

SPRING 2021 TORCH



LETTER FROM THE EDITOR

I have been fortunate to be your editor this year. I have learned a lot and made so many amazing memories being on this board, and I am excited for what the future of the TSJCL holds.

I wanted this issue of *The Torch* to be dedicated to the work and ideas of the TSJCL students. You all have worked extremely hard this year, especially when so much has been virtual, and I wanted to highlight all the amazing accomplishments that everyone has achieved. I chose to showcase this through including writing and art from students.

For the design of this *Torch*, I wanted to give it a more traditional feel than the fall one. I used a more classic looking font as well as paper texture to mimic a newspaper, but I kept the color gradients from the last issue that I felt reflects all the technology we've used in the past year.

Thank you all for your submissions and for making this issue what it is! Valeté!!



sincerely,
Heidi
Tamm

Heidi Tamm, 2020-2021 Editor

TABLE OF CONTENTS

1	Certamen Results	10-14	Going to the Movies: What have TSJCLers been watching? (Guessing Game)
2	Decathlon Winners		
3	State Convention Photos	15-22	Classical Art
4, 6	Area D Convention Photos	23-27	The RomCom Roman: Plautus' Influence on Romantic Comedy by Bering E.
5-6	Letter from '20-'21 President Kagan Baker	28-32	Romans vs. Nature: The Destructive Prequel to the Modern World by Emma S.
7-9	About TSJCL Beyond Convention from '20-'21 1st VP Emma Schmidt		
		32	Goodbye

CERTAMEN RESULTS

We will move on to
compete at
nationals!!

novice!

Area A
&
Area B

intermediate!

Area B

advanced!

Area B

DECATHLON WINNERS

(first place students)

1/2A
Barrett
Howell

1/2B
Riya
Sahu

Congratulations!!

2
Noel
Dionisio

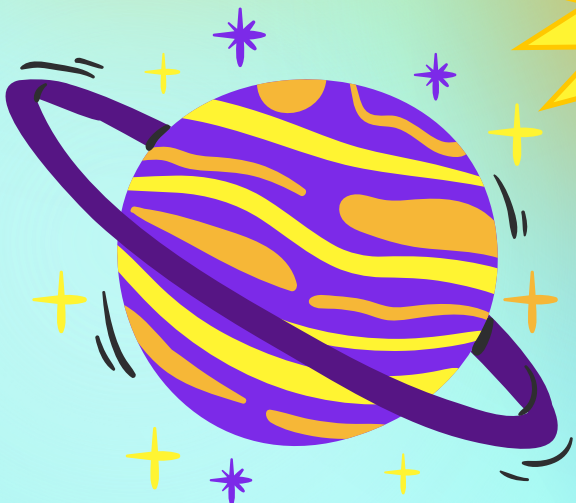
1
Natalie
Tan

4
Megan
Beach

3
Marco
Cheung

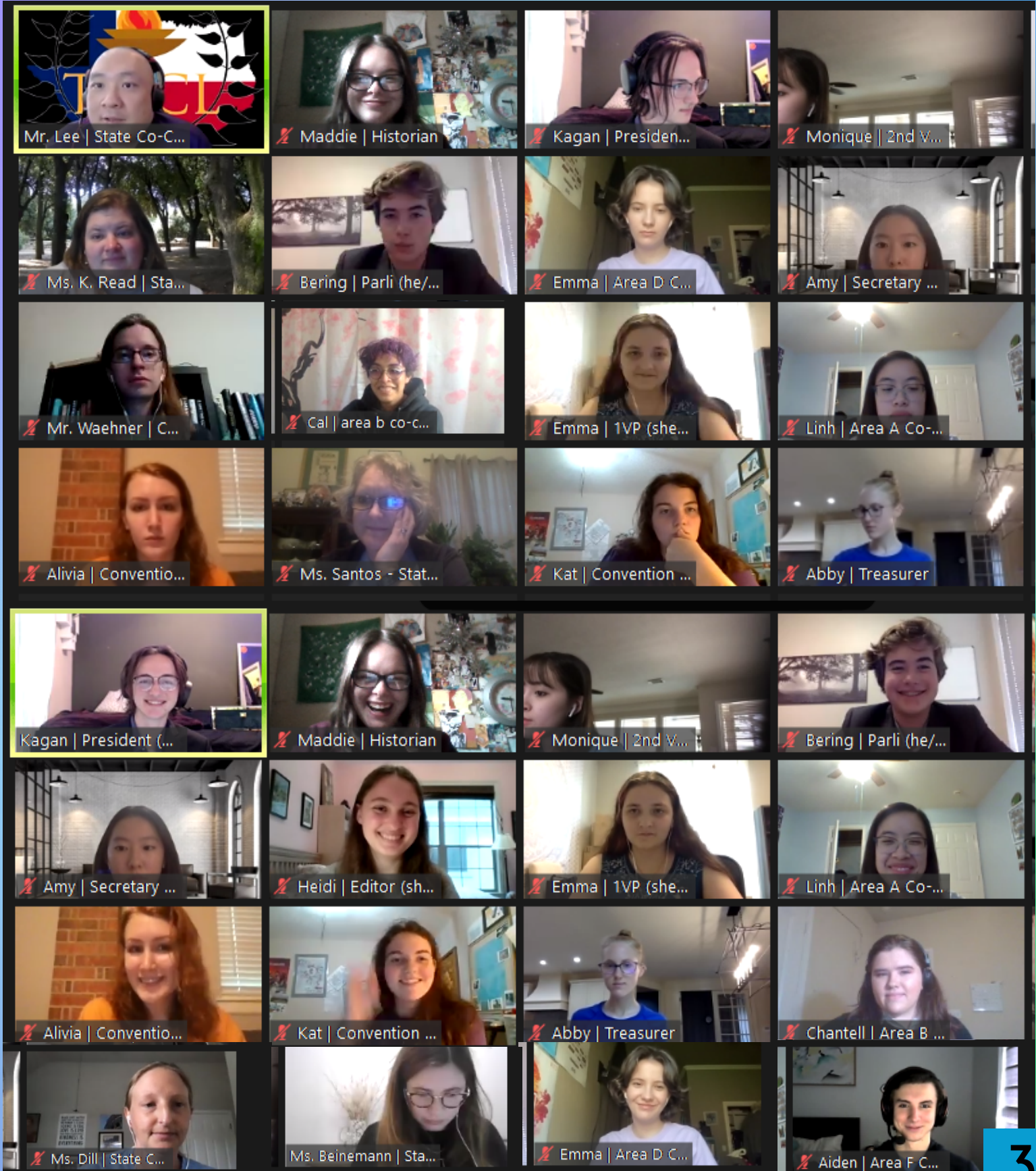
Mirabile Visu!!

