

# ST. AUGUSTINE

**DON'T  
FORGET**

**MEMORY & TIME**





# ***FINAL EXAM***

**SOME MAY PASS THE TEST...  
GOD HELP THE REST.**

# FINAL EXAM, **TUES.** 12/14/21, 8:00–11:00 AM, HERE!

---

- A few finish in just over an hour, many finish at around the 2 hour mark, a handful stay to the very end.
- Four sections:
  - (1) short (3-4 sentences) answers to big questions: 4 questions, 5 points each; answer all (20 points).
  - (2) short answers to small questions (did you come to lectures?): 10 questions, 5 points each; answer all (50 pts).
  - (3) identifications (identify and comment): 8 questions, 3 points each; answer 5 out of the 8 (15 pts).
  - (4) long (1½ pages) essay on a “big topic” that covers much of the class (15 pts)



## FINAL EXAM: GENERAL

---

- ▶ I will be looking over the same PDFs of the semester's PowerPoints to remind myself about lecture. I won't ask you about ideas and texts that aren't mentioned there (what 4 languages are unrelated to any other language?).
- ▶ Three is the magic number. Three historical-cultural eras. Three authors and three ideas. Three pieces of information for the IDs. Three examples. Three things that are correct, mind you (Augustine is not ironic; *Gilgamesh* is not lyric poetry; Cervantes did not write *The Tempest*).



## **“BIG” QUESTIONS (DID YOU DO THE READING?)**

---

Answer all 4 questions with 3-4 sentences (refer to several important ideas, authors and texts). (5 pts. each; 20 pts. total).

1. Discuss the ancient world’s understanding of sex and sexuality.

---

2. Discuss the idea of irony, and what it meant to different authors in different ages.

---



## SECTION I: BIG QUESTIONS

---

- A 5-point answer has 3-4 coherent sentences, and several important ideas, authors and texts; it convincingly shows you did some of the reading
- The “ancient sex” question: authors/texts include Gilgamesh; the Bible; Sophocles; Catullus; Ovid; Homer
- Ideas? the “public” and humanizing sex of Gilgamesh, openly bisexual; the invention of Oedipal sexuality in Sophocles; Augustine and sexual confession
- Can you tie it all together?





## SECTION I: BIG QUESTIONS

---

- Irony: Plato, Sophocles, Augustine, Cervantes
- No irony in the Middle Ages
- Socratic irony, cosmic irony, modern “cynical” irony
- If you mention 3 appropriate authors and explain how they’re relevant, it’s a 5; only 1-2 examples will earn less
- The more confusion you show (Augustine is an example of cynical irony?!), the lower the grade
- Specific names and titles are good

## “SMALL” QUESTIONS (DID YOU COME TO LECTURE?)

---

Answer all 10 questions, 3-5 sentences (5 pts. each; 50 total).

1. What are some ways that the story of Gilgamesh continues today

---

2. Show how, in Homer's *The Odyssey*, hospitality is radically ambiguous.

---

3. Compare and contrast Sappho and Catullus.

---





3000  
UNIQUE  
QUESTIONS  
ABOUT  
ME

## SECTION II: SMALL QUESTIONS

---

- ▶ Here your answers are the same length, 3-5 sentences, but are focused on one author or one lecture.
- ▶ The more specific references to the lecture, the higher the score: the future of *Gilgamesh*:  
“Darmok,” Babylonian architecture, *Ghostbusters*, *Snow Crash*, pyramid aliens, *Blade Runner*, *Stargate*, *Babylon 5*, *Metropolis*
- ▶ You’ll need to do a little more than just cite titles: these show that we look to our ancient past as “another world,” handy metaphor for science fiction



## SECTION II: SMALL QUESTIONS

---

- ▶ You don't need to summarize the lecture, but give several specifics that show you got some of the main points
- ▶ Compare and contrast Sappho and Catullus: both wrote love poetry, but Sappho wrote from a distance, Catullus in the midst of it; different forms and styles (give a specific form); Catullus obscene and playful, writes mostly about one woman; etc.
- ▶ Hospitality is ambiguous: cite 3 examples of how hospitality is required but dangerous



## IDENTIFICATIONS (DID YOU HAVE A SENSE OF STYLE?)

---

Give author and title, and comment briefly on the passage's importance. Answer only *five* out of the eight questions (3 pts. each, 15 pts. total)

1. My tongue freezes. Fire,  
Delicate fire, in the flesh.  
Blind, stunned, the sound  
Of thunder, in my ears.

---

2. The consequence of a distorted will is passion. By servitude to passion, habit is formed, and habit to which there is no resistance becomes necessity. My new will was not yet strong enough to conquer my old will, which had the strength of old habit.

