

Humanities 110 Final Examination
Thursday, December 16, 2010

Closed Book Examination. For this and all other exams at Reed, the Honor Principle applies.

This exam is scheduled for four hours. Part I requires 1 hour; parts II and III require one and a quarter hours each. Use the remaining half-hour for editing and proofreading.

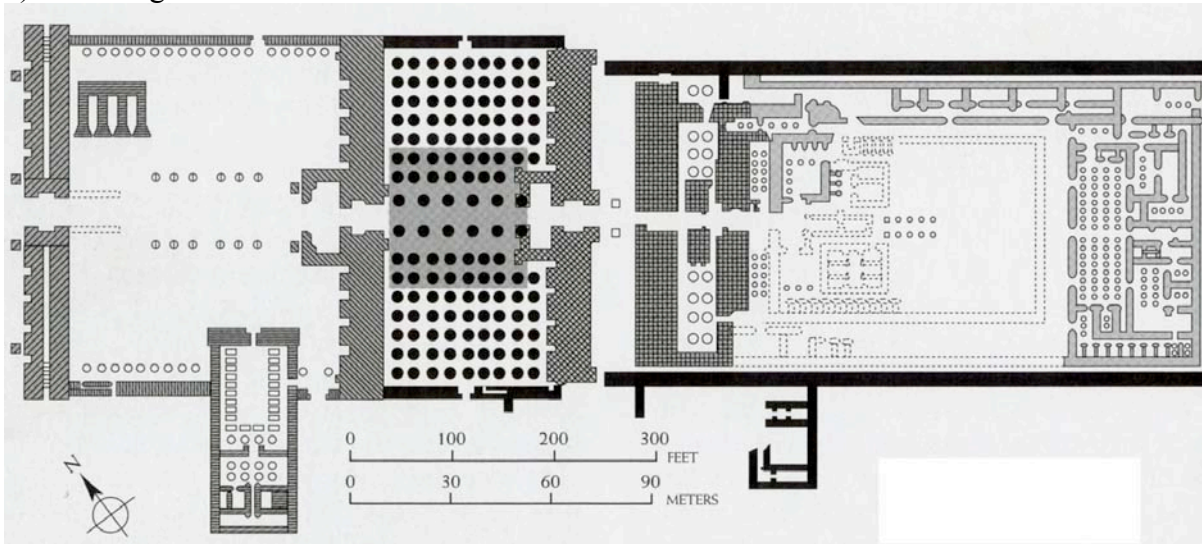
Note: students MAY email their responses to the conference leader AND MUST turn in a hard copy unless their conference leader has told them NOT to do so. Your work is due back in Vollum Lecture Hall no later than 12:00 noon.

Part One (one hour):

Identify **TEN** (and no more than ten) of the following thirteen quotations and images. Discuss significant issues that the quotation or image addresses; describe the quotation's place in the work in which it appears; and, where appropriate, supply the author, title of the work, and speaker.

- 1) I would not be silent if I saw ruin, not safety, on the way towards my fellow citizens. I would not count any enemy of my country as a friend- because of what I know, that she it is which gives us our security.

- 2) Image below:



- 3) It looks like there's not just one kind of Strife -- That's Eris -- after all, but two on the Earth. You'd praise one of them once you got to know her, But the other's plain blameworthy. They've just got Completely opposite temperaments.