5 & 5+
Bering
Edwards

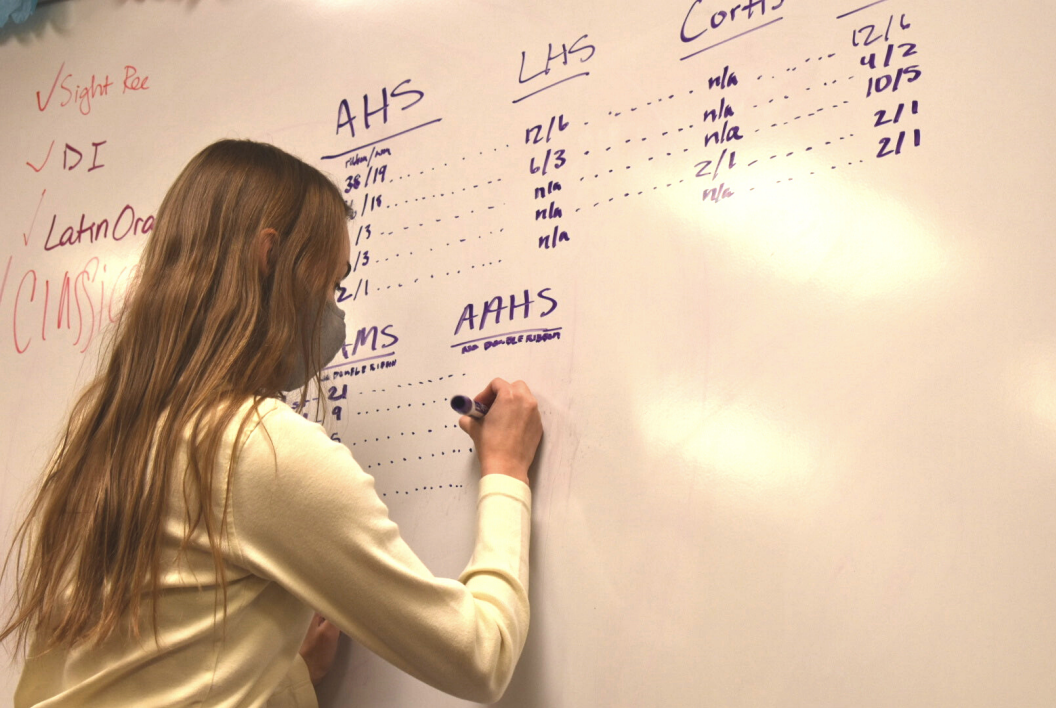


STATE PHOTOS!

(Screenshot of the 2020-2021 TSJCL board taken by Maddie R.)



photos from area d convention



LETTER FROM THE PRESIDENT

A Reflection
from the
'20-'21 President &
'19-'20 Outreach
Coordinator
Kagan Baker

As a senior in high school looking back on all the memories I have acquired, I can't help but attribute most of them to the TSJCL. More specifically, one decision I made to continue my time in the TSJCL: from a kid who didn't want to take Spanish to the president of this amazing organization.

As I said, I started out as someone who avoided taking a Spanish class like the plague, so I had two other options: Latin and French. As a normal teenager, I saw the chance to take "the language of love," but as fate would have it, we lost our French teacher the summer going into my freshman year, and with Latin as my only other option, I signed up. Though I went in a little irritated about not taking French, I tried to see the positive.

I LOVED PERCY JACKSON! I was ready to learn so much about the gods and history and the GODS, but I was quick to realize this was a foreign language class, not a history class. I started to get bombarded with charts and vocab and declensions, which were not the amazing adventures of gods I had been looking forward to. Though I stuck with it and made it through the two years required for my credit, I was ready to leave Latin behind like a good friend I see every once and awhile on social media.

However, my Latin teacher asked me if I would be interested in running for office. She saw something in me, something that

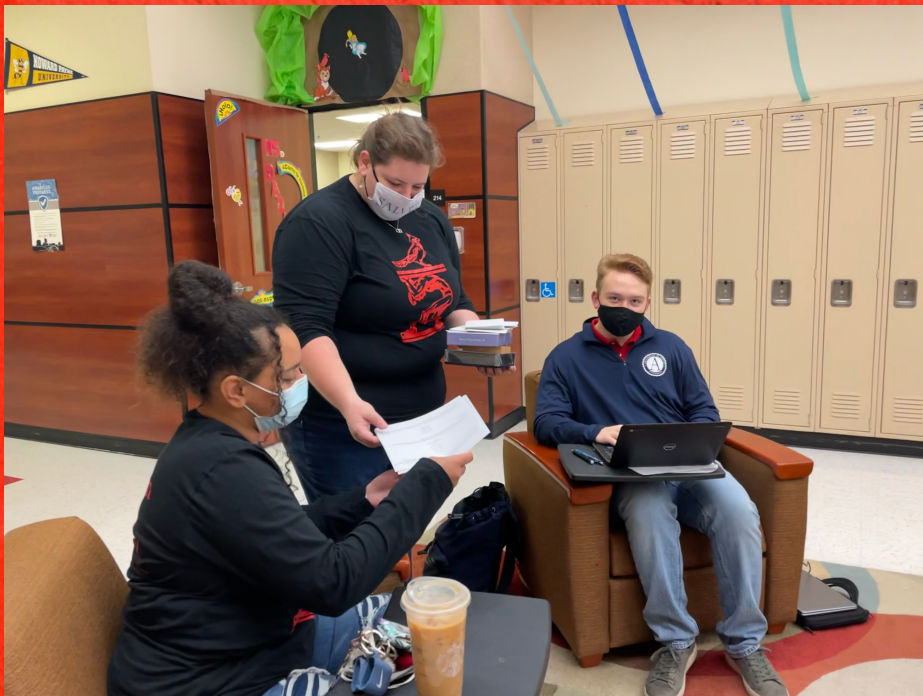
"However, my Latin teacher asked me if I would be interested in running for office."

fit perfectly into the office of outreach coordinator. So, I had two choices; should I continue with my plan of just taking two years of Latin, or do I agree to take one more year and run for outreach coordinator (thus continuing my Latin journey)?

"Joining the TSJCL was one of the best decisions I ever made, and you should never forget the memories you make in it."

If you knew me, the current TSJCL president and former Outreach Coordinator, then you would know my decision, and you would know that I wouldn't trade my time in TSJCL for anything in the world.

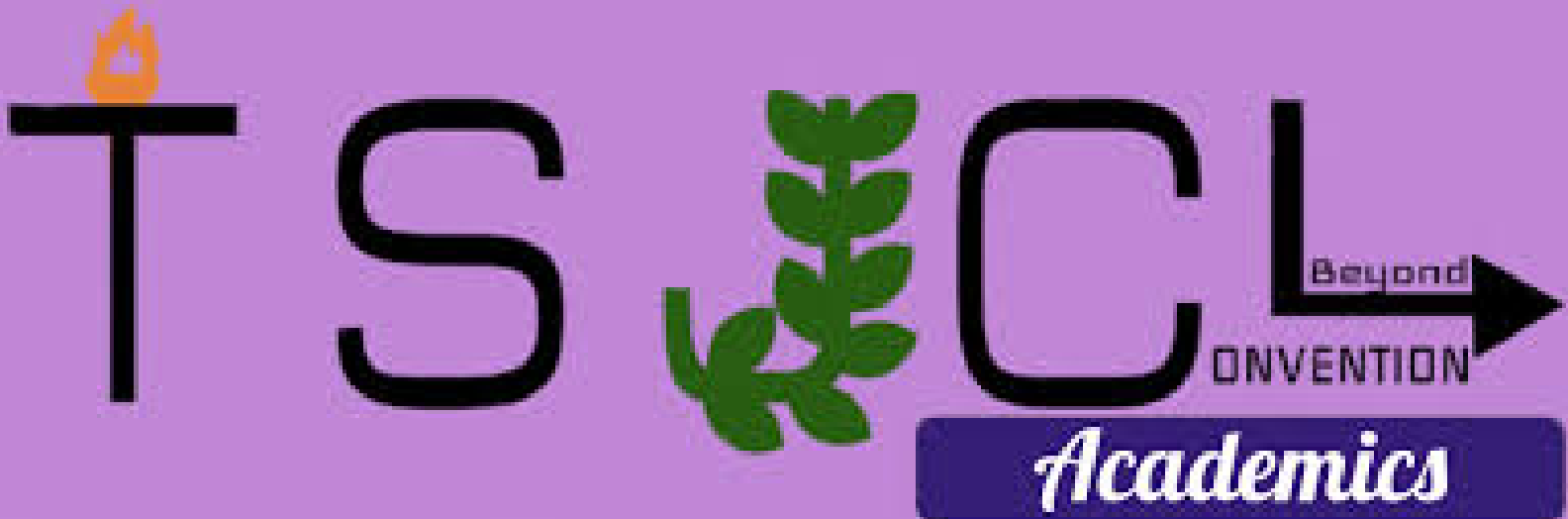
I have so much to be thankful for in regards to the TSJCL (I couldn't list it all), but just know to anyone who is just starting out their journey, anyone who is graduating like me, or anyone who is faced with some of the same questions I was, joining the TSJCL was one of the best decisions I ever made, and you should never forget the memories you make in it.