---



## SECTION III: IDENTIFICATIONS

---

- 3 points: 1 for author, 1 for title, 1 for comment on passage
- Many poems have no title: “untitled” or the first line of the poem is fine. (Hint: “untitled” is safer)
- TAs: keep in mind that Sappho and Catullus did not give any titles to their poems—all the titles we see today were added by later editors

## “LONG” ESSAY (A CHANCE TO GO IN DEPTH)

---

In the “Allegory of the Cave,” Plato suggests that *knowledge* is superior to—and at odds with—*belief*. Choose at least three different authors over the course of the semester (try to go from the ancient world to the early modern), and discuss how they understood the importance of knowledge and belief. Do you see a pattern, a direction? (15 pts. total).

---

---

---

---



## SECTION IV: ESSAY

---

- ▶ 15 points
- ▶ Here, I tell TA's to give the essay a letter grade based on the usual criteria for a paper (understanding that time is limited): does the essay have a clear argument? Is it supported by evidence? Is it well-written? Does it engage with the material from the class?
- ▶ 14-15=A; 12-13=B; 11=C; 9-10=D; 8 and below is an F



# ST. AUGUSTINE

**DON'T  
FORGET**

**MEMORY & TIME**





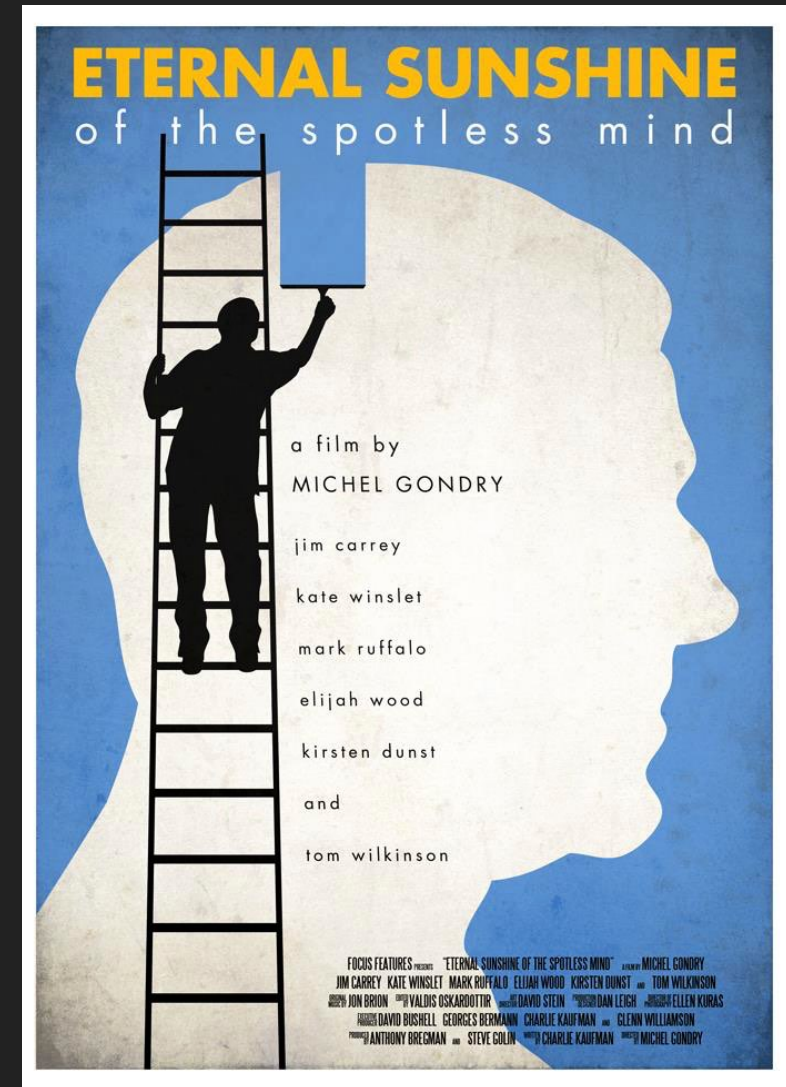
# BOOK IX

---

MEMORY

## MEMORY: 4 MAIN POINTS

- ▶ Memory is a vast structure, a “palace of memory,” filled with halls and passages; metaphors of *depth* and *volume*
- ▶ Memory is fundamentally what constitutes the self: “the vast halls of my memory... there I meet myself and recall what I have done” (186); we *are* our autobiographies
- ▶ “I cannot grasp the totality of who I am” (187). Memory has “secret caverns” (the split?)
- ▶ Memory is a creative act, a re-collection (*colligere*), a re-remembering that makes the self, a narrative (186) in order



