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- How to understand & translate λάθρη?

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Traveling, excavating again! Page 25

LIST OF OFFICERS

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ETA SIGMA PHI: Statement of Purpose and Benefits of Membership

The purposes of Eta Sigma Phi, the national Classics honorary society, are to develop and promote interest in Classical study among students of colleges and universities; to promote closer fraternal relationship among students who are interested in Classical studies, and to stimulate interest in Classical studies and in the history, art, and literature of ancient Greece and Rome. Members are elected by local chapters which have been chartered by the society. Most members are undergraduates but chapters can also initiate graduate students, faculty, and honorees. There are more than 180 chapters of Eta Sigma Phi throughout the United States. Benefits of membership include:

- membership card, lapel pin and certificate
- subscription to *NUNTIUS*, the biannual newsletter of the society
- an annual national convention including a certamen and banquet
- the opportunity to give academic presentations before an audience of peers and scholars
- annual sight translation exams in Latin and Greek
- honor cords and sashes for graduation
- bronze and silver medals of achievement
- eligibility for summer travel scholarships to Greece, Rome or southern Italy
- eligibility for a Latin teacher training scholarship

About NUNTIUS

NUNTIUS is the newsletter of Eta Sigma Phi, the national Classics honorary society. It is published twice a year, in September and in January. Copies of the *NUNTIUS* are sent free of charge to active, associate, and honorary members at active chapters. A lifetime subscription to the *NUNTIUS* is also available to members who wish to continue receiving the newsletter after graduation. The cost

of this lifetime subscription is a single payment of \$50. Non-members interested in subscribing to the newsletter should contact the editor for further information. The editor is Dr. Georgia L. Irby of Omega at the College of William and Mary. Graphic designer is Jon Marken of Lamp-Post Publicity in Meherrin, Virginia, who also provides the printing.

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Fox Latin Teaching Scholarship Committee

David Sick of Beta Psi at Rhodes College, chair (2025, sick@rhodes.edu)
Tom Keeline of Alpha Xi at Washington University in St. Louis (2024)
Julia Hejduk of Gamma Omega at Baylor University (2024)

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Kirsten Day, Epsilon Sigma at Augustana College (2026)

Program Committee

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Josh Nudell of Eta Zeta at Truman State University (2025)
E. V. Mulhern of Zeta Beta at Temple University (2022)

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Katherine Panagakos of Theta Tau at Stockton University (2025, ex officio,
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Lora Holland of Eta Tau at the University of North Carolina, Asheville (2024)
David Sick of Beta Psi at Rhodes College (2025)
Jesus Castelan, Beta Psi at Rhodes College, Megas Chrysophylax (2023)

H. R. Butts Field Archaeology Scholarship Committee

Timothy Winters of Eta Omega at Austin Peay State University, chair (2025, winterst@apsu.edu)
Ronnie Ancona of Alpha Theta at Hunter College (2024)
Ruth Palmer of Gamma at Ohio University (2024)

Address from incoming Megale Prytanis, Elana Sanders-Braxton

Salvete and χαίρετε! I am elated to serve as Megale Prytanis this year, and I wouldn't be in this position without all of your support. I promise to you that I will do my best to make Eta Sigma Phi the greatest it can be.

After a few years of virtual conventions, how exciting it is to finally come together at Monmouth College! Though the φιλοσοφούμεν και φιλοκαλούμεν spirit was ever present through our screens in our Zoom meetings, I am confident it will be that much stronger in person. I am eager to see what wonderful things we will accomplish together, and I look forward to a bright future with Eta Sigma Phi!



Fasti

2023

January 5–8: Society
for Classical Studies, New
Orleans, LA

January 6: The Next Generation: Papers
by Undergraduate Classics Students

January 23: request National Latin
Exam

February 15 deadlines:

Papers for the 95th HΣΦ National
Convention due

Summer Travel Scholarship
Applications

Summer Scholarship for Fieldwork in
Classical Archaeology Applications

Bernice L. Fox Teacher Training
Scholarship Applications

Nominations for the Masciantonio
Award

February 13: deadline for Maureen
Dallas Watkins Greek and Latin
Translation Contest requests and
submission. for submission of papers
for the 2023 convention

February 20–24: administer Maureen
Dallas Watkins Greek and Latin
Translation Contest Exams

March 1: Papers for the HΣΦ panel at
the Society for Classical Studies 2023
due

March 3: deadline for receipt of com-
pleted Maureen Dallas Watkins Greek
and Latin Translation Contest tests

March 7–11: National Latin Teacher
Recruitment Week

March 7–18: administer College Greek
Exam

March 14–18: administer National Latin
Exam

March 17–18: CANE (Classical
Association of New England),
Needham, MA [HΣΦ panel]

March 24–26: 95th annual convention
at the invitation of Gamma Omicron
chapter at Monmouth College, IL

March 29– April 1: CAMWS, Provo, UT

May 15: Chapter *Res Gestae* due (submit
online: [http://www.etasigmaphi.org/
res-gestae](http://www.etasigmaphi.org/res-gestae))

Meet the new officers!



MEGALE PRYTANIS

Elana Sanders-Braxton

Eta Zeta at Truman State University
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Salvete and χαίρετε! My name is Elana Sanders-Braxton, and I am currently a senior Classics major & Spanish minor at Truman State University. I was initiated into the Eta Zeta chapter of Eta Sigma Phi in the Fall of 2020, and now I have the privilege of leading Truman's Classics Club. My passion for Classics began when I started taking Latin in 8th grade. From there, I fell in love with the language and all its intricacies, and that love continues to grow as I expand my studies into classical Greek! Since beginning my own journey with Latin, I've been asked time and time again: "out of everything, why Classics?" In an age where the value of classical studies seems to be forgotten, broadcasting the wonders of the ancient world to those who will listen is of great import. I've made it my own mission to help foster an appreciation for Classics however I can; hopefully someday the answer to "why Classics?" will be widely understood!

As Megale Prytanis, my goal is to form and maintain lasting connections between the various chapters of Eta Sigma Phi while lifting up the voices of underrepresented classical scholars. In the same way, I hope to make our society more visible in the realm of classical studies and shed more light on all we do. Now, more than ever, we must remember



MEGALE HYPARCHOS

Elyssa Witsken

Eta Delta at Hillsdale College
(ewitsken@hillsdale.edu)

Elyssa is a Classics major focusing mainly on Greek at Hillsdale College in Michigan. She has a considerable obsession with ancient ritual (but swears she doesn't do it), Greek sculpture (she doesn't deny practicing this), and lately archaeology (she excavated at a temple in Sparta this last summer). She is really enjoying translating the Iliad this semester, and is trying to not think of the fact that this is her last year to study Greek at Hillsdale.

MEGAS GRAMMATEUS

Jonathan Rolfe

Eta Delta at Hillsdale College
(jrolfe@hillsdale.edu)

Jonathan Rolfe is a sophomore majoring in Greek and Latin at Hillsdale College.



From left:

Elana Sanders-Braxton, Elyssa Witsken, Jonathan Rolfe, Jesus Castelan

He is a huge fan of J. R. R. Tolkien, and partly ascribes his own love of languages to him. Besides Latin and Greek, he also reads Old English and sometimes Gothic.

MEGAS CHRYSOPHYLAX

Jesus Castelan

Beta Psi at Rhodes College
(casje-23@rhodes.edu)

Jesus is senior biomathematics major at Rhodes College (Beta Psi Chapter) in Memphis, TN. He became interested in ancient Mediterranean studies when he began to read the New Testament in Greek. Since doing that, he has dabbled in Euripides and Homer. He enjoys learning new words and phrases in Greek. He is currently learning Hebrew.



ETA SIGMA PHI

THE NATIONAL CLASSICS HONORARY SOCIETY

FOUNDED 1914

Rudolph Masciantonio Diversity Outreach Grant

Eta Sigma Phi, the national undergraduate honorary society, announces the Rudolph Masciantonio Diversity Outreach Grant. Any active chapter of Eta Sigma Phi is eligible to apply annually for a grant of up to \$1000 in order to support the chapter's efforts to promote the Classics, especially in communities which are limited in their access to the study of the Greco-Roman world. Such communities include: various racially, ethnically, sexually (including LGBTQIA+), physically, and religiously disadvantaged groups; first-generation students (including those from immigrant families); those educated at schools which have abandoned Latin, Greek, and Classics; those for whom misunderstanding or bias has meant lack of prior exposure to the Greco-Roman past; and those for whom narrower definitions of "Classics" have meant denying the importance of other parts of the Mediterranean basin as legitimate parts of the ancient world.

This grant can be used to enable the chapter to purchase teaching materials, book prizes, museum admissions, and other activities (such as field trips) for the outreach group. Grants are made to Eta Sigma Phi chapters, not to their host departments, colleges, or universities.

In order to apply for this grant, a chapter must submit a 500-word description of the project and planned activity along with a budget. The deadline for submitting applications for the 2023-2024 academic year is October 1, 2023. Chapters receiving this grant will be required to submit a follow-up report for the 2023 convention. (Attendance at the convention by a member of the chapter is encouraged but not required. The report can be submitted *in absentia*.) Failure to submit this follow-up report for the convention will make the chapter ineligible to apply for another Masciantonio Grant for the following year. Grant recipients will also work with the editor of *Nuntius* in writing an article about the project, accompanied by several photos of participants, for the fall issue.

Chapters receiving this grant are eligible for the Outreach Prize awarded annually at convention to the chapter with the best outreach activity.

Rudolph Masciantonio devoted his teaching career to bringing the Classics to inner-city grade school children in the Philadelphia Public Schools. His generous bequest to Eta Sigma Phi funds this Diversity Outreach Award.

For more information about Eta Sigma Phi, see www.etasigmaphi.org or contact:

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The Next Generation: Papers by Undergraduate Classics Students

Sponsored by Eta Sigma Phi

**Annual Meeting of the Society for Classical Studies
January 5-8, 2023 — New Orleans, LA**

Hope Ladd, Hillsdale College, “Tricks and Treachery: A
Reevaluation of λάθρη in *Homeric Hymn to Demeter* 372”

Michael Frost, Hillsdale College, “*Tria Praeter Naturam*:
Greetings in Terence’s *Adelphoe*”

Madeline Davis, Christendom College, “The Cultivation of
Justice: The Farmer’s Fostering of Virtue in Vergil’s *Georgics*”

Luther Riedel, Florida State University, “Ancient Virtual
Reality in the Eternal City: The Arch of Titus as Experiential
Validation of Flavian Rule and Roman Imperial Preeminence”

Matthew Nelson, University of Mary Washington, “Reception of
Greek Literature in Pre-Revolutionary French Legal Thought”

“Tricks and Treachery: A Reevaluation of λάθρη in *Homeric Hymn to Demeter* 372”

by Hope Ladd, Hillsdale College

This paper analyzes and reevaluates both the grammatical interpretation and the conceptual significance of the adverb λάθρη (literally “secretly”) as it occurs in line 372 of the *Homeric Hymn to Demeter*, a passage which describes Hades’ giving of the pomegranate seed to Persephone in the underworld. Many possible translations have been previously offered, such as “secretly” (Sikes, 1904), “stealthily” (Foley, 1994), and “surreptitiously” (West, 2003), with the idea that Persephone was unaware that Hades was giving her the fruit. Further, there is debate over whether the word should be understood to describe Hades’ act of giving at all. John Myres (1938) argued that the adverb should be construed with the nebulous phrase ἀμφὶ ἑ νωμῆσας (“passing/rubbing it secretly about himself”), in a secret ritualistic performance, rather than with the verb ἔδωκε, while Campbell Bonner (1939) responded with his own interpretation of construing λάθρη with both ἀμφὶ ἑ νωμῆσας and ἔδωκε, concluding that Hades’ entire interaction with the pomegranate seed went unnoticed by Persephone.

Given the lack of consensus surrounding the understanding and interpretation of λάθρη in the *Hymn to Demeter*, this paper offers a reevaluation of the use and meaning of the term, arguing that it does in fact refer to Hades’ act of giving and should be grammatically construed with ἔδωκε, and that the meaning of λάθρη itself should be generally understood in its figurative sense as “treacherously” but that its meaning is slightly altered depending on the character through whom the word is focalized.

The argument proceeds by exploring other occurrences of the λάθρη in the *Iliad* and the *Odyssey*. Since the *Homeric Hymns* were self-consciously composed in the style of Homer (see Jenny Strauss Clay, *Politics of Olympus*), an exploration of λάθρη as it occurs in the Homeric epics brings a fuller and more nuanced understanding to its use in the *Homeric Hymn to Demeter*. The Homeric uses of λάθρη fall generally into three contexts: descriptions of illicit sex, of treacherous murder, and of theft. Through discussions of each of these groups and readings of the relevant passages from the *Iliad* and the *Odyssey*, this paper contends that the use of λάθρη in the *Homeric Hymn to Demeter* contains all three of these connotations, as the giving of the pomegranate to Persephone foreshadows her sexual union with Hades, ensures her return to the land of the dead, and represents a “theft” of Persephone from her proper place with her mother. The paper concludes with the proposition of “treacherously” as a translation of λάθρη that reflects all three of these connotations, and with the suggestion that an understanding of Hades’ actions as treacherous casts a critical light on the plan of Zeus to unite his brother with Persephone.

“*Tria Praeter Naturam*: Greetings in Terence’s *Adelphoe*”

by Michael Frost, Hillsdale College

An analysis of the greetings used by Demea and Syrus in Terence’s *Adelphoe* shows that both characters go beyond the bounds of Roman propriety when it comes to forms of address, in ways that reveal their character. Knowing what kinds of greeting are normal in Roman comedy and what exactly is polite or impolite helps clarify how characters and character interactions should be understood. In the *Adelphoe*, the slave Syrus diverges from expected behavior by using overly familiar language with superiors and even by insulting Demea. This strengthens his characterization as a clever slave who masterminds much of the plot, manipulates his superiors, and pays little heed to his expected role as submissive servant. As a mature free-born man, Demea breaks social norms first by rudely addressing his brother throughout the first half of the play. This helps establish him as brusque, unsophisticated, and angry. After his change of heart, he defies expectation in the opposite way, by giving effusive greetings towards even rude slaves. By contrast to his earlier rudeness and formality, these familiar salutations add to the comedy of the scene and highlight Demea’s sharp transition in behavior. Thus even the use of simple greeting formulas help to reveal character in Roman comedy.

