

C.I.E SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2007

General Note: In all cases reasonable alternative answers which are not specifically mentioned in the marking scheme will be accepted, and either some of the marks or all of the marks for that question will be awarded. Candidates may use upper or lower case initial letters for transliterating Sanskrit proper nouns. By 'construal' is meant understanding the meaning of the words as a sentence and conveying this in the English translation.

PAPER 1

SECTION A: PRESCRIBED TEXTS

1. Hitopadeśa

(a) (Lanman, p. 23, lines 4 to 12)

(i) 'There is, in the country of the Magadhas, a wilderness named Campakavati. There lived a deer and a crow for a long time in great friendship. That fat-limbed deer was spied by a certain jackal while roaming at will. On seeing him the jackal thought, "Ah, how will I eat this delicate flesh?"'. [8]

(ii) (a) 'without friend or relative' (1) – 3rd-case *tatpuruṣa* and *dvandva* (1)
(b) 'the world of life (the living)' (1) – 6th-case *tatpuruṣa* (1) [4]

(iii) The jackal inveigles himself into a friendship with the deer, though disapproved of by the deer's friend, the crow. The jackal eventually lures the deer to a trap where, once fettered, the deer asks for help which the jackal refuses, thinking he will eat the carcase once the farmer has disposed of the best parts. The crow, however, advises the deer to feign death, and when the farmer releases the trap, to run off. This he does, but when the farmer throws his stick after the fleeing deer it hits instead the jackal and kills him. [3]

(b) (Lanman, p. 35, lines 3 to 12)

(i) 'At a certain time, when there was no rain even in the rainy season, an elephant herd, afflicted by thirst, said to the lord of the herd, "Lord, what means are there for our living? There is room here for the lesser creatures to swim. We are as if blind from not bathing. Where can we go? What shall we do?" Then the elephant-king, not going far, showed (them) a clear pool.' [8]

(ii) (a) '(they) living on that bank' (1) – 7th-case *tatpuruṣa* (1)
(b) 'by the blows of the feet of the elephant herd' (1) –
3rd and 6th-case *tatpuruṣas* (1) [4]

(iii) A certain hare tells the chief elephant that the moon-goddess is angry at the death of the hares upon which the elephants are trampling. He shows the moon's reflection trembling and the elephants depart repentantly. [3]

[Total: 15 + 15 = 30 marks]

2. The Story of Nala and Damayantī

(a) (Lanman, Nala Chapter I: verses 6 to 8)

(i) 'He, for the sake of progeny, made a supreme effort very intently (4). There approached him a brāhmaṇa sage (2) named Damana, O descendant of Bharata. (1)' [7]

(ii) — ◡ — — ◡ — — — (1) / — ◡ — — ◡ — ◡ — (1)

◡ — — ◡ ◡ — — ◡ (1) / — — — ◡ ◡ — ◡ — (1)

This is a *śloka* (or *anuṣṭubh*). (2)

[6]

(iii) (a) 'for him together with his wife' (1) : *avyayībhāva* compound (1)

(b) 'jewel of a daughter' (1) : *bahuvrīhi* compound (1)

[4]

(b) (Lanman, Nala Chapter V: verses 18 to 21)

(i) 'As this vow is undertaken (2) by me for the winning of Nala (2), by that truth (1) let the gods reveal him to me (2).'

[7]

(ii) (a) 'guardians of the worlds' (1) : 2nd-case *tatpuruṣa* compound (1)

(b) 'lord of men (i.e. king)' (1) : 6th-case *tatpuruṣa* compound (1)

[4]

(iii) She is faced by five King Nalas from which to choose a husband, only one of which is the real Nala. She is praying for the real one to be revealed. The gods reveal their divine attributes so that she may choose the human. Subsequently they are married.

[2]

[Total: 17 + 13 = 30 marks]

3. Bhagavad Gītā

(Chap. 5, verses 10 and 18; Chap. 6, verse 19)

(i) 'He who acts, abandoning attachment (2), dedicating his actions to Brahman (2), is untainted by sin (2) as a lotus by water (2).'

[8]

(ii) (a) 'seeing the same' (1) : *bahuvrīhi* compound (1)

(b) 'situated in a windless place' (1) : 7th-case *tatpuruṣa* compound (1)

[4]

(iii) They are a learned and cultured brāhmaṇa (1), a cow (1), an elephant (1), a dog (1) and a dog-cooker (outcaste) (1).

