HUMANITIES 110 Final Examination

Wednesday, May 13th, 8:00AM – 12:00 Noon in Vollum Lecture Hall

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 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. Save some time from each section for revision.

**Part One (one hour):**
Identify 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 or image's significance.**

1. The special and salutary benefit of the study of history is to behold evidence of every sort of behavior set forth as on a splendid memorial; from it you may select for yourself and for your country what to emulate, from it what to avoid; whether basely begun or basely concluded.

2.

3. Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through the same faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.
4. Fortune scourges and rends us: we must endure it. It is not cruelty but a contest, and the oftener we submit to it the braver shall we be. The most robust part of the body is that which is most frequently put to active use. We must offer ourselves to Fortune so that we may be inured against her through her own agency; gradually she will make us her peers, and constant exposure to peril will beget contempt for danger. So sailors’ bodies are hardened by enduring the sea, and farmers have calloused hands, and soldiers’ biceps are powerful for hurling missiles, and runners have nimble legs; the member each exercises is the most robust. By suffering misfortune the mind grows able to belittle suffering.

5. In my own case, as I deliberated about serving my Lord God which I had long been disposed to do, the self which willed to serve was identical with the self which was unwilling. It was I. I was neither wholly willing nor wholly unwilling. So I was in conflict with myself and was dissociated from myself. The dissociation came about against my will. Yet this was not a manifestation of the nature of an alien mind but the punishment suffered in my own mind. And so it was “not I” that brought this about “but sin which dwelt in me,” sin resulting from the punishment of a more freely chosen sin, because I was a son of Adam.

6. There are two gates of Sleep: the one is said to be of horn, through it an easy exit is given to the true Shades; the other is made of polished ivory, perfect, glittering but through that way the spirits send false dreams into the world above. And here Anchises, when he is done with words, accompanies the Sibyl and his son together; and he sends them through the gates of ivory.

7. It is not my intention to counter the champions of the Romans by exaggerating the heroism of my own countrymen: I shall state the facts accurately and impartially. At the same time the language in which I record the events will reflect my own feelings and emotions; for I must permit myself to bewail my country’s tragedy. …[F]or our misfortunes we have only ourselves to blame. How then could I master my feelings?

8. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of your well-being of your fatted animals, I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream.

9. …as the sun completes its journey year after year a ring on the finger grows thinner beneath the wear, the fall of water-drops hollows out a stone, the curved iron plow of a farmer shrinks imperceptibly in the fields, and we see that people’s feet today are wearing down the stone surfaces of the street.

10. There are seven characteristics of an uncultured man, and seven of a wise man. A wise man does not speak before one who is greater than he in wisdom; he does not interrupt another man’s speech; he is not hasty to answer; his answers are on the subject of the discussion, and his replies are to the point of the inquiry; he deals with first things first and last things last; he acknowledges what he does not know; and he affirms the truth. The opposite of these are the characteristics of the uncultured man.

11. She scorned and spurned the gods of heaven; and in place of true religion she professed some fantastic blasphemous creed of a God whom she named the One and Only God. But she used her deluded and ridiculous observances chiefly to diddle her wretched husband; for she spent the morning in boozing, and leased out her body in perpetual prostitution.
13. Older men, who spent their leisure in making comparisons with the past, noted that Nero was the first ruler to need borrowed eloquence. The dictator Julius Caesar had rivaled the greatest orators. Augustus spoke with imperial fluency and spontaneity. Tiberius was a master at weighing his words—he could express his thoughts forcibly, or he could be deliberately obscure.

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

1. Compare the act of remembering in Augustine’s *Confessions* with the significance of memory in ONE of the following texts: Livy’s *Rise of Rome*, Augustus’s *Res Gestae*, the Ara Pacis, Virgil’s *Aeneid*, Ovid’s *Metamorphoses*, Exodus, or the Dura Europos Synagogue.

2. In *Life of Anthony*, Athanasius declares of his subject: “he used to say [that] ... a religious man must always study his own way of life, as in a mirror” (t2). In light of this statement, compare the representation of the religious life in Augustine’s *Confessions* and either Athanasius’s *Life of Anthony* or *The Martyrdom of Saints Perpetua and Felicitas*.

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

1. Polybius writes: “It is the people which alone has the right to confer honors and inflict punishment, the only bonds by which kingdoms and states and in a word human society in general are held together.” Analyze and compare what rights “the people” have and by what bonds they are held together in TWO of the following: Polybius’s *The Rise of the Roman Empire*, the Ara Pacis, Virgil’s *Aeneid*, Livy’s *The Rise of Rome*, Exodus, Amos, Isaiah, the Gospel of Matthew, or one of the works by Tacitus.

2. Compare the explicit or implicit views of verbal or visual imitation in TWO of the following works: Virgil’s *Aeneid*, the House of the Tragic Poet (Pompeii), Ovid’s *Metamorphoses*, Exodus, the Gospel of John, Apuleius’s *Golden Ass*, Dura Europos Synagogue, or Plotinus’s essays. You might want to consider the relationship the author/artist posits between representation and reality, between idolatry and sincere worship, or between true being and images of it.