



WESTERN CLASSICAL CULTURE I
(WCCG1 – Old Syllabus)

Greek Literature and Literary Theory

(Time Allowed: Three Hours)

Answer question 1 and FOUR other questions selecting at least ONE from PART II.

The total number of questions in this paper is 11.

1. Comment on the subject matter of any FOUR of the following referring them to their contexts.

- (a) O the curse of our house! Spirit of murder!
Discordant strokes, and blood unnatural!
- (b) Pride breeds the Tyrant; swollen with ill-found booty,
From castled height Pride tumbles to the pit,
All footing lost.
- (c) I am sorry for you.
Your years have not yet taught you sense, I see;
A disgrace to your generation still!
- (d) Oh, Time is old; and in his store of tales
Men figure no less famous
Or infamous than women.
- (e) How cruel a curse it is to be born a woman!
Who would not pity us?
- (f) **EITHER**
 - (I) They say they have two arguments in there – Right and Wrong, they call them
– and one of them, Wrong can always win any case, however bad.

OR

- (II) But women, he says are creatures bursting with intelligence and darned good
at making money. And they don't let out what happens at their secret festivals,
the way you and I, when we're the Council, leak state secrets right and left.

- (g) I tell you, I know the whole story, every last detail. I've found out that it's *Moschion's* child that you're in the plot, and that Chrysis is nursing it now for his sake.
- (h) We are capable at the same time of taking risks and of estimating them beforehand. Others are brave out of ignorance; and, when they stop to think, they begin to fear. But the man who can most truly be accounted brave is he who best knows the meaning of what is sweet in life and of what is terrible, and then goes out undeterred to meet what is to come.
- (i) Medicine, in essence, is knowledge of the forms of bodily love as regards filling and emptying. The person who is most of all a doctor can distinguish, within these processes, between right and wrong love.

PART I – LITERATURE

2. Who in your opinion is the tragic hero of Aeschylus' *The Libation Bearers*? Give reasons for your answer.

3. EITHER

- (I) Show how important a role does Jocasta plays in Sophocles' *King Oedipus*.

OR

- (II) Discuss the symbolic significance of sight and vision in Sophocles' *Oedipus at Colonus*.

4. EITHER

- (I) Critically evaluate the depiction of Jason's character in Euripides' *Medea*.

OR

- (II) Analyze the conflict between lust and chastity and its role in the play *Hippolytus* by Euripides.

5. EITHER

- (I) How does Aristophanes in his *Clouds* use the character of Socrates to satirize the educational practices introduced by the Sophists? Discuss.

OR

- (II) Show how Aristophanes effectively uses the dramatic situation in *The Assembly Women* in order to generate humour.

6. How does Menander's *The Samian Woman* reflect certain salient characteristics of Greek New Comedy? Elucidate.

7. How does Thucydides analyze the factors that ultimately led to the Peloponnesian War? How does this reflect upon him as a historian?

8. In what ways does Socrates represent the idealized version of the lover as given in Diotima's account in Plato's *The Symposium*? Discuss.

PART II – LITERARY THEORY

9. 'For Homer and Hesiod the poet is a divinely inspired messenger of the gods.' Discuss the nature of the poetic experience and the status of the poet in the society as expressed through the poems of Homer and Hesiod in view of this statement.
10. Plato considers poetry as an integral part of the Guardians' education only to banish it from his ideal state in the final stage of his treatise. How does Plato justify this? Explain with reference to his *The Republic*.

11. EITHER

- (I) In what way does Aristotle recommend that the plot should be used in a tragedy? Discuss with regard to his *Poetics*.

OR

- (II) Why, according to Longinus, do we need sublimity and respond to it? How does this effect accord with human nature? Discuss with reference to Longinus' treatise *On the Sublime*.



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CENTRE FOR DISTANCE AND CONTINUING EDUCATION

GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) - AUGUST 2015

WESTERN CLASSICAL CULTURE II
(WCCG 2 – Old Syllabus)

Roman Literature and Literary Theory

(Time Allowed: Three Hours)

Answer question 1 and FOUR other questions selecting at least ONE from PART II.