TSJCL students and Ms. Read during the Area D convention

TSJCL BEYOND CONVENTION

2nd VP Emma Schmidt talks about her interactive virtual academics program



How would you describe "Beyond Convention?"

TSJCL Beyond Convention is a program to carry TSJCL's community, morale, opportunities, and academic engagement "beyond convention" by offering events and activities each month.

We've created fun and education events and contests that hopefully help engage students and help them learn!

What made you want to start it?

I know that a lot of students missed having a full state last year and with school online, I thought it would be fun to have something that TSJCLers can do to stay engaged outside of convention, especially since we didn't know what it would look like this year.

Additionally, for the academic side, I thought that

a lot of students could benefit from a fun way to learn and review material prior to state!

I came up with the idea last Spring/Summer because I wanted to find a way to hopefully get more students excited for the academic contests and involved in TSJCL.

Plus, as I was missing the usual TSJCL and NJCL fun, I wanted to provide an option for others who were also missing it!

What activities has TSJCL Beyond Convention done?

For the academic side, we've done asynchronous games such as Kahoot!, Gimkit, and Socrative that quizzed students on different academic subjects.

I chose these because they're pretty familiar to a lot of students, so it would be a pretty streamlined way to host fun quizzes!

For the spirit side, we've

hosted a few virtual gatherings to play streetamen and pictionary in addition to fun activities like costume contests and scavenger hunts.

We chose these because not only are they super fun but also they're easy to play over Zoom and easy to incorporate Latin/Classics!

Get ready for State Convention by playing our monthly Academic contests!!
Links to the contests can be found at: <http://bit.ly/TSJCLBC>
Fun Optional Activities Beyond Convention!



9/25 Latin and Greek Derivatives - Quizizz
10/5 Classical Art - Kahoot!
Mottoes, Phrases, etc. - Gimkit
Geography and Monuments - Socrative
11/2 Greek Life and Literature - Socrative
Roman Life - Kahoot!
12/7 Latin Literature - Quizizz
Mythology - Socrative
1/14 Roman and Greek History - Kahoot!
This session is Live!
2/1 Vocabulary - Gimkit
2/11 Reading Comp and Grammar - Quizlet Live
This session is Live!
3/25 Webinar about reminders, tips, and tricks for State! **This session is Live!**



Schedule of some past Beyond Convention activities!

What has it been like planning Beyond Convention?

It's been super fun for me! On the academic side of things, writing contests has helped me learn different subjects and practice my Latin skills!

Also, I love organizing and creating these types of things... food for my mind haha. Plus, I hope that students learned things from it and enjoyed getting involved in TSJCL as a result of my work!

On the spirit side, it's been fun taking more of a fun spin on typical Latin class things.

Whether it's writing Halloween themed Certamen questions or creating pictionary words, I've had a great time working with Aubrey and other officers - making fun activities is a fun activity :)

How was the spirit event you coordinated with the Outreach Coordinator?

We spent an hour or two playing fun games such as Themed Streetamen, pictionary, and a scavenger hunt.

We also hosted an officer costume contest where officers dressed up as gods/goddesses!

It was really fun planning and executing the events and getting to know people who came to them :)



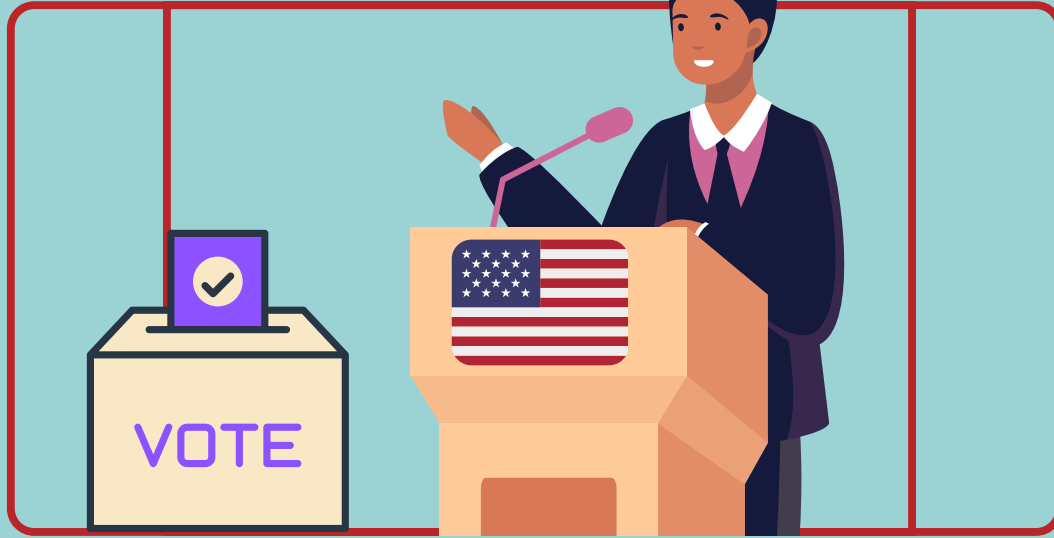
GOING TO THE MOVIES!

What have TSJCLers been watching?

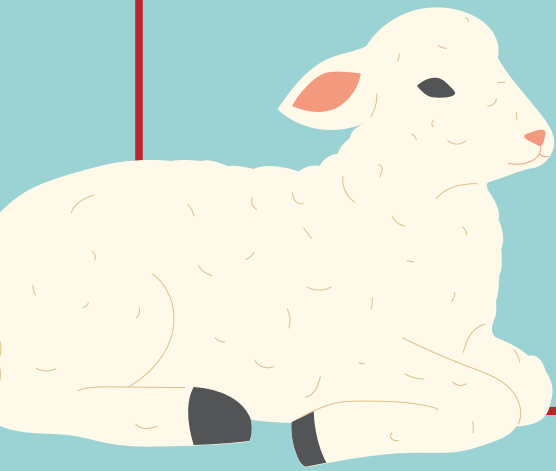


Use the pictures to guess what movies or television shows people have watched!

I.

