

SANSKRIT 9606 – C.I.E. A-LEVEL 2009

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) Ch. 1, verses 11 to 17 (Lanman p. 2, lines 6 to 19)

(a) Now when she had come to maturity, hundreds of servants and friends attended upon her, who was adorned as though she were Śacī, wife of Indra. There the daughter of Bhīma (Damayantī), adorned with every ornament, of faultless limbs, shone amidst her friends like lightning born of rainclouds. (8)

(b) ◡ — ◡ — ◡ — — — / — ◡ — ◡ ◡ — ◡ —
◡ — — ◡ ◡ — — ◡ / — — — ◡ ◡ — ◡ —
This is a śloka (or anuṣṭubh). (5)

(c) (i) ‘tiger among men’ karmadhāraya (upamāna) or a bahuvrīhi (2)
(ii) ‘desire for the unseen’ 4th case tatpuruṣa (2) (4)

(ii) Ch. 5, verses 13 to 19 (Lanman p. 13, line 15, to p. 14, line 5)

(a) ‘Thus thinking, the daughter of the emperor of Vidarbha (Damayantī) was very unhappy. Thinking, O Bhārata (Yudhiṣṭhira), of the divine characteristics of which she had heard, her thoughts were: “The divine characteristics I heard from the elders, I see not one of these in those standing here on the ground.”’ (8)

(b) (i) ‘the time had come’ karmadhāraya compound (2);
(ii) ‘king of the Niṣadha people’ 6th case tatpuruṣa compound (2) (4)

(c) She prays to the gods who, seeing her sincerity, display their divine characteristics so that she was able to distinguish them from Nala. (1)

[Total: 30/2 = 15 marks]

2. Hitopadeśa

- (i) Lanman p. 17, lines 1 to 8
- (a) ‘Learning is indeed the best of all things, it is said, due to its ever being irremovable, priceless and indestructible. Two knowledges, those of arms and of scripture, are both for acquisition, but the first is cause for laughter in old age, whereas the second always brings honour.’ (8)
- (b) (i) ‘the finding of friends’ – 2nd case *tatpuruṣa* compound
(ii) ‘separation from friends’ – 5th case *tatpuruṣa* compound (4)
- (c) They are verses lauding education, and the work as a whole is an educational treatise first composed to interest some princes whose father was despairing of their ever learning. Its reputed author, Viṣṇuśarma, framed the lessons he wished to teach in stories, making the work attractive to the errant princes. (3)
- (ii) Lanman p. 26, lines 12 to 24
- (a) (i) ‘cause for confidence’ – 4th case *tatpuruṣa* compound
(ii) ‘with a cudgel in his hand’ – *bahuvrīhi* compound (4)
- (b) ‘O deer, my friend, showing yourself as if dead, with belly full of air and legs stiffened, so remain. When I make a sound then, quickly getting up, flee.’ Just so, in accordance with the crow’s word, the deer waited. Then the farmer saw him with eyes large with joy. (6)
- (c) The jackal had hoped to eat the deer by causing its death by the farmer, so it is just that he instead is killed by the farmer. (2)
- (d) There are four sections. Each of these sections is a series of stories which interlock. Another story is often brought in at a point of crisis. Hence a pattern develops of stories within stories. (3)

[Total: 30/2 = 15 marks]

3. Manu

(i) Book 1, verses 7, 8, 9, 21 and 26

- (a) ‘He who is perceived by that which is beyond the senses, who is subtle, unmanifest, ancient, comprising all beings, unthinkable, even He shone forth of himself. In the beginning, He, having meditated, desirous of emitting beings of various sorts from his own body, created even the waters and in those cast his seed.’ (8)
- (b) (i) ‘of the same splendour as the thousand-eyed sun’ *bahuvrīhi* compound
(ii) ‘with the pairs, pleasure and pain and the rest’ *dvandva* compound (6)

(ii) Book 7, verses 3, 16; and Book 12, verses 6, 118

- (a) Kings were created for the protection of all. (2)
- (b) He should look into the place and time, the ability and knowledge of the offender; he should look carefully; he should punish those behaving unjustly; and punish according to their desert. (5)
- (c) (i) ‘irrelevant chatter’ *karmadhāraya* compound
(ii) ‘consisting of speech’ an adjective (4)
- (d) ‘Attentively, one should see all, both the real and the unreal, in the Self, for seeing all in the Self a man sets his mind/heart on no wrongdoing/injustice.’ (5)

[Total: 30/2 = 15 marks]

