

HIRUNDO

THE MCGILL JOURNAL OF
CLASSICAL STUDIES

VOLUME ONE



MCGILL UNIVERSITY
MONTRÉAL, QUÉBEC, CANADA
FALL 2001

Hirundo is the Latin word for martlet, a mythical bird without legs, always shown in flight, unceasing in its quest for knowledge. The McGill coat-of-arms has three martlets.

HIRUNDO
THE MCGILL JOURNAL OF CLASSICAL STUDIES
Founded 2001

Published once a year by the History Students' Association of McGill University

André Nance (Classics/History/Religious Studies)
EDITOR-IN-CHIEF

Kieran Verboven (History)
MANAGING EDITOR

Mike Bargav (History), Julian Bogel (Classics/Philosophy),
Shari Dwoskin (English Literature), Dahlia Genusov (Religious Studies/Jewish Studies),
Christopher Sprecher (History/German Literature/Classics/Sanskrit), Ariel Vernon
(Classics/History), Dror Yuravlivker (History/Political Science/Economics)
EDITORIAL BOARD

Prof. T. Wade Richardson, Ph.D (Classics)
ACADEMIC CONSULTANT

Cover inset pictures are 'martlets' from the 'Spring Fresco,' Thera, Greece: reproduced by kind permission of Nanno Marinatos from *Art and Religion in Thera*, Athens: Mathioulakis, 1984: 90-91, 93. The 'Spring Fresco' is now located at the National Archaeological Museum, Athens. The journal is computer typeset in Trajan and Janson with layout and design by André Nance.

Hirundo accepts essay contributions, from students of McGill University, between 1,000 and 8,000 words in length, which relate to ancient Europe and the Mediterranean world, including the Near East and Egypt, from prehistoric to late antique times. An abstract of not more than 75 words should accompany a submission. Since *Hirundo* has a policy of "blind review," information identifying the author should appear separate from the essay text. Students wishing to write a book review should contact the Editor-in-Chief. It is journal policy that the copyright to the contents of each issue belongs to *Hirundo*. Essays in either English or French are welcome and may be sent to:

Editor-in-Chief, *Hirundo*
Department of History and Classics Program
Stephen Leacock Building, Room 625
855 Sherbrooke Street West
Montréal, Québec, H3A 2T7

No portion of this journal may be reproduced without the formal consent of the editorial board.

HIRUNDO
THE MCGILL JOURNAL OF CLASSICAL STUDIES
MONTRÉAL, QUÉBEC, CANADA
FALL 2001: VOLUME ONE

Contents

PREFATORY NOTE	v
INTRODUCTION AND SUMMARY	vii-ix
ARTICLES	
KOTIN, Joshua (English) Shields of Contradiction and Direction: Ekphrasis in the <i>Iliad</i> and the <i>Aeneid</i>	11-16
PELLETIER, Jenny (Philosophy) Relating Platonic Forms and Sensible Particulars in the <i>Phaedo</i> and the <i>Parmenides</i> ..	17-22
KUSKOWSKI, Ada-Maria (History) Whodunit? The Murder of Philip II of Macedon	23-37
FISHER, Greg (Classics) The Road to Pydna: Philip, Perseus and the Romans, 191-171	38-50
GAUVILLE, Jean-Luc (History) Emperor Constantine and Athens in the Fourth Century AD	51-61
GURETZKI, David (Religious Studies) The Function of "Mediator" in St. Augustine's <i>De Civitate Dei</i> , Book IX	62-75
SHORT ARTICLES	
JOHNSTON, Brooke (Anthropology) <i>The Book of the Dead</i> : Magic and Salvation in the Egyptian Afterlife	76-78
RACINE, Félix (History) Éthiopiens et Hyperboréens chez Hérodote	79-83
FELTON, Marie-Claude (History) La constitution mixte de la République romaine	84-87
DISSERTATIONS	88-90
ANNOUNCEMENTS	91-96

Prefatory Note

Funding for *Hirundo, the McGill Journal of Classical Studies*, is generously provided by the History Students' Association of McGill University, the Department of History and Classics Program, the Department of English, the Department of Philosophy, the Department of English Students' Association, the Arts Undergraduate Society, the Faculty of Arts, and the Office of the Principal and Provost.

