

Signs of Metaphrase in the Georgian-Greek translations of the Barlaam and Ioasaph story?

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When producing his Greek story of Barlaam and Ioasaph, Euthymios the Athonite combined sections that were translated directly from the Greek original with material from existing Greek texts (theological treatises, hagiography, Biblical quotations, etc.). The parts that were translations mirror quite closely the Georgian original, and in some cases even approach word-for-word translations. In some cases, surprisingly exquisite formulations in the Greek may lead us to believe that these parts were also rhetorically embellished or even metaphrased (i.e., rewritten according to the Metaphrastic standard). The presentation will try to assess this issue on the basis of examples from different parts of the narrative. This may cast light upon the translation technique employed in the rendering of these parts from Georgian into Greek, but also on the stages of work that the text went through. A larger question arises as to how similar Euthymios' translation techniques were when rendering from Georgian into Greek, as in the Barlaam story, and when working the other way, from Greek into Georgian. His production of translations this other way was much larger, and more and more studies are bringing to light the scope of his interventions also into these texts for a Georgian audience.