

**Humanities 110: Final Exam**  
**Spring 2012**  
**Monday, May 7, 2012**

**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 12:00 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.**

**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. No slave need tell all he knows. Anyway I don't want to have any more to do with it and I don't fancy getting mixed up in any more of your problems, so I'll leave you.

2. Inside the plant's frame is carved  
(Truly gods' craft) a woman resplendent in a dress and circlet.  
She stands between two men with fine long hair, who compete  
In alternating song, but do not touch her heart. She smiles,  
Glances at one, then turns to look at the other, while they,  
Their eyes long swollen with love, keep on their useless toil.

3. It is evident from these considerations that a city-state is not a natural unity in the way some people say it is, and that what has been alleged to be the greatest good for city-states destroys them, whereas what is good for a thing preserves it. It is also evident on other grounds that to try to make a city-state too much a unity is not a better policy.

4. The things I mentioned earlier and the way of life I described won't satisfy some people, it seems, but couches, tables, and other furniture will have to be added, and, of course, all sorts of delicacies, perfumed oils, incense, prostitutes, and pastries.

5.Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

6. Unsheathing his sword, he stabbed her to the heart, crying out in his vehemence, “Go to your betrothed, along with your ill-timed love – you have no thought for your dead brothers, for me, or for your country.”

7. Well, then, to take something away from somebody else – to profit by another's loss – is more unnatural than death, or destitution, or pain, or any other physical or external blow. To begin with, this strikes at the roots of human society and fellowship.

8. So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

9. Seventy weeks are decreed for your people and your holy city: to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

10.



11. Our question, then, is how the mind can maintain a consistent and advantageous course, be kind to itself and take pleasure in its attributes, never interrupt this satisfaction but abide in its serenity, without excitement or depression. This amounts to tranquility.

12. .... Look now – for I  
shall tear away each cloud that cloaks your eyes  
and clogs your human seeing, darkening  
all things with its damp fog: [[you must not fear  
the orders of your mother; do not doubt,  
but carry out what she commands.]] For here,  
where you see huge blocks ripped apart and stones  
torn free from stones and smoke that joins with dust  
in surges, Neptune shakes the walls; his giant  
trident is tearing Troy from its foundations;  
and here the first to hold the Scaean gates  
is fiercest Juno; girt with iron, she  
calls furiously to the fleet for more  
Greek troops. Now turn and look: Tritonian Pallas  
is planted there; upon the tallest towers  
she glares with her storm cloud and her grim Gorgon.

13. And you perceive that bolts of lightning fly crosswise through the rain,  
as now here and now there fire bursts out of the clouds  
and speeds about. The fiery force falls commonly to earth.  
In this matter there is this, too, that I want you to understand,  
that when the first bodies are moving straight downward through the void  
by their own weight, at times completely undetermined  
and in undetermined places they swerve a little from their course  
but only so much as you could call a change of motion.

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

1. Read the semester through the lens of slavery. Analyze the significance of slavery or slaves in four of the following texts: Plato's *Republic* OR Aristotle's *Politics*, Plautus', *The Swaggering Soldier* OR Paul's Letter to the Romans, and both Seneca's "On Slavery" AND Petronius' *Satyrice*.
2. Compare the treatment of flux and permanence in works by four of the following authors: Plato OR Lucretius, Virgil OR Ovid, and both Seneca AND Petronius.
3. Discuss the extent to which four of the following texts critique or subvert Roman imperial power: Philo of Alexandria's *Embassy to Gaius*, The Gospel of Mark, the Laocoön sculpture, and both Petronius' *Satyrice* AND the writings of Seneca.

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

1. Analyze the content and significance of the representation of women in three of the following texts: Livy's *The Rise of Rome*, Virgil's *Aeneid*, Ovid's *Metamorphoses*, Paul's Letter to the Romans, Petronius' *Satyrical*. To what extent do these texts suggest a uniformity of women's experience in the early imperial period? In what ways might some of these texts push back against a more general misogyny?
2. Compare the ethical or moral responsibilities towards one's fellow human beings as discussed in three of the following texts: Plato's *Republic*, Aristotle's *Politics*, Cicero's *On Duties*, The Gospel of Mark, the writings of Seneca. How does each text construe the individual's relationship to other individuals and to society as a whole? On what premises does one's obligation to others rest?
3. Daniel, 1 Maccabees, Romans, and 1 Corinthians are all written with the presupposition that Genesis and Exodus provide a history and definition of the relationship between the human and the divine. Choose two of these texts and compare how their conception of this relationship builds on, elaborates, redefines, or otherwise relates itself to Genesis and Exodus.