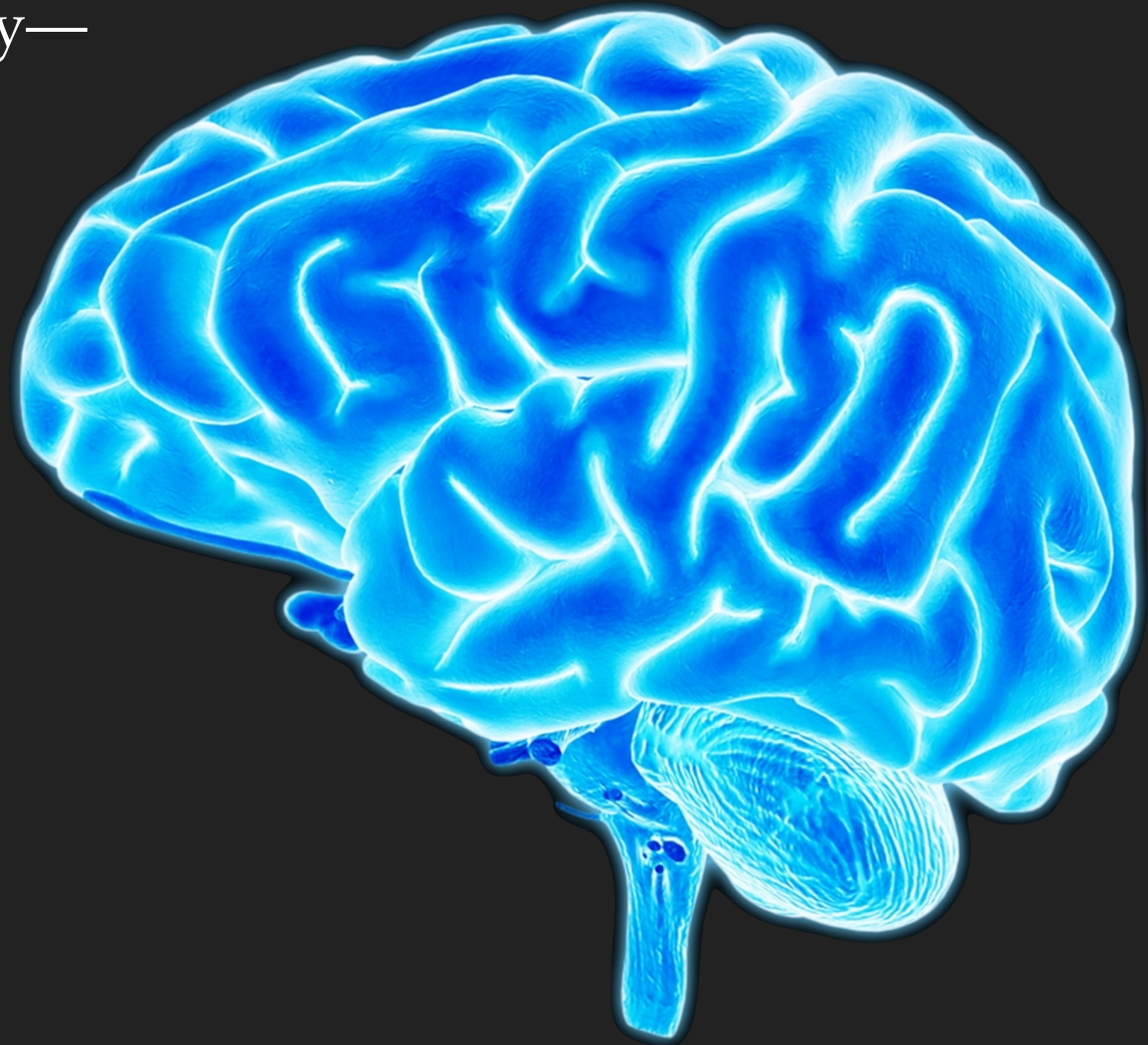


The Brain—is wider than the Sky—

The Brain—is wider than the Sky—  
For—put them side by side—  
The one the other will contain  
With ease—and You—beside—

The Brain is deeper than the sea—  
For—hold them—Blue to Blue—  
The one the other will absorb—  
As Sponges—Buckets—do—

