

STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI – 86
(For candidates admitted from the academic year 2023 – 2024)

B. A. DEGREE EXAMINATION, APRIL 2026
ENGLISH AND COMMUNICATION SKILLS
SIXTH SEMESTER

COURSE : MAJOR ELECTIVE
COURSE TITLE : WORLD CLASSICS IN TRANSLATION
COURSE CODE : 23CE/ME/WC45
TIME : 3 HOURS

MAX. MARKS: 100

Q.No.	SECTION A	CO	KL
	Answer any four questions in about 100 words each. (4 x 5 = 20)		
1.	List any five characteristics of a classic text according to Calvino.		
2.	In Dante's <i>Inferno</i> , what is the significance of the inscription above the gate of Hell?		
3.	What does the word "devour" refer to in Rumi's "Worm's Waking"?	1	1
4.	Write a note on the stage of the Noh theatre.		
5.	Identify the use of boons, curses, and daivam (fate) in "Visamasīla."		
Q.No.	SECTION B	CO	KL
	Answer any two questions in about 200 words each. (2 x 10 = 20)		
6.	How does A. K. Ramanujan describe what makes a text "classic"?		
7.	According to Rumi, what does the "treasure" the speaker seeks in Baghdad and Cairo symbolise?	2	2
8.	Explain how Canto 3 of Dante's <i>Inferno</i> presents the entrance to Hell as a liminal space with reference to the physical setting and the condition of the "neutral" souls.		
Q.No.	SECTION C	CO	KL
	Answer any one question in about 300 words. (1 x 20 = 20)		
9.	What does the emphasis on rich imagery and description in Cantos 2 and 3 of <i>Cilappatikaram</i> reveal about Ilango Atikal's narrative style and artistic approach?	3	3
10.	Discuss the social, cultural and historical features of medieval Italian society as depicted in <i>The Decameron</i> with reference to the story prescribed for study.		
Q.No.	SECTION D	CO	KL
	Answer any one question in about 300 words. (1 x 20 = 20)		
11.	How does Homer portray human folly and the pursuit of personal honour as threats to the integrity of the Achaeans in <i>The Iliad</i> ?		
12.	Explain the symbolic significance of the feathered robe in <i>Hagoromo</i> and its impact on the characters' choices.	4	4

Q.No.	SECTION E	CO	KL
	Choose any one of the following extracts and answer the questions that follow. (1 x 20 = 20)	5	5, 6
13.	<p>From “Canto 20: The Demand for Justice” <i>Cilappatikaram</i> By Ilango Atikal (translated by R. Parthasarathy)</p> <p>“Ho gatekeeper! Ho gatekeeper! O gatekeeper of the king Who has forsaken his wisdom, whose vile heart Has turned away from justice! Go tell the king A woman, bearing an anklet from a pair Of tinkling anklets, who has lost her husband Waits at his gate. Go tell him.”</p> <p>The gatekeeper came before the king and spoke:</p> <p>“May our lord of Korkai live forever! May the lord Of the southern mountain live forever! May Celiyan Live forever! May Tennavan live forever! May Pancavan Whom scandal has not touched live forever! She is not Korravai, the goddess of victory With the fierce spear in her large hand, Standing on the buffalo’s neck that spurts Continuous blood from its open wound. She is not Ananku, the youngest sister Of the seven virgins, who made Siva dance. She is not Kali who lives in the dreadful forest. She is not Durga who tore apart the broad chest Of Daruka. Pent up with hatred and anger At the loss of her husband, she stands At the gate, a golden anklet in her hand.”</p> <p>The king answered: “Let her come in. And bring her over here.” The gatekeeper led Kaṇṇaki to the king. She rushed to him. He asked: “With tears In your eyes you have come before us, Young vinelike girl! Who are you?”</p> <p>Kaṇṇaki replied: “Impetuous king! Listen to what I have to say. Pukar Of great renown is my town. One of its kings Of spotless glory once rid a dove Of its suffering to the wonder of the gods. Another had his only son killed under the wheels Of his chariot. He was burned to the quick</p>		