4. Bhagavad Gītā

(i) Chap. 2, verses 20, 24, 54

(a) ‘It is not born and does not ever die; once having been it never ceases to be; it is unborn, eternal, constant and ancient; it is not slain when the body is slain. It is not cut, burnt, wetted or dried. It is perpetual, all-pervading, stable, immoveable and everlasting.’ (8)

(b) He asks about the man of steady wisdom, what is his description, how does he speak, sit and walk. There is ample material from which to draw for the second part of the question, e.g., he abandons desires, he is free from fear, is content in himself, etc. (7)

(ii) Chap. 10, verses 31, 38; Chap. 18, verse 73

(a) ‘Of purifiers, I am the wind; of weapon-wielders, I am Rāma; of fish, I am the shark/crocodile; of rivers, the Ganges.
‘Of punishers, I am the sceptre/discipline; of those who seek victory, I am statesmanship; of secrets, I am silence; I am the wisdom of the wise.’ (7)

(b) (i) ‘from your grace’ *5th/6th case tatpuruṣa* compound
(ii) ‘of dispelled doubt’ *bahuvrīhi* compound (4)

(c) As a human he is a prince. As an incarnation he is the Lord. He is Arjuna’s friend. He is the Lord Viṣṇu. He is the Self. (4)

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) Kaṭha Up. 2: 1 and 5: 7; Māṇḍūkya Up. verse 1

(a) ‘Different is the good, and different again is the pleasant. These two, with differing purposes, bind a man. Of these two, it is well for him who takes hold of the good, but he who chooses the pleasant, fails in his aim. ‘Some souls enter into a womb for embodiment; others enter stationary objects according to their deeds and according to their thoughts.’ (8)

(b) This syllable is all this, all that is past, present and future, and whatever else is beyond the three times. (4)

(c) This is accomplished through purification, through knowledge, through seeing all as oneself etc etc. (4)

(ii) Bṛhad. Up. 4 : 4 : 23, 25

(a) ‘He who knows it as such becomes self-controlled, calm, withdrawn, enduring and collected, and sees the Self in himself, sees all as the Self. Evil does not overtake him, but he overtakes all evil. Evil does not burn him but he burns all evil. He becomes sinless, taintless, free from doubt, and a Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have gained it.’ (8)

(b) (i) list of adjectives (*śānto dānta . . .*); (ii) inversion (*nainaṃ pāpmā tarati . . .*); (iii) repetition of sound (*vipāpo virajo’ vicikitso . . .*) etc. (4)

(c) He gives Yājñavalkya his kingdom, and himself as his servant. He values this knowledge so highly because he knows that it will bring him immortality. (2)

[Total: 30/2 = 15 marks]

6. Śāṅkarabhāṣya on Bhagavad Gītā

Extract from Commentary on Ch. 2, verse 11.

- (a) ‘The idea is “like a madman you show in yourself this foolishness and wisdom which are mutually contradictory. For those from whom breaths have gone and are called dead, and for those whose breaths have not departed, the living, the knowers of the Self do not grieve.” ’ (7)
- (b) Quoting scriptures, defining words, giving synonyms, analysing compounds, etc. (3)

[Total: 10/2 = 5 marks]

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

1.

“These hosts of gods in heaven, along with sages, seeing you killed in battle, cry out delighted. Now, surely, the monkeys, highly excited at having achieved their aim here, will scale on all sides the gates of Lañkā, which are difficult to climb. I have no more business with my kingdom. What shall I do with Sītā? I have no more joy in life now that I am deprived of Kumbhakarṇa. If I do not kill in combat Rāma, who killed my brother, certainly death will be better for me, and not this useless life. This very day I shall go to that region where my younger brother is. Indeed, abandoning my brothers, I could not bear to live for an instant. Surely the gods will laugh when they see me, who has acted wrongly in the past. How shall I defeat Indra, O Kumbhakarṇa, now that you have been killed? The good advice that I received, from that great soul Vibhīṣaṇa, through ignorance was not taken up by me. Ever since Kumbhakarṇa and Prahasta were so cruelly destroyed, the words of Vibhīṣaṇa have made me ashamed. This is the grievous result of that action of mine, when I threw out that righteous, blessed, Vibhīṣaṇa.”

