

SANSKRIT 9606 – C.I.E. A-LEVEL 2007

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) Ch. 2, verses 18 to 24 (Lanman p. 5, line 21, to p. 6, line 12)

(a) ‘Where, pray, are the warrior heroes ? I see not them coming, (those) dear kings, my guests.’ Thus addressed by Indra, Nārada replied: ‘Listen to me, O Indra, by what reason the kings are not seen.’ (6)

(b) (i) ‘of the king of Vidarbha’ 6th-case *tatpuruṣa* compound (2)
(ii) ‘O Slayer of Vala and Vṛtra’ 6th-case *tatpuruṣa* with *dvandva* (2)
(iii) ‘(Those) best of the immortals (or gods)’ 6th or 7th-case *tatpuruṣa* (2) (6)

(c) ◡ — — — ◡ — — — / — ◡ — ◡ ◡ — ◡ —
— — ◡ — ◡ — — — / — — — ◡ ◡ — ◡ ◡
This is a *śloka* (or *anuṣṭubh*). (4)

(ii) Ch. 4, verses 7 to 13 (Lanman p. 10, lines 6 to 19)

(a) ‘For practising an offence to the gods, a mortal goes to death. Rescue me, O faultless-limbed one. Choose the best of gods. Having attained the gods, enjoy spotless robes, divine, many-coloured garlands, and excellent ornaments.’ (6)

(b) (i) Agni, who compresses and devours the earth (2);
(ii) Yama, from the fear of whose mace all unite and cultivate righteousness (3);
(iii) Indra, virtuous, great-souled, crusher of demons and titans, chief of gods (3). (8)

[Total: 30/2 = 15 marks]

2. Hitopadeśa

(i) Lanman p. 24, lines 19 to 23; and p. 25, lines 1 to 7

(a) Presently, the jackal, having come there, stood (and) thought: “Now our sequence of tricks has borne fruit. The success of my wish too in all probability will emerge. When he will be cut up, I will necessarily get his bones, covered with flesh and blood.” But the deer, full of joy having seen him, said: . . . (9)

(b) They are instructive of the principles of good living, statesmanship and the like. They are easy to memorise, being in verse form. They encapsulate a story or a theme in a story. According to the preface, they are meant to instruct princes. (4)

(c) (i) ‘at the royal gate’ – 6th-case *tatpuruṣa* compound
(ii) ‘bound with a firm bond (or firm bonds)’ – 3rd-case *tatpuruṣa* and *karmadhāraya* (4)

(ii) Lanman p. 39, lines 3 to 15

(a) ‘I should hang by the mouth on a stick held by your beaks. And so I too can go easily by the strength of your wings.’ The swans said: ‘This is expedient, but: “A wise man should consider a scheme and also think of the danger. The (young) cranes of a foolish crane who was looking on, were eaten by the mongooses.” ’ (9)

(b) They should bring fishes and lay them in an orderly row from the mongoose burrow to the snake’s hole. (2)

(c) ‘from natural enmity’ – 6th-case *tatpuruṣa* (2)

[Total: 30/2 = 15 marks]

3. **Manu**

(i) Book 1, verses 31, 81, 83

(a) ‘But for the purpose of the development of the worlds, from his mouth, arms, thighs and feet he caused to come forth the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras.’ (6)

(b) Dharma, the Sacred Law, is first four-footed (like a bull) but, as each age gives way to the next, a foot is lost. (2)

(c) (i) ‘without illness’ – a *nañ* compound (privative)
 (ii) ‘successful in all (their) purposes’ – *bahuvrīhi* compound
 (iii) ‘having a life of four hundred years’ – *bahuvrīhi* compound (6)

(ii) Book 7, verse 44; and Book 12, verses 118, 125

(a) A king should not expect his subjects to show restraint if he cannot. This would be hypocritical. Such a discipline would also give him a compassionate understanding of the difficulties involved. A previous verse details how thorough the king should be in investigating the crime and the nature of the offender before inflicting punishment. (5)