“The Cultivation of Justice: The Farmer’s Fostering of Virtue in Vergil’s *Georgics*”

by Madeline Davis, *Christendom College*

“The best poem by the best poet,” as John Dryden called Vergil’s *Georgics*, continues to offer a rich harvest to lovers of Latin literature, but still defies all efforts of oversimplification and does not yield its meaning to facile interpretations. The issues of labor and justice are inextricably bound with the question of man’s relation to the natural world, and Vergil offers no superficial solutions. In this essay, I examine the heart of the poem, a passage near the end of Book II known as “The Praises of Country life.”

Interpretations of the *Georgics* broadly divide into more optimistic or more pessimistic readings. Those who take the optimistic view often cite and make much of these praises of country life. However, it is not in choosing optimistic over pessimistic readings or vice-versa that we can best appreciate Vergil’s genius. Vergil employs his poetic skill to condemn the luxury and vice that enthralled much of his audience, while contrasting it with the simple yet contented and well-ordered life of the farmers. While pessimistic readings would take this passage as a hollow paean of a fiction that has no place in the real world — a world stripped of justice and burdened by hard labor — Vergil’s emphasis on the virtue of the farmers suggests another possibility. The farmer cultivates the earth justly, and the earth in turn cultivates justice in the farmer, allowing for the happy flowering of virtue that produces an ease similar to, but also quite distinct from, the abundance that characterized the age of Saturn. In the virtue cultivated by the farmer in his steady labor with the earth, and cultivated in him by the *iustissima tellus*, Vergil reveals a bridge between the golden age of Saturn and the harsher world ruled by Jove in which the farmer, the poet, and his audience find themselves.

“Ancient Virtual Reality in the Eternal City: The Arch of Titus as Experiential Validation of Flavian Rule and Roman Imperial Preeminence”

by Luther Riedel, *Florida State University*

The Arch of Titus served as an essential component of the Flavian program for political propaganda aimed at legitimizing the rule of their dynasty. This has often been noted in the scholarship, as has the innovative use of lifelike relief sculpture to further this objective. However, the manner in which these two elements work together has not been adequately appreciated or emphasized. In fact, the reliefs go far beyond the category of merely lifelike, and take on an aspect of immediacy and audience involvement that we, in the digital age of virtual reality, are only now able to fully recognize. The Arch’s reliefs demonstrate the deliberate intent to interact with its audience in a way that:

compels the viewers’ engagement, makes them feel that they are active participants in the events depicted, and promotes their excitement by making them implicit collaborators in the positive ideological messages represented. Very few works of art from the ancient world function at this level of artistic awareness and achievement, and none (that I am aware of) utilizes its technical proficiency to create such a potentially effective political response. We have barely begun to investigate and understand how virtual reality is impacting our own world today, and have even less of an idea of how it will shape our future. The only thing we can know for sure is that it will definitely have a massive impact — whether positive or negative — on our actual reality as humans. The Arch of Titus needs to be reevaluated from this orientation, and understood as a revolutionary work of art in the historical continuum of aesthetic representation and its ideological/cognitive influence that leads up to, and is unfolding for us, at this very moment.

“Reception of Greek Literature in Pre-Revolutionary French Legal Thought”

by Matthew Nelson, *University of Mary Washington*

The French Revolution, beginning in 1789, represented the end of an intellectual period that accepted social divisions as a natural aspect of life. French philosophers, along with many other European nations, conceptualized this as a tripartite system consisting of the church, the nobility, and the peasantry. There was no specific term for this system at the time, but the disillusioned revolutionaries coined the term *Ancien Régime* as they overthrew it and established the First Republic in the 1790s. This idea of social divisions developed and became legally codified thanks to the writings of Charles Loyseau (1564-1627), a French jurist who lived during the reigns of Henry IV and Louis XIII — the first two kings of the Bourbon dynasty. Throughout his career, Loyseau wrote several argumentative treatises either contesting royal edicts or supporting royal law against popular dissent. His most influential work was his 1610 *Traité des ordres et simples dignités*, in which he helped establish the *Ancien Régime* and contributed to the longevity of a system that created such tension it erupted until the violent French revolution. Loyseau, however, did not come up with his theories completely independently. One of the most important categories of legal evidence he cites is the available Greek and Roman literature on a variety of topics. Of note among his Classical references is his use of Greek philosophy, poetry, and language to make the argument that the Greeks perceived the human world as something inherently divided into social groups. This paper examines Loyseau’s references to the language and thought of Plato, Aristotle, and Homer to understand how the reception of Classics in the early seventeenth century impacted such a profoundly oppressive era such as pre-Revolutionary France.

Minutes of the 94th Annual Eta Sigma Phi Convention

April 9, 2022

by Grace Robbins, Megale Grammateus

The 94th Annual Convention followed its predecessor by using the highly effective and easily accessible Zoom format for chapters nationwide to join. Hosted by the Alpha Kappa chapter of the University of Illinois at Urbana-Champaign, this exciting Saturday was packed with games, business meetings, chapter reports, officer elections, and more. Though our chapters are separated by geographic distance, and we have continued to feel disconnected during COVID-19, the 94th Annual Convention was a wonderful opportunity to remind members of the community that Eta Sigma Phi creates through the wisdom and beauty of the classics, as it says in our organization's steadfast motto.

The day kicked off with an animated game of *Taberna Trivia*, one of the convention favorites, led once again by Dr. Daniel Levine. Several teams assembled to compete for bragging rights, but only one team, who called themselves "Austeres," came out victorious.

Then, our Megale Prytanis Debeaux Bowman led our first business meeting of the day. Members and attendees were informed they could read the minutes from the 93rd Annual Convention in the 95th volume of *Nuntius*, Eta Sigma Phi's published newsletter. The minutes were approved with no new amendments made.

A warm welcome was given to the attendees by University of Illinois at Urbana-Champaign's Dr. Elena Delgado, Director of the School of Literatures, Cultures & Linguistics. Followed was an introduction by Dr. Craig Williams, Head of the Department of the Classics, and Jacob Sorge and Simon Kaplan of the Alpha Kappa chapter. The chapter reports were once again given via Flipgrid, and then Dr. Garnjobst gave a report of the contests. Dr. Pasco-Pranger gave a scholarship report next. Then Megale Chrysophylax, Sophia Picard, gave her report, and Megale Hyparchos, Eva Leaverton, gave her report on the national budget. No old business was discussed, but new business. Following

the discussion of new business, chapters were encouraged to put in a bid to host the 95th Annual Convention. Then, the videos of the nominees for the 2022-2023 National Officers were presented. These nominations were accepted, and a brief intermission followed.

It was then time for the student presentations, which included an exceptionally talented group of members who presented on topics ranging from philosophy to medicine to themes in Greek mythology and more. Megale Prytanis Debeaux Bowman introduced each presenter. The presenters were Ryan Connor (Eta Lambda at the University of Dallas) on "Phaiakia and Immortality in *The Odyssey*," Hope Langworthy (Eta Delta at Hillsdale College) on "Tricks and Treachery: A Reevaluation of *λάθρη* in *Homeric Hymn to Demeter* line 372," Savannah Lang (Zeta Iota at the University of Georgia) on "Death and Life in the Time of Ancient Plague," and Elizabeth Hughes (Eta Delta at Hillsdale College) on "Moral Responsibility and the Dangers of False Philosophers: The Ship Simile in Seneca's *Letter 108*, *Phaedra*, and *Agamemnon*."

Shortly after these excellent presentations, attendees had the opportunity to attend any one of the committee meetings taking place in Zoom breakout rooms. These included *Contests and Scholarships* led by Dr. Garnjobst, *Convention* led by Dr. Augoustakis, *Finance* led by Dr. Panagakos and Sophia Picard, *New Chapters* by Dr. Sick and Eva Leaverton, *Officers* led by Dr. Pendergraft, Debeaux Bowman, and Grace Robbins, and *Resolutions* led by Dr. Levine. A brief intermission took place, and then it was time for the Second Business Meeting.

In this meeting, led by Megale Prytanis Debeaux Bowman, each committee head gave their reports from what took place in each committee meeting. The report from *Contests and Scholarships* highlighted the travel scholarships available for 2022, including the Theodore Bedrick Scholarship and the AAR Classical Summer School Scholarship. National translation contests were also mentioned. Emma

Vanderpool reminded attendees that alumni are also eligible for the many scholarships offered by Eta Sigma Phi. The report from the *Convention Committee* encouraged chapters to put in a bid for hosting the 95th annual convention next year in 2023 and expressed hope for meeting in person. The report from the *Finance Committee* included that changes were made to the budget for next year. Eta Sigma Phi has saved some money over the last few years by holding the convention virtually, but membership numbers are down. The National Office encourages chapters to submit new member reports regularly to avoid processing delays. The *Finance Committee* also discussed the reception of money from the Rudolph Masciantonio Estate initiating a new grant to promote outreach, diversity, and inclusion. The report from the *New Chapter Committee* shared that all present members supported the decision to establish new chapters at Providence College and the College of St. Benedict and St. John's University (CSBSJU). The *Officer Committee* report shared that there were only three candidates who were nominated for the National Officers 2022-2023 election and that there needed to be a full slate. The *Resolutions Committee* reported that it was resolved that the Austeres team won *Taberna Trivia*. At this point, no bids for the 95th convention were received. All of the reports were voted on and accepted by those in attendance.

Following the reports of the committees, the Executive Secretary, Dr. Katherine Panagakos, gave her report. All chapters represented were mentioned, and then Dr. Panagakos reported on the Eta Sigma Phi panels at CAAS (Classical Association of Atlantic States) in October 2021 (virtual) and at SCS (Society for Classical Studies) "Next Generation" panel in January 2022 (virtual). Dr. Panagakos gave a call for submissions for the next issue of *Nuntius*, encouraging students and chapters to submit anything related to the classics. It was resolved that when "Eta Sigma Phi" is searched in Google, the national website shows up as the top result. There was also a request to sign up for the email newsletter or visit

the Eta Sigma Phi Instagram, Facebook, or the homepage of the website to get more updates and information on Eta Sigma Phi happenings. The report was moved and seconded, and all voted in favor to accept it.

The Chair of the Board of Trustees, Dr. Augoustakis, reported that Professor Mary Pendergraft completed her terms on the board in 2022 and will join the ranks of Honorary Trustees. The Board has approved the renewal of Professors Antony Augoustakis as Chair, and Daniel Levine and David Sick as board members through 2025. The Board also approved the appointment of Professor Georgia Irby of the College of William & Mary for a term on the board through 2025. Dr. Augoustakis also mentioned that last year, the board proposed an amendment to change the constitution that would raise the number of trustees from 5 to 7. Prior to the convention, the Executive Secretary informed the Megale Grammateus that according to our constitution, individual chapters were supposed to be contacted by February 9, 2022, with this information. There was a second vote for this during the 94th annual convention as well, and the motion was passed. Pursuant this change of the constitution, the Board approved the appointment of Professors Robert Simmons of Monmouth College and Bridget Thomas of Truman State University for a term on the board through 2025. The Board also made recommendations to the Chair and Executive Secretary to fill committee vacancies, a process which takes place during the summer. The report was moved by Dr. Levine and seconded, and all voted in favor to accept it.

Next came the 2023 National Convention election and 2022-2023 National Officers. We are excited that the Gamma Omicron Chapter at Monmouth College (Monmouth, IL) will host

next year's convention. The following National Officers for 2022-2023 were elected and subsequently installed: Elana Sanders-Braxton (Eta Zeta at Truman State University) as Megale Prytanis, Elyssa Witsken (Eta Delta at Hillsdale College) as Megale Hyparchos, Jonathan Rolfe (Eta Delta at Hillsdale College) as Megas Grammateus, and Jesus Castelan (Beta Psi at Rhodes College) as Megas Chrysophylax. During the election of the Megas Chrysophylax, Monmouth College proposed finding students for treasurer, and Jesus Castelan volunteered as candidate and won. A huge congratulations to these individuals for being voted into office, and we look forward to the exciting work they will carry out during their term.

Following the elections, resolutions, and amendments was the presentation of awards. The winner of Taberna Trivia was Team Austeres. The Gamma Omicron chapter (Monmouth College) won the Service and Outreach Award. Hope Langworthy (Eta Delta) of Hillsdale College won the Student Paper Award. There were two submissions for the Masciantonio Grant Awards: Alpha Theta of Hunter College and Iota Kappa of Loyola of Chicago. Part of their work focused on online outreach to middle schools. Jonathan Rolfe of Eta Delta (Hillsdale College) won the Greek Δημῳγραφία Declamation prize for his reading of *Odyssey* 9.336-370 and Michal Baxter of Theta Tau (Stockton University) won the Latin Declamation prize for his reading of *The Universal Declaration of Human Rights*. Videos are posted on YouTube.

Dr. Augoustakis and Dr. Panagakos worked together to present the Lifetime Achievement Award. This year's recipient is no stranger to Eta Sigma Phi and, in fact, has played many key roles in our organization throughout the year: Dr.

David Sick (Beta Psi, Rhodes College).

At the end of these celebrations, Dr. Sick led the annual recitation of the Eta Sigma Phi song, which all attendees sang with great spirit!

Attendees then engaged in ice breakers and wonderful conversation during a game night/happy hour before the anticipated performance to follow. A small group, mainly faculty, played a rousing round of *Nefas* (Latin Taboo) in which one player attempts to give clues, except for the five forbidden words (= *nefas*) and have the other players guess the word itself. Fun was had by all!

Introduced by Simon Kaplan of the Alpha Kappa chapter, Joe Goodkin (<http://www.joegoodkin.com/>) stole the whole convention with his performance of his written work, *The Blues of Achilles*, on guitar. An adaptation of Homer's *Iliad*, the composition included "Hands of Grief" (Priam to Achilles), "The Goodbye Lullaby" (Hector says goodbye to his family), and "Taken" (Helen's song). Attendees then had the opportunity to ask Joe questions about ancient Greek poetry, oral composition, and the many themes of this classic work by Homer.

Closing remarks were then given by Dr. Antony Augoustakis, Chair of the Board of Trustees, and the convention came to an end. A special thanks are in order for Jennifer Ranck (Alpha Theta) and Emma Vanderpool (Gamma Omicron) for making sure the program ran smoothly online, and to our Alpha Kappa chapter faculty and officers for their warm hospitality and great leadership: Dr. Antonios Augoustakis, Prytanis Jacob Sorge, Hyparchos Simon Kaplan, and Chrysophylax & Grammaetus Edric Lin.