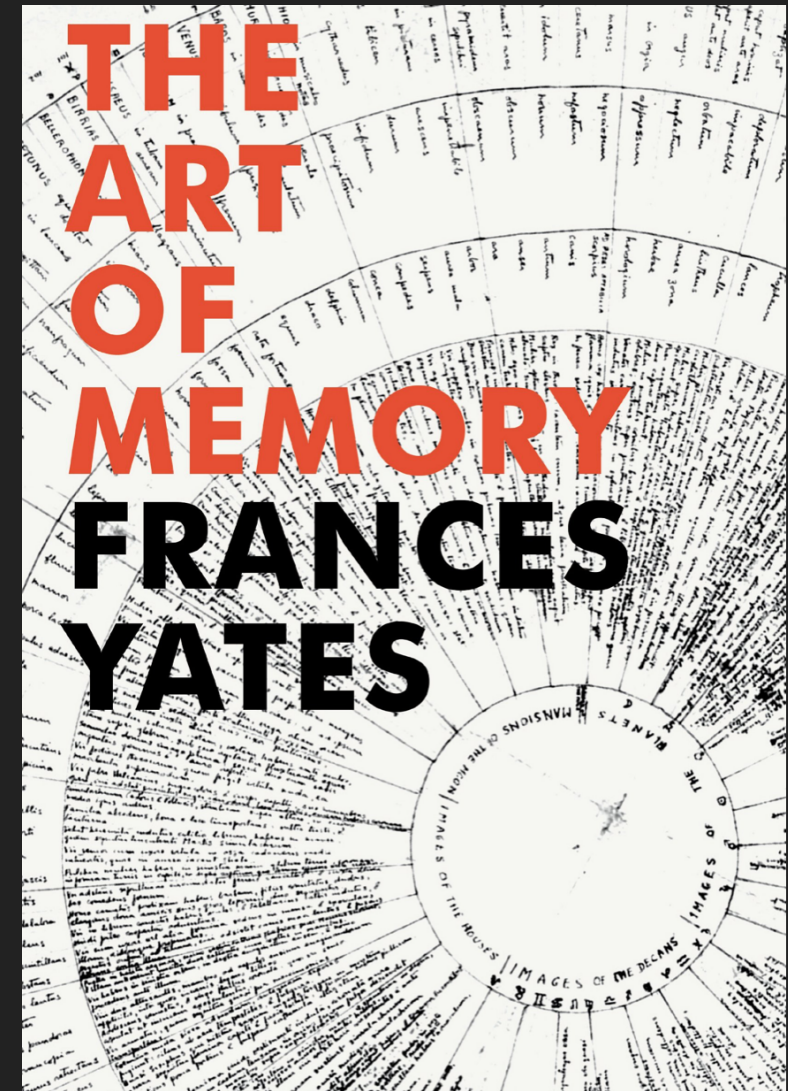
The Brain is just the weight of God—  
For—Heft them—Pound for Pound—  
And they will differ—if they do—  
As Syllable from Sound—





## MEMORY IS VAST

- ▶ Memory is varied: sense impression, concepts, moods, skills, even memory itself—even forgetfulness!
- ▶ Remembering for Augustine is not simply the image of a thing, but a re-experience of it that is entirely internal; I can sing without sound; the brain holds me and the world
- ▶ (Ambrose reads without moving his lips, 92-93; again, everything inside)
- ▶ The problem of remembering forgetting. How is this possible? Memory as a series of images, also images of forgetting



If memory holds forgetfulness through an image, forgetfulness must have been present to be registered. But when it was present, how did it inscribe its image upon the memory, when, by its very presence, forgetfulness deletes whatever it finds already there?

X. xvi (25), p. 194



MEMENTO

ATTEN.



## THE HAPPY LIFE

- ▶ Everyone seeks “the happy life”
- ▶ Many different ideas, but surely we agree that they have something in common (Plato) (198)
- ▶ The truth. After all, no one wishes deception—at least not for themselves (199)
- ▶ Is God like Plato’s math? We remember him, because he has always been there? We must remember him, because *we recognize him when we see him*
- ▶ In God’s transcendence of time, Augustine finds proof



