

**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 2002**

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.

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**This question paper consists of 4 printed pages.**

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

- 1 Why is the *Mahābhārata* such a celebrated epic?
- 2 It has been said that whatever Manu said is medicine. Medicine for what? Discuss.
- 3 Is the philosophy of the *Upaniṣads* abstract or practical?
- 4 Could the *Hitopadeśa* be classified as great literature?
- 5 'The main thesis of the *Śrīmad Bhāgavatam* is to inculcate the glory and greatness of Śrī Kṛṣṇa, and the necessity of cultivating devotion to Him.' Discuss.
- 6 What is the approach of the *Laws of Manu* towards family life?
- 7 Why has the character of Rāma been so appealing to so many over the centuries?
- 8 How would someone well read in Western literature benefit from reading translations from Sanskrit literature?
- 9 Why for thousands of years has the *Bhagavad Gītā* stood out from the rest of the *Mahābhārata*?
- 10 How have the gods featured in the Sanskrit literature you have read so far?

[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 'The Sanskrit language is of such order and system that it could not have arisen gradually, but only as a single whole, as its name suggests.' Discuss.
- 2 There are two main traditional systems for learning Pāṇini's grammar. The first is by learning the *Aṣṭādhyāyī* by heart; the second is by following the system formulated by Bhaṭṭoji Dīkṣita in his *Siddhānta Kaumudī*. State the merits and demerits of each system.
- 3 Using a sequence of sūtras dealing with a single operation of sandhi, show how at least three sorts of sūtra are involved and name these.

Technical questions [6 marks each]:

- 4 Name the sounds for which Pāṇini uses the following as names:  
(a) *ac*, (b) *tū*, (c) *ūt*.
- 5 State the following:  
(a) the three forms of the third *vibhakti* for *sītā*.  
(b) the three forms of the second *vibhakti* for *dhātṛ*.  
(c) the three forms of the fifth *vibhakti* for *nadī*.  
(d) the three forms of the seventh *vibhakti* for *hari*.
- 6 Name and illustrate three types of *samāsa*. Translate your examples.
- 7 Complete the following triads and name their *vibhakti*:  
(a) *sū* ... .., (b) *he* ... .., (c) ... .. *ām*.
- 8 Explain the sūtra '*śakvataddhite*', taking into account all *anuvṛtti*.
- 9 Give the stages of sandhi change, and the sūtras governing those changes, for *rāmas hariḥ*.
- 10 Name the sūtras which govern the meeting of *rāma* with *śas*.
- 11 State the tense or mood of each of the following, and give an example of each with a translation:  
(a) *lat*, (b) *lṛt*, (c) *lot*, (d) *liṭ*, (e) *lan*, (f) *vidhi liṅ*.
- 12 Explain '*guru*' and '*laghu*', giving the relevant sūtras.

[Turn over

***or* (ii) Higher Level Prose Composition**

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

'I saw a beautiful woman being carried off by the wicked Rāvaṇa. That beautiful creature was crying out "O Rāma, O Rāma, O Lakṣmaṇa". She cast her ornaments to the earth. Now hear me, and I will tell you where the abode of that demon is to be found.

'That demon, named Rāvaṇa, resides in the city of Laṅkā, which is situated on an island in the sea, furnished with golden gateways and palaces. There the unfortunate Sītā is confined, guarded by demon women. It is there that you will find Sītā.

'O monkeys, go there speedily and demonstrate your valour!

'Resting here, I am able to see Rāvaṇa and Sītā. It is by virtue of our nature and on account of the food we eat that we can see clearly into the distance.

'Look for a way of crossing the sea. Having found Sītā, return, your purpose accomplished. Now I desire to be taken by you to the shore of the sea. I shall there perform a ritual for the spirit of my brother.'

*Rāmāyaṇa* (adapted)

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

is carried off	<i>apahriyate</i>	crossing	<i>tāraṇa</i> (n)
island	<i>dvīpa</i> (m)	shore	<i>tīra</i> (n)
furnished	<i>upeta</i> (mfn) (at end of a compound)	spirit	<i>jīva</i> (m)
clearly	<i>spaṣṭam</i>		

[38 marks]