Respectfully submitted,
Grace Robbins
Megale Grammateus

Eta Sigma Phi awarded two Summer 2021 Scholarships both of which were deferred until summer 2022: Dominica Rollins, American Academy in Rome; and Claire Renee Campbell, H.R. Butts scholarship.

Report of the Chair of the Board of Trustees, 2022

On behalf of the Board of Trustees, I would like to thank all those who came to the virtual meeting hosted by ALPHA KAPPA of the University of Illinois at Urbana-Champaign and made our convention once again a very successful one! Special thanks to our Zoom *dominae* Jen Ranck and Emma Vanderpool.

The duties of the Board of Trustees include financial and policy decisions, as well as personnel matters: as usual, the Trustees have been communicating electronically regarding different matters throughout the year and met virtually on Zoom during convention. The Board has approved the following personnel changes on the Board of Trustees: Professor Mary Pendergraft completed

her term on the board in 2022 and will join the ranks of the Honorary Trustees of our organization. The Board has approved the renewal of Professors Antony Augoustakis as Chair, Daniel Levine and David Sick as board members through 2025. The Board has approved the appointment of Professor Georgia Irby of the College of William & Mary for a term on the board through 2025. Last year, the Board proposed an amendment to the constitution Article V Section 1 to increase the number of members on the Board of Trustees from 5 to 7 to start at this annual convention in 2022. This motion has to be voted twice in order to be approved; it was voted last year unanimously and will be finalized today.

Pursuant this change to the constitution, the Board approves the appointment of Professors Robert Simmons of Monmouth College and Bridget Thomas of Truman State University for a term on the board through 2025. The Board also makes recommendations to the Chair and Executive Secretary to fill committee vacancies, a process which takes place during the summer.

I hope to see many of you next year at Monmouth College in person!

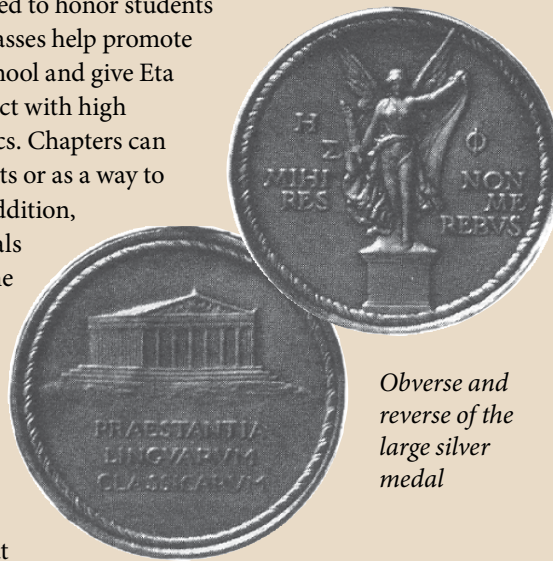
Quistis nos omnes feliciter tueatur!

Antony Augoustakis, Chair of the Board of Trustees

Eta Sigma Phi Medals

Eta Sigma Phi medals awarded to honor students in secondary school Latin classes help promote the study of Latin in high school and give Eta Sigma Phi an excellent contact with high school students of the Classics. Chapters can use them as prizes for contests or as a way to recognize achievement. In addition, chapters can award the medals to outstanding students of the Classics at their home institutions. Two silver medals are available: the large medal (1½ inches) and the small (¾ inch). A bronze medal (¾ inch) is available. The various medals can be awarded to students at various levels of their study.

Medals may be ordered through the Eta Sigma Phi website. See www.etasigmaphi.org for order forms and prices.



Obverse and reverse of the large silver medal

***Ovatio* for Dr. David Sick by Antony Augoustakis at the invitation of the Trustees of Eta Sigma Phi**

It is a great pleasure to honor tonight one of our finest leaders in Eta Sigma Phi, Professor David Sick, executive secretary emeritus of our organization and current member of the Board of Trustees, Professor of Ancient Mediterranean Studies at Rhodes College in Memphis, TN, where he has taught since 1997, and current Director of the Day Scholars. From 2001 to 2007, Professor Sick held the J. Walter and Irene McDonnell Professorship at Rhodes College.

David Sick hails from Lancaster, PA but then moved to the Midwest and has stayed here ever since. He received his BA in Greek with honors from the College of Wooster and MA and PhD degrees in Classics from the University of Minnesota. At Minnesota, Professor Sick wrote his dissertation on “Cattle, Sacrifice, and the Sun: A Mythic Cycle in Greece, Iran, and India,” and he has written since then many articles on ancient religion topics of Greece, Rome, and India, such as Mithras or early Christianity, but also on Classical reception topics and most recently on elephant forests of the ancient Mediterranean. He has been very active in organizing panels and presenting many papers at various Classics conferences across the country and abroad. Besides the ancient languages of Latin, Greek, Sanskrit, and Old Iranian, Professor Sick also has reading knowledge in the modern languages of French, German, and Italian.

Professor Sick has taught numerous classes and students during his career in higher education from Elementary Latin to late antique literature, from Elementary Greek to Homer and Hellenistic Literature, as well as a Humanities sequence titled “Search for Values in the Light of Western History and Religion.” Professor Sick has advised numerous senior tutorials and students, and he has had a huge impact on Rhodes College students, as we can tell from the



many groups of Rhodes College BΨ Eta Sigma Phi-ers coming to convention every year.

David Sick has served the Classics profession for many years. He chaired his Department from 2009 to 2011 and from 2012 to 2017. He served as writer and director for Mellon Faculty Career Enhancement Grant: From Vergil to Dante, From Cumae to Florence, From First to Second Year in the Search for Values in the Light of Western History and Religion. In addition to College service, David is a TWLTA (Tennessee World Language Teaching Association) Board Member since last year. But most importantly, he has dedicated his free time to our organization as executive secretary for seven years, from 2012 to 2019, and as a trustee of the Board from 2005 to 2011 and from 2019 to the present. Our organization benefited greatly

from David's leadership, tireless service, countless hours of behind the scenes conference preparation, and great sense of humor even in difficult times.

For his service to Classics and the profession and higher education, Professor Sick has been honored with the 2019 Jacqueline Elliott Award for Service in Higher Education at the Tennessee World Language Teaching Association (TWLTA). One of his students described him as “fun, enthusiastic and inspiring,” and noted, “there is no topic that he won't discuss, no question he won't answer, though the answer may come with an armload of books!” For all these achievements, we are thrilled to honor David Sick today with the Eta Sigma Phi Lifetime Achievement Award for 2022. Please join us in congratulating Professor Sick!

Abstracts of the 94th Annual HΣΦ Convention (April 9, 2022)

“Phaiakia and Immortality in *The Odyssey*”

by Ryan Connor, Eta Lambda at the University of Dallas

Homer's *Odyssey* traces the long and arduous journey of Odysseus back to his home island of Ithaca following the Trojan War. While the epic is filled with accounts of the various, and perilous, adventures of Odysseus and his crew, there can be found in the narrative of the *Odyssey* a second journey, besides the literal homecoming. This journey, integrating every aspect of Odysseus' tale as a vital step along the way, is concerned with the journey of Odysseus to regain his mortality, or at least the mortal condition. From the encounter with the Kikonians to the arrival at Phaiakia, Odysseus is immersed in a wholly supernatural realm, interacting with no breathing mortals outside of his own crew, but, of course, the *Odyssey* recounts the abandonment of such a realm in favor of the seemingly mundane world of mortal humans. The journey of Odysseus, then, is in part a progression, or perhaps regression, from a world of the divine and supernatural back down to the world of humanity. As the sea conveys Odysseus back to humanity, he must leave behind the traces of the supernatural, necessitating a sort of cleansing in a place between the two realms: Phaiakia. The island of the Phaiakians exists somewhere between the realm of divinity and mortality, and it is thus uniquely positioned to be the medium through which Odysseus can transition back to humanity. The story of the *Odyssey* follows Odysseus' journey through and eventually out of this divine realm, culminating in Odysseus being placed firmly back into the realm of mortality when he retakes his mantle as a mortal king, husband, and father. Close-readings of the original Greek text of Homer's *Odyssey* are essential for framing this progression and identifying the key turning points in Odysseus' metaphysical journey. While the scope of this investigation prevents a serious examination concerning why this progression is so important to the story of the *Odyssey*, Odysseus' journey back to mortality likely relates to his journey back to domestic responsibility, to fatherhood, husbandry, and kingship.

whether the word should be understood to describe Hades' act of giving at all. John Myres (1938) argued that the adverb should be construed with the nebulous phrase ἀμφὶ ἑνωμήσας (“passing/rubbing it secretly about himself”), in a secret ritualistic performance, rather than with the verb ἔδωκε, while Campbell Bonner (1939) responded with his own interpretation of construing λάθρη with both ἀμφὶ ἑνωμήσας and ἔδωκε, concluding that Hades' entire interaction with the pomegranate seed went unnoticed by Persephone.

Given the lack of consensus surrounding the understanding and interpretation of λάθρη in the *Hymn to Demeter*, this paper offers a reevaluation of the use and meaning of the term, arguing that it does in fact refer to Hades' act of giving and should be grammatically construed with ἔδωκε, and that the meaning of λάθρη itself should be generally understood in its figurative sense as “treacherously” but that its meaning is slightly altered depending on the character through whom the word is focalized.

The argument proceeds by exploring other occurrences of the λάθρη in the *Iliad* and the *Odyssey*. Since the *Homeric Hymns* were self-consciously composed in the style of Homer (see Jenny Strauss Clay, *Politics of Olympus*), an exploration of λάθρη as it occurs in the Homeric epics brings a fuller and more nuanced understanding to its use in the *Homeric Hymn to Demeter*. The Homeric uses of λάθρη fall generally into three contexts: descriptions of illicit sex, of treacherous murder, and of theft. Through discussions of each of these groups and readings of the relevant passages from the *Iliad* and the *Odyssey*, this paper contends that the use of λάθρη in the *Homeric Hymn to Demeter* contains all three of these connotations, as the giving of the pomegranate to Persephone foreshadows her sexual union with Hades, ensures her return to the land of the dead, and represents a “theft” of Persephone from her proper place with her mother. The paper concludes with the proposition of “treacherously” as a translation of λάθρη that reflects all three of these connotations, and with the suggestion that an understanding of Hades' actions as treacherous casts a critical light on the plan of Zeus to unite his brother with Persephone.

“Tricks and Treachery: A Reevaluation of λάθρη in *Homeric Hymn to Demeter* 372”

by Hope Ladd (Langworthy), Hillsdale College

This paper analyzes and reevaluates both the grammatical interpretation and the conceptual significance of the adverb λάθρη (literally “secretly”) as it occurs in line 372 of the *Homeric Hymn to Demeter*, a passage which describes Hades' giving of the pomegranate seed to Persephone in the underworld. Many possible translations have been previously offered, such as “secretly,” (Sikes, 1904), “stealthily” (Foley, 1994), and “surreptitiously” (West, 2003), with the idea that Persephone was unaware that Hades was giving her the fruit. Further, there is debate over

“Death and Life in the Time of Ancient Plague”

by Savannah Lang, Zeta Iota at the University of Georgia

This paper assesses the role of epidemic communicable disease in ancient Mediterranean cultures on funerary practices, with a particular emphasis on the Athenian polis during the Great Plague of the fifth century BCE. Drawing from extant literary sources, such as Thucydides' *History of the Peloponnesian War*, Homer's *Iliad*, and the *Bible*, I seek to determine the degree of interference that such an epidemic would have imposed on the funerary practices of fifth-century Athens. Additionally, I hypothesize the psychological effect breaking funerary traditions

could have had on surviving Athenians who themselves were simultaneously threatened by a plague and a foreign power. Drawing from later sources — notably those associated with the Justinian Plague of the sixth century CE — I explore the religious aspects of epidemic disease in the ancient and late antique Mediterranean. Of course, the bulk of religious plague literature is representative of Early Christianity, but I argue that in times of intense emotional distress, such as those created by epidemic communicable disease, religious and moral anxieties are not exclusive to Christianity. This is especially true when considering the importance of funerary practices for the surviving members of a culture, and the hindrance of such practices by widespread illness. Finally, this paper seeks to determine the relationship between plague as a precursor to *Deus ex machina* in ancient literature and the insufficiencies of contemporary medicine in combating communicable illness. This paper draws its evidence from recent archaeological evidence of mass graves in Athens, paleopathological evidence pertaining to the potential infecting agents of ancient Mediterranean plagues, extant plague literature, and religious literature written during times of plague. Furthermore, because of current modern circumstances surrounding pandemic communicable disease, this paper seeks to create a shared link between modern peoples and ancient peoples through the horror of widespread illness. Future research will include a survey of major Ancient Mediterranean plagues as well as a synthesis with medieval instances of the bubonic plague evidenced by scientific, archaeological, paleopathological, and literary sources of these plagues.

“Moral Responsibility and the Dangers of False Philosophers: The Ship Simile in Seneca’s *Letter 108*, *Phaedra*, and *Agamemnon*”

by Elizabeth Hughes, Eta Delta at Hillsdale College

In two of his tragedies, *Agamemnon* and *Phaedra*, Seneca employs a ship simile to describe the passions of his female heroines, and the subtle variations between these two similes indicate that *Phaedra* merits less blame for her crime than *Clytemnestra*. Although both women claim to be driven by their passions just as a ship is driven by the waves, Seneca changes one important detail within this trope; while *Clytemnestra* acknowledges that she willfully lets go of the ship’s rudder and abandons herself to her emotions, *Phaedra*’s simile contains no steering mechanism, and this absence underscores her helpless situation. Furthermore, both similes occur in scenes when the women seek counsel from their nurses, but each receives different advice. *Clytemnestra*’s nurse, on the one hand, attempts to dissuade her mistress from her crime by providing sound Stoic advice. On the other hand, *Phaedra*’s nurse changes her philosophy to suit her mistresses’ passions,

and in doing so she channels *Phaedra*’s passion towards further crime. Significantly, the simile of a ship also occurs in Seneca’s *Letter 108*, which argues that a good teacher properly instructs his pupils to navigate the dangerous waters of life, whereas a false teacher endangers his student’s chances of reaching safety. When understood in light of this letter, these two nurses represent philosophers, and the women in their care represent their pupils. By placing this simile at similar moments within these plays, Seneca invites his audience to compare these two women and to question whether they are responsible for their crimes. While *Phaedra* deserves less blame because her nurse fabricates *Hippolytus*’ rape, *Clytemnestra* ought to be condemned by the audience, since she refuses to obey her nurse’s Stoic counsel. Thus, because it reveals the dangers of immoral philosophers, this ship simile provides a key for understanding Senecan tragedies, and through this rhetorical device, Seneca ultimately transfers *Phaedra*’s moral culpability onto her nurse and emphasizes *Clytemnestra*’s guilt.