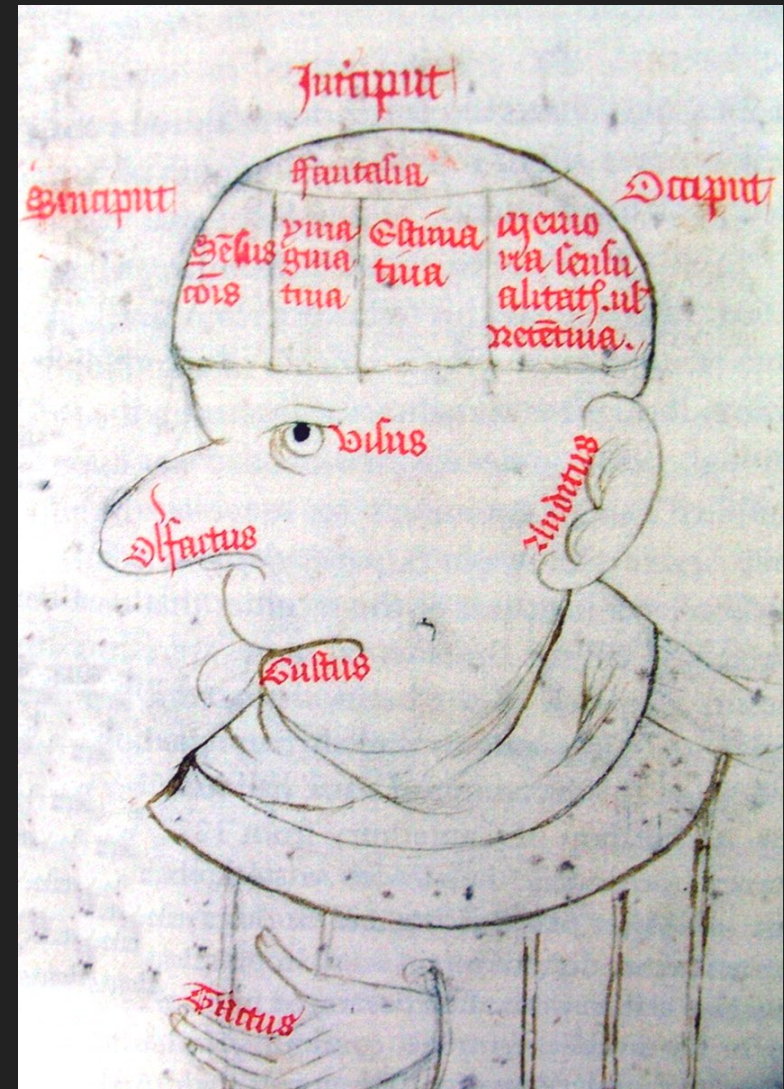


Where did I find you so that I could learn of you, if not in the fact that you transcend me? There is no place, whether we go backwards or forwards –there can be no question of place.

X. xxvi (37), p. 201

## THE SENSES ARE A SIN

- ▶ The senses produce pleasure; all pleasure that is not God-pleasure (pretty intense, 201) is sinful
- ▶ This pleasure is produced involuntarily (wet dreams, "transitions," hearing, seeing)
- ▶ Augustine confesses to two "sense sins" in particular: eating and listening to music
- ▶ so profound as to lead to anti-intellectualism; curiosity itself becomes a sin



Late have I loved you. You called and shattered my deafness. You were radiant and resplendent, put to flight my blindness. You were fragrant and I drew in breath and now pant after you. You touched me, and I am set on fire.

X. xxvii (38), p. 201

You have taught me I should take food in the way I take medicines. But when I pass from the discomfort of [hunger] to the tranquility of satisfaction, the very transition contains an insidious trap of uncontrolled desire. The transition itself is a pleasure, and there is no other way of making that transition.

X. xxxi (44), p. 204



# soylent

powdered food

soylent  
powdered food

Net Contents: 7 - 444 g (15.7 oz) pouches  
7 - 58.2 mL (1.97 fl. oz) oil bottles

### Nutrition Facts

Serving Size 1.0 pouch (444g)  
1.0 bottle (58.2 mL)  
Amount Per Serving

Total Fat	10g	20%
Saturated Fat	2g	4%
Trans Fat	0g	0%
Cholesterol	0mg	0%
Sodium	100mg	2%
Total Carbohydrate	100g	20%
Dietary Fiber	10g	40%
Sugars	0g	0%
Protein	20g	40%
Vitamin A	100%	100%
Vitamin B1	100%	100%
Vitamin B2	100%	100%
Vitamin B3	100%	100%
Vitamin B5	100%	100%
Vitamin B6	100%	100%
Vitamin B7	100%	100%
Vitamin B9	100%	100%
Vitamin C	100%	100%
Vitamin D	100%	100%
Vitamin E	100%	100%
Vitamin K	100%	100%
Calcium	100%	100%
Iron	100%	100%
Potassium	100%	100%
Magnesium	100%	100%
Zinc	100%	100%
Copper	100%	100%
Manganese	100%	100%
Selenium	100%	100%
Chromium	100%	100%
Molybdenum	100%	100%
Iodine	100%	100%
Biotin	100%	100%
Pantoic Acid	100%	100%
Inositol	100%	100%
Choline	100%	100%
Phosphorus	100%	100%
Sulfur	100%	100%
Vanadium	100%	100%
Cobalt	100%	100%
Nickel	100%	100%
Silicon	100%	100%
Fluorine	100%	100%
Aluminum	100%	100%
Boron	100%	100%
Strontium	100%	100%
Barium	100%	100%
Calcium	100%	100%
Iron	100%	100%
Potassium	100%	100%
Magnesium	100%	100%
Zinc	100%	100%
Copper	100%	100%
Manganese	100%	100%
Selenium	100%	100%
Chromium	100%	100%
Molybdenum	100%	100%
Iodine	100%	100%
Biotin	100%	100%
Pantoic Acid	100%	100%
Inositol	100%	100%
Choline	100%	100%
Phosphorus	100%	100%
Sulfur	100%	100%
Vanadium	100%	100%
Cobalt	100%	100%
Nickel	100%	100%
Silicon	100%	100%
Fluorine	100%	100%
Aluminum	100%	100%
Boron	100%	100%
Strontium	100%	100%
Barium	100%	100%