The total number of questions in this paper is 11.

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1. Comment on the subject matter of any FOUR of the following referring them to their contexts.
- (a) I don't want my side or back involved in this. For all I know, she may not be Philocomasium but her double.
- (b) **EITHER**
- (I) The more I think of it, the more I'm convinced Thais has something unpleasant in store for me, she's been working on me so artfully from the moment she first asked me to visit her.
- OR**
- (II) I told you and warned you not to be up to your tricks. Have you no sense of shame? What's the point of it? Am I really to believe your story that this woman has borne Pamphilus a child?
- (c) It was Athens no less that first gave to life a message of good cheer through the birth of that man, gifted with no ordinary mind, whose unerring lips gave utterance to the whole of truth. Even now, when he is no more, the widespread and long established fame of his divine discoveries is exalted to the very skies.
- (d) With him, the Iron Race shall end and Golden Man inherit all the world. Smile on the Baby's birth, immaculate Lucina; your own Apollo is enthroned at last.

- (e) The climax was the emperor's stage debut. Meticulously turning his lyre, he struck practice notes to the trainers beside him. A battalion attended with its officers. So did Burrus, grieving – but applauding.
- (f) Gods!
This was the sight you could not bear to see!
This was the sin that drove the daylight back
To where it came from.
- (g) All human endeavours, men's prayers, fears, angers, pleasures, joys and pursuits, make up the mixed mash of my book.

PART I – LITERATURE

2. What are the various devices that Plautus uses in his *Swaggering Soldier* in order to generate humour? How far do you consider him to be successful in the execution of these techniques?

3. EITHER

- (I) 'Terence often uses his characters to address certain prejudices associated with gender and other stereotypes.' Discuss with regard to his *Eunuch*.

OR

- (II) Show how Terence's *The Girl from Andros* reflects certain salient characteristics of the Roman society.

4. "Lucretius' *On the Nature of the Universe* uses a typically Greek philosophical doctrine to address a Roman audience.' Do you agree? Give your reasons.
5. What underlying political propaganda could you observe in Virgil's *Eclogues*? Explain.
6. Show with appropriate examples how Tacitus effectively deals with the themes of power and corruption in his *Annals*.
7. Critically analyze the role played by the Ghost of Tantalus and the Fury in Seneca's *Thyestes*.
8. 'The sense of disorder apparent in Juvenal's *Satires* is necessitated by the force of his anger as well as by the chaotic world they describe.' Discuss.

PART II – LITERARY THEORY

9. 'Horace does offer considerable freedom for the poet to experiment. Yet, he also recommends careful use of this freedom.' Discuss with regard to his *Ars Poetica*.
 10. Show how the Augustan era introduced a new dimension to Latin literature as well as literary criticism.
 11. How does Quintilian claim that there is a connection between public speaking and private morality? Explain with reference to his *Institutes of Oratory*.
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CENTRE FOR DISTANCE AND CONTINUING EDUCATION

GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) - AUGUST 2015

WESTERN CLASSICAL CULTURE III
(WCCG 3A – Old Syllabus)

Greek Thought

(Time Allowed: Three Hours)

Answer question 1 and FOUR other questions selecting AT LEAST ONE from EACH PART.

The total number of questions in this paper is 10.

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1. Comment on any FOUR of the following excerpts selecting at least TWO from each philosopher.

PLATO: *THE REPUBLIC*

- (a) And surely we must value truthfulness highly. For if we were right when we said just now that falsehood is no use to the gods and only useful to men as a kind of medicine, it's clearly a kind of medicine that should be entrusted to doctors and not to laymen.
- (b) One trait in the philosopher's we can assume is his love of any branch of learning that reveals eternal reality, the realm unaffected by the vicissitudes of change and decay.
- (c) By far the most damaging reproach to philosophy is brought on it by those who pretend to practice it, and whom your critic has in mind when he says that most people who resort to it are vicious, and the best of them useless – a criticism which I agreed, did I not?