Back Issues of *NUNTIUS* Wanted

The Eta Sigma Phi Archives are missing the following issues of the *NUNTIUS*. If you or your school have any of these issues, please contact the Executive Secretary:

Vol. 1, No. 3-4; Vol. 2, No. 1-2, 4; Vol. 3, No. 4; Vol. 4, No. 4; Vol. 5, No. 5; Vol. 6, No. 4; Vol. 18, No. 2; Vol. 18, No. 3; Vol. 19-21 (these are the war years and there may have been no issues in that period); Vol. 24, No. 2; Vol. 29, No. 4; Vol. 35, No. 3; Vol. 35, No. 4; Vol. 40, No. 2; Vol. 41, No. 1; Vol. 41, No. 2; Vol. 41, No. 3; Vol. 45, No. 3; Vol. 47, No. 2; Vol. 54, No. 1; Vol. 55, No. 2; Vol. 56, No. 1; Vol. 58, No. 2; Vol. 60, No. 2; Vol. 64, No. 2; Vol. 65, No. 1; Vol. 65, No. 2; Vol. 66, No. 1; Vol. 67, No. 2; Vol. 68, No. 1; Vol. 68, No. 2; Vol. 69, No. 1; Vol. 69, No. 2; Vol. 70, No. 1; Vol. 70, No. 2; Vol. 71, No. 1; Vol. 71, No. 2.



“Tricks and Treachery: A Reevaluation of λάθρη in *Homeric Hymn to Demeter* 372”

by Hope Ladd (Langworthy)

In the *Homeric Hymn to Demeter* (HHD), when Hades gives Persephone a pomegranate seed in the underworld, the poet describes Hades’ action with the adverb λάθρη, or “secretly:”

καρπαλίμως δ’ ἀνόρουσ’ ὑπὸ χάρματος· αὐτὰρ ὃ γ’ αὐτὸς
ροῖης κόκκον ἔδωκε φαγεῖν μελιγδέα λάθρη,
ἀμφὶ ἔνωμῆσας, ἵνα μὴ μένοι ἥματα πάντα
αὐθὶ παρ’ αἰδοίῃ Δημήτερι κυανοπέπλω. HHD 371-4

This term ἔδωκε λάθρη, however, is elusive in its meaning, and scholars have debated both how to translate it and with what verb(s) to construe it grammatically. Some existing translations are “secretly” (Sikes, 1904), “stealthily” (Foley, 1994), and “surreptitiously” (West, 2003), which all indicate that Persephone did not know what Hades was doing. Myres (1938) insisted that the term could not apply to ἔδωκε at all, construing it instead with ἀμφὶ ἔνωμῆσας, which he interprets as “moving (the pomegranate) to and fro about himself”¹ in the performance of some ritual act. Campbell Bonner, responding to Myres in the subsequent year, however, suggested that λάθρη should apply to both ἔδωκε and ἐνωμῆσας and concluded that Persephone was not aware of any of Hades’ actions.

Amidst this lack of interpretive consensus, I propose a reconsideration of λάθρη as it appears here in the *Homeric Hymn to Demeter*, to determine whether the adverb should be construed with ἔδωκε, with ἐνωμῆσας, or with both, whether the idea of “escaping notice” (given its derivation from λανθάνω) refers to Hades’ literal action or merely the meaning and intention of the action, and finally, to whom in the poem the action or its meaning was a secret. In this paper, I will argue that λάθρη must be grammatically construed with ἔδωκε (that “he gave the pomegranate λάθρη”), that the secretive connotation of λάθρη refers both to Persephone’s ignorance regarding the intent and meaning behind the pomegranate and also to Demeter’s ignorance regarding Persephone’s activities in the underworld, and from that conclusion, that λάθρη is to be understood figuratively when focalized through Persephone and literally when through Demeter. To determine the most fitting translation for λάθρη, I will examine the contexts of its occurrences in the *Iliad* and the *Odyssey*. As Jenny Strauss Clay has asserted, the Homeric Hymns were self-consciously imitative of the Homeric Epics,² so an investigation of Homer’s uses of λάθρη will provide helpful insight into its particular meaning in the *Homeric Hymn to Demeter*. I will argue that λάθρη does not have a straightforward, one-dimensional meaning, but that it contains multiple aspects of meaning drawn from various patterns of usage in the *Iliad* and the *Odyssey*.

First, it is necessary to begin with the grammatical interpretation of λάθρη. In this respect, I disagree with Myres’ claim that λάθρη must be construed with ἐνωμῆσας and not

with ἔδωκε. In Persephone’s speech to her mother after their reunion, she repeats λάθρη, using it to describe the way Hades gives her the pomegranate (αὐτὰρ ὃ λάθρη / ἔμβαλέ μοι ροῖης κόκκον).³ Persephone does not mention ἀμφὶ ἔνωμῆσας at all, only that Hades gave her the fruit. One could object that Persephone’s failure to mention Hades’ “passing around” of the seed is evidence that λάθρη refers to a literally secret action, as it shows that Persephone did not see what he was doing. I find this objection unconvincing, however, as it does not account for the reappearance of the word λάθρη in Persephone’s speech.⁴ If Hades had done something that was actually a secret to her, she would not have described his actions as λάθρη, as she would not have known what was kept secret from her. Since Persephone does repeat λάθρη, I argue that its use in line 372 mirrors Persephone’s speech and must be construed with ἔδωκε.

Further, in light of Persephone’s speech and her repetition of λάθρη, I will affirm Myres’ claim that λάθρη cannot merely mean “secretly” in the literal sense, at least as the term applies to Persephone. Persephone uses ἔμβαλέ, a term denoting physical force, to describe Hades’ supposedly secret actions, and, as Myres has helpfully pointed out, Persephone later tells Demeter that Hades made her eat the seed βίη, “by force.” The physical connotations of ἔμβαλέ and βίη could not coexist with an understanding of λάθρη as meaning a literally imperceptible action. Thus, the meaning of λάθρη, as far as it applies to Persephone, should be understood as conferring a more figurative sense of its root verb λανθάνω, that the meaning or intention of the action, rather than the action itself, escapes the notice of the viewer.

In Homer’s *Iliad* and *Odyssey*, λάθρη only occurs in thirteen distinct contexts. Of these thirteen contexts, nine fall into three main categories of repeated usage, with the other being singular, unrepeated uses of the word.⁵ These main categories describe secret sex (five uses), treacherous killing (two uses), and insidious theft (two uses). I argue that these three repeated Homeric occurrences of λάθρη comprise three ways in which Hades’ giving of pomegranate is kept secret. The concept of secret sex refers to Persephone’s impending marriage to Hades, the longevity of which she is not yet aware. The treacherous killing, similarly, echoes Persephone’s recurring visits to the underworld, her perpetual inability to escape death, and the idea of Hades’ abduction of her as a sort of “killing.” Finally, λάθρη in HHD 372 contains the Homeric connotation of insidious theft, as the giving of the pomegranate ensures that Demeter never again has permanent hold over her daughter. In this way, the common Homeric usages of λάθρη can elucidate and amplify an understanding of λάθρη in line 372.

Λάθρη is most commonly used in the *Iliad* and the *Odyssey* to describe secret sexual acts, and this is the most obviously relevant use to the pomegranate seed, an object of sexual

symbolism in the ancient world. When connected to sexual activity in Homer, *λάθρη* does not denote mere secrecy, but refers more figuratively to the forbidden. The first such use of *λάθρη* in the *Iliad*, in the Catalogue of ships, describes the secret affair of Astyoche and Ares:

οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀξειδαο,
παρθένος αἰδοίη ὑπερώϊον εἰσαναβάσα
Ἄρηϊ κρατερῷ: ὃ δὲ οἱ παρελέξατο λάθρη: *Il.* 2.513-5.

The next refers to Hermes and Polymele, the parents of Eudorus:

τὸν ἔτικτε χορῷ καλῇ Πολυμήλῃ
Φύλαντος θυγάτηρ: τῆς δὲ κρατὺς ἀργεῖφόντης
ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελλομένησιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
αὐτίκα δ' εἰς ὑπερῷ' ἀναβάς παρελέξατο λάθρη: *Il.* 16.180-4.

Next, in the *Odyssey*, *λάθρη* refers to the infamous affair between Ares and Aphrodite:

ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαιστοῖο δόμοισι
λάθρη... *Od.* 8.268-9.

Then, in Eumaeus' narrative of his origin, *λάθρη* refers to the secret affair between a Phoenician man and woman (ἀνὴρ, ὃς ἐμίσγετο λάθρη),⁶ then finally in reference to the suitors and Odysseus' maids:

θεινέμεναι ξίφεσιν τανυήκεσιν, εἰς ὃ κε πασέων
ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ' Ἀφροδίτης,
τὴν ἄρ' ὑπὸ μνηστήρσιν ἔχον μίσγοντό τε λάθρη: *Od.* 22.443-5.

In each of these cases, *λάθρη* refers not only to secrecy as literal invisibility, but also as an illicit affair. None of these encounters were allowed, and so they had to be done *λάθρη*. In the same sense, the union of Persephone and Hades was illicit as the product of an abduction and not of a traditional Greek marriage. Hades knows that his union with Persephone does not carry the legitimacy of marriage,⁷ so he gives her the fruit which binds her to him *λάθρη*, and she is at that moment unaware of its full meaning and implications. While Hades has stated that “οὐ τοι ἐν ἀθανάτοισιν ἀεικὴς ἔσσομ' ἀκοίτης,”⁸ he has not yet indicated that Persephone will stay in the underworld, so the implications of the consumption of the pomegranate were still unknown to her.⁹

The other two repeated uses of *λάθρη*, referring to treacherous killings and insidious theft, can similarly guide the reader toward a fuller interpretation of *λάθρη*. Death imagery, like sexual imagery, is a natural fit with the pomegranate as a symbol of death and with Persephone's consumption of the seed as the surety for Persephone's recurring “death” in her annual return to Hades. Homer uses *λάθρη* twice to describe treacherous acts of killing, both in the *Odyssey*. The first occurs in Book

4, when Menelaus tells Telemachus about Aigisthus' treachery against Agamemnon:

τῆός μοι ἀδελφεὸν ἄλλος ἔπεφνε
λάθρη, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο: *Od.* 4.91-2.

The second occurrence refers to Telemachus' fear that the suitors might try to kill him through treachery:

‘Πείραι’, οὐ γάρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα.
εἴ κεν ἐμὲ μνηστήρες ἀγήνορες ἐν μεγάροισι
λάθρη κτείναντες πατρίῳ πάντα δάσωνται... *Od.* 17.78-80.

In both of these passages, just as in those which describe illicit sexual encounters, the use of *λάθρη* refers to forbidden acts rather than merely unwitnessed acts. These are not descriptions of killings that occur in any permissible context, such as the battlefield or the avenging of a wronged party, but rather these murderous acts occurred or would have occurred in cold blood, without justification. For Aigisthus and the suitors, their acts are *λάθρη* specifically *because* they are not allowed. In both of these passages, *λάθρη* cannot refer to a literal sense of secrecy, as both killings had or would have had many witnesses. The hypothetical murder of Telemachus, he claims, would have occurred openly in the great hall of the palace (ἐν μεγάροισι), as did Aigisthus' murder of Agamemnon.¹⁰ Since those murders occurred (or would have occurred) out in the open, *λάθρη* must be interpreted in the figurative sense, as “treacherously.”

This Homeric use of *λάθρη* has relevance to the pomegranate in *HHD* 372, since by giving Persephone the pomegranate, Hades is, in an abstract sense, “killing her,” sealing her annual return to the underworld and making death a perpetually inescapable reality for her. If we interpret this use of *λάθρη* in light of its Homeric associations with treacherous killing, it seems that there is an aspect of treachery in Hades' effort to keep Persephone with him. The poet may be suggesting that just as in the *Odyssey*, Hades' action of binding Persephone to himself in death was an act of treacherous betrayal. In light of the Homeric association between *λάθρη* and treacherous killing, then, it is reasonable to understand the *Hymn to Demeter's* use of *λάθρη* as also referring to hidden intent, rather than to literally imperceptible action. This would cast an insidious light on the βουλή Διὸς, the plan of Zeus which drives the action of the poem: even though the rape and return of Persephone to Demeter were parts of Zeus' plan, the treacherous aspect of *λάθρη* makes the merits of that plan dubious.

The final repeated use of *λάθρη* in Homer, occurring in descriptions of theft, also can inform the interpretation of *λάθρη* in the in the *Homeric Hymn to Demeter*, but this aspect of *λάθρη* refers to Demeter's lack of knowledge and is focalized through Demeter, not Persephone, as Hades' abduction of Persephone victimizes not only Persephone, but also Demeter as a deprived mother. *λάθρη* appears twice with this meaning in the *Iliad*.

“Tricks and Treachery...” (Continued)

The first occurrence, in Book 5, refers to Anchises' theft of Tros' horses:

τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης
λάθρη Λαιομέδοντος ὑποσχὼν θήλεας ἵππους: *Il.* 5.268-9.

The other use of λάθρη in the *Iliad* comes in the final book, when Zeus reflects on the impossibility of stealing Hector's body from Achilles without Thetis' notice:

ἀλλ' ἦτοι κλέψαι μὲν ἔασομεν, οὐδὲ πῃ ἔστι,
λάθρη Ἀχιλλῆος θρασύν' Ἑκτορα: ἦ γάρ οἱ αἰεὶ
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμάρ. *Il.* 24.71-3.

