

UNIVERSITY OF CAMBRIDGE LOCAL EXAMINATIONS SYNDICATE
General Certificate of Education Advanced Level

SANSKRIT

9606/3

PAPER 3. **A** Short Essays
 and **B** *either* (i) Paṇinian Grammar
 or (ii) Higher Level Prose Composition

MAY/JUNE SESSION 2003

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 [] at the end of 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 What aspects of the *Mahābhārata* might particularly interest a Western audience?
- 2 How would you describe the *Upaniṣads* to someone who had not come across them before?
- 3 Outline the scope of laws addressed by the *Laws of Manu*.
- 4 Does *Hitopadeśa* have salutary advice for today's teenagers?
- 5 The *Śrīmad Bhāgavatam* says of itself that it is 'enough to fortify faith and devotion to God in the minds of people who hear and study it'. Discuss.
- 6 Would the *Laws of Manu* be of use to modern educationalists?
- 7 What morals, if any, should we draw from the *Rāmāyaṇa*?
- 8 From your reading of Sanskrit works so far, how is the subject of love treated?
- 9 'The *Bhagavad Gītā* teaches one to equip oneself for the battle of life.' Discuss.
- 10 Write an entry for a school magazine. The entry should be entitled 'Sanskrit literature'.

[Each essay carries 8 marks.]

B

Either (i) Pāṇinian GrammarAnswer **one** of the **first three** questions and **five** from questions 4 – 12.

Essay questions [8 marks each]:

- 1 One of the purposes of Pāṇini's system of sūtras was to preserve the Sanskrit language from subsequent change. Indicate a few ways whereby this is effected and state why this was thought to be important.
- 2 There are several types of grammatical sūtra enumerated in the Sanskrit tradition. Explain four of these and give an example of each.
- 3 There are three main types of *pratyaya* which may follow the *dhātu* in forming a Sanskrit nominal base. Explain these, giving an example of each.

Technical questions [6 marks each]:

- 4 Illustrate three types of *samāsa*, giving the name of each and a translation of the example.
- 5 Complete the following triads and name their *vibhakti*:
(a) *tā* , (b) ... *auṭ* ... , (c) *ām*.
- 6 Give the meaning of each of the following when found in a Pāṇini sūtra:
(a) *kū*, (b) *ūṭ*, (c) *khar*, (d) *aci*.
- 7 Show the *sandhi* form when each of the following pairs of words unite, illustrating any intermediate stage. State the *sūtra* governing each change:
(a) *madhu itī*, (b) *sītā eva*, (c) *mat ca*.
- 8 Explain the process of *anuvṛtti* appearing in successive sūtras. Illustrate this process with an example.
- 9 Explain the sūtra '*tasmācchaso naḥ puṁsi*'.
- 10 State three of the following:
(a) the three forms of the third *vibhakti* for *sītā* ;
(b) the three forms of the sixth *vibhakti* for *hari* ;
(c) the three forms of the fifth *vibhakti* for *ātman* ;
(d) the three forms of the second *vibhakti* for *dhātr*.
- 11 For what tenses or moods are the following used?
(a) *loṭ*, (b) *liṭ*, (c) *laṭ*, (d) *vidhi liṅ* .
- 12 State the three main Pāṇini sūtras dealing with *laghu* and *guru*, and briefly explain their meaning.

[Turn over

or (ii) Higher Level Prose Composition

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

The courageous Vālin, wounded, said to Rāma:

‘What merit will you gain by this, shooting an arrow at me while I was fighting with another? The virtuous Rāma is full of generosity and valour, is devoted to the welfare of all beings, and knows the rules of conduct; this is what the whole world says of you.

‘Not knowing you, my conviction was that you would not harm me. Now I see that you are a wicked creature. Why have you destroyed me, I who am without fault, a monkey dwelling in the forest? We live in the forest, O Rāma, and are but animals who feed on roots and fruits; but you are a man, O prince! In order to gratify Sugrīva, you have killed me.

‘If you had told me of your purpose, I would have brought Sitā back to you today. I would have killed that evil Rāvaṇa who took away your wife. Now Sugrīva has obtained the kingdom wrongfully, since you overcame me by deception.’

Thus, pierced by an arrow, did Vālin speak while looking on Rāma, after which he fell silent.

Rāmāyaṇa (adapted)

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

wounded	<i>vraṇita</i> (mfn)	fault	<i>doṣa</i> (m)
valour	<i>vīrya</i> (n)	purpose	<i>artha</i> (m)
devoted to	<i>rata</i> (mfn) [with 7th case-ending]	deception	<i>māyā</i> (f)
conviction	<i>nīścaya</i> (m)	falls silent	<i>tūṣṇīm bhavati</i>
harms	<i>himsayati</i>		

[38 marks]