

## PROCOPIUS IN DUTCH

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Research into Procopius and his works in the Netherlands is very limited. This undoubtedly is explained by the fact that the late Roman Empire and early Byzantium have for a long time been no-go areas for Dutch classicists and historians because of their association with decline and fall in terms of languages and culture. The fact that the Netherlands is a predominantly Protestant country and Late Antiquity and Byzantium were associated with Roman Catholic and Greek Orthodox Christianity may also be an explanation.

### Translations

*Procopii Historia Gothorum, Vandalorum, et Longobardorum, ab Hugone partim versa, partim in ordine digesta—Historie der Gotthen en Wandalen, enz. door Hugo de Groot uit het Grieks vertaalt [in het Latijn] en int Nederduits gebragt door Petrus Zwaardekroon* (second half of the seventeenth century). A translation in Dutch ('Nederduits') of works of Procopius by Petrus Zwaardekroon (1654–1737).

Procopius, *Geheime Geschiedenis van Byzantium* (Amsterdam: Uitgeverij De Arbeiderspers, 1970). Dutch translation of the *Anecdota* by Gerrit Komrij who also composed a short afterword of two pages. His main and remarkable observation is that Procopius in his *Anekdota* presents a treasure of scandals and facts which are in every way reliable ('een schat aan schandalen en feiten die alleszins betrouwbaar zijn', 176).

Gerrit Komrij (1944–2012) was a poet, novelist, literary critic, essayist and columnist.

Procopius, *Verzwegen Verhalen: Een Schandaalkroniek uit Byzantium* (Amsterdam: Athenaeum-Polak and Van Genneep, 2005). Dutch translation of the *Anekdotia* by Hein L. van Dolen. The translation is preceded by an introduction (11–29) in which Van Dolen discusses concisely Justinian's conquests, his codification of Roman law, his administrative reforms, his building activities and religious policy. He characterises the *Anekdotia* as a peculiar book that claims to present objective information but quickly degenerates into a diatribe against Belisarius and his wife Antonina, and against Justinian and Theodora (23), and observes that it remains a mystery as to why Procopius wrote the text (29). Hein van Dolen (1941–) is a classicist, translator of Greek and Latin texts into Dutch, and Byzantinist. Apart from his translations he has written general works in Dutch, among them a short history of the Byzantine Empire (*Een kleine geschiedenis van het Byzantijnse Rijk*, 2013) and a book about Byzantine empresses (*Passies, intriges en politiek: Spraakmakende keizerinnen in Byzantium*, 2015).

Translations of fragments of the *De Aedificiis*, *Anekdotia*, and the *Wars* are included in M. Hadas and M. A. Schwarz, *Geschiedenis van Rome, van de oorsprong tot 529 n.C., verteld door tijdgenoten* (Amsterdam: Elsevier, 1959) 242–86. Source: Patrick de Rynck and Andries Welkenhuysen, *De Oudheid in het Nederlands. Repertorium en bibliografische gids* (Baarn: Ambo, 1992) 317.

### Articles

There are four articles in Dutch about aspects of Procopius' writings, one in a scholarly journal and three in a journal for a general readership interested in the history and culture of the ancient world.

C. G. Cobet, 'Procopius emendatus', *Mnemosyne* 8 (1859) 303. This note (in Latin), suggests changing ξώνας into ξήνας and to leave out δεξάμενον in *Wars* 3.32.

E. J. Bakker, 'Procopius en de pest van Justinianus', *Hermeneus* 51.2 (1979) 147–52. This is a general article about 'the plague of Justinian' which afflicted the Byzantine Empire and especially Constantinople in 541–2.

J. R. Evenhuis, 'Wat wist Procopius van ski's?', *Hermeneus* 57.4 (1985) 242–3. This article argues that the Σκριθίφιννοι (*Wars* 6.15) were a people that moved on skis. This makes Procopius the first author who refers to skis.

J. Tholen, 'Van de prostitutie naar de macht: Keizerin Theodora in Procopius' *Verborgene Geschiedenis*', *Hermeneus* 82.4 (2010) 177–82. This article nuances the negative image of Theodora presented in the *Anecdota*. It is argued that the image of the empress is to a large extent a rhetorical stereotype which is based on the genre of invective and the literary tradition in general. As a historical source for the life of Theodora, the *Anecdota* should therefore be used with care.