

STUDENT ID # _____

TIME IN _____ TIME OUT _____

American University of Beirut
CVSP 201 – Dr Wrisley -- Fall 2007
Exam 3 (105 minutes maximum)

**PLEASE WRITE ONLY YOUR STUDENT ID ON THIS TEST SHEET AND THE BOOKLET.
DO NOT WRITE YOUR NAME ON THIS SHEET OR ANY SHEET.**

**PLEASE WRITE ABOUT THREE DIFFERENT AUTHORS ON THIS EXAM. EXAMS THAT
TREAT ONLY TWO AUTHORS WILL NOT RECEIVE AS HIGH A GRADE.**

I. Textual Analysis. (50 points)

Please pick ONE of the following passages from the reading. They are passages we did not discuss in detail in class. Make it clear which passage you are analyzing by clearly stating the LETTER (A, B, C) at the beginning of your answer. In about three pages in the exam booklet (of normal handwriting, single spaced) please do the following:

- **Identify the author and his work.**
 - a. If you can, in a few lines tell where in the work it is found. Who is speaking? Who is being spoken about? What is the setting?
 - b. Do not give background material about the author's life. **DO NOT RETELL THE STORY.**

- **Explain thoroughly, and elaborate on three specific (3) themes found in this passage which are relevant to the author's thought as a whole. DO NOT DISCUSS GENERALITIES WHICH DO NOT APPEAR IN THE PASSAGE.**
 - a. Discuss words used, the form of the passage, its tone, images used in it, repetitions or any other features of style.
 - b. Link SPECIFIC details together to relate to the GENERAL themes present.

Please be specific in explaining and commenting upon what this very passage means to you. The more you are able to analyze the work using this passage, the higher a grade you will earn.

A. “Whose mind does not cringe with superstitious fright, / And whose flesh does not creep with awe, when the burnt earth shakes / Struck by hair-raising bolts of lightning, and the vast sky quakes / With rumbling thunder? Do not national tremble, peoples quiver? / Do not proud kings, struck by dread of the gods, curl up and shiver, / Terrified lest (=for fear that) for some despicable crime or cruel command / The heavy day of reckoning is finally at hand? / Or when a tempest rises up, when winds of gale-force sweep / The seas, take the commander and his fleet out on the deep / With all his mighty legions and his elephants of war - / Does he not pray to the gods for peace, and, terrified, implore / The squall to die down, and beseech more favourable winds to blow? / But all in vain, since often the violent whirlwind won't let go, / But snatches him up and dashes him upon the shoals (=shallow sand banks) of Fate. / So utterly does some invisible force crush man's estate, / Seeming to trample the glorious rods and cruel axes of power / In the dust, as if they were the flimsy playthings of an hour. / Then when the whole earth moves beneath our feet, and cities tumble / To the ground, hit hard, or cities badly shaken, threaten to crumble, / Is it surprising mortal men are suddenly made humble, / And are ready to believe in the awesome might and wondrous force / Of gods, the powers at the rudder (=central oar of a ship) of the universe?”

- B. “But who is this at a distance resplendent in his crown of olive and carrying holy emblems? I know that white hair and beard. This is the man who will first found our city on laws, the Roman king called from the little town of Cures in the poor land of the Sabines into a mighty empire. Hard on his heels will come Tullus to shatter the leisure of his native land and rouse to battle men that have settled into idleness and armies that have lost the habit of triumph. Next to him, and more boastful, comes Ancus... He will be the first to be given authority as consul and the stern axes of that office. When his sons raise again the standards (=flags) of war, it is their own father that will call them to account in the glorious name of liberty.... O my sons, do not harden your hearts to such wars. Do not turn your strong hands against the flesh of your motherland. You who are sprung from Olympus you must be the first to show clemency. Throw down your weapons. O blood of my blood! ... Your task Roman, and do not forget it, will be to govern the peoples of the world in your empire. These will be your arts – and to impose a settled pattern upon peace, to pardon the defeated and war down the proud.”
- C. So if the intellect is divine compared to man, the life of the intellect must be divine compared with the life of a human being. And we ought not to listen to those who warn us that ‘man should think the thoughts of man’, or ‘mortal thoughts fit mortal minds’; but we ought, so far as in us lies, to put on immortality, and do all that we can to live in conformity with the highest that is in us; for even if it is small in bulk, in power and preciousness it far excels all the rest. Indeed it would seem that this is the true self of the individual, since it is the authoritative and better part of him so it would be an odd thing if a man chose to live someone else’s life instead of his own. Moreover, what we said above will apply here too; that what is best and most pleasant for any given creature is that which is proper to it. Therefore for man, too, the best and most pleasant life is the life of the intellect, since the intellect is in the fullest sense the man. So this life will also be the happiest.

III. Essay (50 points). In a coherent, analytical essay answer ONE of the following two questions. Compare and contrast either Aristotle and Virgil or Lucretius and Virgil.

I would suggest that you organize your essay with a clear thesis statement, a minimal introduction and conclusion and that you structure the essay around three main points of comparison and contrast. Each paragraph should be engaging both the authors of your choice. Essays which are simple isolated paragraphs about each of the work and do not compare and contrast will receive lower grades. This essay should be several pages of substantial academic writing in the test booklets. **DO NOT RETELL THE STORY OR ARGUMENT. Give specific examples drawn from the reading selections from the course.** Give me original thoughts about the material. Go beyond what was said in class.

A ARISTOTLE AND VIRGIL: What is the nature of human virtue? What kinds of men excel in virtue? What is the source of the moral character which we display? Nature? Nurture? Is it affected by the circumstances in which we live? What do we look at to determine the virtues that men hold? Is it possible to compare a thinking, contemplative man with a national hero?

B LUCRETIUS AND VIRGIL: What is/are the unavoidable fate(s) which humans face in their lifetime? What happens to men when they resist this fate? What does accepting and understanding this fate allow men? What are the reasons that we resist it? What is the relation between this fate and history?