[5]

(iv) Chap. 2, verses 55, 56, 57; Chap. 6, verses 25, 35; etc etc

When the mind is subdued, the peaceful consciousness which then exists

is the true self. Knowing this, one becomes free of sorrow and fit for immortality. [3]

[Total: 20 marks]

SECTION B: ESSAYS

20 marks for each of the essays. Candidates are expected to write about 300 words for each of their answers, making relevant points, and producing a reasoned argument where necessary. Marks should be awarded on the basis of the following chart.

Essay Marks	Description of Mark Categories
19+	Exceptional work. Excellent ability to organise material, and thorough knowledge and full consideration of the essay title. Really articulate and intelligent answers should be considered in this category even if there are still flaws and omissions.
17–18	Very good. Close attention to detail of texts, well structured writing, perceptive use of illustration, good insight when discussing issues. Ability to look beyond the immediate material and to show some wider understanding of underlying themes.
15–16	Thoroughly solid and relevant work. Candidate does not simply reproduce information: can discuss and evaluate material and come to clear conclusion. Good focus on the essay title. Some limitations of insight but coherent, detailed approach and aptly chosen illustrations.
13–14	Painstaking. Sound knowledge of texts, mainly relevant. Some attempt to address the essay title, showing some understanding. Possibly not in full control of material; solid but indiscriminate. Some conscientious candidates fall into this category: they tend to write too much as they are reluctant to leave out anything they have learnt.
11–12	Fair relevance and knowledge. Better organised than in the 9–10 category: the candidate probably understands the demands of the essay title without being able to develop a very thorough response. Still a fairly simple, black and white approach. Some ‘learnt’ material but better control and focus than below.
9–10	Sound, if simple and superficial, knowledge of texts. Makes assertions without being able to illustrate or develop points. Probably still too dependent on memorised oddments but there may be a visible attempt to relate these to the question.
7–8	Some very basic material but not much sense of understanding or ability to address the essay title. Very general, unspecific approach. Random, bitty structure. Signs of organisation and relevance should be looked for in case the answer can be considered for 9–10 marks.
5–6	Marginally more knowledge than in the 0–4 category. The candidate may have read the texts but is probably unable to see beyond half-remembered notes. Insubstantial; very little relevance. May have problems writing fair English and will be unable to express ideas comprehensibly.
0–4	No discernible material. Often very inadequate language. Marks in this category are awarded almost on the basis of quantity; up to 2 for a sentence or two showing a glimpse of knowledge, 3 or 4 for several sentences, provided there is also a hint of relevance to the essay title. It is possible for a candidate to write a whole page demonstrating no knowledge at all (has the candidate read the book?), containing only misunderstood background facts or very vague general remarks unrelated to the essay title.

PAPER 2 UNPREPARED TRANSLATION AND COMPOSITION

SECTION A:

I should assuredly fulfil that prophecy that I would live in the forest. O darling, I shall go with you, my husband; it cannot be otherwise. I shall fulfil the prophecy. I shall go with you. The time has come. Let the words of the twice-born prove true.

I know indeed that there are verily sufferings of various kinds when one lives in the forest. They are always only experienced by men of uncontrolled mind, O hero. When I was in my father's house and still a girl, I heard from a hermitess who lived in quietude that I would live in the forest.

If you do not want to take me to the forest, distressed as I am, I shall resort to poison, fire, or water to kill myself.

[2 marks for the translation of each 1/4 verse.
Total: 40 marks]

SECTION B:

हिरण्यकशिपू रक्षमानां नृपः । एकदा सोऽचलान्तप
आचरितुमगच्छत् । इन्द्रोऽन्ये देवाश्चाचिन्तयन्त्यतो नृपो
गतस्ततो वयं रक्षसैः सह युद्धं करिष्याम इति ।

रक्षसा भार्याः प्रजा च त्यक्त्वा भयात्पलायन्त ।
हिरण्यकशिपुभार्याया गर्भे प्रह्लाद आसीत् । इन्द्रो
हिरण्यकशिपुभार्यामपाहरत् । ऋषिनारदस्त्वेतद्दृष्टेन्द्रमवदत्तां
मुञ्चेति । इन्द्र ऋषेर्वचनमन्वसरत् । हिरण्यकशिपोभार्या
नारदस्याश्रमेऽवसत् । तत्र गर्भे प्रह्लादो नारदस्योपदेशमशृ-
णोत् ॥

[40 marks]

END