**POUCH INGREDIENTS:** Maltodextrin, Rice Protein, Oat Flour, Vitamin and Mineral Blend (Potassium gluconate, Calcium lactate, Calcium carbonate, Choline Bitartrate, Magnesium lactate, Magnesium ascorbate, Vitamin C ascorbic acid, Zinc zinc sulfate, Vitamin E as di-alpha-tocopheryl acetate, Vitamin B3 as niacinamide, Vitamin B5 as copper gluconate, Vitamin B6 as calcium pantothenate, Manganese D-pantothenate, Manganese sulfate, Vitamin B12 as pyridoxine HCL, Vitamin B1 as riboflavin, Vitamin A as palmitate, Chromium as chromium chloride, Folic Acid, Biotin, Iodine as potassium iodide, Molybdenum as sodium molybdate, Selenium as sodium selenite, Vitamin K2 as menaquinone, Vitamin D2 as ergocalciferol, Vitamin B12 as cyanocobalamin, Gum Arabic, Soy Lecithin, Salt, Artificial Flavors, Xanthan Gum, Sucralose.

**OIL BLEND INGREDIENTS:** Canola Oil, Fish Oil

Contains: Fish, Soy

soylent

Manufactured by SOYLENT LABS  
P.O. Box 100, Boulder, CO 80501

### Nutrition Facts

Serving Size 1.0 pouch (444g)  
1.0 bottle (58.2 mL)  
Amount Per Serving

Total Fat	10g	20%
Saturated Fat	2g	4%
Trans Fat	0g	0%
Cholesterol	0mg	0%
Sodium	100mg	2%
Total Carbohydrate	100g	20%
Dietary Fiber	10g	40%
Sugars	0g	0%
Protein	20g	40%
Vitamin A	100%	100%
Vitamin B1	100%	100%
Vitamin B2	100%	100%
Vitamin B3	100%	100%
Vitamin B5	100%	100%
Vitamin B6	100%	100%
Vitamin B7	100%	100%
Vitamin C	100%	100%
Vitamin D	100%	100%
Vitamin E	100%	100%
Vitamin K	100%	100%
Calcium	100%	100%
Iron	100%	100%
Potassium	100%	100%
Magnesium	100%	100%
Zinc	100%	100%
Copper	100%	100%
Manganese	100%	100%
Selenium	100%	100%
Chromium	100%	100%
Molybdenum	100%	100%
Iodine	100%	100%
Biotin	100%	100%
Pantoic Acid	100%	100%
Inositol	100%	100%
Choline	100%	100%
Phosphorus	100%	100%
Sulfur	100%	100%
Vanadium	100%	100%
Cobalt	100%	100%
Nickel	100%	100%
Silicon	100%	100%
Fluorine	100%	100%
Aluminum	100%	100%
Boron	100%	100%
Strontium	100%	100%
Barium	100%	100%

**POUCH INGREDIENTS:** Maltodextrin, Rice Protein, Oat Flour, Vitamin and Mineral Blend (Potassium gluconate, Calcium lactate, Calcium carbonate, Choline Bitartrate, Magnesium lactate, Magnesium ascorbate, Vitamin C ascorbic acid, Zinc zinc sulfate, Vitamin E as di-alpha-tocopheryl acetate, Vitamin B3 as niacinamide, Vitamin B5 as copper gluconate, Vitamin B6 as calcium pantothenate, Manganese D-pantothenate, Manganese sulfate, Vitamin B12 as pyridoxine HCL, Vitamin B1 as riboflavin, Vitamin A as palmitate, Chromium as chromium chloride, Folic Acid, Biotin, Iodine as potassium iodide, Molybdenum as sodium molybdate, Selenium as sodium selenite, Vitamin K2 as menaquinone, Vitamin D2 as ergocalciferol, Vitamin B12 as cyanocobalamin, Gum Arabic, Soy Lecithin, Salt, Artificial Flavors, Xanthan Gum, Sucralose.