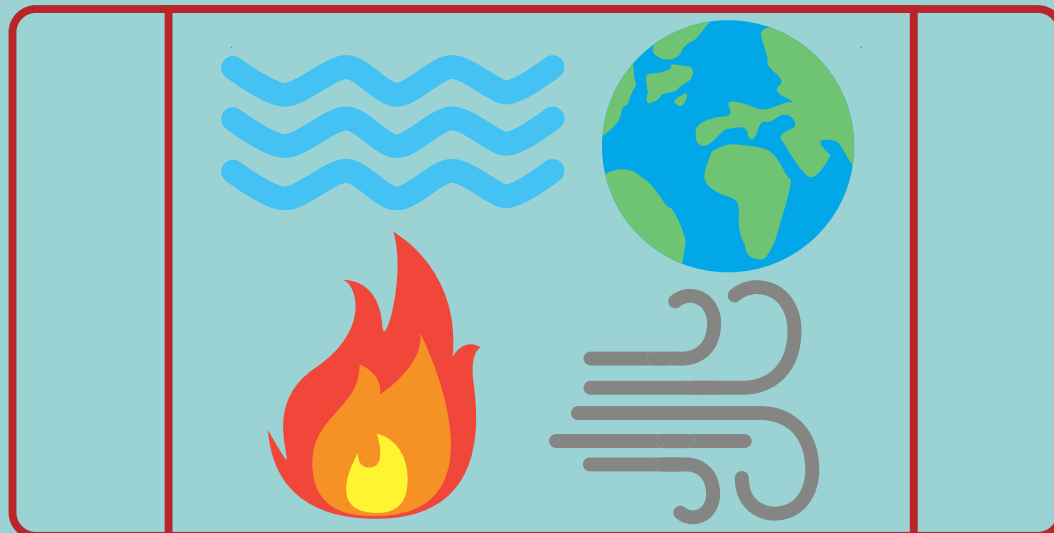


TACITE



II.

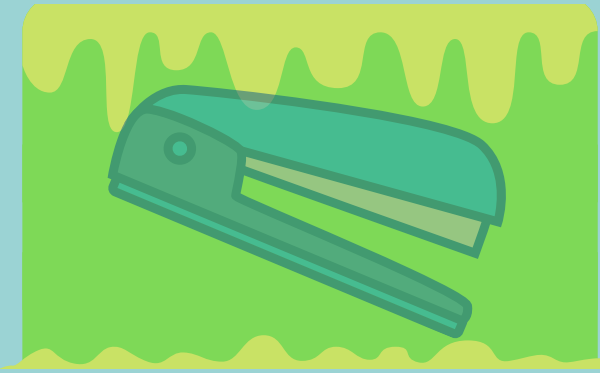
III.



IV.



V.



JELLO

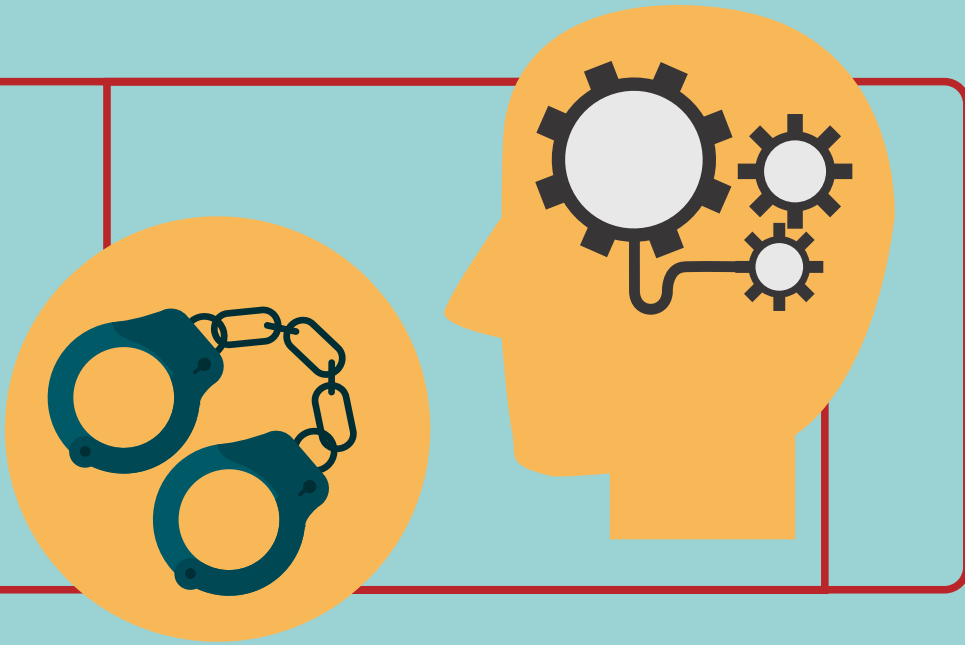
VI.



VII.



VIII.



IX.



Answers!

I. The Politician

II. Silence of the Lambs

III. Avatar: The Last Airbender

IV. Lord of the Rings

V. The Office

VI. Parks and Rec

VII. Community

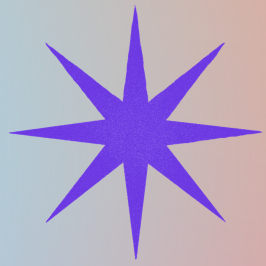
VIII. Criminal Minds

IX. Knives Out

How many
did you get
right?

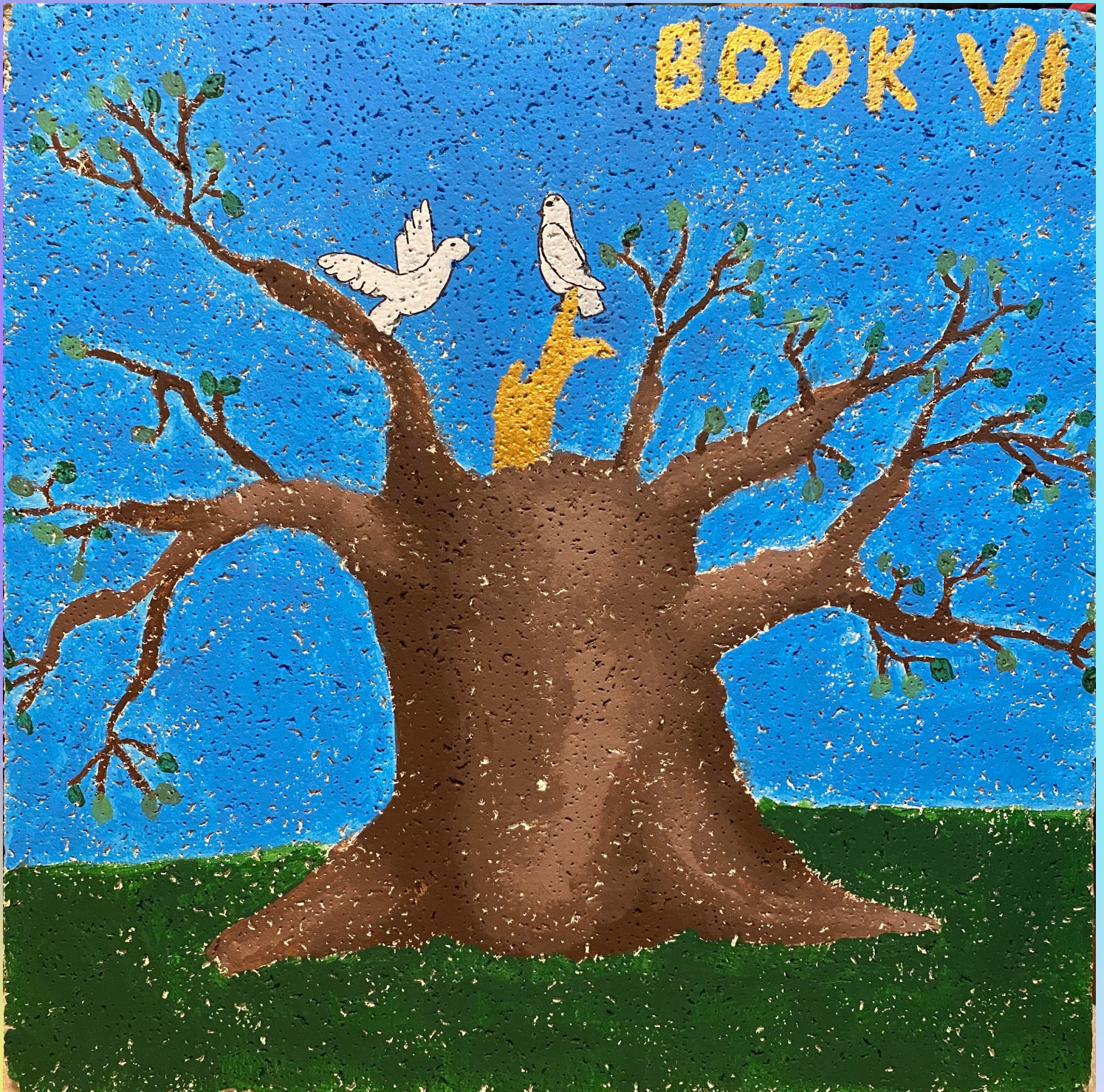


CLASSICAL ART!