ARISTOTLE: *ETHICS*

- (a) To judge by their lives, the masses and the most vulgar seem – not unreasonably – to believe that the Good or happiness is pleasure. Accordingly, they ask for nothing better than the life of enjoyment.

- (b) Every act done through ignorance is non-voluntary, but it is involuntary only when it causes the agent subsequent pain and repentance.
- (c) To arrive at the truth is indeed the function of intellect in any aspect, but the function of practical intellect is to arrive at the truth that corresponds to right appetite.

ARISTOTLE: *THE POLITICS*

- (a) We say that in every case a King should be chosen in the light of his personal life. It is clear that even the Spartan lawgiver himself does not believe it possible to produce kings of first quality; at all events, he has no confidence that they are good enough.
- (b) The reason for the plurality of constitutions lies in the plurality of parts in every state.
- (c) If we wish to investigate the best constitution appropriately, we must first decide what is the most desirable life; for if we do not know that, the best constitution is also bound to elude us. For those who live under the best ordered constitution (so far as their circumstances allow) may be expected, barring accidents, to be those whose affairs proceed best.

PART I

PLATO: *THE REPUBLIC*

- 2. Show how Socrates in Plato's *The Republic* proves that one should be just simply for the sake of it.
- 3. How do Plato's Divided Line and the Simile of the Cave correlate to each other? Explain.
- 4. How does Socrates in Plato's *The Republic* justify the lifestyle that he recommends for his Guardians? What purpose does this lifestyle serve in the maintenance of virtue in his ideal state?

PART II
ARISTOTLE: *ETHICS*

5. According to Aristotle, how does one acquire moral virtue? How significant is this in his ethical theory? Discuss with regard to his *Ethics*.
6. For Aristotle the pleasures or pains that follow an act are signs of an individual's character. Explain with relation to his discussion on *Ethics*.
7. 'For Aristotle, the best life is a life of contemplation.' Do you agree with this statement? Give your reasons with regard to his *Ethics*.

PART III
ARISTOTLE: *THE POLITICS*

8. Explain Aristotle's attitude toward democracy. Compare and contrast it with Plato's view on democracy as it finds expression in his *The Republic*.
9. How convincingly does Aristotle argue that 'happiness is the same for the individual human being and for the state'? Discuss.
10. Critically analyze Aristotle's views on education and its aims as reflected in his treatise *the Politics*.



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GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) - AUGUST 2015

WESTERN CLASSICAL CULTURE III
(WCCG 3B – Old Syllabus)

Greek Philosophy

(Time Allowed: Three Hours)

Answer FIVE questions.

The total number of questions in this paper is 10.

1. Analyze Anaximander's claims about the nature of the primary principle and compare and contrast it with the claims of Thales.
2. Discuss the significant role that numbers play in the philosophy of the Pythagoreans.
3. What is Xenophanes' idea of God and how did this challenge the very foundation of the traditional conception of the Olympian gods and their depiction?
4. Discuss Heraclitus' suggestion that 'all things one,' with reference to his many examples of alleged opposites being found in one and the same thing.
5. Critically analyze the main differences between Parmenides' Way of Truth and his Way of Opinion.
6. Assess the arguments Zeno gives against plurality.
7. 'The Sophists were criticized based on a number of moral and ethical grounds. Yet, one could not deny the fact that they did fulfill a fundamental need of the time.' How far would you agree with this statement? Give your reasons.
8. 'Socrates is commonly referred to as the 'gad fly' of Athens for he awakened the Athenians from their intellectual slumber in a rude way.' Elucidate.

9. Explain Plato's theory of Form and evaluate its significance in Platonic philosophy.
 10. How practical do you think is Aristotle's approach to philosophy? Explain with reference to his theory of the Mean.
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