(b) To see all creatures in oneself one could not cheat or harm, for who could do this to himself or herself? A similar verse is verse 6 of the *Īśā Upaniṣad*, which says that, seeing all in oneself and oneself in all, one could not hate. (5)

(c) ‘Who thus sees, through the Self, the Self in all beings, he, having reached equanimity towards all, attains Brahman, the supreme status.’ (6)

[Total: 30/2 = 15 marks]

4. Bhagavad Gītā

(i) Chap. 5, verses 9, 18; and Chap. 6, verse 19

(a) ‘. . . speaking, letting go, holding, opening and closing the eyes — holding firmly the thought that the senses move among sense-objects.’ (6)

(b) (i) ‘endowed with knowledge and cultivation’ – 3rd-case *tatpuruṣa*, and *dvandva*
(ii) ‘in a dog-eater’ – 2nd-case *tatpuruṣa* (4)

(c) Stillness and discipline of mind should be illustrated from the *Bhagavad Gītā* and another Sanskrit text. (4)

(ii) Chap. 16, verses 3, 4, 5

(a) *tejas* – brightness, energy;
kṣamā – forgiveness, patience;
dhṛtiḥ – fortitude, resolution;
śaucam – cleanliness, purity;
adrohaḥ – lack of ill-will or hatred;
nātimānitā – absence of ego (6)

(b) ‘Hypocrisy, arrogance, pride, anger, harshness and ignorance belong to one who is born, O son of Pṛthā, for a demonic state.’ (8)

(c) *vimokṣāya* – liberation from rebirth
nibandhāya – bondage in material form (2)

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) Kaṭha Up. 3 : 5, 8; and 5 : 7

(a) ‘He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer.’ (6)

(b) (i) ‘pure’: His heart, mind and body are clean; his heart clear of negative emotions, his mind clear of useless thoughts, and his body free of dirt.

(ii) ‘that status, goal’: This implies the stage beyond reincarnation, which is immortality or liberation.

(iii) ‘according to deeds’ This implies the fruits of present and previous actions in this and former births. These reside as patterns and potencies in the causal heart of the individual. (9)

(ii) Bṛhad. Up. 4 : 3 : 1; and 4 : 4 : 14

(a) ‘Yājñavalkya went to Janaka, emperor of Videha. He thought: “I will not talk.” But when Janaka, emperor of Videha, and Yājñavalkya had discussed the Agnihotra ceremony, Yājñavalkya had granted Janaka a boon. Janaka chose to ask any question he wished. Yājñavalkya granted it to him. So the emperor first asked him . . .’ (9)

(b) Janaka asked Yājñavalkya what was the light for a man. The first answer was the Sun, but when asked ‘What if the Sun has set?’, he said it was the moon. This progressed through fire and then speech, and finally came to the Self as the ultimate light for a man. (4)

(c) The ‘Great Destruction’ would be to lose the unlimited and be confined in the limited, thus losing his infinite blissful nature. (2)

[Total: 30/2 = 15 marks]

6. Śāṅkarabhāṣya on Bhagavad Gītā

Extract from Commentary on Ch. 2, verse 11.

- (a) ‘That being so, seeing no other means for deliverance than knowledge of the Self for him whose mind was confused as to duty, whose knowledge was false, for Arjuna, sunk in a great ocean of sorrow, the Lord Kṛṣṇa, desiring through grace to rescue Arjuna, introducing (the topic) of self-knowledge, said: . . . ’ (6)
- (b) (i) introducing a verse, e.g. lines 1 to 4
(ii) explaining words by analysis, e.g. *aśocyāḥ* = *na śocyāḥ* (line 4)
(iii) giving synonyms to explain a word, e.g. *prājñā* = *buddhi* (line 8)
(iv) quoting authoritative scripture, e.g. line 13; etc. etc. (4)

[Total: 10/2 = 5 marks]

PAPER 2. UNPREPARED TRANSLATION.
UNPREPARED COMPREHENSION AND
PROSE COMPOSITION.