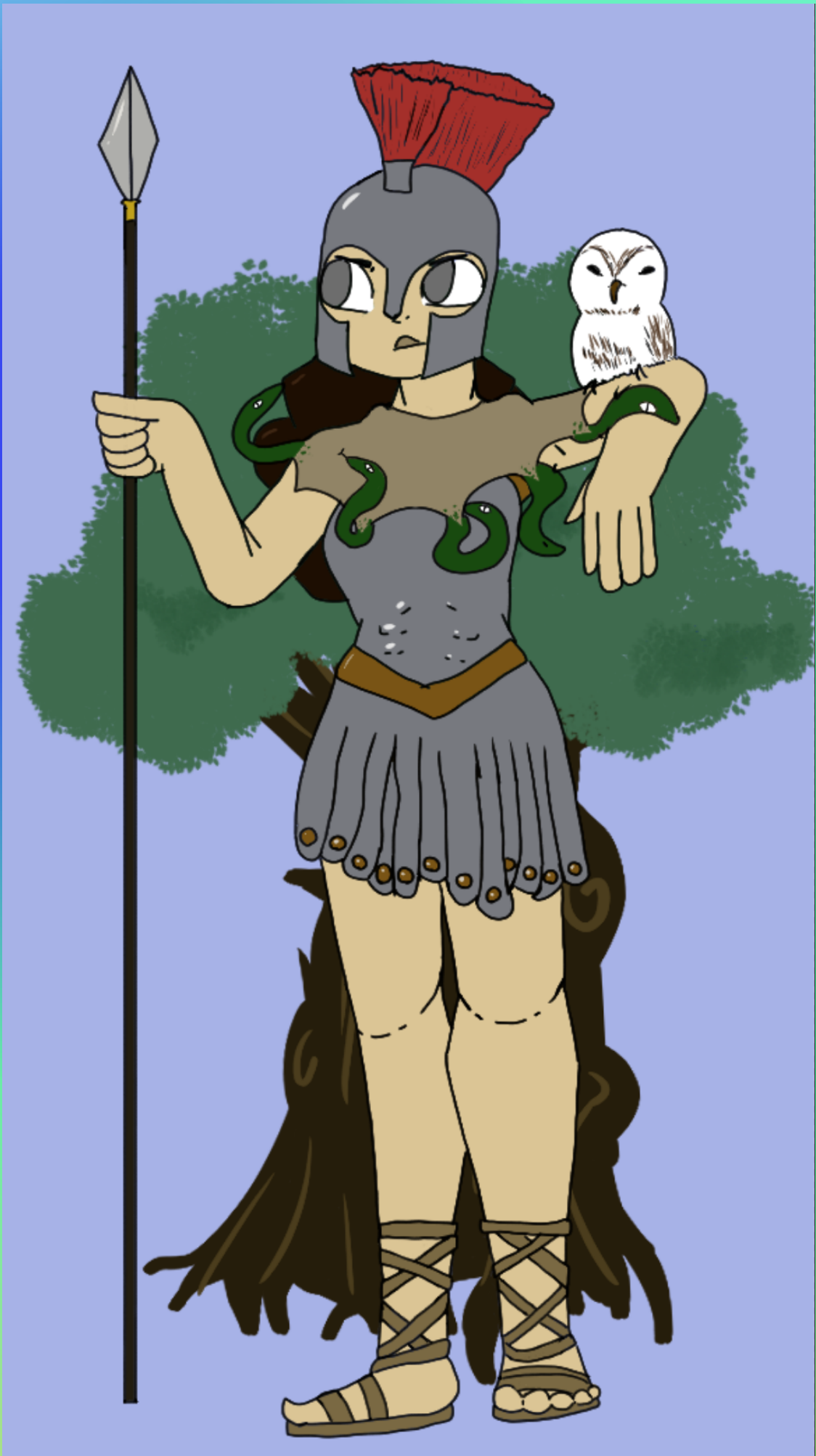


Monochromatic Art by
Maggie F.

Painting by Emma S.



It is acrylics on a ceiling tile. It's from the Aeneid book 6 when the doves sent by Venus fly down to show Aeneas the Golden Bough he needs to go to the underworld.



Polychromatic by Nina .

