

General Certificate of Education Advanced Level
former UCLES, UODLE and OCSEB syllabus

SANSKRIT

9606/3

PAPER 3.

A. SHORT ESSAYS.

and

B. *either*

(i) PĀṆINIAN GRAMMAR

or

(ii) HIGHER LEVEL PROSE COMPOSITION.

Max. marks 70

Thursday

29 June 2000

Morning

Additional materials: Answer paper

TIME 3 hours

INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the separate answer paper.

Write your answers on the answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

Section A will be collected after 1½ hours.

INFORMATION FOR CANDIDATES

The maximum number of marks for each question is shown in brackets [] with each question.

When questions require answers in continuous English prose, candidates are reminded that the assessment criteria include the ability to organise and present information, ideas, descriptions and arguments clearly and logically, with correct use of grammar, punctuation and spelling.

This question paper consists of 4 printed pages.

A Write short essays in English on **four** of the following:

- 1 In the first invocatory verse of the *Mahābhārata*, the epic is referred to as '*jaya*' (victory). Do you consider this to be an appropriate alternative name for the *Mahābhārata* ?
- 2 Some grammarians have explained the word '*upaniṣad*' as 'the knowledge of reality'. Does this explanation match up with the content of the *Upaniṣads* ?
- 3 Why was the *Laws of Manu* one of the first Sanskrit texts to be translated into English ?
- 4 Is *Hitopadeśa* suitable literature for children today ?
- 5 The *Śrīmad Bhāgavatam* defines devotion as 'when all the energies become concentrated as a unified mental mode directed to the Supreme Being'. To what extent is this shown in the text of the *Śrīmad Bhāgavatam* ?
- 6 How are the four *āśramas* or 'stages of life' depicted in the *Laws of Manu* ?
- 7 How, if at all, does the *Rāmāyaṇa* differ from a modern novel ?
- 8 What attitudes towards family life have you come across in the Sanskrit literature you have read ?
- 9 Is the *Bhagavad Gītā* more akin to *śruti* or *smṛti* ?
- 10 If your aim were to popularise Sanskrit literature without degrading it, how would you go about it ?

[Each essay carries 8 marks.]

B***Either* (i) Pāṇinian Grammar**

Candidates should answer **one** of the **first three** questions and **five** from questions 4 – 12.

Essay questions [8 marks each]:

- 1 Sanskrit words derive their meaning from a systematic arrangement of the grammatical elements from which they are constructed, i.e. dhātus, prefixes and suffixes. Demonstrate, with examples, how the meaning of Sanskrit words arises from their constituent parts.
- 2 One category of Pāṇini's sūtras has the function of explaining the interpretation of the other sūtras. Quote and explain two such interpretive sūtras, demonstrating how they make sense of other sūtras.
- 3 Summarise the main varieties of compound words in Sanskrit, giving the Sanskrit terms for these different types and examples with translations.

Technical questions [6 marks each]:

- 4 Of what sounds are the following pratyāhāras the names ? (Where possible, state the answer in collective terms rather than as individual sounds): (i) *ic*, (ii) *haś*, (iii) *yaṇ*.
- 5 Explain the sūtra '*na vibhaktau tusmāḥ*'.
- 6 Explain the following terms: (i) *taddhita*, (ii) *aghoṣa*, (iii) *ṣaṣṭhī*.
- 7 Give all the stages of sandhi change, as well as the sūtras governing these changes, for the following pairs of words: (i) *manas hi*, (ii) *abhavat sāntiḥ*.
- 8 Explain the formation of '*rāme*' from *rāma-hi* and '*rāmaiḥ*' from *rāma-bhis*, naming the sūtras applying at each step of the transformation.
- 9 Explain in detail the following sūtras, giving an example of the application of each: (i) *lopaḥ śakalyasya*, (ii) *aṭkupvānumvyavāye'pi*.
- 10 State the following:
 - (i) the three forms of the 2nd vibhakti for *nad*
 - (ii) the three forms of the 7th vibhakti for *mat*
 - (iii) the three forms of the 6th vibhakti for *dhāt*
 - (iv) the three forms of the 4th vibhakti for *guru*.
- 11 State the tense or mood of each of the following and give an example of each with a translation: (i) *loṭ*, (ii) *viddhi liṅ*, (iii) *liṭ*.
- 12 Explain three of the following terms, giving in each case the Pāṇini sūtra which defines it: (i) *laghu*, (ii) *guṇa*, (iii) *savarṇa*, (iv) *pada*.

[Turn over

or (ii) Higher Level Prose Composition

Translate into Sanskrit using the Devanāgarī script and observing the rules of sandhi:

Bharata, trembling, with joined palms addressed Rāma saying:

‘O Rama, I am not able to rule this vast empire alone! Our relatives, the warriors, our companions and friends, look to you!’

Speaking thus, Bharata fell at the feet of his brother with the most ardent entreaties. Then Rāma, in a sweet voice, said to him:

‘The wisdom with which nature and instruction have endowed you, O Bharata, renders you fully able to reign over the earth itself. I will never be false to my father’s vow! Whether out of affection or ambition your mother acted in this way should not be debated.’

Then Bharata answered Rāma, who resembled the sun in splendour:

‘O hero, take off the sandals from your feet; they will ensure peace and harmony in the whole world!’

Then that tiger among men took off his sandals and gave them to the magnanimous Bharata. Bowing before the sandals, Bharata said to Rāma:

‘For fourteen years I shall await your return. I shall eat roots and fruits, and live outside the city, offering the ruling of the kingdom to your sandals.’

Rāmāyaṇa (adapted)

The following suggestions may, but need not, be used:

trembling	<i>vepamāna</i> (mfn)	sandal	<i>pādukā</i> (f)
instruction	<i>upadeśa</i> (m)	harmony	<i>aikya</i> (n)
is false to	<i>ullanghayati</i>	is ensured	<i>sidhyati</i>
ambition	<i>aiśvaryākaṅkṣā</i> (f)	awaits	<i>pratīkṣate</i>
to be debated	<i>carcītavya</i> (mfn)	root	<i>mūla</i> (n)
takes off	<i>avamūñcati</i>		

[38 marks]