[15 marks]

2. (a) the door-keepers [1] (1)
- (b) ‘of beautiful [1] eyes [1]’ (*bahuvrīhi* [1]) (3)
- (c) clean [1] and very charming [1] (2)
- (d) closed [1] his eyes [1] (2)
- (e) ‘I greet [1] you [1] by bowing down my head [1], O best [1] of the most excellent [1] Apsaras [1].’ [1 mark construal] (7)
- (f) ‘What [1] is your command [1]?’ (2)
- (g) ‘My [1] mind [1] is attracted [1] by your [1] qualities [1].’ [1 mark construal] (6)
- (h) He covers [1] his ears [1] with his hands [1]. (3)
- (i) the wife [1] of his teacher [1], then Kuntī [1], and Śacī [1] (4)

[Total: 30/2 = 15 marks]

3.

The son of the wind, / Hanuman, / returned / to Lañkā / and entered / the Aśoka grove. / There / he beheld / Sītā / sitting / full of sorrow / at the foot of a tree / in the midst of demonesses. /

Sītā remained / in silence / but, / seeing / Hanuman, / became / joyful / at heart. / The son of the wind / said: /

“O Sītā, / Rāma / is well, / as also / Lakṣmaṇa. / His purpose / is accomplished. / His enemy / is slain. / With the help / of monkeys, / and of his skilled / and wise brother, / Lakṣmaṇa, / Rāma / conquered / Rāvaṇa. / Do not fear / now. / Vibhīṣaṇa / is king / of Lañkā.” /

Hearing this, / Sītā / could not / utter / a single word. /

Hanuman / continued: /

“With your permission / I shall now slay / all those / demonesses / who / formerly / tormented / you / in your misfortune.” /

But Sītā, / reflecting, / respectfully said: / “A pure / being / does not render / evil / for evil. / The ornament / of the virtuous / is their conduct. / A great soul / will always show / compassion.” /

Each section carries 2 marks for vocabulary and grammar, giving a maximum of 150 marks. This total is then divided by ten, giving a total out of 15. A mark out of 5, for style, idiom and general impression, is then added to this total. The following guidance is given for the awarding of marks for style.

Style Marks	Description of Style Mark Categories
5	Fluent and idiomatic.
4	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
3	Some attempt to move beyond the literal to an idiomatic rendering of the text through use of grammatical structures.
2	Some evidence of the use of idiom, e.g. connectives, word order.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with no attempt to capture Sanskrit idiom.

Model answer:

वायुपुत्रो हनुमाल्लङ्कां प्रत्यागम्याशोकवनं प्राविशत् । तत्र स
दुःखपूर्णां सीतां वृक्षपादे राक्षसीनां मध्य उपविष्टामपश्यत् ।

सीता मौनेऽतिष्ठत् । हनुमन्तं दृष्ट्वा तु सा प्रहृष्टचित्ता ।
वायुपुत्रोऽवदत् — हे सीते रामः स्वस्थो लक्ष्मणोऽपि
स्वस्थः । तस्यार्थः सिद्धः । तस्य शत्रुर्हतः । कप्युपकारेण
निपुणप्राज्ञसोदरोपकारेण च रामो रावणमजयत् । अधुना
भयं मास्तु । विभीषणो लङ्कानृप इति । स्तच्छ्रुत्वा सीता
वचनं वक्तुं नाशकरोत् ।

हनुमान्पुनरवदत् — या राक्षस्यः पूर्वं भवतीं दुःखेऽपीडयन्ताः
सर्वा अधुना भवत्या अनुज्ञया व्यापादयिष्यामीति ।

सीता तु सादरमालोच्यावदच्छुद्धो जनः पापमादाय पापं न
ददाति । आचारो धार्मिकानां भूषणम् । महात्मनो नित्य-
कृपेति ॥

[20 marks]

B. Either (i) Pāṇinian Grammar option

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

1. Answer should discuss the use of *pratyāhāras*, family groups (e.g. *tū* etc.), specific lengths of vowels (final 't'), *lakāra* names for the verbs, etc. etc.
2. Answer should discuss fixed meaning of endings, prefixes, roots, *kṛdanta*, *taddhita* etc. etc.
3. *saṃjñā* etc.