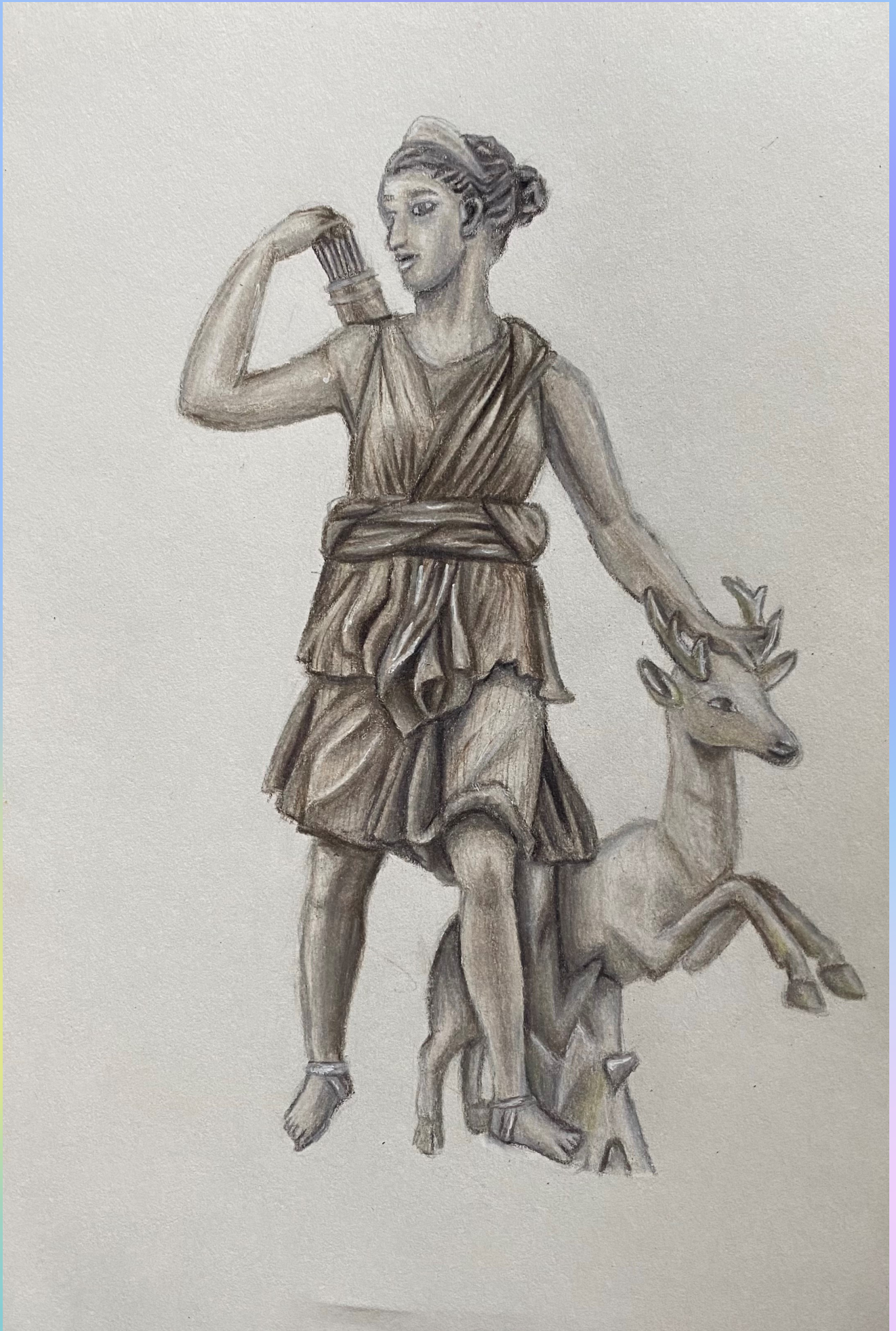


Monochromatic by Bella S.



Polychromatic by Bella S.

Monochromatic by Mara K.

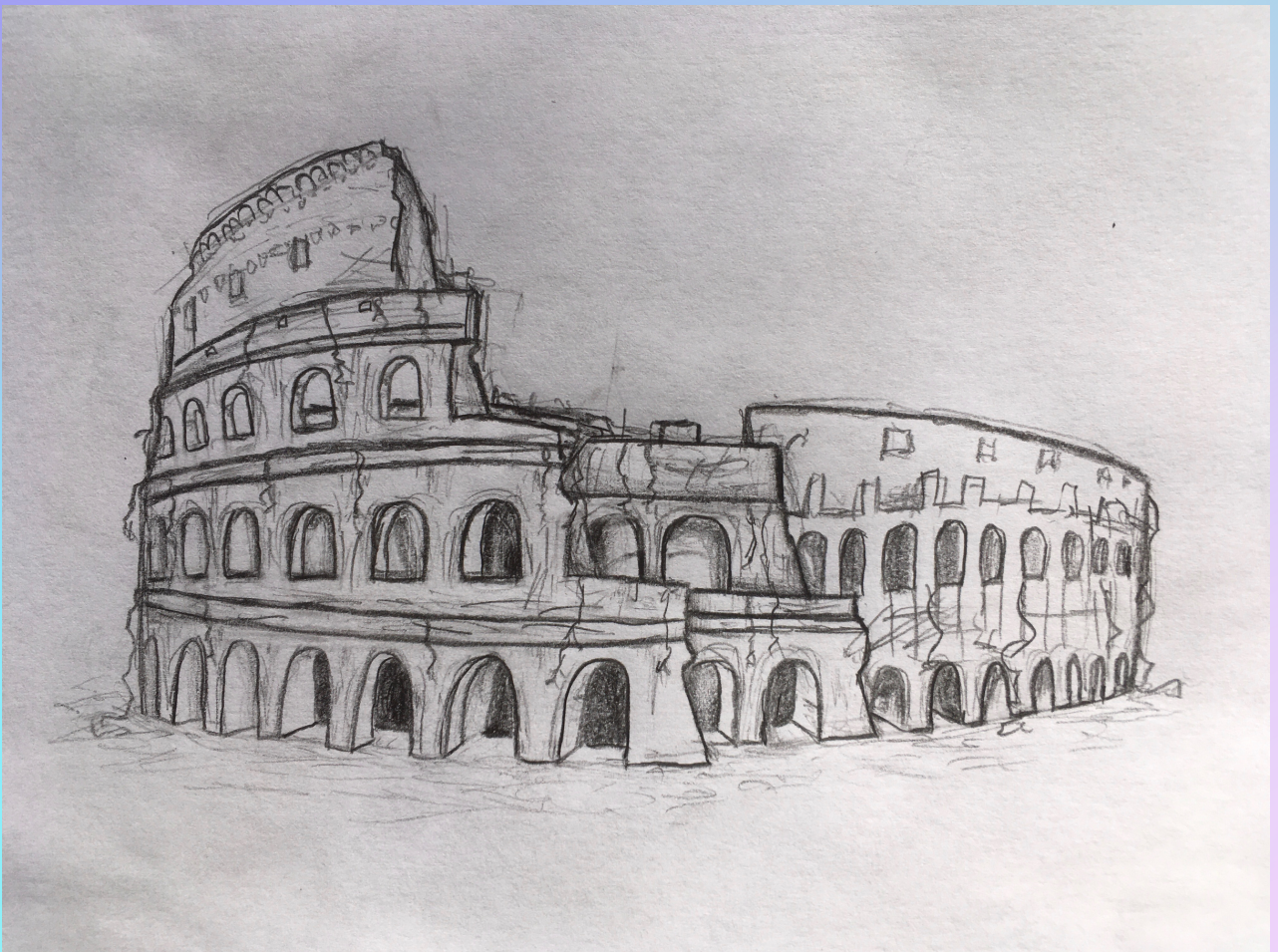




Polychromatic by Paige D.



Painting by Emma S.



Monochromatic by Zachary OM.

the person who sent
you this...

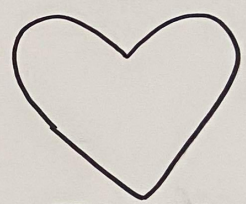
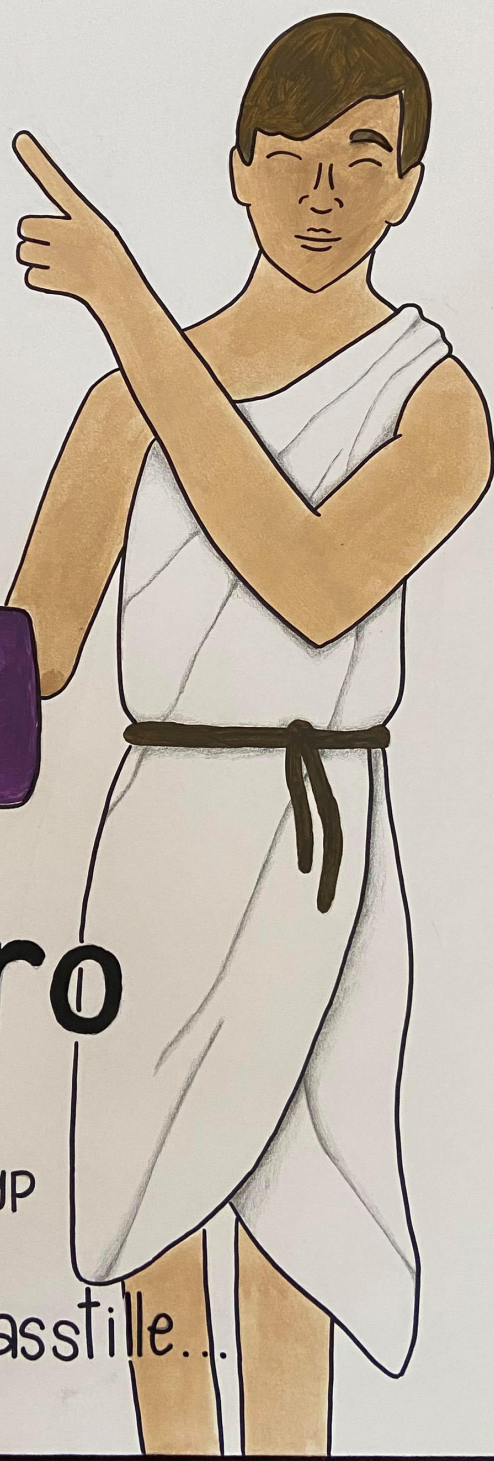
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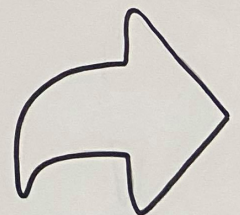
LATIN!