When Homer uses λάθρη to refer to theft, these occurrences seem to refer to a more literal sense of the word than do those in contexts of sex and murder. The thieves, rather than performing acts of treachery, simply try to avoid the notice of their victims. When applied to Hades and the pomegranate, λάθρη can retain that same association with theft, as Hades' effort to keep Persephone with him can be read as an act of “theft” from her proper place. However, with this aspect of λάθρη, Persephone is not one who is unaware, but rather her mother, Demeter. Hades' act of giving Persephone the pomegranate λάθρη can be read as a sort of secret theft from Demeter, and this aspect of λάθρη is focalized from Demeter's point of view. Whereas λάθρη in reference to marriage and murder means “treacherous,” λάθρη as applied to the theft of Demeter's daughter can be understood as “secretly” in the literal sense. Demeter suspects later, during her reunion with Persephone, that Hades did something λάθρη to alter Persephone's fate,¹¹ asking her daughter “καὶ τίνι σ' ἐξάπατησε δόλῳ κρατερὸς Πολυδέγμων;”¹² but at the time of Hades' giving of the pomegranate Demeter is totally unaware of what is going on. In this way, the aspect of λάθρη that refers to theft denotes unawareness of the actual action, so from Demeter's perspective, λάθρη means “secretly,” although the word does not lose its connotation of treachery. This introduces a chiasmic relationship between Demeter's and Persephone's knowledge regarding the pomegranate seed: whereas Persephone knows *that* Hades gave her the pomegranate but not *why* he gave it, Demeter, on the other hand, is aware of the meaning of the action but not the occurrence, and not until their reunion are their respective gaps of knowledge filled. Hades has acted λάθρη toward both Demeter and Persephone, but in different ways and with different effects.

By exploring the uses of λάθρη in the context of Homeric epic, a fuller meaning of the word as it is used in the *Homeric Hymn to Demeter* becomes evident. The word carries connotations of illicit sex, a forcible death, and an act of theft, all of which repeatedly occur in the *Iliad* and the *Odyssey*. While at first reading, λάθρη in line 372 appears problematic and out of place, the word's Homeric history reveals its dynamic nature. Its impact in the poem is the subtle indication that Hades' actions are not simply unknown, but treacherous, and, in turn, the use of λάθρη becomes a subtle critique of the βουλή Διὸς. In this way, although the plan of Zeus is treated as sovereign and inevitable, it is not inscrutable, and this reality is exposed through

Hades' execution of the plan, performed λάθρη. In light of this, I would favor “treacherously” as a more comprehensive alternative to the typical translations of λάθρη and one more reflective of its previous contexts.

Notes

¹ Myres, 52.

² Strauss Clay, “The Homeric Hymns,” 492.

³ *HHD* 411-12.

⁴ See Deborah Beck, “Direct and Indirect Speech in the ‘Homeric Hymn to Demeter,’” on the importance of Persephone's speech for the poem.

⁵ These four one-off uses refer to the action of secret surveillance (*Il.* 7.243), the secret giving of aid (*Il.* 13.353,7), the imperceptible weakening of limbs (*Il.* 19.165), and the act of secret travel (*Od.* 17.43).

⁶ *Od.* 15.430.

⁷ See Helene Foley, “Interpretive Essay on the Hymn to Demeter,” on the illegitimate nature of Hades' and Persephone's union.

⁸ *HHD* 363.

⁹ Beck, “Direct and Indirect Speech,” observes that Persephone could have chosen to stay with Hades for the full year but chose instead to split time between Demeter and Hades, prioritizing the mother-daughter bond over the marriage bond. This provides further potential evidence for Persephone being unaware of the pomegranate's meaning when Hades gave it to her, as she would not have acted “ὑπὸ χάρματος” if she had been aware of her annual return to Hades.

¹⁰ Menelaus verifies this in *Od.* 4.537-8: “οὐδὲ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἳ οἱ ἔποντο, οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.”

¹¹ Unfortunately, this passage is where the tear in the manuscript occurs. We do have enough fragments of lines 398-403, though, to know that Demeter is aware of the consequences of eating food in the underworld.

¹² *HHD* 404.

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ETA SIGMA PHI ANNUAL SUMMER TRAVEL SCHOLARSHIPS

The Trustees of Eta Sigma Phi are pleased to announce the following scholarships. *Nota bene: Separate application for admission to the desired program must be made to AAR, ASCSA, or VS.*

The Scholarship to the Classical Summer School at the American Academy in Rome has a value of \$3,575. Programs Department, American Academy in Rome, 7 East 60 St., New York NY 10022-1001. <http://www.aarome.org/summer/css/>. E-mail: info@aarome.org. Please contact AAR about their application forms and deadlines.

The Brent Malcolm Froberg Scholarship to the American School of Classical Studies at Athens has a value of \$3,300, not including the remission of one-half of all fees by the American School. (Eta Sigma Phi pays half of all fees and the ASCSA remits the other half.) Recipients may use the funds to attend either the Summer Session or one of the Summer Seminars. Please contact the ASCSA about its application forms and deadlines: 6-8 Charlton St., Princeton, NJ 08540-5232; <http://www.ascsa.edu.gr/>; e-mail: ascsa@ascsa.org.

At either of the above summer sessions, six semester hours of credit may be earned and applied toward an advanced degree in Classics at most graduate schools, provided that arrangements have been made in advance with the graduate school.

Eligibility: Eligible to apply for the above scholarships are Eta Sigma Phi members and alumni **who have received a Bachelor's degree within the last eight years, or shall have received it before the end of the current academic year, and who have not received a doctoral degree.**

The Theodore Bedrick Scholarship to the Vergilian Society at Cumae has a value of \$2,900, which includes the remission of one-half the tuition fee by the Vergilian Society. Note: Only tours in Italy are covered by this scholarship. Please contact the Vergilian Society about its application forms and deadlines: <http://www.vergiliansociety.org/>. Keely Lake, Secretary. E-mail: vergsoc@yahoo.com.

Eligibility for the Bedrick Scholarship: In addition to those eligible for the first two scholarships, Eta Sigma Phi members who have sophomore or junior status during the current academic year may apply. Preference for the scholarship will be given to such undergraduate members.

Selection of recipients is made by the Eta Sigma Phi Scholarship Committee. In selecting the recipient of each scholarship, the committee gives to the quality of the applicant's work in Greek and Latin, intention to teach at the secondary-school or college level, and contribution to the activities of Eta Sigma Phi at the local and national level.

Annual Deadline for completed scholarship applications: February 15th.

The recipients will be announced about April 1.

For more information about these scholarships or Eta Sigma Phi in general, see www.etasigmaphi.org or contact:

Dr. Katherine Panagakos
Executive Secretary of Eta Sigma Phi
Stockton University
101 Vera King Farris Drive
Galloway, NJ 08205
Office: (609) 652-4618
etasigmaphinational@gmail.com



Executive Secretary Report 94th Virtual Convention (2022)

Hosted by Alpha Kappa Chapter, University of Illinois, Urbana-Champaign

I'd like to start my report by welcoming the members of the following chapters that have registered for our 94th convention. They are:

- Eta (Florida State University)
- Alpha Kappa (Univ. of Illinois, Urbana-Champaign)
- Alpha Theta (CUNY, Hunter College)
- Beta Pi (Univ. of Arkansas)
- Beta Psi (Rhodes College)
- Gamma Omicron (Monmouth College)
- Delta Theta (Dickinson)
- Delta Tau (Univ. of Delaware)
- Delta Chi (St. Olaf College)
- Epsilon Phi (Knox College)
- Zeta Beta (Temple University)
- Zeta Gamma (San Diego State University)
- Zeta Iota (Univ. of Georgia)
- Zeta Phi (UC Santa Barbara)
- Eta Delta (Hillsdale College)
- Eta Zeta (Truman State University)
- Eta Lambda (Univ. of Dallas)
- Eta Xi (Cal. State, Long Beach)
- Theta Phi (Franciscan Univ. of Steubenville)
- Theta Tau (Stockton University)
- Iota Rho (Christendom College)



CAAS 2021 Panel

In October 2021, Eta Sigma Phi co-sponsored a virtual panel at CAAS (Classical Association of Atlantic States). The papers were excellent and covered a range of topics. The students submit directly to CAAS and are given feedback from anonymous readers. The students then receive this feedback and, working with a faculty mentor, make any edits and adjustments.

Panel 1: Undergraduate Research Session, co-sponsored by Eta Sigma Phi

Katherine Panagakos, Stockton University, Secretary of CAAS, and Executive Secretary, Eta Sigma Phi, "words of welcome"; Katherine Panagakos and Ann R. Raia, presiding

War Trauma and Reintegration of Ancient and Modern Soldiers,

Thaddeus Salen, Temple University. Mentor: Dr. Michael McGlin

Virgil: A Second Laocoön, Victor Park, The Lawrenceville School. Mentors: Dr. Scott Barnard and Dr. Brian Hill

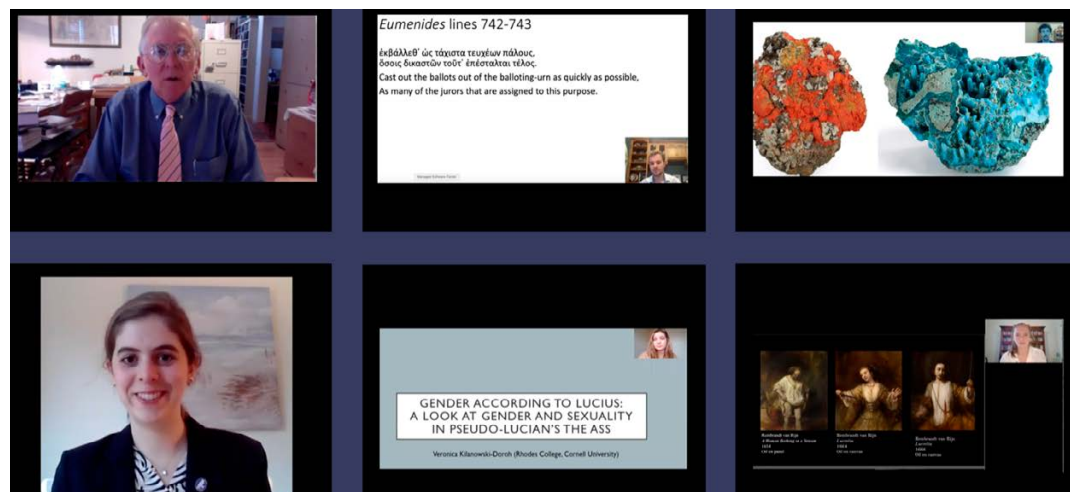
Lapiths and the Centaurs: An Analysis of Emotion in Fifth Century Sculpture,

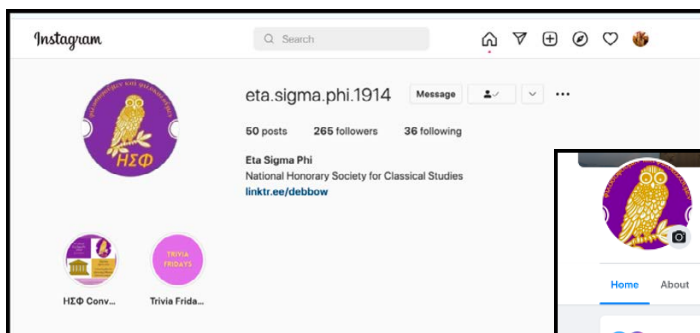
Keshav Patel, University of the Sciences. Mentor: Dr. Clifford Robinson

The Brother Who Became a God: Pietas and Ideal Leadership in *Il Primo Re*, Connor Mignano, Saint Joseph's University. Mentor: Dr. Konstantinos P. Nikoloutsos

Above, CAAS 2021 panel

Right, SCS 2022 panel

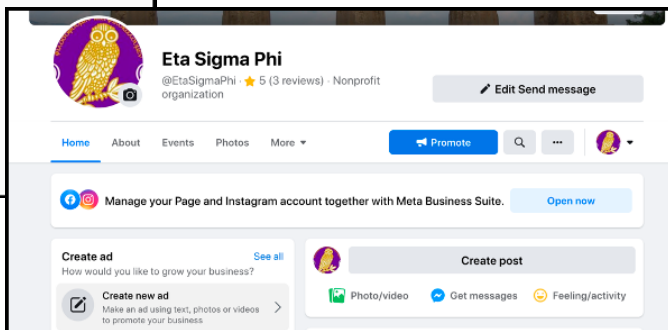




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SCS 2022 Panel

In January 2022, Eta Sigma Phi sponsored a virtual panel at SCS (The Society for Classical Studies). I would like to thank our anonymous readers who read the submissions and selected these five papers. I would also like to thank Dr. Duane Roller, Professor Emeritus, The Ohio State University, for offering his thoughtful and inspiring response.

Nuntius

Turning to the *Nuntius*, I want to remind members and chapters to submit original poetry, book and film reviews, original

art, chapter news, chapter outreach, and more.

Also, it's important to submit your chapter's Annual Report by November 15 and your Chapter Report/Res Gestae by May 15.

Please bookmark our website www.etasigmaphi.org for all things HΣΦ. There you can subscribe to our posts and emails and never miss a thing.

Also, remember to follow us on Instagram and Facebook.

New Chapter Petitions

We received two new chapter petitions: Providence College (Providence, RI), and The College of St. Benedict and St. John's University (Collegeville, MN).

Providence College was founded in 1917 and has a student enrollment of 4,108. They receive accreditation with the New England Commission of Higher Education.

Providence College campus and class



Executive Secretary Report 94th Virtual Convention (Continued)

Their faculty in the Departments of History and Classics include:

- Dr. Melissa Huber, Ph.D., Classical Studies, Duke, Epsilon Rho (College of Charleston)
- Dr. Robin Greene, Ph.D., Classics, University of Washington
- Dr. John Lawless, Ph.D., Classics, Brown University
- Dr. Rebecca Moorman, Ph.D., Classics, University of Wisconsin-Madison

All Providence College students must take four semesters of a team-taught course on the Development of Western Civilization which includes one semester on the ancient world.

Their enrollments are robust for a small school: 25 in Latin (Elementary, Intermediate, Advanced), 10 in Greek (Elementary, Intermediate, Advanced), 60 in courses in translation which include Ethnicity in the Ancient World, The Ancient Greek World, Roman Republic and Empire, Ancient Egypt,

Greek and Roman Warfare, Classical America, Classics in Translation, and Classical Rhetoric

Their *Classical Society* was founded in 2014.