	<p>By the tears falling from the eyes of a cow That swung the bell at the palace gates. O king with tinkling anklets! Born in Pukar As the son of Macattuvan, a merchant prince Of untarnished fame, Kovalan came to Maturai For a living, driven by his karma. When he was here To sell my anklet, he was murdered. I am his wife: Kaṇṇaki is my name.”</p> <p>The king said: “O divine woman! It is not unjust To kill a thief. You should know it is the king's duty.”</p> <p>Kaṇṇaki of the shining ornaments replied: “O lord of Korikai who does not dispense justice Impartially! You should know that my golden anklet Screams with gems.”</p> <p>Said the king: “Woman With a sweet voice! What you have said is true. Our anklet is filled with pearls. Give me yours.”</p> <p>She gave it, and it was placed before the king. Her precious anklet she broke open, And a gem leaped into the king's face. He saw the gem. His parasol rolled, His scepter bent, and he spoke up:</p> <p>“Am I a king? I listened to the words of a goldsmith! I alone am the thief? Through my error I have failed to protect the people Of the southern kingdom. Let my life crumble in the dust.”</p>		
	a. Explain how the gatekeeper highlights Kaṇṇaki's fierce presence at the king's gate. (10 marks)	5	5
	b. How does the contrast between Pukar's virtuous rulers and Madurai's flawed king illustrate the epic's view of justice? (10 marks)	5	6
14.	<p>From <i>The Iliad</i> (Book 1) By Homer</p> <p>Cloud gatherer Zeus, greatly troubled, said:</p> <p style="text-align: center;">“A nasty business. What you say will set Hera against me. She provokes me so with her abuse. Even now, in the assembly of immortal gods, she's always insulting me, accusing me of favouring the Trojans in the war. But go away for now, in case Hera catches on. I'll take care of this, make sure it comes to pass. Come, to convince you, I'll nod my head.</p>		

Among gods that's the strongest pledge I make.
Once I nod my assent, nothing I say
can be revoked, denied, or unfulfilled."

Zeus, son of Cronos, nodded his dark brows.
The divine hair on the king of gods fell forward,
down over his immortal head, shaking Olympus
to its very base. The conference over, the two parted.
Thetis plunged from bright Olympus back into the sea.

Zeus went inside his house. Their father present,
all the gods at once stood up from their seats.
No one dared stay put as he came in—all rose together.
Zeus seated himself upon his throne. Looking at him,
Hera sensed he had made some deal with Thetis,
silver-footed daughter of the Old Man of the Sea.
At once she spoke up accusingly:

"Which god
has been scheming with you, you crafty one?
You always love to work on things in secret,
without involving me. You never want
to tell me openly what you intend."

The father of gods and men replied:

"Hera,
don't hope to understand my every plan.
Even for my own wife that's dangerous.
What's appropriate for you to hear about,
no one, god or man, will know before you.
But when I wish to hide my thoughts from gods,
don't you go digging after them,
or pestering me for every detail."

Ox-eyed queen Hera then replied to Zeus:
"Most dread son of Cronos, what are you saying?
I have not been overzealous before now,
in questioning you or seeking answers.
Surely you're quite at liberty to plan
anything you wish. But now, in my mind,
I've got this dreadful fear that Thetis,
silver-footed daughter of the Old Man of the Sea,
has won you over, for this morning early,
she sat down beside you, held your knees.
I think you surely nodded your agreement
to honour Achilles, killing many soldiers,
slaughtering them by the Achaean ships."

	a. What does this passage suggest about the role of the gods in influencing the fate of mortals, particularly Achilles? (10 marks)	5	5
	b. How does this extract suggest that divine power is governed more by personal relationships than by justice? (10 marks)	5	6