753M



50.9K



@mtvarro

"Apes non sunt
solitaria natura." #fyp

🎵 Pompeii - Bastille...

THE ROMCOM ROMAN

Plautus' Influence on
Romantic Comedy
by Bering E.

In the early second-century BCE, the Roman world was rapidly changing. Rome had just emerged as the dominant power in the Western Mediterranean and by the mid second-century BCE, Rome had vanquished all of its enemies on the Mediterranean that posed any real threats. During that time of Rome's rise to complete dominance of the Mediterranean, many literary figures also rose to prominence.

Two of these literary figures, Plautus and Terence, were playwrights that still have works extant today. In their day, Plautus and Terence had to compete with gladiatorial games, chariot races, mime performances, and many other Roman forms of entertainment when they staged their plays. In fact, Terence's play *Hecyra* only succeeded in being put on the third time because audience members had been distracted during the first two performances.

The life of a Roman playwright was by no means consistent, staging a play involved a lot of risk, and many Romans were outspoken in their distaste for the genre. Even Plautus, probably the most famous Roman playwright, was disliked by Cicero; Cicero called Plautus' work "rough" and "unruly" in his *Epistulae ad Atticum*.

It is a definitive surprise that the works of Plautus and Terence are so beloved today. In fact, many plays, movies, and literary works of all kinds have been influenced by the works of Ancient Roman Playwrights, most notably how Plautus' *Rudens* has influenced the genre of Romantic Comedy.

"It is a definitive surprise that the works of Plautus and Terence are so beloved today."

The plays of Plautus are the oldest surviving extant works of Latin literature and have clearly influenced works of literature and film both in the past and today. Shakespeare's *Comedy of Errors* was directly based on Plautus' *Menaechmi*, and while there is no large consensus, a recent theory has been proposed that Shakespeare based *The Tempest*, a famous romantic comedy, on Plautus' *Rudens* (The Rope).

The argument behind this theory, proposed by Bruce Lauden, is rooted in the structure and characters of the two plays. The two plays have nearly identical openings, character archetypes, endings, and plots. For example, each play opens with a shipwreck caused by a storm created by supernatural means.

Additionally, Shakespeare echoes the character archetypes of Plautus' *Rudens* in *The Tempest*: both plays feature a set of extremely similar characters. They each feature an "ethical exile," a lead character forced from his home despite his astute moral qualities, that character's daughter who marries a young man at the end of both plays, "a clever slave, a less-than clever slave", and many other similar characters and character archetypes. At the very least, Plautus' *Rudens* indirectly influenced *The Tempest* and at most, was the entire basis of it.

Additionally, the success of *The Tempest* in both literary and film (seven movies since 1908) form is a testament to how universal and important the outline for romantic comedy Plautus provides in his *Rudens* is. At the very least, the indirect influence of Plautus has clearly made its way into the literary & film industry.



However, the influence of Plautus is not only relevant to the inspiration of Shakespeare and his success. The plot of the *Rudens* surprisingly lines up with the definition of modern romantic comedy. In literature, a modern romantic comedy is defined as a "work of literature that focuses on the follies and actions of young lovers," while for films, the modern romantic comedy is defined as a work "that deals with love in a light, humorous way."

Plautus' *Rudens* fits both of these definitions remarkably well, especially considering the fact that it was written over 2100 years ago. The *Rudens* certainly focuses on the follies of young lovers; for example, the Athenian lover Plecidipus is tricked into paying a large sum of money for nothing by the pimp Labrax.

Additionally, the entire play centers around the actions of the young lovers, so the *Rudens* clearly aligns with the literary definition for what a romantic comedy is.

The *Rudens* also aligns with the definition of a romantic comedy for films, its whole plot centers around and makes light of the love of Plecidipus for Palaestra and the love of Trachalio for Ampelisca.

Additionally, the *Rudens* includes a classic trope of Romantic Comedy: two marriages and a happy ending for nearly everyone. After all the conflicts of the play have been solved, Plautus writes an exchange between Daemones, the ethical exile, and Trachalio, the clever slave.

"Plautus' *Rudens* fits both of these definitions remarkably well, especially considering the fact that it was written over 2100 years ago."

In this exchange, Daemones is ordering Trachalio to find Plecidipus, the man who will soon marry Palaestra, Daemones' daughter. Plecidipus' goal the

entire play has been to marry Palaestra and he has achieved it. Trachalio has also achieved his goal of freedom, and, while not mentioned in this part of the *Rudens*, once freed he is to marry Palaestra's friend, Ampeliesca, which has been another goal of his throughout the play. Additionally, by this point in the play, Palaestra has found her long lost father, Daemones.

Everyone ends the play happily, even the evil pimp Labrax who has been the enemy of every main character throughout the entire *Rudens*, is invited to the "dinner" mentioned by Daemones to Trachalio. The play ends with two marriages and a happy ending for nearly every character that doesn't necessarily follow logical sense or the trajectory of the play.

However, according to Brian Henderson, a professor of literature at the University of California, both of these are extremely common tropes in both ancient and modern romantic comedy. Plautus' *Rudens* doesn't

just align with one famous romantic comedy, it is was written in the early 2nd century BCE, but it follows the structure and includes common tropes of a modern romantic comedy.

It is astonishing how similar Plautus' *Rudens* is to romantic comedies of to day. Yet as Plautus influenced the authors who followed him, how did the era in which he lived and earlier authors influence Plautus and his writings?

Plautus lived in a Rome that had recently become the master of the Mediterranean sea, and Rome was deeply affected by that change. In fact, the first Roman author that is known to history was brought to Rome from a conquered Greek colony in Italy shortly before Plautus himself became a playwright.

The new influence of Greek culture had a profound impact on the Roman entertainment scene. In fact, Greece became an official province of the Roman Republic only 38 years after the death of Plautus.

While it was still very hard to actually write and perform a successful play, as Terence found out twice with his *Hecyra*, plays could actually be performed at state-sponsored festivals, like those of Plautus were.

However, convincing an audience to actually watch a play was still very hard to do, so many playwrights adapted or combined well known Greek plays into a new play in Latin.

Terence resorted to this in his *Adelphoi*. In the prologue of his play Terence informs his audience that he has included a part of one of Diphilus', an older Greek playwright, plays verbatim into his work. In order to grab his audience's attention, Terence needed to entice them with the

idea that his play was notable because of its Greek influence.

Plautus did the same thing with his *Rudens* and with the same author, too. Plautus loosely adapted his *Rudens* from a now unknown and lost work of Diphilus in order for it to retain its audience.



Without the incentive to retain his audience and the culture of the times in which he lived, Plautus may have never adapted Diphilus' play and the *Rudens* might have looked very differently or not existed at all.

"A work that not only took what romantic and comedic influence it could from the culture of Greece, but also laid the groundwork for an extremely popular and successful genre"

However, just because the *Rudens* was an adaptation does not take away from Plautus' own undeniable influence on the genre of romantic comedy.