On behalf of the editors, I wish to express thanks to Georgii Mikula, Jodi Anderson, Joanne McAlpine, James Warne, Prof. Torrance Kirby, Prof. Suzanne Morton, Prof. Maggie Kilgour, Prof. Philip Buckley, Prof. Elizabeth DePalma Digeser, and their colleagues for help in preparing the volume. A very warm thanks to Prof. T. Wade Richardson for his guidance.

The task of editing *Hirundo* has been exceptionally rewarding. It has been my privilege to work with talented editors and gifted contributors. I am deeply grateful to everyone who made this journal possible.

André Nance
EDITOR-IN-CHIEF,
HIRUNDO 2001

Introduction and Summary

Classics is the study of the ancient civilisations of the Greeks and the Romans. It therefore involves not only the literature of the ancient Mediterranean world, but almost every other aspect of ancient culture, from art to philosophy, political intrigue to military disaster, education to salvation, magic spells to the edge of the known world, constitution of government to philology. Indeed, one of the advantages of Classics is that it offers great opportunities for interdisciplinary study. McGill University, an institution well-known for its strength in interdisciplinary studies, now has a Journal of Classical Studies, *Hirundo*.

One would think it difficult to establish such a journal where there is no Department of Classics. Yet McGill has a strong tradition in Classics and vitality remains. The McGill coat-of-arms features the 'martlet,' a mythical bird without legs, always shown in flight, unceasing in its quest for knowledge. The title of the McGill Journal of Classical Studies, *Hirundo*, is simply that: the Latin word for 'martlet.' The editorial board publishes *Hirundo* in order to reflect upon and promote the McGill Classics tradition through the work of its students.

This issue features six research articles. We start with a comparison of Greek and Roman literature, an essay on ekphrasis—the verbal description of artwork—in the *Iliad* and the *Aeneid*. Then we continue with a technical analysis of participation relation in Plato's *Phaedo* and *Parmenides*. Next we evaluate suspects behind the murder of Philip II of Macedon. After that, we look at the causes of the third war between the ancient Roman Republic and the kingdom of Macedon. After that, we reconstruct the positive relationship between Emperor Constantine and Athens. And last, we enter a discussion concerning Neoplatonic influence upon Saint Augustine, the bishop of Hippo Regius.

Joshua Kotin argues that the shield ekphrases in the *Iliad* and in the *Aeneid* conflate verbal narrative and visual art, producing unique commentaries on each epic's themes and objectives. Both contain long descriptions of shields wrought by the god of fire. In the *Iliad*, Hephaestus forges an intricate shield for Achilles, bearing scenes of Greek life. In the *Aeneid*, the shield Vulcan produces for Aeneas foreshadows the glories of Rome. Moreover, a comparison of the parallel passages illuminates the relationship between them, casting Virgil's drastic revision as a critique of the Homeric original.

Jenny Pelletier makes a case that the participation relation in Plato's *Phaedo* and *Parmenides* is nothing more than an explanatory relation that involves the logical definition and structure of forms. Sensible particulars can only be said to "participate" in a logical definition insofar as a sensible particular happens to be predicably by a set of predicates that are entailed in a specific logical definition. The forms provide a supersensible system of categorization that permits the intelligibility of the material world without being themselves causes of objects in that world.

Ada-Maria Kuskowski remarks that the murder of Philip II of Macedon (359-336 BC) in 336 has been a whodunit since ancient times. The list of suspect conspirators runs the gamut from simply the murderer Pausanias, to the Lyncestian brothers, to the Persian King, to Philip's wife Olympias, to his son Alexander the Great, and to Amyntas IV. Reviewing the evidence, Kuskowski argues that Pausanias had a valid motive for killing Philip, that perhaps he acted with the help of the Lyncestian brothers or in a situation masterminded by Persia, but seemingly without the help or suggestion of Olympias, Alexander or Amyntas.

Greg Fisher argues that the Third Macedonian War (171-168 BC), which ended the Antigonid dynasty, came about by an atmosphere of mutual distrust which had arisen between Philip V of Macedon and the Senate of the Roman Republic after the hostilities with Antiochus. Upon the accession of Perseus, the Senate immediately regarded him with suspicion. Inevitably, the Senate was more ready to listen to Eumenes than a monarch who was, in their view, perfidious, belligerent and too independent for their liking.