**OIL BLEND INGREDIENTS:** Canola Oil, Fish Oil

Contains: Fish, Soy

soylent

Manufactured by SOYLENT LABS  
P.O. Box 100, Boulder, CO 80501

### Nutrition Facts

Serving Size 1.0 pouch (444g)  
1.0 bottle (58.2 mL)  
Amount Per Serving

Total Fat	10g	20%
Saturated Fat	2g	4%
Trans Fat	0g	0%
Cholesterol	0mg	0%
Sodium	100mg	2%
Total Carbohydrate	100g	20%
Dietary Fiber	10g	40%
Sugars	0g	0%
Protein	20g	40%
Vitamin A	100%	100%
Vitamin B1	100%	100%
Vitamin B2	100%	100%
Vitamin B3	100%	100%
Vitamin B5	100%	100%
Vitamin B6	100%	100%
Vitamin B7	100%	100%
Vitamin C	100%	100%
Vitamin D	100%	100%
Vitamin E	100%	100%
Vitamin K	100%	100%
Calcium	100%	100%
Iron	100%	100%
Potassium	100%	100%
Magnesium	100%	100%
Zinc	100%	100%
Copper	100%	100%
Manganese	100%	100%
Selenium	100%	100%
Chromium	100%	100%
Molybdenum	100%	100%
Iodine	100%	100%
Biotin	100%	100%
Pantoic Acid	100%	100%
Inositol	100%	100%
Choline	100%	100%
Phosphorus	100%	100%
Sulfur	100%	100%
Vanadium	100%	100%
Cobalt	100%	100%
Nickel	100%	100%
Silicon	100%	100%
Fluorine	100%	100%
Aluminum	100%	100%
Boron	100%	100%
Strontium	100%	100%
Barium	100%	100%

**POUCH INGREDIENTS:** Maltodextrin, Rice Protein, Oat Flour, Vitamin and Mineral Blend (Potassium gluconate, Calcium lactate, Calcium carbonate, Choline Bitartrate, Magnesium lactate, Magnesium ascorbate, Vitamin C ascorbic acid, Zinc zinc sulfate, Vitamin E as di-alpha-tocopheryl acetate, Vitamin B3 as niacinamide, Vitamin B5 as copper gluconate, Vitamin B6 as calcium pantothenate, Manganese D-pantothenate, Manganese sulfate, Vitamin B12 as pyridoxine HCL, Vitamin B1 as riboflavin, Vitamin A as palmitate, Chromium as chromium chloride, Folic Acid, Biotin, Iodine as potassium iodide, Molybdenum as sodium molybdate, Selenium as sodium selenite, Vitamin K2 as menaquinone, Vitamin D2 as ergocalciferol, Vitamin B12 as cyanocobalamin, Gum Arabic, Soy Lecithin, Salt, Artificial Flavors, Xanthan Gum, Sucralose.

**OIL BLEND INGREDIENTS:** Canola Oil, Fish Oil

Contains: Fish, Soy

soylent

Manufactured by SOYLENT LABS  
P.O. Box 100, Boulder, CO 80501





soylent

**Nutrition Facts**  
Soylent Liquid 150g  
Soylent Powder 150g

Amount Per Serving	Soylent Powder	with Oil Packet
<b>Calories</b>	415	415
<b>% Daily Value*</b>		
<b>Total Fat</b> 12g	8%	8%
<b>Total Protein</b> 20g	40%	40%
<b>Total Carbohydrate</b> 51g	18%	18%
<b>Total Fiber</b> 1g	2%	2%
<b>Sugars</b> 1g	2%	2%

soylent

Oil Blend



The pleasures of the ear had a more tenacious hold on me [than other senses]. As things now stand, I confess I have some sense of restful contentment in sounds... Sometimes I seem to give them more honor than is fitting. My physical delight often deceives me... in these matters I sin unawares. When it happens that the music moves me more than the [words]... I would prefer not to have heard the singer.

pp. 207-08



There exists a cupidity which does not delight in carnal pleasure. It is the appetite for knowing... Pleasure pursues beautiful objects – what is agreeable to look at, to hear, to smell.... But curiosity pursues the contraries of these delights with the motive of seeing what the experiences are like.

There are many respects, in tiny matters, where our curiosity is provoked... When I am sitting at home, a lizard catching flies or a spider entrapping them as they rush into its web often fascinates me. The sight leads me on to praise you, but that was not how my attention first began.

## THE SENSES ARE A SIN?

- ▶ There are alternatives to this perspective, in particular, those that champion the idea that pleasure (within reasonable limits) is a gift from God. Francis, for example, or – as we will see next time – Hildegard of Bingen.
- ▶ Dante accepts Augustine's rejection of sense pleasure, but *not his rejection of curiosity*: all of creation is God's work, all understanding reveals his greatness (but then again, Dante suffers from the sin of Pride, unlike Augustine)
- ▶ Augustine, however, helps create a (dominant?) Medieval view: absolute rejection of this world for the next







# BOOK X

---

TIME & ETERNITY

## TIME & ETERNITY: 4 MAIN POINTS

- ▶ The problem of the relationship between time and eternity; how does the eternal come into time to create time, the world? Condensed in the question: "What did God do before he created heaven and earth?"
- ▶ Time and eternity belong to wholly different and incompatible orders. Eternity is outside of time
- ▶ Do the future and the past exist? Or is there only a present?
- ▶ What is time? An extension in the mind; not really there, not part of God



May I understand how you created heaven and earth! Moses wrote about this. He is not now before me, but if he were, I would clasp him and beg him to explain to me the creation. I would concentrate my ears to hear the sounds from his mouth. If he spoke Hebrew, it would be in vain.