- 4) My numerous troops marched peacefully through Babylon. I did not allow any troublemaker to arise in the whole land of Sumer and Akkad. The city of Babylon and all its cult-centres I maintained in well-being. The inhabitants of Babylon...I allowed them to find rest from their exhaustion, their servitude I relieved.
- 5) If anyone, no matter who, were given the opportunity of choosing from amongst all the nations of the world the beliefs which he thought best, he would inevitably, after careful consideration of their relative merits, choose those of his own country. Everyone without exception believes his own native customs, and the religion he was brought up in, to be the best; and that being so, it is unlikely that anyone but a madman would mock at such things. There is abundant evidence that this is a universal feeling about the ancient customs of one's country.
- 6) How like am I to a bull of the roaming cattle in the midst of another herd,
whom the bull of that little herd attacks,
whom the long-horned bull is charging!
Can an inferior ever be loved as a superior?
No barbarian can ever ally with a Delta-man;
what can establish the papyrus on the mountain?
Does that bull want to fight,
or does that champion bull want to sound a retreat
in terror of being equaled?
- 7) Thus shall you say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples.
- 8) It's wrong, my friend, to send any stranger packing –
even one who arrives in worse shape than you.
Every stranger and beggar comes from Zeus
and whatever scrap they get from the likes of us,
they'll find it welcome.
- 9) You, you younger gods! -- you have ridden down
the ancient laws, wrenched them from my grasp --
and I, robbed of my birthright, suffering, great with wrath,
I loose my poison over the soil, aieeee! --
poison to match my grief comes pouring out my heart,
cursing the land to burn it sterile and now
rising up from its roots a cancer blasting leaf and child,
now for Justice, Justice! -- cross the face of the earth
the bloody tide comes hurling, all humankind destroyed.

10) Image below:



- 11) My shield's in the hands of some jubilant Thracian -- a faultless piece of equipment, which I left, unwillingly, beside a bush. Myself, I'm safe. What do I care about that shield?
To hell with it! I'll soon find another one that's no worse.
- 12) If oxen and horses and lions had hands
and were able to draw with their hands and do the same things as men,
horses would draw the shapes of gods to look like horses
and oxen to look like oxen, and each would make the
gods' bodies have the same shape as they themselves had.
- 13) On the seventh day, when the king was merry with wine, he ordered Mehuman, Bizzetha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven eunuchs in attendance on King Ahasuerus, to bring Queen Vashti before the king wearing a royal diadem, to display her beauty to the peoples and the officials; for she was a beautiful woman. But Queen Vashti refused to come at the king's command conveyed by the eunuchs. The king was greatly incensed, and his fury burned within him.

Part Two (one and one quarter hour): Write an essay on **one** of the following. Be specific in your use of evidence, and when discussing more than one text be sure to explain the significance of or insights offered by the comparison.

- 1) A central role of ancient literature is to posit or establish an order for the cosmos, its hierarchies, and the role of humans therein. Compare how origins, creation, and hierarchies are presented in **three** of the following: *Theogony*; *Genesis*; "Horus and Seth"; the writings of any of the pre-Socratic philosophers.
- 2) In the absence of mass communication, ancient cultures attempted to establish consensus and maintain political power through the use of monumental architecture. Explain the ways in which **three** of the following structures functioned as expressions of civil, religious, and/or political authority: the Temple at Karnak; the Bisitun Monument; the Temple of Solomon in Jerusalem; and the Parthenon in Athens.
- 3) Despite their evident misogyny, the civilizations of the ancient Mediterranean constructed images of women that challenged or disturbed cultural norms. Paying attention to the different socio-historical context in which the texts were produced, discuss the possibilities for and constraints upon the expression of female power as it emerges in **three** of the following texts: *The Odyssey*; *Genesis*; either the lyric poetry of ancient Egypt **or** the lyric poetry of Sappho; and either *Antigone* **or** *Medea*.

Part Three (one and one quarter hour): Write an essay on **one** of the following. Be specific in your use of evidence, and when discussing more than one text be sure to explain the significance of or insights offered by the comparison.

1) Discuss Thucydides' views on the strengths and weaknesses of democratic government. How do his views on popular political sovereignty compare to those put forward in **one** of the following texts: *Exodus*; the *Oresteia*; or Herodotus' *Histories*?

3) What, according to Thucydides, causes human beings to go to war? Compare his understanding of war's causation to that in **one** of the following: *The Odyssey*; Herodotus' *Histories*; or the Cyrus Cylinder.

3) A number of late 5th century Athenian texts address the nature and causes of social chaos. Compare a Thucydidean account of social breakdown (e.g. the plague in Athens or the Corcyran civil war) with Euripides' treatment of social disorder in the *Bacchae*. You may wish to pay particular attention in the latter to themes of religion, personal identity, and gender.