Closed Book Examination. For this exam, as for all exams at Reed, the Honor Principle applies. This is a four-hour exam. Try to save some time for review. Your work is due back, either in Vollum Lecture Hall or in your instructor’s electronic mail box, no later than 12 noon. 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.

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

1. Most of those writers who have attempted to give an authoritative description of political constitutions have distinguished three kinds, which they call kingship, aristocracy, and democracy. We are, I think, entitled to ask them whether they are presenting these three to us as the only types of constitution or as the best, for in either event I believe they are wrong. It is clear that we should regard as the best constitution one which includes elements of all three species.

2. Every word, every look he twisted into some criminal significance--and stored them up in his memory.

3. He tumbles into death, the blood flows down his handsome limbs; his neck, collapsing, leans against his shoulder: even as a purple flower, severed by the plow, falls slack in death; or poppies as, with weary necks, they bow their heads when weighted down by sudden rain

4. The enemy said, "I will pursue, I will overtake, I will divide the spoil, and desire shall have its fill of them. I will draw my sword, my hand shall destroy them." You blew with your wind, the sea covered them; they sank like lead in the mighty waters.
5. Moreover you discern that our mind suffers commensurately with the body and feels and is equally affected in the body. If the shivering force of a spear does not smash out life after it is driven within, separating the bones and sinews, still faintness follows and a sweet swooning to the ground and on the ground a churning of the mind which occurs, and now and then a wavering wish to rise. Therefore the nature of the mind must be corporeal, since it suffers trouble from corporeal weapons and blows.

6. R. Jacob said: He who studies while traveling on a journey and in the very midst of his studies interrupts himself to admire the scenery, saying, How beautiful is this tree, how fair is this field, such a person has brought injury upon his soul.

7. Is everything beautiful with one and the same beauty, or is there a beauty proper to the bodily and another to the bodiless?

8. An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. Abraham was the father of Isaac...And David was the father of Solomon by the wife of Uriah...and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

9. He was a restive and ambitious young man, to be sure, but at home he had a wife—Tullia—who inflamed that ambition still further. From this the Roman royal house produced a tragic spectacle to rival those of Greece, in order that disgust with kings might all the sooner usher in an era of liberty and that the last king would be one who seized the throne through crime.
11. Living is not the good, but living well. The wise man therefore lives as long as he should, not as long as he can.

12. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many.

13. “Do not fasten the blame on yourselves or give the Romans the credit for the fact that we are ruined by the war against them: it is not through their power that these things have happened—a mightier hand has intervened to give them the outward shape of victory?”
Part Two (One and a half hours). Write an essay answer on ONE of the following topics:

1. Consider what it means to live well, including how one understands and faces adversity, in three of the following: Lucretius, Seneca, Josephus, St. Paul, Tractate Avot, Saints Perpetua and Felicitas (taken together), Saint Anthony, or Plotinus.

2. Discuss the understanding of law in three of the following: Exodus, Josephus, Livy, Paul (in the letter to the Romans), the gospels of either Matthew or John, and the Tractate Avot.

3. Compare the role of change in three of the following texts: Genesis, Livy’s The Rise of Rome, Ovid’s Metamorphoses, Apuleius’ Golden Ass, The Aeneid, Polybius’ Rise of the Roman Empire, The Life of Anthony, or the Martyrdom of Saints Perpetua and Felicitas. For example you might consider the nature, origins, purpose, and consequences of the change.

Part Three (One and a half hours). Write an essay answer on ONE of the following topics:

1. How does Augustine’s Confessions draw upon the Christian tradition (as we have studied it) and the Neoplatonist tradition?

2. In Book 7 of the Confessions, Augustine describes his relationship to God on the pattern of an emanation and return to God as the One or as Being. He writes:

   When I first came to know you, you raised me up to make me see that what I saw is Being, and that I who saw am not yet Being. And you gave a shock to the weakness of my sight by the strong radiance of your rays, and I trembled with love and awe. And I found myself far from you ‘in the region of dissimilarity (VII.x; p. 123).

Compare and contrast Augustine’s understanding of the region of dissimilarity and its function in his ascent to God with a parallel or related understanding of the separation from God (or gods) in one of the following: Virgil, Ovid, Exodus or Genesis, Apuleius, St. Paul, St. Anthony, or Plotinus.