

**Humanities 110 Final Examination**  
**Tuesday, December 14, 2004**

Closed Book Examination. For this exam, as for all 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 10:00 p.m.

**Part One (one hour):**

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

1. IMAGE BELOW:



2. "As for the Lydians, forgive them--but at the same time, if you want to prevent any danger from them in future, I suggest you put a veto upon their possession of arms, make them wear tunics under their cloaks, and high boots, and tell them to teach their sons to play the zither and harp, and to start shopkeeping. If you do that, my lord, you will soon see them turn into women instead of men, and there will not be any more danger of their rebelling against you."

3. "For if she flees now, soon she shall pursue;  
if she refuses presents, she shall give them;  
if she does not love, soon she shall love  
even against her will."

4. "The city in which we live has always been free and always famous. 'Slow' and 'cautious' can equally well be 'wise' and 'sensible'. Certainly it is because we possess these qualities that we are the only people who do not become arrogant when we are successful, and who in times of stress are less likely to give in than others. We are not carried away by the pleasure of hearing ourselves praised when people are urging us towards dangers that seem to us unnecessary; and we are no more likely to give in shamefacedly to other people's views when they try to spur us on by their accusations. Because of our well-ordered life we are both brave in war and wise in council."

5. "This--  
you treat me like a woman. Grovelling, gaping up at me--  
what am I, some barbarian peacocking out of Asia?  
Never cross my path with robes and draw the lightning.  
Never--only the gods deserve the pomps of honour  
and the stiff brocades of fame. To walk on them...  
I am human, and it makes my pulses stir  
with dread."

6. "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 crown,  
Bees and honey from the trunk. Their sheep  
Are hefty with fleece, and women bear children  
Who look like their parents. In short, they thrive  
On all the good things life has to offer, and they  
Never travel on ships. The soil is their whole life. "

7. "With regard to feelings of fear and confidence courage is the mean; of the people who exceed, he who exceeds in fearlessness has no name (many of the states have no name), while the man who exceeds in confidence is rash, and he who exceeds in fear and falls short in confidence is a coward."

8. "You ought to realize we are only women,  
nor meant in nature to fight against men,  
and that we are ruled, by those who are stronger,  
to obedience in this and even more painful matters....  
Extravagant action is not sensible."

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9. "...why does the heart within me debate on all these things?

I might go up to him, and he take no pity upon me  
Nor respect my position, but kill me naked so, as if I were  
A woman, once I stripped my armour from me. There is no  
Way any more from a tree or a rock to talk to him gently  
Whispering like a young man and a young girl, in the way  
A young man and a young maiden whisper together.  
Better to bring on the fight with him as soon as it may be.  
We shall see to which one the Olympian grants the glory."

10. "Therefore, if the male sex is seen to be different from the female with regard to a particular craft or way of life, we'll say that the relevant one must be assigned to it. But if it's apparent that they differ only in this respect, that the females bear children while the males beget them, we'll say that there has been no kind of proof that women are different from men with respect to what we're talking about, and we'll continue to believe that our guardians and their wives must have the same way of life."

11. IMAGE BELOW:



12. "We do not trifle with divinity.

No, we are the heirs of customs and traditions  
hallowed by age and handed down to us  
by our fathers. No quibbling logic can topple *them*,  
whatever subtleties this clever age invents."

13. "He always remains in the same place, moving not at all,  
nor is it fitting for him to go to different places at different  
times."

**Part Two (one and one quarter hour):** Write an essay on one of the following:

1. Suppose that the 'gadfly' were defined as someone who engages others primarily in order to make them question the very premises, the basic assumptions, on which their lives are lived. Choosing three of the following figures, argue to what extent they are gadflies by showing what societal, political or philosophical assumptions they most radically call into question: Athena (in the *Eumenides*), Cleon (in the Mytilenian Debate), Lysistrata, Dionysus (in the *Bacchae*), Socrates (in the *Euthyphro* or *Apology*).
2. Discuss how images or representations of the human body function in three of the following works: the *Iliad*, Hesiod's *Works and Days* or *Theogony*, the archaic Kouroi, the works of one lyric poet, the *Oresteia*, an Athenian vase, the *Lysistrata*, the *Bacchae*, the *Republic*.
3. Gregory Vlastos (a classicist) reads Plato's *Republic* as arguing that "equality in the rights of persons shall not be denied or abridged on account of sex." Compare Plato's position on women to those found in at least two other works we have read so far this semester.

**Part Three (one and one quarter hour):** Write an essay on one of the following:

1. Plato and Aristotle both consider the constitution of human beings and come to conclusions about how one should live. Plato argues that knowing the structure of the human soul, you will be able to see why justice in the soul is a good thing, and why the life of justice is a good life; Aristotle argues that by looking at the function of a human being, you can tell what happiness and virtue are for a human being. Analyze these arguments and compare the two philosophers' views.
2. In Book 10 of the *Republic*, the "Speaker" describes the terrible fate of a soul who had lived "his previous life under an orderly constitution, where he had participated in virtue through habit and without philosophy." In the *Nicomachean Ethics*, Aristotle argues that moral virtue in fact comes about as a result of habit. Does Aristotle really disagree with Plato about the importance of habit (and the role of philosophy) in attempting to live the good life?