

CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education Advanced Level

SANSKRIT

9606/2

PAPER 2. Unprepared Translation,
Unprepared Comprehension and
Prose Composition

MAY/ JUNE 2012

Additional materials:
Answer paper

TIME 2½ hours

INSTRUCTIONS TO CANDIDATES

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

Answer all questions.

Write your answers on the answer paper provided.

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

INFORMATION FOR CANDIDATES

The maximum number of marks for each question is shown in brackets [] at the end of each question.

This question paper consists of 6 printed pages.

1 Translate into English:

Rāma agrees to go to the forest, but politely questions Kaikeyī.

“Rāma, the destroyer of his enemies, did not feel distressed to hear that message, which was so unpleasant to hear and was like death itself, and spoke to Kaikeyī as follows.”

एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः ।

जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन् ॥

इदं तु जातुमिच्छामि किमर्थं मां महीपतिः ।

नाभिनन्दति दुर्धर्षो यथापूर्वमरिन्दमः ॥

मन्युर्न च त्वया कार्यो देवि ब्रूमि तवाग्रतः ।

5

यास्यामि भव सुप्रीता वनं चीरजटाधरः ॥

हितेन गुरुणा पित्रा कृतज्ञेन नृपेण च ।

नियुज्यमानो विश्रब्धः किं न कुर्यामहं प्रियम् ॥

अलीकं मानसं त्वेकं हृदयं दहते मम ।

स्वयं यन्नाह मां राजा भरतस्याभिषेचनम् ॥

10

अहं हि सीतां राज्यं च प्राणानिष्टान् धनानि च ।

हृष्टो भ्रात्रे स्वयं दद्यां भरताय प्रचोदितः ॥

किं पुनर्मनुजेन्द्रेण स्वयं पित्रा प्रचोदितः ।

तव च प्रियकामार्थं प्रतिज्ञामनुपालयन् ॥

Rāmāyaṇa (Ayodhyākāṇḍa 19: vv 2 to 8 incl.)

<i>jaṭā</i> (f)	matted locks	<i>kṛtajña</i> (mfn)	knowing what is right
<i>cīra</i> (n)	bark of trees	<i>niyujyate</i>	is commanded
<i>anupālayati</i>	keeps, honours	<i>viśrabdha</i> (mfn)	confident
<i>durdharṣa</i> (mfn)	hard to assail	<i>alīka</i> (n)	anguish
<i>ariṃdama</i> (m)	subduer of enemies	<i>abhiṣecana</i> (n)	installation
<i>manyu</i> (m)	anger	<i>hṛṣṭa</i> (mfn)	happy
<i>agrataḥ</i> (with 6th case)	in front of	<i>pracodita</i> (mfn)	commanded

[15 marks]

[Turn over

- 2 Read through the following passage carefully. Do not write out a translation. Your answers to the subsequent questions should be in English.

Yudhiṣṭhira tries to find out what has happened to Bhīma.

“The virtuous Yudhiṣṭhira, himself being unacquainted with vice and wickedness, considered others to be as honest as he himself was.”

सोऽभ्युपेत्य तदा पार्थो मातरं भ्रातृवत्सलः ।

अभिवाद्याब्रवीत्कुन्तीमम्ब भीम इहागतः ॥

क्व गतो भविता मातर्नेह पश्यामि तं शुभे ।

उद्यानानि वनं चैव विचितानि समन्ततः ॥

तदर्थं न च तं वीरं दृष्टवन्तो वृकोदरम् ।

मन्यमानास्ततः सर्वे यातो नः पूर्वमेव सः ॥

5

आगताः स्म महाभागे व्याकुलेनान्तरात्मना ।

इहागम्य क्व नु गतस्त्वया वा प्रेषितः क्व नु ॥

कथयस्व महाबाहुं भीमसेनं यशस्विनि ।

न हि मे शुद्ध्यते भावस्तं वीरं प्रति शोभने ॥

10

यतः प्रसुप्तं मन्येऽहं भीमं नेति हतस्तु सः ।

इत्युक्त्वा च ततः कुन्ती धर्मराजेन धीमता ॥

हा हेति कृत्वा सम्भ्रान्ता प्रत्युवाच युधिष्ठिरम् ।

न पुत्र भीमं पश्यामि न मामभ्येत्यसाविति ॥

Mahābhārata (Ādi Parva, 129 vv 5 to 11 incl.)

<i>abhyupaiti</i>	approaches	<i>antarātman</i> (m)	heart
<i>pārtha</i> (m)	Yudhiṣṭhira	<i>bhīmasena</i> (m)	Bhīma, 'with an awesome army'
<i>bhrāṭṛvatsala</i> (mfn)	with filial affection	<i>śudhyate</i>	to be clear
<i>abhivādayati</i>	greet	<i>bhāva</i> (m)	state of mind
<i>amba</i>	O mother	<i>dharmarāja</i> (m)	Yudhiṣṭhira, 'king of law'
<i>bhavitā</i>	will be	<i>sambhrānta</i> (mfn)	confused
<i>vicita</i> (mfn)	sought	<i>asau</i> (m)	he
<i>vṛkodara</i> (m)	Bhīma, 'the wolf bellied one'		

- (a) What question does Yudhiṣṭhira ask his mother in line 2? [3]
- (b) Translate '*udyānāni vanaṃ caiva vicitāni samantataḥ*' (line 4). [7]
- (c) In line 7, what does Yudhiṣṭhira tell his mother about the Pāṇḍavas' emotional state? [2]
- (d) In line 8, what does Yudhiṣṭhira suppose that Kuntī might have done? [2]
- (e) Translate '*kathayasva mahābāhuṃ bhīmasenaṃ yaśasvini*' (line 9). [5]
- (f) What does Yudhiṣṭhira say about his own state of mind in line 10? [2]
- (g) Translate '*hataḥ tu saḥ*' (line 11). [4]
- (h) How does Kuntī respond to Yudhiṣṭhira in lines 13 and 14? Give as much detail as possible. [5]

[Total 30/2 = 15 marks]

[Turn over

- 3 Translate into Sanskrit using the *devanāgarī* script and observing the rules of sandhi:

Now Rāma and Kṛṣṇa with their friends entered the city of Mathurā. The city women, desiring to see them, climbed on top of the houses. Kṛṣṇa stole the minds of all of them by his great deeds. Having heard about his qualities, they showed complete devotion to him. Their faces filled with joy, they threw down flowers on the two brothers.

A weaver made some beautiful clothes for them. Kṛṣṇa was extremely pleased and told the weaver that he would, for the rest of his life, enjoy wealth and strength.

Then Kṛṣṇa went to a garland-maker. He said to Kṛṣṇa 'Lord! By your visit, the purpose of human birth has been fulfilled!'

Śrīmad Bhāgavatam (adapted)

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

complete, fulfilled	<i>sampūrṇa</i> (mfn)	garland-maker	<i>mālākāra</i> (m)
face	<i>mukha</i> (n)	lord	<i>prabhu</i> (m)
weaver	<i>vāyaka</i> (m)	visit	<i>āgamana</i> (m)
clothing	<i>vastra</i> (n)	purpose	<i>artha</i> (m)

[20 marks]

END