The College of St. Benedict and St. John's University is in Collegeville, MN. St. John's was founded by the Benedictine Order in 1857 and is a men's college. Students who attend are called "Johnnies." The College of St. Benedict's, founded in 1913, is a woman's college, and students are called "Bennies." Students from both schools take classes together on both campuses. *CSBSJU* has a *Classics Club*.

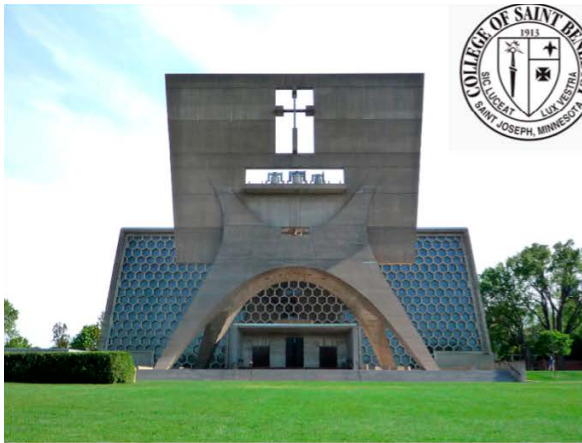
The present student enrollment is 3,200, accreditation is with the Higher Learning Commission. Their faculty and affiliated faculty are:

- Dr. Scott Richardson, Ph.D., Comparative Literature, Stanford University

- Dr. Jason Schlude, Ph.D., Ancient History and Mediterranean Archaeology, U.C. Berkeley
- Dr. Krista Osmundson, M.A., Classics, University of Texas, Austin
- Dr. Charles Bobertz, Theology
- Dr. Carol Brash, Art History
- Dr. Jessica Harkins, English

CSBSJU offers majors and minors in Ancient Mediterranean Studies and Classical Languages

Their enrollments are 52 in Latin (Elementary, Intermediate, Advanced), 16 in Greek (Elementary, Intermediate, Advanced), and 100 in courses in translation, which include: Golden Age of Athens, Classical Mythology, Classical Greek Literature in Translation, Sword and Scroll: Violence and Cultural Exchange in Antiquity, Roman Empire, Roman Literature in Translation, Ancient Philosophy, History of Greece/Italy, Introduction to Archaeology, and Art History of Greece/Rome.



College of
Saint Benedict
campus and
students



Masciantonio Diversity Outreach Grant

Any active chapter of Eta Sigma Phi is eligible to apply annually for a grant of up to \$1000 in order to support the chapter's efforts to promote the Classics, especially in communities which are limited in their access to the study of the Greco-Roman world. Such communities include: various racially, ethnically, sexually (including LGBTQIA+), physically, and religiously disadvantaged groups; first-generation students (including those from immigrant families); those educated at schools which have abandoned Latin, Greek, and Classics; those for whom misunderstanding or bias has meant lack of prior exposure to the Greco-Roman past; and those for whom narrower definitions of "Classics" have meant denying the importance of other parts of the Mediterranean basin as legitimate parts of the ancient world.

This grant can be used to enable the chapter to purchase teaching materials, book prizes, museum admissions, and other activities (such as field trips) for the outreach group. Grants are made to Eta Sigma Phi chapters, not to their host departments, colleges, or universities.



Rudolph Masciantonio and a speaker series made possible by his grant.

Eta Sigma Phi Honorary Society for Classical Studies



The Hunter College Alpha Theta chapter of Eta Sigma Phi presents:

"Representing Diverse Voices in Classics"

Join us via Zoom for an hour's discussion of diversity and inclusion in the field, both its opportunities and its challenges.

Speakers:

Thursday March 3: Runako Taylor, BA, MA, Hunter College; Latin teacher, The Brearley School, NYC

Thursday March 31: Skye Shirley, PhD student, University College London; founder of Lupercal; long-time teacher of Latin

Wednesday April 13: Andrea Koukianakis, BA, Hunter College, PhD, Harvard; faculty, Bard High School Early College – Manhattan; frequent adjunct in Classics, Hunter College

Wednesday May 4: John Bracey, BA, UMass Amherst, MA, Boston College; Latin teacher, Belmont High School, MA

All sessions to be held 7:15-8:15 pm Eastern time.

Made possible by a Rudolph Masciantonio Diversity Outreach Grant from Eta Sigma Phi
For further information, contact Prof. Ronnie Ancona, rancona@hunter.cuny.edu

HUNTER
The City University of New York

Deadline: October 1. The recipient(s) will be notified via email.

In order to apply for this grant, a chapter must submit a **500-word description of the project and planned activity along with a budget.** Chapters receiving this grant will be required to **submit a follow-up report for the annual convention.** (Attendance at the convention by a member of the chapter is encouraged but not required. The report can be submitted *in absentia*.) Failure to submit this follow-up report for the convention will make the chapter ineligible to apply for another Masciantonio Grant for the following year. Grant recipients will also work with the editor of *Nuntius* in writing an article about the project, accompanied by several photos of participants, for the fall issue.

Please see our website for more information: <https://www.etasigmaphi.org/scholarships/rudolph-masciantonio-diversity-outreach-grant/>

2021-2022 recipient Alpha Theta at Hunter College held a speaker series titled "Representing Diverse Voices in Classics." All four Zoom sessions were held 7:15-8:15 pm Eastern time.

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λάθρη: 'secretly?'

- Looking at Persephone's consumption of the pomegranate in the underworld
- Hades gives Persephone the pomegranate 'λάθρη'
- The adverb has a contested translation history
- How to understand & translate λάθρη?

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Convention Awards

Student Paper Award

The committee selected Hope Ladd, Eta Delta, Hillsdale College for her excellent paper, "Tricks and Treachery: A Reevaluation of λάθρη in Homeric Hymn to Demeter line 372."

Left, Hope Ladd and her Best Student Paper. Read the paper on page 14.

Executive Secretary Report 94th Virtual Convention (Continued)



*Gamma Omicron
Monmouth Service
Outreach*

Service and Outreach Award

After watching the Chapter reports on Flipgrid, the committee selected Gamma Omicron, Monmouth College for their outstanding outreach.

Declamation Prizes

Martha A. Davis Greek Δημηγορία Contest

Great thanks go to Dr. Martha A. Davis (Zeta Beta, Temple University, Professor Emerita and Honorary Trustee) for her generosity in sponsoring the Greek Declamation.



Dr. Martha A. Davis

This year's passage was Homer's *Odyssey* 9.336-370 in which Odysseus offers Polyphemus some wine.

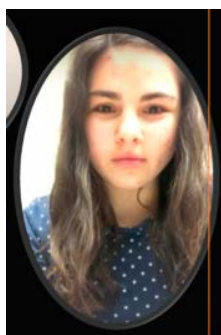
There were only three participants, all from Eta Delta at Hillsdale College: Caleb, Hope, and Jonathan. That's one way to ensure your chapter will win, but let's try to get a few more chapters to participate next convention. Maybe offer some free pizza if they declaim. I hear it works!

Judging is based on the following:

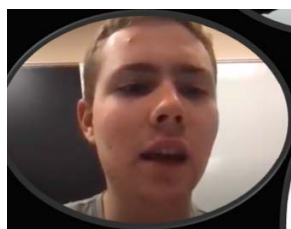
1. **Pronunciation** (You may use any accepted pronunciation but be consistent.)



Jonathan R. (HΔ)



Hope L. (HΔ)



Caleb W. (HΔ)

2. **Interpretation** of the Text

3. **Smoothness** of Delivery

4. Appropriate Use of **Gestures** (Use of costumes and appropriate background is encouraged but not necessary.)

5. **Demeanor**

6. **Textual Accuracy**

Our judges were Dr. Robert Simmons (Gamma Omicron, Monmouth College) and Dr. Kirsten Day (Epsilon Sigma, Augustana College).

The judges stated, "All of them were absolutely great — they all read clearly and with excellent pronunciation, with few errors or stumbles, and with clear reflection of accentuation and, to different degrees, of meter." And, "Where [the winner] stood out was in [their] diligent attention not just to the dactylic hexameter, but to the pitch accent within the hexameter. Putting those together (including expressing circumflexes and downplaying grave accents) is no small feat, and we were impressed with how well [they] pulled it off."

The first prize was awarded to Jonathan Rolfe (Eta Delta at Hillsdale College).

Thomas J. Sienkewicz Latin Declamation Contest

Thanks to the generosity of Dr. Thomas J. Sienkewicz (Gamma Omicron, Monmouth College; Honorary Trustee and former Executive Secretary) for his generosity in funding this contest.

The passage was The Universal Declaration of Human Rights (UDHR) www.ohchr.org/en/udhr/pages/introduction.aspx

Judging was based on:

1. **Pronunciation** (You may use any accepted pronunciation; e.g., classical or ecclesiastical; but be consistent.)
2. **Interpretation** of the Text
3. **Smoothness** of Delivery
4. **Appropriate Use of Gestures** (Use of costumes and appropriate background is encouraged but not necessary.)
5. **Demeanor**
6. **Textual Accuracy**

The judges were Dr. Anne Groton (Delta Chi, St. Olaf College) and Dr. Hilary Lehmann (Epsilon Phi, Knox College).

The judges shared the following. “We loved [the winner’s] fast-paced, passionate, expressive delivery, [their] excellent classical pronunciation, and [their] emphatic gestures and direct gazes at the audience to punctuate certain parts of the text. We also loved [the honorable mention’s] smooth, composed, and

Right, clockwise:
MaryLou B. (HΔ),
Michal B. (ΘT),
Jonathan R. (HΔ), and
Hope L. (HΔ)

Below: Michael F. (HΔ),
Madeline D. (IP), and
Savannah L. (ZI)



confident reading, in beautiful ecclesiastical pronunciation.”

And, “The seven contestants all deserve praise for how well they declaimed in Latin. They all succeeded in bringing the Universal Declaration of Human Rights to life.”

There were seven participants representing four chapters: Eta Delta

(Hillsdale College), Zeta Iota (University of Georgia), Theta Tau (Stockton University), and Iota Rho (Christendom College).

Michal of Theta Tau (Stockton University) was awarded first place and Madeline of Iota Rho at Christendom College was awarded honorable mention.

On the Selection of Lifetime Achievement Awardees

Now that we have established the presentation of Lifetime Achievement Awards as a part of the banquet activities at national conventions, the Board of Trustees invites the membership at large, and particularly the membership at the host institution, to submit nominations for these awards. The awardee should be a person who has pursued a long career in Classics, and who has contributed in an outstanding fashion to HΣΦ and to the discipline, especially

as regards outreach into the community. The Board reserves the right to select the recipients (one or two each year) from the list of persons nominated.

Please send a CV of your nominee and a brief letter stating why you think he or she deserves our recognition. Materials should be sent to the Chair of the Board of Trustees or the Executive Secretary by 1 January preceding the convention in which the award is to be made.

2022 Eta Sigma Phi Scholarship Recipients

Brent M. Froberg Scholarship to the American School of Classical Studies in Athens

Nina Anderson (Beta Pi at the University of Arkansas) graduated *magna cum laude* in Classical Studies from the University of Arkansas in May 2020. Currently, Nina is in her second year as a doctoral student in Classical Archaeology at Florida State University. As an undergraduate, she served as the Grammateus for Beta Pi and Megale Prytanis in 2019-2020. Nina was accepted to the Summer Session of the ASCAS in 2020 but had to postpone until now due to the program's cancellation due to the pandemic. Her interests focus on the intersection of digital humanities and textual analyses combined with the archaeological record to examine identity. She "first applied this comparative contextual approach to the study of religious inscriptions in [her] undergraduate thesis at the University of Arkansas, where [she] analyzed the self-presented identities of the dedicants to Liber Pater in Italy and Dacia: the gender of the dedicant, their names/familial association, profession, class, military/political titles and legionary association, and the locality of the text."

Savannah Lang (Zeta Iota at the University of Georgia) will graduate this May with a B.A. in Classical Culture and Archaeology. She has served as the Zeta Iota Hyparchos and is currently the Prytanis. She is in the UGA Honors Program and is a UGA Presidential Scholar. Savannah plans to attend graduate studies in Classics with an emphasis in archaeology. Previously, Savannah was accepted to an archaeological field school in Croatia, but was unable to attend due to the travel restrictions. This summer, Savannah will participate in the Summer Seminar: *The Northern Aegean: Macedon and Thrace*. "In this seminar, participants will explore the Northern Aegean region during various time periods. The history of Macedon and Thrace bridges the East and West and offers a glimpse into some of the most significant developments in Greek history, such as colonization, cross-cultural relations, the Persian Wars, Athenian hegemony, and the rise of Macedon."

Tara Wells (Zeta Nu at the University of Maryland, College Park) will also be attending *The Northern Aegean: Macedon and Thrace* Summer Seminar at the ASCSA. After earning her B.A. in 2018 double-majoring in Latin Language and Literature (honors) and Greek Language and Literature from Oberlin

College, she went on to earn her M.A. in Latin and Greek from the University of Maryland in May, 2020. What drew Tara to this seminar were both her personal background and her research interests in representations of identity, both self and other. She is especially interested in "utilizing combinations of material and literary evidence to better understand antiquity and especially to amplify the voices and showcase the identities of underrepresented identities from antiquity." The Seminar "offers a window into the complexities of the region by experiencing and learning about topography and settlement patterns, interconnectivity and trade, and local pottery workshops. The field seminar touches upon political institutions (democracy, kingdoms and dynasties, and tribal stateless societies), questions of identity (Thracians, Macedonians, Athenians, Ionians), religion (state vs local cult), and trade (local vs imported)."

H.R. Butts Summer Scholarship for Fieldwork in Classical Archaeology

Claire Campbell, University of Arkansas (2021)
See the story of her trip on the next page.

American Academy in Rome Scholarship

There were no applicants.

Bernice L. Fox Latin Teacher Training Scholarship

There were no applicants.

Theodore Bedrick Scholarship to the Vergilian Society at Cumae

There were no applicants.

