanian word *sunt.*	Many storms of troubles beset me As I struggle for him with my feeble strength.
Ad te, largitorem omnium bonorum, / Eum in cunctis commendo gratantem.	**A**celuia care dăruieşte toate bunurile / Îl încredinţez pe el care pentru toate recunoştinţă poartă.	The acrostic has been accomplished by using the second word of line for the acrostic initial and translation of it in Romanian by re-	To you, who are the source of all bounty, I entrust him, in all that he does giving thanks to you.

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Latin text	Romanian translation	Acrostic solutions	English translation
		categorization. The process implies changing of category shift: the Latin pronoun in Accusative, *te*, preceded by the particle *ad*, turns into Romanian demonstrative pronoun in Dative case.	
Licet sit discors regnum et patria, / Tu tamen manes solus immutabilis.	**L**a necaz, ţara şi regatul dacă se află, / Tu singur statornic rămîi.	The acrostic has been achieved by using the third Latin word of the line, *discors*, translated by the Romanian syntagma *la necaz*.	Although there may be discord in the kingdom and the fatherland, You alone remain unchanging.
Utrum digni abta placita perquirant, / In tuo nutu continentur cuncta.	**U**rmăresc cei vrednici ţeluri drepte sau nu, / De vrerea Ta, atîrnă totul.	The acrostic has been accomplished by translating the Latin verb *perquirant* that is placed at the end of the line, and not by the first one that provides the acrostic initial in the original text.	Whether worthy men seek fitting ends or not, All depends on your judgment.
Tuum est regnum tuaque potestas / Plenitudo terrae diffusa per orbem,	**Ţ**ie îţi este Împărăţia şi a Ta este puterea[16]/ Al Tău este belşugul pămîntului în lumea[17] întreagă,	The acrostic has been accomplished by the equivalence between the first Latin word that provides the acrostic initial in the original text, *tuum*, and the Romanian word *ţie*.	Yours is the kingdom and yours the power, Yours the universal governance of the earth,

[16] Cf. Matthew 6.9-13, Luke 11.2.
[17] Cf. Psalm 23.1.

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Latin text	**Romanian translation**	**Acrostic solutions**	**English translation**
Et tibi soli famulantur cuncta. / Qui regnas semper, miserere prolis.	**E**femere sau nu, toate îţi sunt supuse doar Ţie. / Tu cel care domneşti de-a pururea, ai milă de vlăstarele mele!	The acrostic has been achieved by the omission of the Latin word *et* that provides the acrostic initial in the original text and by the addition of the word *efemere* as unnecessary information.	And to you alone all things are subject. You who reign always, have mercy on my children.
Mis duo nati ostensi in saeculo / Vivant, obsecro, teque semper diligant.	**M**ă rog Ţie ca fiii mei, în lumea asta născuţi / Să trăiască şi să Te iubească mereu.	The acrostic has been achieved by the inversion of the two distiches and by the usage of the second Latin word of the line in order to obtain the acrostic initial, *obsecro*. It was translated by the Romanian syntagma *mă rog*.	May he and his brother--my two sons born to this existence-- Live long, I pray you, and may they always love you.
Lector qui cupis formulam nosse, / Capita perquire abta versorum.	**L**ămurire de vrei să afli, cititorule, / Urmăreşte începutul potrivit al versurilor.	The acrostic has been accomplished by the equivalence between the fourth Latin word of the line *formulam* and the Romanian word *lămurire*.	Reader, if you desire to know the key, Look at the beginning of each verse.
Exin valebis concito gradu / Sensu cognosci quae sim conscripta.	**E**stimp, cît de grabnic, vei fi în stare / Să cunoşti cu mintea ceea ce am scris.	The acrostic has been accomplished by using the first Latin word that provides the acrostic initial in the original text, *exin*, translated in Romanian by the regionalism *estimp*.	Then, passing through swiftly, you may see What it is that I have written.
Genitrix duorum masculini sexus, /	**G**rabnic, eu, mamă a celor doi	The acrostic has been achieved by the	I, mother of two boys,

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Latin text	Romanian translation	Acrostic solutions	English translation
Rogo, ut ores conditori almo:	băieţi, / Îţi cer ca tu să-l implori pe bunul Ziditor	addition of Romanian adverb *grabnic* as supplementary information.	Ask that you pray to the gracious creator
Erigat ad summum genitorem prolis / Meque cum illis iungat in regnum.	**E**l să-l înalţe pe culmi pe tatăl acestor vlăstare / Şi să mă alăture lor în Împărăţia lui Dumnezeu.	The acrostic has been accomplished by the usage of the first Latin word of the line. It has been rendered by explicitness: the Romanian pronoun *el* is missing in the Latin text but it is understood from the Latin word *erigat* as verbal desinence.	That he raise these children's father up to heaven And join me with them in God's kingdom.

The above solutions for the acrostic achievement in translation are neither final nor unique. They constitute a proof that the acrostic format can be preserved in translation as a specific feature of authorship and a distinguishing mark. When both languages have the same origin this *desideratum* can be fulfilled by revaluing all the lexical and grammatical resources of the target language. Ultimately, Dhuoda's advice has to be followed: "Reader […] / Look at the beginning of each verse"[18].

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[18] See note 8.

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