In spite of the fact that it was incredibly hard to be a successful playwright in Rome in the early 2nd century BCE, Plautus succeeded, and along the way he produced the *Rudens*.

A work that not only took what romantic and comedic influence it could from the culture of Greece, but also laid the groundwork for an extremely popular and successful genre of plays, novels, and films that are still enjoyed and created today.

"For true it is, good oft befalls us when we least expect it. And true it is, that when we trust in hope, we're often disappointed."

Nam multa praeter spem, scio, multis bona evenisse. At ego etiam qui speraverint, spem decepisse multos.

- Plautus, *Rudens*

ROMANS VS. NATURE

The Destructive Prequel
to the Modern World

by Emma S.

In the Roman world, nature had spirits. Nymphs lived in trees, and river gods had plenty of children. Much like today, Romans used the stars to tell their stories and vacationed in places of natural beauty. They also learned how to harness nature's powers. From aqueducts to hypocausts, they engineered ways to optimize nature's uses.

However, this came at a cost: environmental damage. We have seen the costs of industrialism and the loss of environment in the modern world between climate change and the increase of natural disasters. The Romans encountered similar things as their civilization grew.

Pliny the Elder's *Historiae Naturalis* exemplifies this cooperative and mutually destructive relationship between humankind and nature.

While the environmental repercussions of climate change may seem recent, environmental damage can be traced back thousands of years.

One example is the marble quarries from the Roman world. As one can see from the infamous ruins left throughout Mediterranean countries, marble was commonly used in many monuments from everyday temples to the Forum Romanum. All this marble came from plentiful marble quarries which were leveled from the Roman harvesting.

"Pliny the Elder's
Historiae Naturalis
exemplifies this
cooperative and
mutually destructive
relationship
between humankind
and nature."

Pliny comments that only years before, the Romans were amazed by Hannibal's ability to conquer this beautiful area, but now they have taken all of the marble out of the quarry leaving only a level area after carrying the mountains away. Although this marble was useful to the Romans, it left the environment demolished.

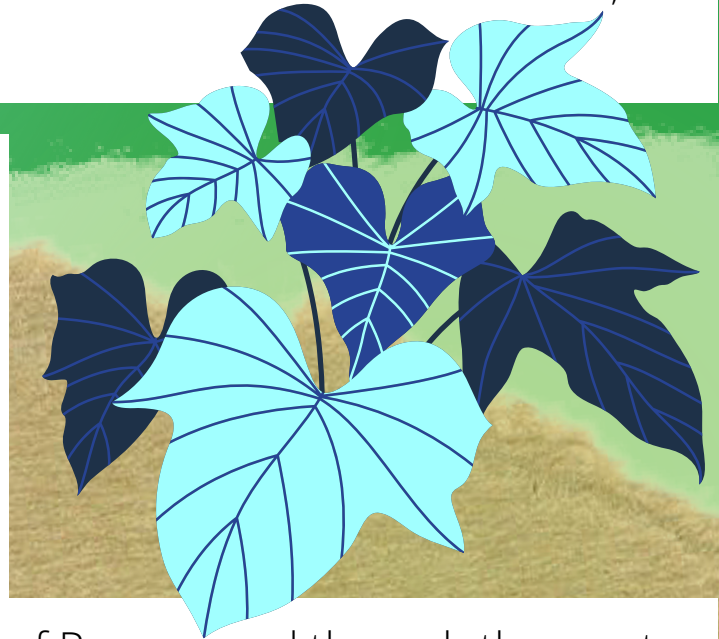
As more marble, wood, and other materials were harvested, major cities in the Roman world grew and became more crowded. As urbanization and city crowding occurred, it became easier for a disaster to destroy large portions of a city.

For example, in 64 CE, the Great Fire of Rome raged through the most densely populated area of the city, mostly destroying an entire neighborhood. Or, in 79 CE, Mt. Vesuvius erupted, destroying multiple cities and killing around 16,000 people.

Although events harming humans like these occurred, Romans still were not able to grasp the concept that nature is able to destroy human inventions.

Pliny the Elder wrote about this concept in terms of the Great Fire that demolished Rome's luxurious houses, "*profecto incendia puniunt luxum, nec tamen effici potest ut mores aliquid ipso homine mortalius esse intellegant*," "Surely fires punish luxury, however humans are not able to be made to understand the customs of something more mortal than themselves." Pliny tells us that lots of the costly houses and buildings the Romans build are destroyed either by fires or by another natural event.

However, the Romans were not able to accept that nature is able to destroy their inventions and that these buildings supposed to last millenia are able to be destroyed even more easily than it is for a man to die.



Although humankind and the environment are mutually destructive, they also provide benefits to each other. The Romans used the natural resources around them when building. They used rocks, marble, and wood, among other things.

However, these things are not necessary to survive in the same way that humans need water to live. Now, first world countries have pipes and plumbing that bring running water into most homes and buildings. In the Roman world though, a city might be many miles from the nearest large water source.

Therefore, they built aqueducts to bring water and as a testament to humankind's reliance on the environment. Roman aqueducts are still "one of the best examples of hydraulic expertise in antiquity". They demonstrate amazing engineering capabilities and exemplify the Romans' reliance on the environment.

While "protection of the environment was certainly not yet a central theme of Roman legal politics", and the Romans definitely harmed the environment more than they protected it, there were a few instances of the Romans protecting natural spaces.

There are many spots where the Romans inadvertently protected an entire ecosystem because of their sacred views of the location. For example, the grove of Egeria was a sacred location in Italy. Egeria was a nymph and the consort of one of Rome's earliest kings. She supposedly helped him create laws and religious rituals. Her grove was located near Rome and was used by the Vestal Virgins.

By maintaining and preserving spaces like this one throughout the empire, the Romans preserved habitats for plants and animals to thrive in.

"There are many spots where the Romans inadvertently protected an entire ecosystem because of their sacred views of the location."

The Roman culture simultaneously decimated nature while romanticizing the rural lifestyle. During the time of Vergil, marble quarries and deforestation sites were flourishing throughout the Roman empire. And yet, Vergil, and presumably most other Romans, longed for the countryside and to know nature.

In a section of his Georgics, the reader sees the natural side of the Roman world. Vergil longs to know the mysteries of nature and hopes beyond anything else to be able to take comfort in the environment.

Many wealthy Romans had rural estates they could use as a getaway from the hustle and bustle of city life, and yet they probably would not have been able to live without the destructive nature of their accumulation of resources.

This phenomenon is similar to the modern world. Modern society loves to emphasize the cultural benefits of the environment, from parks to natural vacations and tourist attractions. However, a lot of modern innovations, comforts, and industries, from cars to neighborhoods to skyscrapers, are harmful to the environment.

What neither the Romans nor modern societies have been able to truly grasp is that the nature that we idealize and long for is the same one we denigrate and take advantage of to live in a modernized world.

While nature and humankind benefit each other, they each have the power to destroy the other.

In Roman society these benefits took the form of natural resources like rock, wood, and water for humans and preservation of some ecosystems for the environment. The destruction can be seen in Roman society from the marble quarries

"The Roman culture simultaneously decimated nature while romanticizing the rural lifestyle."

and the Great Fire of 64 CE.

In the modern world, while the benefits are similar, the destructive tendencies have grown stronger, from climate change to an increase in hurricanes, partially due to new technologies and needs.

It is our responsibility to lessen our effects on the environment to decrease both human and ecological destruction. Unless we can reverse humans' detrimental environmental impact that the Romans and other civilizations have passed down to us, our world will turn into a race to see which side can destroy the other first.

**THANK YOU SO
MUCH FOR
READING AND
FOR A GREAT
YEAR!**