1.

Having heard the words of Janaka, according to the tradition the great sage Viśvāmitra said to the king: “Show the bow to Rāma.”

Then King Janaka instructed his counsellors as follows: “Let the divine bow, adorned with fragrant garlands, be brought here.”

The immensely powerful ministers, commanded by Janaka, went into the city and came back preceded by the bow. Five thousand strong and well-built men somehow pulled that chest mounted on eight wheels. Taking with them that well-designed iron chest containing that bow, those ministers of the king said to Janaka, who was like a deity: “This excellent bow, O king, is worshipped by all kings. O ruler of Mithila, O king of kings, it should be seen if you will.”

The king, having heard their words, made a reverential gesture and said to the great-souled Viśvāmitra and to both of those two, Rāma and Lakṣmaṇa:

“This best of bows has been brought here, O chief of sages. O highly fortunate one, show this to these two princes.”

Viśvāmitra, however, with Rāma at his side, having heard Janaka’s speech, said to Rāma: “Child Rāma, look at the bow!”

[15 marks]

2. (a) Nakula [1], however [1], having said [1] ‘So be it’ [1], and having quickly [1] climbed [1] a tree [1] . . . [1 mark construal] (8)
- (b) eldest [1] brother [1], namely Yudhiṣṭhira [1] (3)
- (c) trees [1] dependent on water [1]; screeching [1] of cranes [1] (4)
- (d) ‘of true [1] resolve [1]’; ‘the son [1] of Kuntī [1]’ (4)
- (e) ‘He [1] heard [1] a voice [1] from the sky [1].’ [1 mark construal] (5)
- (f) answer [1] questions [1] (2)
- (g) He fell [1] down [1]. (2)
- (h) Sahadeva [1] (1)
- (i) brother [1] (1)

[Total: 30/2 = 15 marks]

3.

उशीनरराज्ये यशस्वी नृपः सुयज्ञो नामासीत् । स शत्रु-
भिर्युद्धे हतः । बहवो बन्धव आगच्छन्तस्य मृतं देहमपश्यञ्च ।
तस्य शोकाक्रान्ता भार्यास्तस्य पादयोरपतन्नक्रोशञ्च किं करि-
ष्यामः कथं त्वया विना जीवितुं शक्नुमः । यत्र त्वमसि तत्र
गच्छामेति ।

यमो मरणदेवस्तासां परिदेवितानि श्रुत्वा बालकरूपं कृत्वावदद्वे
नार्योऽयं कृत्स्नो लोक ईश्वरस्य क्रीडैव । स ईश्वरः
पालनविनाशयोः प्रभुः । ये सत्यं जानन्ति तेऽनित्यं देहं न
कदापि शोचन्ति । पुरुषो विविधानि भूतेन्द्रियमनोरूप-
शरीराण्यादाय तानि पुनस्त्यजति । पुरुषस्तु सर्वदा प्रकृति-
वासोविविक्तः ।

एवं वदन्तं बालकं श्रुत्वा नृपस्य बन्धवो विस्मयसंपूर्णाः
सर्वमस्मिल्लोकेऽनित्यमसत्यं चेत्यवागच्छन् । उपदेशं दत्त्वा
यमोऽपागच्छत् ॥

[20 marks]

B. Either (i) Pāṇinian Grammar option

Essay Questions [only one to be attempted, 8 marks]:

1. Students should identify such categories as *sañjnā*, *paribhāṣā* etc., describe them and give examples.
2. The system of three types of *dhātu* strength, three types of suffix, and the use of prefixes should be described and demonstrated.
3. The system of *avyayībhāva*, *tatpuruṣa*, *bahuvrīhi* etc. should be explained with examples.