For more information about these scholarships or Eta Sigma Phi in general, see www.etasigmaphi.org or contact:

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Hands-on at an Excavation in Galilee

by Claire Campbell, University of Arkansas, 2021 H.R. Butts Scholarship awardee

This summer I had the privilege of working on the Huqoq Excavation Project in the lower Galilee region. I had planned to work at this excavation the summer after I graduate from the University of Arkansas. I was fortunate enough to receive the financial support from the H.R. Butts scholarship, but like many other students and scholars, I was forced to hold off any travel for a while due to the pandemic. It was a discouraging feeling to have all the planning and preparation disappear due to something that was out of my control. I was able to defer the use of this award for another year, even though I had graduated and moved on from my undergraduate program. When the time came once again to start the preparations, I was relieved that I could still use this support, which made this financially feasible. Since I was not able to have an archaeological field school experience during my undergraduate career, I was determined to make the absolute most out of this summer.

The Huqoq Excavation Project is directed by Professor Jodi Magness from the University of North Carolina, Chapel Hill. The site has had ongoing excavation for over ten years. There is evidence of habitation as early as the Bronze age all the way to the 20th century, which means there are many phases throughout the site. This season, we continued to excavate through the medieval and Late Roman period of the focus, the monumental synagogue. This site challenges assumptions about the development of synagogue structures through the Second Temple Period. The art is of particular interest to scholars. The synagogue has well-preserved mosaics. Multiple scenes from the mosaics are from narratives in the Hebrew Bible, while others may depict stories from Jewish literary traditions outside of the Hebrew Bible. This season, the team uncovered a remarkable depiction of two heroines from the book of Judges. We discovered the earliest known image of the judge Deborah and the heroine Jael.



Claire recreating scene from the story of Jael (Judges 4:17-22) (photo by Jim Haberman)

But the mosaics are just one small part of the excavation work at Huqoq. The team included around sixty people, staff, students, specialists, and other volunteers. While some students and specialists meticulously uncovered the mosaics, most of the team continued to uncover more of the synagogue. Six days a week, the team woke up at 4:00 am, with cups of coffee and cookies to fuel us for the next couple of hours. The team would leave the kibbutz where we had our rooms and labs around 4:30 and arrive at the side of the road for a hike at 4:45. We would have to hike through a small dirt road with our bags, water, and other necessary gear to arrive at site at 5:00 am. Workdays lasted until 12:00 pm. The work in a given day would change, but typically the tasks remained the same.

After the workday, we would head back to Kibbutz Ami'ad and have lunch. After lunch we helped clean the pottery that was found that day with the Ceramicist. After cleaning, students had the afternoon off until the scheduled lectures in the evening. Lectures were given by the different specialists (ceramic, architecture, conservation, etc.) or by different staff members on the history of the site and archaeological methods.

When we did not have a lecture, we often had field trips to different sites

around the Galilee. Some of these sites included Tal Dan, Capernaum, Zippori, Umm el-Kanatir, and other significant archaeological sites from the Bronze Age to the Byzantine Period. Personally, my favorite sites were Baniyas (a Hellenistic site) and Tal Dan (a Bronze Age site). Both sites had Nature Reserves associated with the archaeological parks that I found to be beautiful and fascinating.

About the Author

Claire Campbell is a second-year master's student at Yale Divinity School, focusing on Hebrew Bible/Second Temple Period Judaism. She graduated from the University of Arkansas with a BA in Classical Studies and a minor in Jewish Studies in 2021. Claire was a member of the Eta Sigma Phi chapter, Beta Pi from 2017 to 2021 and served as President from 2020 to 2021. Claire is interested in the archaeology of Roman-Palestine, especially in the Galilee region. Claire participated in the Huqoq Excavation Project with the support of the H.R. Butts Scholarship. Claire is spending her last year in her master's program working on a project that compares similar biblical imagery found across synagogues from the Second Temple Period and applying for doctoral programs in Religious Studies and Archaeology.

Hands-on at an Excavation in Galilee (Continued)



Left, Students and staff from area team 3000 South

Below, Area Supervisor and students helping take working shots of the excavation

(Photos by Jim Haberman)



In addition to the work on site, I was also able to volunteer in the Registrar's office for the entire season. Another graduate student and I would catalog the finds and make sure they were labeled correctly for storage at the end of the season. This involved collaborating closely with the staff and specialists to ensure everything discovered at site on a given day made it to the office and were packed correctly for their preservation. I also learned how to use the database and cataloging methodology.

The hands-on experience at Huqoq adds a new dimension to my understanding of the methods and techniques used during archaeological field work. It is much more than uncovering layers. I had to learn to see transitions and phases during the excavation process as well as many details for data collection. I also discovered that I love the physical work behind archaeology. I was surprised to discover how enthusiastic the physical and mental work of archaeology made me. I also will be continuing to reflect on this work throughout this next semester for a small DH project I am starting. Huqoq and other well preserved Roman synagogues have beautiful mosaics that famously depict different scenes from the Hebrew Bible. I would like to explore the use of open-access databases for the continual exploration and comparison of these mosaics and others that have similar imagery.

After I graduated from the University of Arkansas, I was accepted into Yale Divinity School. I am now going into my second year of my MA program at Yale. I am working towards my master's in religious studies, with a focus in Hebrew Bible. I will graduate after this next academic year and plan to spend the summer after graduation at Huqoq for another season. I am so excited to



Claire at Capernaum (photo by Lisa Gerle)

join this team for its last season and uncover more fascinating features. I am incredibly grateful for the H.R. Butts scholarship from Eta Sigma Phi. This

scholarship made this experience possible, and I am grateful that the Eta Sigma Phi Board of Trustees granted me this scholarship.

Eta Sigma Phi on Facebook



Eta Sigma Phi hosts a Fan Page on Facebook, www.facebook.com/EtaSigmaPhi. This page makes it easy to find friends (especially after conventions), and provides a quick way to disseminate information. We would also love it if people would put up pictures from their chapters and from conventions!



Eta Sigma Phi

H. R. Butts Summer Scholarship for Fieldwork in Classical Archaeology

Eligibility

- Active membership in Eta Sigma Phi
- Preference will be given to undergraduates who have not yet had experience in archaeological fieldwork, but experienced fieldworkers and graduate students are also welcome to apply.

Award

\$2000.00 to support fieldwork experience at an archaeological site in the Greco-Roman world.

Application

<http://www.etasigmaphi.org/scholarships/archaeological-fieldwork>. In addition to the application, applicants will submit a transcript of all undergraduate work, two (2) letters of recommendation, and a statement not to exceed 500 words, stating briefly their background and preparation for the program to which they are applying and how participation in this program fits their future plans. The Committee expects applicants to have contacted the director of their preferred field school(s).

Deadline (receipt) February 15th

Announcement

The recipient will be announced at the national convention (March/April). The selection committee is appointed by the Eta Sigma Phi Board of Trustees. For further information and questions, please contact the committee chair, Professor Ruth Palmer, Ohio University: palmerr@ohiou.edu.

Eta Sigma Phi, the National Honorary Society for Classical Studies

Initiates

Iota (University of Vermont)

Iris Alex, Joseph Alexander, Levon Applin, Liz Chadwick, Alexa Christ, Kyra Dewey (IOU), Hannah Fallon, Lauren Monahan, Tara O'Donovan, Violette Holbrook, Ali Rouleau, Addie Salaway, Kaitlyn Schels, Jenna Shiffman, Dan Walek; **Associate:** Kyle Cornman (April 22, 2022)

Omega (College of William and Mary)

Sarah Long, Linnea Mason, Ryan Vincent (April 1, 2021)

Alpha Theta (Hunter College)

Madison Link, Christine Festa, Sara Dove, Christos Theodorou, Phoebe Streeter, Sasha Thompson (October 11, 2022)

Alpha Sigma (Emory University)

Jada Chambers, R. James Chapman, Sarah Daly, Thomas Anthony Lain, Areej Nazir, Krish Surana, Kate Tzepronis, Talia Yu (October 13, 2022)

Alpha Upsilon (The College of Wooster)

Casey Steffen, Ryan Tompkins, Helen Dobransky Gamble, Max Forhan, Alaina Cline, Eleanor Boomhower, Casey Hakim (September 15, 2022)

Beta Gamma (University of Richmond)

Maky Espinoza, Tommy Gress, Reva Henderson, Daniel Kessler, Madison Phillips, Lindsey Stevens, Julia Berutti (April 15, 2022)

Beta Delta (University of Tennessee)

Alex Robertson, Alexa Davidson, Ashley Holt, Brian Byerly, Christen Sholes, Ford Brewer, Jake Carr, Keenan James, Kailee Messer, Kaylin Fleenor, Kendra Day, Lauren Whaley, Nora Clarke, Robert Hill, Reese Hamilton, Saturn Shannon (April 27, 2022)

Beta Theta (Hampden-Sydney College)

Michael Edward Armen, Kenten Joseph Bero, Andrew Wallace Blankenship, Michael Lawrence Van Citters, Patrick Joseph Duffy, Loyal Thomas Grimes IV, Arthur W. Leighton Holm, George Bryant Jackson, Nicholas Charles Quillian (March 30, 2022)

Beta Iota (Wake Forest University)

Katharine Collie, Jordan Ferree, Bristol Habermacher, Maddie Koontz, Emily Mabe, David Morton, Hope Nitsche, Aine Pierre, Maggie Quick, Harrison Roth, Caroline Thompson, Katie Wooten (April 26, 2022)

Beta Nu (University of Mary Washington)

Grace Sanderson (November 18, 2022)

Beta Upsilon (Marshall University)

Celeste Maddy, Abigail Parks, Heather Nicole Young, Aurora Porter, Madison Paige Bias, Teddy A. Fuller, Elia Lyrion David Ventura, Phoebe Stanley, Elizabeth Fleece, Cody Byrd, Destiny Tomblin, Arianna Baggett, Thomas Donovan (April 1, 2022)

Beta Psi (Rhodes College)

Claire Price, Margaret Lindsay, Joseph Hane, Bonnie Kennedy, Martin Maxim, Brenna Weyant (October 23, 2022)

Beta Omega (Ball State University)

Tory Bootcheck, Cliff Lee, David McDowell, Austin Morgan, Noah Thacker, Sarah Wahl (April 21, 2022)

Delta Sigma (University of California, Irvine)

Leonidas Aparicio, Angel De Jesus Castillo, Emma Shearer, Laura Kichler, Arianna Kosiek, Paul Trinh, Alex Ramirez, Ryan Robinson (November 3, 2022)

Delta Tau (University of Delaware)

Emma Coggins, Annabelle Goetter, Matt Miklochik (May 6th, 2021)

Epsilon Phi (Knox College)

Aiva Arachne, Hillary White, Jean Patton, Carlotta Horvath **Honorary:** Judith Thorn (May 20, 2022)

Judith Thorn, Professor of Biology, shepherded our small Classics department through a staffing transition and the onset of the pandemic as external department chair. She has been and remains a staunch advocate for, and practitioner of, the study of the ancient world.

Zeta Beta (Temple University)

Melinda Meehan, Asher Riley, Mariam Eisa, Joseph Warchal, Honora Melton (December 5, 2022)

Zeta Epsilon (Rutgers University)

Lauren Best, Michael Gilbert, Armen Panossian, Steven Zofchak (May 4, 2022)

Zeta Eta (Loyola Marymount University)

Grant Spagat, Samantha Mills, Salve Villarosa (October 8, 2022)

Zeta Iota (University of Georgia)

#171-175

Guilherme Duarte Silva, Erin Mulkey, Sara Hutchinson, Brynn Atkins, Zara Saberi (January 25, 2023)

Zeta Lambda (University of Louisville)

Emily Bevins, Charles Cook, Rae Goetz, Wade Kelly, Mason Miller (November 4, 2022)

Eta Mu (University of California, Davis)

Kendahl Awni, Marie Collette, Enze Dai, Nestor Cruz, Kyle Eishoff, Liam Fournier, Jessica Iwuoha, Natasha Lee, Kyle Mattix, Naomi Mayrena, Dominique Paz, Brendan Provance, Alessandra Soto, Sage Taylor, Wyatt Trull, Kaitlyn Xu, Beining Zhang (June 1, 2022)

Iota Rho (Christendom College)

Anne Crnkovich, Joshua Cruz, Aidan Moorehouse, Jared Plasberg, Elizabeth Scarchilli, Nicholas Ward (November 12, 2022)

Iota Upsilon (University of Oregon)

Niamh Green, Leo Billman, Tyler Ambrose, Wilson Debrine (May 18, 2022)

Resolutions from the 94th (Virtual) Annual Convention

“Ambiguity. Transition. Ships. Travel. Truth. Falsehood. Metamorphoses: The Report of the Resolutions Committee”

by Elizabeth Hughes, Hope Langworthy,
Ann Groton, and Daniel Levine

WHEREAS: COVID has treacherously introduced into our systems the seed of pomegranate plague into our world, and caused us to travel on the ship of zoom to this virtual conference, the liminal space of which has caused to metamorphose into little rectangles on a screen that resemble windows into our divine selves, and

WHEREAS the two muses of technology, Jen and Emma, have guided us along the treacherous seas of technology, and have from their carefully governed ship tossed books to us so that we might avoid the unconsciousness of lotus eating, and might keep alive the ancient knowledge that we all treasure, and

WHEREAS in the Taberna Trivia the the Asteres team members proved that they were not asterisks by shining the light of their knowledge with a twinkle into the eyes that blinded even the superannuated members of the AARP team, and

WHEREAS numerous awards went un-awarded because nobody applied, and

WHEREAS this resolution is a clarion call for our members to run for office, to apply for scholarships, and to volunteer to host future conventions with a *xenia* that rivals that of the Phaeacians, and

WHEREAS Joe Goodkin’s Muse-Inspired Blues will rock and roll us to the Elysian Fields and Isles of the Blest, close to the *eschatoi* in the far regions of the world, and

WHEREAS we have successfully managed to survive the modern plague, to stay alive and avoid the dreaded death pits of random burials like those in the Kerameikos, and

WHEREAS the Land of Lincoln has welcomed us through Director Delgado and Head Williams, and

WHEREAS our Champagne has been metaphorical but the Urbanity is not, and

WHEREAS our committee members are holding ourselves to a lower truth standard because we are not really in Illinois,

THEREFORE LET IT BE RESOLVED:

1. THAT we thank all those who worked so hard to bring the meeting into “reality” to the extent that gods have allowed, and
2. THAT we will do our best to return to in-person conventions in the future: a *nostos* to a *real* as opposed to *virtual* homecoming, and
3. THAT we will strive to become more involved in the society and its works, and
4. THAT the flame and the pin of Eta Sigma Phi will continue to enlighten and to spur us on, no matter how we pronounce the 21th letter of the Greek alphabet, and
5. THAT we rejoice while we are young: *Gaudeamus Igitur Iuvenes Dum Sumus*, and (finally),
6. THAT we shall continue to love wisdom and beauty, as stated in our motto, and as embodied in the person of our Executive Secretary Katherine Panagakos.

