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பேராதனைப் பல்கலைக்கழகம்
UNIVERSITY OF PERADENIYA



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தொடர் தொலைக் கல்வி நிலையம்
CENTRE FOR DISTANCE AND CONTINUING EDUCATION

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பொது கலைமான்சிப் பரீட்சை (வெளிவாரி) - 2020
GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL -OLD SYLLABUS)

GREEK LITERATURE AND LITERARY THEORY -WCCG I

The total number of questions in this paper is 12
Time allowed: Three (03) Hours
(Candidate will be penalized for illegible hand writing)

Answer question one (01) and select at least two (02) questions each from Part I and Part II and answer a total of FOUR (04) questions.

1. Comment on the subject matter of any four (04) of the following referring them to their contexts.
 - a) No! But a house that hates
The gods; whose very stones
Bear guilty witness to a bloody act;
 - b) Now my curse on the murderer, whoever he is
A lone man unknown in his crime
Or one among many, let that men drag out
His life in agony, step by painful step
 - c) How she languishes on a sick bed,
Keeps always within doors,
Clouding her golden head in a fine-spun veil.
 - d) Now, whichever of you can think of the best piece of advice to give Athenians at this juncture, he's the one I shall take back with me.
 - e) So much for what Persians and Phoenicians and say; and I have no intention of passing judgement on its truth or falsity. I prefer to rely on my own knowledge, and to point out who it was in actual fact that first injured the Greeks;
 - f) All the same, those of you who are of the right age must bear up and take comfort in the thought of having more children.
 - g) Love is not good or beautiful, he must on that account be ugly and bad, but rather that he is something between the two.

PART I : GREEK LITERATURE

2. "It was arrogance that brought Agamemnon his death." Comment on this statement with reference to Aeschylus' *Agamemnon*.
3. Explain the correlation between 'sight' and 'blindness', the two key themes of Sophocles' *Oedipus the King*.
4. "In Euripides' *Hippolytus*, Phaedra is a victim of divine machination to punish humans." Do you agree with this statement? Give your reasons with reference to this play.
5. Discuss Aristophanes' *Frogs* as a literary criticism of Aeschylean and Euripidean plays with appropriate examples from the text.
6. Would you consider Herodotus as the father of History? Examine with reference to Herodotus' *Histories*.
7. Assess the literary elements in Thucydides' the *Peloponnesian War* that renders him the title 'scientific historian.'
8. "Plato's *Symposium* illustrates how deep philosophical discussions can be derived from a simple subject as love." Evaluate this statement with reference to Plato's *Symposium*.

PART II: GREEK LITERARY THEORY

9. Poet's knowledge is three degrees removed from the truth. Discuss with reference to Plato's *Republic*.
10. Assess the key literary elements of tragedy as expounded by Aristotle in his *Poetics*, with appropriate examples from the text.
11. Evaluate with examples the role of diction in creating sublimity in Longinus' *On the Sublime*.
12. Examine Demetrius' observations on *Style* with reference to his work by this name.

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UNIVERSITY OF PERADENIYA, SRI LANKA

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GENERAL DEGREE EXAMINATION IN ARTS (EXTERNAL) - 2020

WCC II: Roman Literature and Literary Theory
(OLD SYLLABUS)

The total number of questions in this paper is 10

Answer question one (01) and select at least one (01) question each from Part I and Part II, and answer a total of Four (04) questions.

Time allowed: Three (03) hours

1. Comment on the subject matter of any four (04) of the following referring them to their contexts:
 - a. I have shown that my virtue has nothing to fear from your accusations. I have never done anything shameful and I don't want to hear any more of your shameful language.
 - b. Do you not see that nature is clamouring for two things only, a body free from pain, a mind released from worry and fear for the enjoyment of pleasurable things?
 - c. So many wars, so many shapes of crime!
The plough dishonoured, fields left lying waste
Now that their men are drafted: curving scythes
Are pounded into shape for ruthless swords.
 - d. The same year witnessed gladiatorial displays on a less magnificent scale than before, but exceeding all precedent in the number of distinguished women and senators disgracing themselves in the arena.
 - e. Not till you have put chaos in your house
And with your coming set its kings at war.

Fill them with evil lust for battle, shake
Their raving souls with storms of insane strife.

- f. Still it is Wealth, not God, that compels our deepest reverence.

5x4

Part I: Roman Literature

2. How varied are the techniques which Plautus uses in *Amphitryon* to keep his audience amused? Discuss with relevant examples from the play.
3. "Lucretius' *On the Nature of the Universe* is a cry against the prevalent religious practices of Rome and the social evils that result from them". How far would you agree with this statement? Give reasons.
4. How would you evaluate Virgil as a nature poet? Discuss with reference to his *Georgics*.
5. Evaluate the strengths and weaknesses of Tacitus as a historian with reference to his *Annals*.
6. Examine how Seneca explores the themes of revenge and redemption in his play *Thyestes*.
7. "Satire is a sort of mirror, wherein beholders do generally discover everybody's face but their own". How far is this statement applicable to Juvenal's *Satires*? Discuss.

Part II: Roman Literary Theory

8. Evaluate the usefulness of the advices that Horace offers to the new poets in his *Ars Poetica*.
9. Assess the significance that Cicero attributes to character and education in the making of an ideal orator.
10. Explain the nature of the relationship between the teacher and the student as presented by Quintilian.

20x4



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GREEK THOUGHT - WCCG 3

The total number of questions in this paper is 09
Answer any 05 questions only.
Time allowed: Three (03) Hours
(Candidate will be penalized for illegible hand writing)

Answer question ONE (01) and FOUR (04) other questions selecting at least ONE from each part.

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

PLATO: *The Republic*

- (a) So no craftsman or scientist ever makes a mistake, nor does a ruler so long as he is a ruler.
- (b) So the good man, who has knowledge, will not try to complete with his like, but only with his opposite.
- (c) At any rate, a man will not be a very useful Guardian of what is right and valuable if he does not know in what their goodness consists.

ARISTOTLE: *The Nicomachean Ethics*

- (d) Is it that all goods derive from or contribute to one good? Or is it rather that they are good by analogy: as sight is good in the body, so is intuition in the mind and, and so on?
- (e) But it is in the field of actions and feelings that virtues operate; and in them excess and deficiency and failings, whereas the mean is praised and recognized as a success.
- (f) Mistakes committed not only *in* ignorance but *as the result of* ignorance are pardonable; those that are committed in ignorance but are due not to ignorance but to an unnatural and sub-human reaction are unpardonable.

(5 marks x 4)

PART I : Plato's *The Republic*

2. Examine different aspects of just life and institutions of just state foretold by Socrates and Cephalus at the outset of the dialogue and how they progress in the course of the argument for the Republic.
3. 'The attempts to establish the virtues and to achieve justice were for the purpose of achieving good and happy life.' Comment on this statement with appropriate examples from the text.
4. Discuss Socrates' arguments on the prevalence of two degrees of knowledge and two of belief.
5. Do you agree with Socrates when he claims that only philosophers know the Forms and Goodness *itself*. Give your reasons.

ARISTOTLE: Aristotle's *Nicomachean Ethics*

6. 'Happiness is the highest good and the end towards which all human activity is directed.' Comment on this statement.
7. Explain with examples how moral virtue is attained by a mixture of knowledge, habituation and self-discipline according to Aristotle.
8. Examine Aristotle's views on justice as presented in his *Ethics*.
9. Explain Aristotle's stance on pleasure with reference to his *Ethics*.