Technical Questions [five to be answered, 6 marks each]:

4. In an *upadeśa*, a basic element of word formation (e.g. *dhātu*, suffix etc.) (2), a nasalised vowel becomes unseen (2). Example needed (2).
5. (i) *kh, ph, ch, ṭh, th, c, ṭ, t, k, p, ś, ṣ, s* (2); (ii) *ś, ṣ, s* (2); (iii) *j, b, g, ḍ, d* (2)
6. (i) ‘*sañyoge guru*’ – ‘Before a conjunct consonant a vowel has weight.’ (2)
(ii) ‘*vṛddhirādaic*’ – ‘*Vṛddhi* is the name of long *ā, ai* and *au*.’ (2)
(iii) ‘*adarśanaṁ lopaḥ*’ – ‘*Lopa* is that which is unseen.’ (2)
7. (i) *rāmās + bhava* > *rāmā + rū + bhava* (by ‘*sasajuṣo ruḥ*’) (1)
> *rāmā + y + bhava* (by ‘*bhobhagoaghoapūrvasya yo’si*’) (1)
> *rāmā + bhava* (by ‘*lopaḥ śākalyasya*’) (1)
(ii) *tat + śāntiḥ* > *taj + śāntiḥ* (by ‘*jhalām jaśo’nte*’) (1)
> *tac + śāntiḥ* (by ‘*khari ca*’) (1)
> *tacchāntiḥ* (by ‘*śaścho’ti*’) (1)
8. [1/2 mark for each form:]
(i) *hariṇā, haribhyām, haribhiḥ*
(ii) *manasi, manasoḥ, manaḥsu*
(iii) *nadyāḥ, nadyoḥ, nadīnām*
(iv) *dhātāram, dhātārau, dhātṛn*
9. (i) *rāma + ṭā* > *rāma + ina* (1/2) (by ‘*ṭānasīnasāminātsyāḥ*’) (1)
> *rāmeṇa* (1/2) (by ‘*ādguṇaḥ*’) (1)
(ii) *rāma + ām* > *rāma + nām* (1/2) (by ‘*hrasvanadyāpo nuṭ*’) (1)
> *rāmānām* (1/2) (by ‘*nāmi*’) (1)
10. (i) *ṭā, bhyām, bhis* (2)
(ii) *ni, os, sup* (2)
(iii) *am, auṭ, śas* (2)
11. (i) before any vowel (1 1/2)
(ii) *p, ph, b, bh, m* (1 1/2)
(iii) a short *u* (1 1/2)
(iv) an indicatory term that goes (1 1/2)
12. (i) voiced consonant (2)
(ii) raised tone (2)
(iii) of the same family
(through correspondence of mouth)

B. Or (ii) Higher Level Prose Composition

रामः सागरमभ्यभाषतावदद्याद्य समुद्रं मम शरैः शोषयिष्यामि ।
कपयः पादैः पारं गमिष्यन्तीति ।

सागर एव जलादुदतिष्ठद्रामं प्रत्यवदद्यायं मम सङ्कल्पो यावत्सेना
समुद्रं तरिष्यति तावन्मकरा न किञ्चित्करिष्यन्ति कपिभ्यो
भूमिरिव भविष्यामि च । मम मित्र तत्र दानवान्भक्तो
नलस्तिष्ठति । तस्य कपेः शक्तयो महत्यः । स सेतुं ममोपरि
करोतु । तं धारयिष्यामि चेति ।

कपिराजपुत्रो नलो वीरं राममेवमवदद्यत्समुद्रेणोक्तं तत्सत्यम् ।
सर्वे प्रधानकपयः कार्यमारभन्तामिति ।

रामस्याज्ञया कपयो महावनं प्राविशन्वृक्षानुदहरञ्छिला अखनन्ता-
न्समुद्रमानयञ्च । तत्र नलस्यादेशेन ते सेतुमकुर्वन् ।

देवा गगनेऽतिष्ठन्नपश्यञ्च यदा ते कपयः सेतुं कृत्वा पारमा-
गच्छन् । सागरे कपिसेनया तीर्णे रामस्तीरे तिष्ठतेति कपीना-
ज्ञापयत् । तत्तीरं मूलफलजलसंपूर्णम् ॥

[38 marks]

END