

Paraphrase as Exegesis: Greek Biblical Poetry

As the dispute between Jerome and Rufinus over their translations of Origen well demonstrates (Heine 2002, 9; Clarke 1992, 173–4), translation could be a dangerous business for early Christians, leading to accusations of heresy and impiety, but also a powerful exegetical tool. Even when a translation is relatively literal, a mode frequently associated with the early translation of Christian scripture (Brock 1979, 70), translation is inherently interpretative (Sysling 2007, 288). Studies of Late Antique Greek and Latin biblical poetry (poetic paraphrases or ‘translations’ of scripture) have identified quite deliberate exegesis of scripture in certain authors (e.g. on Juvenius, Colombi 1997; Fichtner 1994, 201–4; Green 2006, 90–103; on Nonnus, Agosti 2003, 52–70, Livrea 1989, 25). Building upon recent work on the paraphrastic techniques of Nonnus and the *Metaphrasis Psalmorum* (Faulkner 2014), a Late Antique hexameter paraphrase of the Septuagint Psalms, this paper identifies explicit instances of scriptural exegesis in the *Metaphrasis Psalmorum* and considers the implications of this for our understanding of Late Antique poetic paraphrase.

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