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Catulus of Parma

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The Classical Review / Volume 11 / Issue 06 / July 1897, pp 282 - 283

DOI: 10.1017/S0009840X00032303, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00032303

How to cite this article:

Clement C. J. Webb (1897). Catulus of Parma. The Classical Review, 11, pp 282-283
doi:10.1017/S0009840X00032303

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conquest, became a sort of Eldorado; and the goldworks were doubtless one of the chief motives which made the Emperors loth to abandon it.¹

§ 12. But the Persian enterprise was mismanaged. What happened we know not, except that the communications with the Danube were cut² and an opportunity was offered to the Greeks of leaving Darius in the lurch. Darius succeeded in reaching the Danube, whether with great or with small losses; but he had failed in the object of his raid. To seek to extract history from the fabulous story which has magnified a march to Transylvania into a march beyond the Don, seems, as I have already said, fruitless. But there is one detail which clearly corresponds to fact, whether it is an accident or a case of a real historical deposit. When the 'Scythians' succeeded in cutting the communications of Darius, it is quite certain that they would have been crafty enough, and sufficiently alive to the situation, to apprise the Greeks of the fact and urge them to desert the Persian. The incident therefore of Skopasis and the Scythians seeking to persuade the Ionians to leave Darius to his fate³ is essentially historical.

According to this reconstruction, the forts were on the banks of the Buzeo, and therefore the Oaros, which Herodotus locates

¹ Cp. Jung, *Die Römer und Romanen*, p. 44.

² Macan, *op. cit.* p. 48, 'It seems improbable that Dareios voluntarily cut his communications with the Danube:—rather, impossible, in the circumstances—'it seems probable that they were cut, and therefore cut by the Scythians.'

³ C. 136 *sqq.* The name of the chieftain Skopasis should be claimed as Daco-Thracian. *Σκόπας* is Thracian (cf. *C.I.A.* 3, 2496). The Aga-thyrsi were a Dacian people, as the name shows, and Idan-thyrus too is clearly Dacian (presumably Aga-thyrsonian) not Iranian. Nor is even the third leader, Taxakis, necessarily of Iranian character (for the termination cp. Thracian *ῥωδῆκης*).

beside the sea of Azov, is the Buzeo. But an analysis of the description of the tributaries of the lower Danube made it possible that the Buzeo was there designated by the Araros. Hence it would turn out that the Oaros and Araros are identical. The supposition of such an identity, taken by itself, seems to have little either against it or for it. The double forms Hyrgis and Syrgis, Porata and Pyretos, are hardly comparisons to the point. Nor can I reject the possibility that the Araros may after all be the Sereth; from which it would probably follow that Naparis = Jalomnitza, Ordessos = Arjish, Tiarantos = Vede. In that case the smaller stream of the Buzeo would be left out of this enumeration. At all events, the Oaros was, if not the Araros itself, the next-door stream to it.

§ 13. Curtius, Niebuhr before him, and others, have referred to reports of gold in Scythia as among the commercial motives which may have instigated the expedition of Darius. The object of this paper is to show that gold was the sole motive; and not vague reports of gold, but knowledge of gold in a definite region. And the Scythian expedition turns out to be a premature attempt by a Persian king to do what it was reserved for a Roman emperor to accomplish six hundred years later. It was an essay at the conquest of Dacia.

J. B. BURY.

P.S.—I regret that I had not read the illuminating essay of Mr. J. L. Myres in the reconstruction of the maps used by Herodotus (*Geogr. Journ.* Dec. 1896), till this paper was in type. He has put the chartography of Herodotus in a new light; but his conclusions do not affect my thesis.

CATULUS OF PARMA.

I WISH to introduce to the notice of scholars the name of a Latin writer, hitherto unknown, whom I have found mentioned in the margin of two early MSS. of John of Salisbury's *Policraticus*. One of these is No. 24 in the public library of Soissons. It is of the late twelfth or early thirteenth century; the name of a very early—possibly the original—possessor is erased from the inscription recording his ownership; it was

at a later date bequeathed by one Laurent Surreau, a canon of Rouen, to the cathedral library of his native city of Sens; and in the seventeenth century it was bought for the monastery of Prémontré, where it doubtless remained till the Revolution. The other MS. is No. 60 in the library of the Faculty of Medicine at Montpellier. The earlier part of this is of the same character and about the same date as the Soissons

MS. : it belonged to the abbey of Pontigny. For the first two books of the *Policraticus* these two MSS. agree in very full marginal references to the sources of John's numerous stories and quotations. Among these, four passages are referred to *Catulus*—or, as it is sometimes spelt, *Catullus-Parmensis*. I will give the passages with references to Giles's edition and to the reprint in Migne's *Patrologia Latina* cxcix. The text will follow the best MSS.