You, God, did not make heaven and earth in heaven or on earth. Nor did you make the universe within the framework of the universe. There was nowhere for it to be made before it was brought into existence. Therefore you spoke and they were made—but how did you speak?

Time could not elapse before you made time. But if time could not exist, why do people ask what you did before? There was no 'then' when there was no time. It is not in time that you precede time – otherwise you would not precede all times.

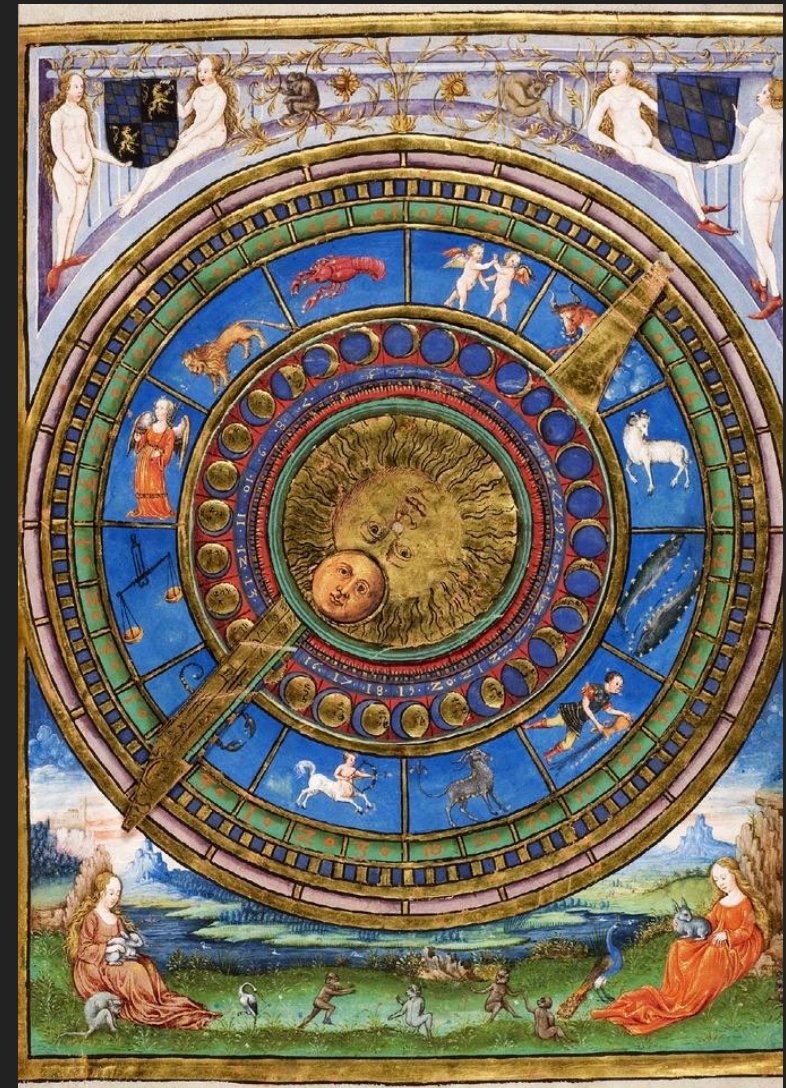
If future and past exist, I want to know where they are. Wherever they are, they are not there as future or past, but as present. For if they are future, they will not be there yet. If they are past, they are no longer there. They do not exist except in the present.



Perhaps it would be exact to say: there are three times, a present of things past, a present of things present, and a future of things to come. In the soul, there are these three aspects of time, and I do not see them anywhere else.

## TIME & ETERNITY: OBSERVATIONS

- ▶ Some problems remain. If God is eternal, how does he enter time, live and die as Jesus? Christ partakes not only of two natures (human, divine), but also two temporal registers (time, eternity).
- ▶ The eternal never changes? Not quite true. Other intrusions of the eternal into human temporality: the fall of Satan, the creation of Hell and Purgatory. Hell in particular is created but eternal.
- ▶ Augustine's thinking about time did not dominate the Middle Ages, but it has become popular today
- ▶ Time and music; every note's meaning is produced by the memory of the notes before and the anticipation of the notes to come



## TIME & ETERNITY: OBSERVATIONS

- ▶ Augustine's thinking about time may even be correct (see Rovelli, *The Order of Time*). The two main opinions:
  - ▶ There is a fixed, objective mechanical time that passes regardless, inexorable
  - ▶ Time is relative from place to place, observer to observer
- ▶ Rovelli, a highly respected loop quantum gravity theorist, has a third idea that comes originally from Augustine: time doesn't exist at all outside the human mind