Lifetime Subscription to *NUNTIUS*

If you wish to continue receiving news about Eta Sigma Phi after graduation, you can receive a lifetime subscription to *NUNTIUS*, with payment of a one-time fee of \$50.00 made payable to Eta Sigma Phi and mailed, along with this form to:

Dr. Katherine Panagakos
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Arts and Humanities
Stockton University
101 Vera King Farris Drive
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Phone: (609) 652-4618
e-mail: Katherine.Panagakos
@stockton.edu

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Note: Please use a relatively permanent address in order to ensure continued receipt of the newsletter.

Pub Trivia (*Taberna Trivia*)

28 Question Rounds for the 2022 Eta Sigma Phi Convention.

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(Note: the 2021 Contest included Seven Rounds and One Final Tossup)

2022 (1) Who are the daughters of Zeus who represent inspiration for the arts and sciences?

[Muses]

How many Muses were there, according to tradition?

[9]

Who was the mother of the Muses?

[Mnemosyne]

Here is some Greek verse that contains the word “muse”. Identify the name of the poem in which these lines appear.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον,
ὃς μάλα πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον
ἔπερσεν.

πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ
νόον ἔγνων...

[*Odyssey*]

Who was the muse of History?

[Clio]

2022 (2) Which Greek writer is known as “The Father of History”?

[Herodotus]

In which city-state was Herodotus born and raised?

[Halicarnassus]

What is the main subject of Herodotus’ *Histories*?

[Greco-Persian Wars]

Which Persian king invaded Greece with his army and navy in 480 BCE?

[Xerxes]

Into how many books is Herodotus’ *History* divided?

[Nine]

After which group of goddesses did later editors name each of Herodotus’ nine books?

[Muses]

2022 (3) Name the largest amphitheater on Rome.

[Colosseum/Flavian Amphitheater]

What is another name for this building?

[Colosseum/Flavian Amphitheater]

Name one of the two emperors who reigned during its construction.

[Vespasian/Titus]

Why was this building named “Colosseum”?

[Colossal Statue of Nero]

On what day in the Roman Catholic Calendar does the Pope lead the Way of the Cross Procession to the Colosseum?

[Good Friday]

2022 (4) Who wrote a poem called *METAMORPHOSES*, and in what language?

[Ovid, Latin]

What language gives us the word ‘metamorphoses’?

[Greek]

What is the meter of this poem?

[dactylic hexameter; epic]

In what two centuries did Ovid live?

[1st C BCE/ 1st C CE]

To what place was Ovid exiled?

[Tomis/west shore of Black Sea/Moesia/Constanza/Romania]

Where did Ovid die?

[Tomis/west shore of Black Sea/Moesia/Constanza/Romania]

2022 (5) Which Roman poet is known for the poem that begins with the words *ODI ET AMO*?

[[Gaius Valerius]] Catullus]

In which century did Catullus live?

[1st C BCE]

What name did Catullus give to his female love interest?

[Lesbia]

Who was “Lesbia” in real life, according to most scholars?

[Clodia/wife of (Quintus Caecilius) Metellus (Celer)]

To which Greek mythological witch did Cicero compare Clodia in an insulting nickname?

[Medea (*Palatina*)]

How many syllables were in a line of Catullus’ hendecasyllabic verse?

[Eleven]

2022 (6) The Romans were known for the great network of roads they constructed. What is the Latin word for road?

[VIA]

One of the most famous (and earliest) Roman road was called the VIA APPIA. Was it named for a town on its route, or for the man who oversaw its construction?

[The man (Appius Claudius Caecus, censor who began it in 312, Samnite Wars)]

The *Via Appia* originally connected Rome with Capua, then Beneventum, and finally, in its last stage it reached as far as what city on the south east coast of Italy?

[Brindisium]

What was the original reason that Romans had for making the network of roads?

[Quick movement of military forces]

What is a Greek word for road, with its nominative singular article?

[ἡ ὁδός/ὁ δρόμος]

2022 (7) What is the Latin word for ‘thousand’?

[Mille]

What is the Latin word for ‘hundred’?

[Centum]

What is the Latin word for ‘ten’?

[Decem]

What is the Greek word for ‘ten’?

[δέκα]

What is the Greek word for ‘hundred’?

[ἐκατόν]

2022 (8) What is the fifth letter of the Greek alphabet?

[epsilon]

What Greek verb beginning with epsilon means ‘I have’?

[ἔχω]

What Greek proper noun beginning with epsilon was the name of Prometheus’ foolish brother?

[Epimetheus]

Pub Trivia (*Taberna Trivia*) (Continued)

For purposes of metrical scansion, what is the quantity of the letter epsilon — long or short?
[short]

Which ancient author wrote an essay entitled, “On the ‘E’ at Delphi”?
[Plutarch]

2022 (9) The story of the lost island of Atlantis appears in the works of which ancient Greek Philosopher?
[Plato]

In which century did Plato die?
[4th century BCE]

According to Plato, to which Athenian lawgiver did the Egyptians tell the story of Atlantis?
[Solon]

What inhabited Aegean island did mostly fall into the sea during a massive volcanic event in the Bronze Age (2nd millennium BCE)?
[Santorini/Thera]

“Plato” was Plato’s nickname. What was his real name?
[Aristocles]

2022 (10) What garment usually identified a Roman citizen?
[toga]

We get the English word ‘candidate’ from the color of the toga worn by those who were running for office in ancient Rome. What was its color?
[white]

What was a characteristic feature of the toga praetexta?
[purple stripe]

Which arm of a toga wearer was usually covered in the most fabric?
[left]

Which 20th century U.S. President dressed up in a toga at the White House for his 52nd birthday, on January 30, 1934?
[F. D. Roosevelt]

2022 (11) What was the main activity that took place at an ancient Greek SYMPOSIUM, which is the literal meaning of the word?
[Wine Drinking]

What was a KRATER used for at a Greek symposium?
[Mixing wine with water]

What was a KYLIX used for at a Greek symposium?
[Drinking cup]

What was an OENOCHOE used for at a Greek symposium?
[Pouring wine]

What was a PSYCHTER used for at a Greek symposium?
[Cooling wine]

What game at a Greek symposium entailed throwing wine at a target?
[Kottabos]

2022 (12) In what city is the Pantheon located?
[Rome]

What is a characteristic of the Pantheon’s roof?
[Oculus/Opening/(World’s largest unreinforced concrete) dome]

What does the word “Pantheon” mean, according to its Greek roots?
[All Gods]

Whose name is inscribed over the entrance to the Pantheon?
[M. Agrippa]

What was the Pantheon used for beginning in the 7th century CE?
[*(Santa Maria ad Martyres)* Church]

2022 (13) In what city is the Parthenon located?
[Athens]

Which divinity is associated with the Parthenon?
[Athena]

What characteristic of Athena does the word ‘Parthenon’ suggest?
[Virginity]

What two materials were prominent in the construction of the great statue of Athena in the Parthenon?
[Ivory and Gold]

Who is the sculptor credited with the sculptural program of the Parthenon?
[Pheidias]

2022 (14) Against which Empire did the Greeks fight in the Persian Wars?
[Persian (or Achaemenid)]

Which side won at the Battle of Marathon?
[Greeks: Athenians/Plataeans]

Which side won at the Battle of Thermopylae?
[Persians]

Which side won at the Battle of Salamis?
[Greeks]

Which side won at the battle of Plataea?
[Greeks]

Who was the Spartan commander at the battle of Plataea?
[Pausanias]

2022 (15) How many lines are in one “elegiac couplet”?
[Two]

What metrical form does the first line of an elegiac couplet have?
[[dactylic] hexameter]

Name one ancient Greek or Latin author who composed in elegiac couplets.
[Archilochus, Tyrtaeus, Solon, Theognis, Mimnermus, Catullus, Propertius, Tibullus, Ovid, Martial]

In which meter did the poet Virgil compose his poetry?
[Dactylic Hexameter]

What kind of mood or feeling does the word “elegiac” evoke in modern definitions?
[funereal/somber/serious/sad/mournful/plaintive/lamenting]

2022 (16) What did a Roman *tonsor* do?
[cut hair]

The noun *tonsor* comes from the verb *tondeo*, meaning “I cut.” What are its principal parts?
[tondeo, tondere, totondi, tonsum]

Roman barbers used tools similar to those used by barbers today. What barber tools do the Latin nouns *pecten* and *speculum* describe?
[comb, mirror]

In his work *De Re Rustica*, the Roman author Varro said that barbers first came to Rome in 300 BCE... from what island that was mostly inhabited by Greeks and Carthaginians?

[Sicily]

Did artistic portraits show the emperor Augustus with a beard only, a beard and mustache, a mustache only, or clean shaven?

[clean shaven]

2022 (17) What does the Latin word *digitus* mean?

[finger (or toe)]

What is the Greek word for “finger,” with its nominative article?

[ὁ δάκτυλος]

Answer in Greek and in Latin: How many fingers are on one human hand?

[πέντε, *quinque*]

What relationship with a finger does the Latin word *anulum* have?

[“ring” worn on a finger]

What relationship with a finger or a toe does the Latin word *unguis* have?

[“fingernail” or “toenail”]

2022 (18) What is the fourth letter of the Greek alphabet?

[Delta]

Delta is the first letter in the name of which harsh Athenian lawgiver, whose name is the same as a character in the Harry Potter books?

[Draco]

What is the ancient Greek –mi verb that means “I give”?

[δίδωμι]

Διός is the genitive form of Greek god’s name. What is the nominative form?

[Ζεύς]

What Greek word beginning with delta can be translated as “the people,” or “the commons”? Be sure to include the nominative article.

[ὁ δῆμος]

2022 (19) What kind of tree was associated with the goddess Athena?

[olive]

What kind of tree was associated with Apollo?

[laurel]

What kind of tree was associated with Zeus?

[oak]

What is a Latin word for tree, in the nominative and genitive singular?

[*arbor, arboris*]

What is a Greek word for tree, in the nominative and genitive singular, with articles?

[τὸ δένδρον, τοῦ δένδρου]

2022 (20) Complete the following sentences:

Heracles’ father was _____ .

[Zeus]

Electra’s mother was _____ .

[Clytemnestra]

Achilles’ mother was _____ .

[Thetis]

Thetis’ father was _____ .

[Nereus]

Odysseus’ mother was _____ .

[Antikleia]

2022 (21) Which enchantress accompanied Jason on his return voyage?

[Medea]

Which enchantress turned Odysseus’ men into swine?

[Circe]

Which goddess turned Actaeon into a stag?

[Artemis]

Which goddess turned Arachne into a spider?

[Athena/Minerva]

Who accidentally turned Lucius into an ass, in Apuleius tale *The Golden Ass*?

[Photis]

2022 (22) In what part of his body was Philoctetes afflicted?

[foot]

In what part of his body was Teiresias afflicted?

[eyes]

In what part of his body was Hephaestus afflicted?

[foot/leg]

As a child, in what part of his body was Oedipus afflicted?

[feet]

What Greek verb means “I suffer,” or “I am affected by something”?

[πάσχω]

2022 (23) What does the Latin word *pecunia* mean?

[money]

The Latin word *pecunia* comes from the word *pecus*, *pecoris*, which was an early indicator of wealth. What does *pecus*, *pecoris* mean?

[cattle, herd, flock]

Name one denomination of money that ancient Romans used.

[*aureus, denarius, as, solidus, sestertius, follis, dupondius*]

What English word means “the study or collection of coins”?

[Numismatics]

The English word “money,” derives from which Latin verb that means “I advise, warn, admonish”? Give the first two principal parts.

[*moneo, monere*]

2022 (24) Who was the ancient Greek god of wine?

[Dionysos (or Bacchus, Bromios)]

What did the Romans call Dionysos?

[Bacchus]

From what part of Zeus’ body was Dionysos born?

[thigh]

What word describes the wand that Dionysos and his followers carried?

[*thyrsus*]

Which god was said to have carried off the baby Dionysos so he could be raised by the nymphs of Nysa?

[Hermes/Mercury]

Pub Trivia (*Taberna Trivia*) (Continued)

2022 (25) What kind of structure is a Greek or Roman construction specifically used to transport water, as its name implies?
[Aqueduct]

What kind of structure is a Greek or Roman building specifically used for musical performances, as its name implies?
[Odeon]

What kind of structure does this dictionary definition describe: “a large oblong hall or building with double colonnades and a semicircular apse, used in ancient Rome as a court of law or for public assemblies.”
[Basilica]

What kind of structure do the Latin words *balneum* and *thermae* describe?
[Baths]

The “Maison Carrée” in Nîmes, France was originally dedicated to Gaius and Lucius Caesar. What kind of building is it?
[Temple]

2022 (26) To which god were the ancient Olympic Games dedicated?
[Zeus]

How many events were in the pentathlon?
[five]

What did the Greeks call the place at Olympia where the running events occurred?
[Stadium]

What was the prize for winning an event at Olympia?
[olive crown]

We call the Olympic Games and the games at Nemea, Delphi, and Isthmia “stephanitic” contests. Why do we use that term?
[Because the prizes were *stephanoi*, or garland crowns]

2022 (27) Give one Greek or Latin word for “rock” or “stone.”
[lapis, πέτρα, saxum, λίθος]

What kind of stone did the Athenians use to build the Parthenon?
[marble]

What kind of stone was used to build the temple of Zeus at Olympia?
[(shelly) limestone]

What “Imperial” stone mined in Egypt became the favorite of Roman and Byzantine emperors for sculpture and architectural decoration, and appears as a circle in the floor of the Pantheon?
[Porphyry]

What soft white stone was a favorite of bronze age Minoan architects, and gave luster and prestige to several palatial structures on Crete, including “lustral basins”?
[Gypsum]

2022 (28) In what region of Greece was Alexander the Great born?
[Macedonia]

In what city did Alexander the Great die?
[Babylon]

What was the name of Alexander the Great’s horse?
[Bucephalus]

Who was Alexander’s father?
[Philip (II)]

In what region of Greece was Alexander’s mother Olympias born?
[Epirus/Molossia]

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