(1) *Hunting*. Pol. i. 4. Giles iii. p. 24. Migne col. 393 D.

Eo denique tempore primum captiuantur Athenae, quo interdictae uenationis edictum censuerunt esse soluendum, et artem utriusque uenationis cum exercitio publice admittendam.

I can throw no light on this story. The expression *utriusque uenationis* refers to the chase of beasts and the chase of birds.

(2) *Gaming*. Pol. i. 5. G. iii. p. 33. M. col. 399 A.

Attalus Asiaticus, si gentiliū historiis creditur, hanc ludendi lasciuia dicitur inuenisse, ab exercitio numerorum paululum deflexa materia. Cum enim antiquiores illud exercitium dumtaxat approbarent, quod ad inuestigationem ueri disciplinasque liberales proficeret, uel recte uiuendi instrueret usum, hic subtili quidem licet infructuosa inuentione, ueteris exercitii duritiam non temperauit sed emolliuit, multis adhuc in pristina mamentibus gravitate. A manibus namque Graecorum abacus nondum excidit, aut ratio calculandi, aut ludus in quo plene uicisse est ad denuntiatum calculum in campis aduersarii constituisse perfectam et maximam armoniam. Cum uero in eisdem armonica, arismetica, uel geometrica trium terminorum medietate exultat, semiplena victoria est. Quaeuis aliarum, etsi contingant citra triumphī gloriam, aut ludentis felicitatem aut artis peritiam protestantur. Iocundum quidem et fructuosum est numerorum nosse certamina, qui depradationi inueniantur obnoxii, et qua ratione in castris sint alii tutiores, omnium periculorum ignari, nisi forte circumuenti ab hostibus captiuentur. Huius uoluptate certaminis Tholomeum (= Ptolomaeum), Alexandrum, Cesarem, Catonem, ipsum quoque Samium grauiorē operas legimus temperasse, quo inter ludendum id agerent, unde essent philosophicis negotiis aptiores. Alea uero, exciso regno Asiae, inter manubias euersae

urbis non sub una tantum specie migravit ad Graecos.

I do not propose to discuss here the difficult passage about the game of numbers, especially as I do not think it is necessarily, or even probably, derived from Catulus. But what is certainly due to him, the ascription to Attalus of the invention of gaming, occurs, so far as I know, nowhere else. No other source than this passage of John is mentioned for the story in the treatises of Sanftlebius, Bulenger, and Souter on the games of the ancients, contained in Gronovius *Thes. Antiqu. Graec.* vii. Becq de Fouquières, who alludes to it (*Les Jeux des Anciens*, p. 304), gives no reference, but doubtless depends, directly or through the authors already mentioned, on John also. It has occurred to me that the phrase *gentiliū historiis* may contain the title of Catulus's book. If so, he must have been a Christian writer.

(3) *Gaming*. Pol. i. 5. G. iii. p. 35. M. col. 400 B.

Chilon Lacedemonius iungendae societatis causa missus Corinthum duces et seniores populi ludentes inuenit in alea. Infecto itaque negotio reuersus est, dicens se nolle gloriam Spartanorum, quorum uirtus constructo Bissantio (= Byzantio) clarescebat, hac maculare infamia, ut dicerentur cum aleatoribus contraxisse societatem.

No one has yet traced this story beyond John: although it has attracted some attention, owing to its occurrence in Chaucer (*Pardoner's Tale* 603—620), who took it, together with the following story from Justin about Demetrius and the king of Parthia, from the *Policraticus*. By a slip of memory Chaucer writes for 'Chilon' 'Stilbon,' the name of the planet Mercury in Martianus Capella. For the association of this sort of games with Corinth cp. Euripides *Medea* 67 sqq.

(4) *Omens*. Pol. i. 13. G. iii. p. 57. M. col. 413 D.

Dum Gaius Cesar ciuili bello patriae immineret, quam fulminosus aer extiterit, quot habuerit igneos turbines, quot trabes emisserit, nec ueteres historiae sufficiunt enarrare.

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Apr. 2, 1897.