

STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI 600 086
(For candidates admitted during the academic year 2015-16 and thereafter)
SUBJECT CODE: 15EL/MC/LC25

B. A. DEGREE EXAMINATION, APRIL 2017
BRANCH XII – ENGLISH
SECOND SEMESTER

COURSE : MAJOR – CORE
PAPER : LITERARY CRITICISM - I
TIME : 3 HOURS

MAX. MARKS : 100

SECTION A

I. Answer any three of the following in about 200 words each. (3x15=45)

1. How does Aristotle develop the theory of imitation?
2. What, according to Sidney, is the aim of poetry?
3. Comment on faculty of imagination as explained by Coleridge in *Biographia Literaria*.
4. Explain Arnold's comparative method of criticism.
5. Discuss the theory of Rasa.

SECTION B

II. Answer any two of the following in about 600 words each. (2x20=40)

6. How does Johnson evaluate Shakespeare in *A Preface to Shakespeare*?
7. Bharata's work is a statement of aesthetics in art. Comment.
8. Elaborate the characteristics of Akam poetry.
9. How does Sidney defend poetry as being vital for society and a highly noble profession?

SECTION C

III. Choose any one of the following and write your comments following the instructions given below: (1x15=15)

1. a) Analyse the poem using the concepts of *tinai*

Water lilies bloom
in the lagoons
where cranes part the water lilies
looking for fish
then fly away to stay
in fragrant seaside groves,
near my lover's village washed by the sea.

His love for me
is greater than the sea.

- b) Analyse the passage from Sophocles' *Antigone* with reference to Aristotle's discussion of dialogue.

LEADER

To us, unless our years have stolen our wit, thou seemest to say wisely what thou sayest.

HAEMON

Father, the gods implant reason in men, the highest of all things that we call our own. Not mine the skill-far from me be the quest!-to say wherein thou speakest not aright; and yet another man, too, might have some useful thought. At least, it is my natural office to watch, on thy behalf, all that men say, or do, or find to blame. For the dread of thy frown forbids the citizen to speak such words as would offend thine ear; but can hear these murmurs in the dark, these moanings of the city for this maiden; 'no woman,' they say, 'ever merited her doom less,-none ever was to die so shamefully for deeds so glorious as hers; who, when her own brother had fallen in bloody strife, would not leave him unburied, to be devoured by carrion dogs, or by any bird:-deserves not she the meed of golden honour?'

Such is the darkling rumour that spreads in secret. For me, my father, no treasure is so precious as thy welfare. What, indeed, is a nobler ornament for children than a prospering sire's fair fame, or for sire than son's? Wear not, then, one mood only in thyself; think not that thy word, and thine alone, must be right. For if any man thinks that he alone is wise,-that in speech, or in mind, he hath no peer,-such a soul, when laid open, is ever found empty.

No, though a man be wise, 'tis no shame for him to learn many things, and to bend in season. Seest thou, beside the wintry torrent's course, how the trees that yield to it save every twig, while the stiff-necked perish root and branch? And even thus he who keeps the sheet of his sail taut, and never slackens it, upsets his boat, and finishes his voyage with keel uppermost.

Nay, forego thy wrath; permit thyself to change. For if I, a younger man, may offer my thought, it were far best, I ween, that men should be all-wise by nature; but, otherwise-and oft the scale inclines not so-'tis good also to learn from those who speak aright.

LEADER

Sire, 'tis meet that thou shouldest profit by his words, if he speaks aught in season, and thou, Haemon, by thy father's; for on both parts there hath been wise speech.

CREON

Men of my age are we indeed to be schooled, then, by men of his?

HAEMON

In nothing that is not right; but if I am young, thou shouldest look to my merits, not to my years.

CREON

Is it a merit to honour the unruly?

HAEMON

I could wish no one to show respect for evil-doers.

CREON

Then is not she tainted with that malady?

HAEMON

Our Theban folk, with one voice, denies it.

CREON

Shall Thebes prescribe to me how I must rule?

HAEMON

See, there thou hast spoken like a youth indeed.

CREON

Am I to rule this land by other judgment than mine own?

HAEMON

That is no city which belongs to one man.

CREON

Is not the city held to be the ruler's?

HAEMON

Thou wouldst make a good monarch of a desert.

CREON

This boy, it seems, is the woman's champion.

HAEMON

If thou art a woman; indeed, my care is for thee.

CREON

Shameless, at open feud with thy father!

HAEMON

Nay, I see thee offending against justice.

CREON

Do I offend, when I respect mine own prerogatives?

HAEMON

Thou dost not respect them, when thou tramplest on the gods' honours,

CREON

O dastard nature, yielding place to woman!

HAEMON

Thou wilt never find me yield to baseness.

CREON

All thy words, at least, plead for that girl.

HAEMON

And for thee, and for me, and for the gods below.

CREON

Thou canst never marry her, on this side the grave.

HAEMON

Then she must die, and in death destroy another.

CREON

How! doth thy boldness run to open threats?

HAEMON

What threat is it, to combat vain resolves?

CREON

Thou shalt rue thy witless teaching of wisdom.

HAEMON

Wert thou not my father, I would have called thee unwise.

CREON

Thou woman's slave, use not wheedling speech with me.

HAEMON

Thou wouldst speak, and then hear no reply?

CREON

Sayest thou so? Now, by the heaven above us-be sure of it-thou shalt smart for taunting me in this opprobrious strain. Bring forth that hated thing, that she may die forthwith in his presence-before his eyes-at her bridegroom's side!

HAEMON

No, not at my side-never think it-shall she perish; nor shalt thou ever set eyes more upon my face:-rave, then, with such friends as can endure thee.