

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

MAY/JUNE 2001

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 It has been said that what is not in the *Mahābhārata* is nowhere. Discuss.
- 2 Do the Laws of Manu advise or do they command ?
- 3 Are the Upaniṣads only relevant to the East, or are they more universal ?
- 4 How clear is the moral instruction given by *Hitopadeśa* ?
- 5 Is Kṛṣṇa portrayed as a man or a god in *Śrīmad Bhāgavatam* ? Discuss.
- 6 How do the Laws of Manu treat the subject of reincarnation ?
- 7 Discuss the part played by animals in the *Rāmāyaṇa*.
- 8 What aspects of Sanskrit literature would you recommend to someone with no previous experience of it ? Give reasons for your recommendations.
- 9 The *Bhagavad Gītā* has been described as 'the noblest of scriptures and the grandest of sagas'. Discuss.
- 10 How has romance been portrayed in the Sanskrit literature you have read ?

[Each essay carries 8 marks.]

B

Either (i) Pāṇinian Grammar

Answer **one** of the **first three** questions and **five** from questions 4 – 12.

Essay questions [8 marks each]:

- 1 Giving examples with translations, explain and name four different classes of sūtra employed by Pāṇini in his system.
- 2 The Pāṇini sūtras from 'upadeśe'janunāsika it' to 'tasya lopaḥ' define the scope of 'it'. Using this sequence as an example, show how Pāṇini's use of *anuvṛtti* (words understood as carried down to consecutive sūtras) reduces the number of words he employs.
- 3 Explain briefly the place in the Sanskrit grammatical tradition of (a) Kātyāyana, (b) Patanjali, (c) Bhaṭṭojidikṣita, and (d) Varadarāja.

Technical questions [6 marks each]:

- 4 Name the sūtras which govern the meeting of the word *rāma* with the endings (a) *bhyām*, and (b) *sup*. Show the effect of each sūtra.
- 5 State the sounds named by the following *pratyāhāras* :
(a) *ic*, (b) *khar*, (c) *chav*.
- 6 Give the stages of *sandhi* change, and the sūtras governing these changes, for the following pairs of words:
(a) *rāme iti*, (b) *tat śivaḥ*.
- 7 Give the meaning of each of the following when met in a Pāṇini sūtra:
(a) *halī*, (b) *cū*, (c) *īt*, (d) *it*.
- 8 Explain the following types of *pratyaya* and give an example of each, translating the word in which it appears: (a) *kr̥t*, (b) *taddhīta*, (c) *vibhakti*.
- 9 Name and illustrate three types of *samāsa*. Translate your examples.
- 10 Complete the following triads and name their *vibhakti* :
(a) *ne* , (b) *nas* , (c) *sup*.
- 11 Give an example for each of the following *sandhi* sūtras of its application in bringing together two words:
(a) *enaḥ padāntādati*, (b) *hasi ca*, (c) *che ca*, (d) *vṛddhireci*.
- 12 State three of the following:
(a) the three forms of the fourth *vibhakti* for *sītā*.
(b) the three forms of the third *vibhakti* for *dhiṃmat*.
(c) the three forms of the second *vibhakti* for *matī*.
(d) the three forms of the seventh *vibhakti* for *svasr*.

[Turn over

or (ii) Higher Level Prose Composition

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

There was a sage known by the name of Māṇḍavya. He was conversant with all duties and was devoted to truth and asceticism.

The great ascetic was once seated at the entrance of his hermitage, meditating and practising a vow of silence. Some robbers came there, laden with plunder. They were being pursued by the king's guards. The robbers hid in the hermitage. As soon as they had done so, the king's guards came to that spot. Observing the sage seated there, they questioned him, saying 'O sage, which way did the thieves go?' Thus questioned, Māṇḍavya said not a word, faithful to his vow.

The guards, however, on searching that hermitage, soon discovered the thieves concealed there, together with their plunder. At this, they suspected that the sage was helping the thieves and brought him before the king. The king sentenced him to be impaled along with the thieves.

The sage, however, though impaled and without food, did not die. He remained true to his vow of silence and continued to meditate.

Mahābhārata (adapted)

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

devoted, faithful to	<i>nirata</i> (mfn)	guard	<i>pāla</i> (m)
asceticism	<i>tapas</i> (n)	hides	<i>antardhānam gacchati</i>
seated	<i>upaviṣṭa</i> (mfn)	suspects	<i>saṅkate</i>
plunder	<i>lupta</i> (n)	impales	<i>śūlam āropayati</i>

[38 marks]