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

4. (a) the voiced (*ghoṣa*) consonants, (b) the vowels, (c) *ch, ṭh, th, c, ṭ, t*
5. (a) present tense, (b) *ṭ, ṭh, ḍ, ḍh, ṇ*, (c) long *a*
6. Accept any reasonable explanations.
7. (a) *dhātāram, dhātārau, dhātṛn*
 (b) *hariṇā, haribhyām, haribhiḥ*
 (c) *sītāyāḥ, sītābhyām, sītābhyaḥ*
 (d) *nāmnī, nāmnoḥ, namasu*
8. (a) *hare īśvaraḥ* > *harayīśvaraḥ* (by 'eco'yavāyāvah')
 > *hara īśvaraḥ* (by 'lopaḥ śākalyasya')
 (b) *rāmāt śaram* > *rāmād śaram* (by 'jhalāṃ jaśo'nte')
 > *rāmāt śaram* > (by 'khari ca')
 > *rāmāt charam* > (by 'śaścho'ti')
 > *rāmāccharam* > (by 'stoḥ ścunā ścuḥ')
9. Accept any suitable answers.
10. (a) *ñasī, bhyām, bhyas* – 5th
 (b) *ñas, os, ām* – 6th
 (c) *am, auṭ, śas* – 2nd
11. Accept suitable answers.
12. Accept suitable answers.

B. Or (ii) Higher Level Prose Composition

For the liberation / of his father, / Kṛṣṇa went / to the city of Mathurā. / He killed / his enemy, Kāṃsa, / by throwing him / down from his throne. /

He knew / all the scriptures / after hearing them / once from a sage. / As a gift / to his teacher, / Kṛṣṇa saved / the sage's son / from the belly / of a demon. /

Many kings / assembled, / attracted by the beauty / of a princess, / all / desiring / her as a wife. / Kṛṣṇa / took her away, / and married her. /

At the end / of the great battle / of Kurukṣetra, / Kṛṣṇa said: /

‘There remain / large armies / in this world. / They will be destroyed / by fighting with each other.’ /

Thereafter / Kṛṣṇa ruled, / and lived / in a great city, / showing / to others / the way of piety. /

One day, / however, / Kṛṣṇa's relatives / insulted / some sages, / who / then / pronounced / a curse. / After a time, / Kṛṣṇa's family / ate a meal / and drank / much wine. / They finally / killed each other. /

Kṛṣṇa sat / under a tree / on the bank / of a river / in deep meditation. / Uddhava, / Kṛṣṇa's friend, / found him there. / Kṛṣṇa said / to Uddhava: /

‘This is / your last birth. / I shall now / reveal to you / the highest knowledge.’ /

Śrīmad Bhāgavatam (adapted)

Each section of the passage carries 2 marks maximum for vocabulary and grammar, giving a maximum of 150 marks for the whole text. This total is then divided by 5, giving a total out of 30. A mark out of 8, for style, idiom and general impression, is then added to this total. The chart on the next page gives guidance on awarding marks for style.

Style Marks	Description of Style Mark Categories
8	Fluent and idiomatic.
7	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
5-6	Some attempt to move beyond the literal to an idiomatic rendering of the text through use of grammatical structures.
3-4	Some evidence of the use of idiom, e.g. connectives, word order.
1-2	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0-1	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

जनकस्य मोक्षाय कृष्णो मथुरानगरमगच्छत् । स शत्रुं कंसं
राजपीठान्निक्षिप्य तं व्यापादयत् ।

शास्त्राणि सकृदृषेः श्रुत्वा तानि सर्वाणि तेन विदितानि ।
कृष्णेनर्षेः पुत्रः राक्षसोदराद्रक्षित इत्याचार्यदानम् ।
बहवो राजानः राजपुत्र्या रूपेणाकृष्टाः समागच्छन् । ते सर्वे
तां परिणेतुमैच्छन् । कृष्णस्तामपाहरतां पर्यणयच्च ।

कुरुक्षेत्रमहायुद्धान्ते कृष्णोऽवददस्मिँल्लोके महासेनास्तिष्ठन्ति ।
अन्योन्ययुद्धेन ता नष्टा भविष्यन्तीति ।

ततः कृष्णो राज्यमकरोन्महानगरेऽवसच्च । सोऽन्येभ्यो धर्ममार्ग-
मदर्शयत् ।

एकदा तु केचनर्षयः कृष्णस्य बन्धुभिरवज्ञाताः । त ऋषयः

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[continued]

शापमवदन् । चिरेण कृष्णस्य बन्धवो भोजनमखादन्बहु
मद्यमपिबन् । अन्ततस्ते परस्परं व्यापादयन् ।

कृष्णो वृक्षस्याधो नद्यास्तीरे गम्भीरध्यान उपाविशत् । तत्र
कृष्णस्य मित्रमुद्धवस्तमलभत । कृष्ण उद्धवमवदद्विदं तवान्तिमं
जन्म । अधुनाहं तुभ्यमुत्तमं ज्ञानं दर्शयिष्यामीति ॥

[38 marks]

END