

INSTITUTE OF  
HISTORICAL RESEARCH  
NATIONAL HELLENIC  
RESEARCH FOUNDATION



MARIE SKŁODOWSKA-CURIE



SOCIÉTÉ  
DES BOLLANDISTES

Program “Hagiography of the Late Byzantine Period (1204-1453)”

INTERNATIONAL SEMINAR

## Translating the “Father of Translation”. Linguistic and Cultural Transfers in Byzantium.

Athens, 29th November 2021, 11:00 a.m.

In accordance with the regulations for the protection from Covid-19, the Seminar will be organized as a hybrid event. The presentations will take place in person with a small audience in the NHRF/ Institute of Historical Research, and streamed via Zoom, while some others will be made digitally.

Given the circumstances posed by the COVID-19 pandemic, we would like to inform you that the visit to the NHRF must be pre-arranged by email <[lie@eie.gr](mailto:lie@eie.gr)>. Everyone is required to wear a protective mask and to have sent to the above e-mail address a certificate of vaccination or recovery or a negative rapid test conducted within the previous 48 hours (as directed by Gov. Gazette 4181/9-9-2021).

To remotely attend the Workshop, please click on the zoom link below and register:

[https://us06web.zoom.us/join/register/WN\\_E8wM-AcRS-m14jjePaeijg](https://us06web.zoom.us/join/register/WN_E8wM-AcRS-m14jjePaeijg)

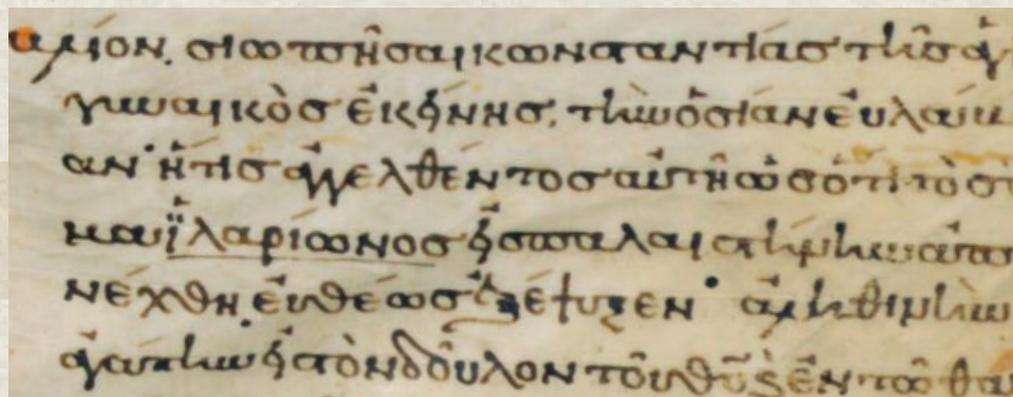


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National Hellenic Research Foundation, Institute of Historical Research (IHR/NHRF), Athens  
Société des Bollandistes, Brussels  
<https://transfbyz.hypotheses.org/>

Institute of Historical Research (5<sup>th</sup> floor, seminars' room)  
National Hellenic Research Foundation (NHRF)  
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## The Greek dossier of the *Vita Sancti Hilarionis* (BHL 3879) revisited

Anna Lampadaridi

Marie Skłodowska-Curie Fellow

Latin hagiographical legends that found their way into Greek help to better understand contacts between West and East during Late Antiquity and the Middle Ages, reversing the traditional perspective represented by the basic flow of translations made from Greek into Latin.

The project aims to contribute to a better understanding of this process through the examination of the dossier of the Greek versions of the *Vita Sancti Hilarionis* (hereinafter *VH*) (BHL 3879). This Latin hagiographical text was composed by Saint Jerome, considered as the “Father of Translation”, at the end of the 4th century, in Bethlehem.

The Greek dossier of the *VH* constitutes an extremely rare case of hagiographical translations from Latin into Greek, as it includes different Greek translations. Ruth Strout (1943) distinguished three basic Greek translations: version I (BHG 752), version II (BHG 753), and the so-called “Samos translation” (BHG 751z).

The project sets out to provide the first complete critical edition of the *Life* BHG 752. This *verbum e verbo* translation of the Latin original into Greek is compared to the *Life* BHG 753, a free translation of the Latin *VH*, so as to look into the Byzantine reception of the legend of Hilarion.

## The Metaphrastic *Vita Sancti Hilarionis* (BHG 755)

Laura Franco

Tor Vergata (Roma) /  
Royal Holloway (London)

The aim of this presentation is to explore the relationship between the Metaphrastic version of the *VH* (BHL 755) and one of its premetaphrastic sources, namely what Strout called version II (BHG 753). The Metaphrastic *VH* still remains unpublished, as it is not included among the Metaphrastic works printed in the *Patrologia Graeca*.

A preliminary edition of the Metaphrastic version of the *VH*, based on three manuscripts was included in my PhD dissertation.

For the present analysis I have collated my edition with another three manuscripts, in order to acquire a more complete picture. From this investigation it seemed that most probably Symeon followed the *Life* BHG 753 (version II), which is compatible with Anna Lampadaridi’s observation that the *Life* BHG 753 was the redaction that had a wider circulation. Therefore the linguistic comparison of Symeon’s version is limited to the *Life* BHG 753 (though occasionally referring to the premetaphrastic versions and to the Latin original).

The analysis of the text is preceded by a brief introduction on the work of Symeon and its importance in the general picture of Byzantine hagiography.