

HUMANITIES 110 Final Examination

Thursday, December 18, 2014

INSTRUCTIONS

Closed Book Examination. For this exam, as for all exams at Reed, the Honor Principle applies.

This is a four-hour exam. Your work is due back, either in Vollum Lecture Hall or in your instructor's electronic mail box, no later than 5:00 p.m.

The exam consists of three parts: Part One should take one hour; Part Two, one and one-half hours; and Part Three, one and one-half hours. Save some time from each section for revision.

I. Part One (one hour): Identify TEN, and ONLY TEN of the following quotations and images. Supply the title of the work, and where appropriate, identify author and speaker. **Follow each identification with a few sentences describing the quotation's or image's significance.**

1. "Ai - you are the snake I bore - I gave you life!"
2. "Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies."
3. Listening not to me, but to the *logos*, it is wise to agree that all things are one.
4. "So, you *are* attractive, stranger, at least to women – which explains, I think, your presence here in Thebes. Your curls are long. You do not wrestle, I take it. And what fair skin you have – you must take care of it – no daylight complexion; no, it comes from the night when you hunt Aphrodite with your beauty.
Now then,
who are you and from where?"
5. You, who shall be king hereafter, be firmly on your guard against the Lie; the man who shall be a follower of the Lie--punish him well, if you think: "May my country be secure!"

6.



7. Moreover you shall make the tabernacle with ten curtains of fine twisted linen, and blue, purple, and crimson yarns; you shall make them with cherubim skillfully worked into them.
8. Who can I talk to today?
I am weighed down
with misery for want of an intimate friend.
Who can I talk to today?
For wrong roams the earth;
there is no end to it.
9. But when the judges judge straight, for neighbors
As well as for strangers, and never turn their backs

On Justice, their city blossoms, their people bloom.
 You'll find peace all up and down the land
 And youngsters growing tall, because broad-browed Zeus
 Hasn't marked them out for war. Nor do famine or blight
 Ever afflict folk who deal squarely with each other.
 They feast on the fruits of their tended fields,
 And the earth bears them a good living, too.
 Mountain oaks yield them acorns at the drowse,
 Bees and honey from the trunk. Their sheep
 Are hefty with fleece, and women bear children
 Who look like their parents....

10. "My lord...you are preparing to fight against men who dress in leather—both breeches and everything else. So rough is their country that they eat as much as they have, never as much as they want. They drink no wine but only water. They have no good things at all, not even figs for dessert. Now if you conquer this people, what will you get from them, seeing they have nothing for you to take? And if they conquer you, think how many good things you will lose; for once they taste the luxuries of Lydia they will hold on to them so tightly that nothing will make them let go...."

11.



12. "Your son is given back to you, aged sir, as you asked it.
 He lies on a bier. When dawn shows you yourself shall see him
 as you take him away. Now you and I must remember our supper.
 For even Niobë, she of the lovely tresses, remembered to eat,

whose twelve children were destroyed in her palace..."

13. THE VOICE of the goose sounds forth
as he's caught by the bait. Your love
ensnares me. I can't let it go.
I shall take home my nets,
but what shall I tell my mother,
to whom I return every day
laden with lovely birds?
I set no traps today,
ensnared as I was by love.

II. Part Two (one and one-half hours): Write an essay on **ONE** of the following topics:

1. After the destruction of the Athenian Expedition to Syracuse, Thucydides notes,

It was a terrible scene, and more than one element in their situation contributed to their dismay. Not only were they retreating after having lost all their ships, and instead of high hopes now found themselves and the whole state of Athens in danger, but in the actual leaving of the camp there were sad sights for every eye sad thoughts for every mind to feel. The dead were unburied, and when any man recognized one of his friends lying among them, he was filled with grief and fear, and the living who, whether sick or wounded, were being left behind caused more pain than did the dead to those who were left alive, and were more pitiable than the lost.

[Thucydides *History of the Peloponnesian War*, 7.75]

Explore the role of death in Thucydides' history, analyzing the above scene and at least ONE of the following: Pericles' funeral oration, the Plague at Athens, and/or the Mytilenian Debate.

2. In book three of the *History of the Peloponnesian War*, Thucydides remarks that during the civil war with Corcyra

the knowledge of what had happened previously in other places caused still new extravagances of revolutionary zeal, expressed by an elaboration in the methods of seizing power and by unheard-of atrocities in revenge. To fit in with the change in events, words, too, had to change their usual meanings. What used to be described as a thoughtless act of aggression was now regarded as the courage one would expect to find in a party member; to think of the future and wait was merely another way of saying one was a coward; any idea of moderation was just an attempt to disguise one's manly character: the ability to understand a question from all sides meant that one was totally unfitted for action (3.82).

Compare the theme of the instability of language and values in Thucydides' *History of the Peloponnesian War* and Euripides' *The Bacchae*.

III. Part Three (one and one-half hours): Write an essay on **ONE** of the following topics:

1. In many ancient works the human realm is contrasted with the divine and/or animal realms. Describe how humans are distinguished from gods and/or animals in THREE of the following works, and discuss what this tells us about how those works defined what it means to be human: *Gilgamesh*, *Genesis*, *The Iliad*, *Theogony*, *Works and Days*, Herodotus's *Histories*, *The Oresteia*, the *Parthenon*, *Antigone*, the Treasures of Tutankhamun, the Persian monuments, or *The Bacchae*.

2. Compare how THREE texts or structures we have studied this semester represent the relationship between "insiders" and "outsiders" in their society. To what extent do the cultures we have studied this semester define themselves with reference to what they are *not*? You might consider the Parthenon, the Persepolis palace complex, *The Iliad*, *Sinuhe*, the Treasures of Tutankhamun, Exodus, Herodotus's *Histories*, or Thucydides' *History of the Peloponnesian War*.