Jean-Luc Gauville examines the economic and cultural influence of Emperor Constantine's (AD 306-337) reign upon the development of Athens in the fourth century AD. The essay has three sections: methodology of the reconstruction, Athens during the time of Constantine, and the influence of the emperor and his officials in the economic and cultural renewal of the city. The first half of the fourth century was a time of great renewal for the city of Athens after a period of troubles. Constantine and his officials had much to do with this renewal.

David Guretzki sets out to demonstrate how St. Augustine of Hippo was able simultaneously to appropriate and criticise aspects of Neoplatonist thought in the development of his own mature theology. That Augustine was influenced in some way by Neoplatonist thought is incontrovertible. Nevertheless, scholars continue to keep busy with attempts to define the exact nature of the relationship between Augustine and Neoplatonism. In light of this John O'Meara is surely right when he says, "there is no simple statement adequate to describe Augustine's use of the Neoplatonists."

In addition to the research articles, this issue features three short articles: the first narrates how ancient Egyptians used magic texts in preparation for the afterlife; the second examines the treatment of Hyperboreans and Ethiopians by Herodotus in his *Histories*; and finally, the third explains why one can consider the Roman Republic a mixture of monarchy, oligarchy and democracy.

Brooke Johnston narrates the journey in the afterlife which many ancient Egyptians took in the effort to reach a land of pleasure ruled by the god Osiris. Unfortunately, spirits of the deceased

achieved this utopia neither automatically nor after having lived virtuous lives. Salvation came by magic, by the recital of funerary texts. Among these was the *Book of the Dead*, which allowed spirits to overcome the extraordinary dangers encountered after death.

Félix Racine explore les quatre premiers livres de ses *Histoires*. Hérodote décrit le monde selon un plan symétrique : aux peuples durs du Nord (Grecs, Scythes, Hyperboréens) sont opposés les peuples mous du Sud (Perses, Égyptiens, Éthiopiens). Situés aux extrémités du monde, les mythiques Hyperboréens et Éthiopiens sont les archétypes des peuples centraux. Contrairement autres peuples qui évoluent et se situent dans l'histoire, ces deux peuples sont isolés géographiquement et connaissent un état stable et parfait. Dans le récit d'Hérodote, ils deviennent des références utopiques permettant de juger et critiquer les Grecs et les Perses.

Marie-Claude Felton explore le monde politique de l'Empire romain précoce en discutant les différents types de gouvernement qu'exprimait l'ancien historien Polybios. L'Empire était-il une oligarchie? Une vraie démocratie? Une monarchie sous le contrôle des consuls? Ce sont les questions pour lesquelles tant d'historiens modernes ont essayé de trouver une réponse. Ici, Marie-Claude se mit au milieu du débat concernant le procès gouvernemental à Rome et nous donne sa réponse affirmant la constitution mixte et le pouvoir politique des masses dans l'Empire.

This issue also includes five **doctoral dissertations** in Classics defended between 1998 and 2001: *Principes de relations étrangères: une analyse contextuelle de quelques discours de Démosthènes* par **Spiridon Konstadatos** (Mars 1998); *Boundless Nature: The Construction of Female Speech in Plautus* by **Dorota Dutsch** (September 2000); *Heidegger's Interpretation of Ancient Greek Aletheia and the Philological Response to It* by **Rui de Sousa** (September 2000); *Pindar's Nemean Odes: A Poetic Commentary* by **Carolyn Jones** (December 2000); and *The Numan Tradition and its Uses in the Literature of Rome's "Golden Age"* by **Lise Otis** (October 2001).

Information, tips, and strategies for the upcoming January 2002 Undergraduate Sight Translation Competitions are listed under announcements. These annual competitions are held on twenty university campuses throughout Canada. *Hirundo* is pleased to recognize McGill winners from the 2001 Competitions. **Daniel McCusker** won First Prize in the Senior Sight Translation Competition in Latin and Fifth Prize in the Senior Sight Translation Competition in Greek. **Victoria Newman** won Fourth Prize in the Senior Sight Translation Competition in Latin. **Jean-Philippe Chartre** won Honourable Mention in the National Latin Sight Translation Competition.

Finally, the announcements also include resources for classical studies at McGill University. For more information, please consult the *McGill Libraries Classics Collection Policy* prepared by Dr. Martin Cohen, the classics bibliographer for the Humanities and Social Sciences Library.