

C.I.E SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2008

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. 24, lines 6 to 16)

(i) ‘“This is one of our own or this is a stranger”, such is counting of the small-minded; but to those of noble deeds the earth is their family.’ [6]

(ii) ◡ — — — ◡ — — — (1) / ◡ — — — ◡ — ◡ — (1)
◡ ◡ — — ◡ — — ◡ (1) / — — — ◡ ◡ — ◡ — (1) [4]

(iii) The jackal sees that the deer is caught in a trap, hoping that he can eat any remains which might be left by the farmer. But the crow helps the deer by advising him to play dead so that the farmer will open the trap and the deer can escape. So it transpires, and when the farmer throws a stick after the escaping deer it hits and kills the jackal. [4]

(b) (Lanman, from p. 37, line 20, to p. 38, line 8)

(i) ‘There is, in the country of Magadha, a lake called Phullopala (Blooming Lotus). There, for a long time, swans called Saṅkaṭa (Slender) and Vikaṭa (Hideous) lived. Their friend, a turtle named Kambuḡrīva (Shellneck) lived (there too). Now once fishermen came and they said: “Staying here early in the morning we should kill turtles, fish and the like.”’ [8]

(ii) (a) ‘fishermen’s chatter’ (1) – 6th-case *tatpuruṣa* compound (1)
(b) ‘Ready-wit’ (1) – *bahuvrīhi* compound (1) [4]

(iii) This is a verse at a time of crisis which introduces the next story as a lesson from which to learn. In this way, the stories are connected in each of the four sections of the book, which was designed as instruction for young men who were to be future leaders. [3]

[Total: 14 + 16 = 30 marks]

2. The Story of Nala and Damayantī

(a) (Lanman, Nala Chapter I: page 3, lines 1 to 12)

(i) ‘After that, the bird said this to Nala: “I should not be killed by you, O king. I shall do what is pleasing to you. O Nala, I shall speak of you in Damayantī’s presence, so that she will never think of any other man but you.”’ [8]

(ii) (a) ‘wonderful forms’ (1) : *tatpuruṣa*, *karmadhāraya* compound (1)
 (b) ‘(she) surrounded by hosts of friends’ (1) : 3rd case *tatpuruṣa* compound (1)
 (c) ‘in a pleasure-grove’ (1) : 4th-case *tatpuruṣa* compound (1) [6]

(b) (Lanman, Nala Chapter IV: page 10, lines 8 to 17)

(i) ‘Verily, having attained the gods, enjoy spotless robes, divine many-coloured garlands and excellent ornaments.’ [6]

(ii) (a) ‘Eater of the offerings (i.e. Agni)’ (1) : *bahuvrīhi* compound (1)
 (b) ‘from fear of punishment’ (1) : 5th case *tatpuruṣa* compound (1)
 (c) ‘one of virtuous soul’ (1) : *bahuvrīhi* compound (1)
 (d) ‘of protectors of the world’ (1) : 6th case *tatpuruṣa* compound (1) [8]

(iii) King Nala is visiting princess Damayantī on behalf of the gods, to sue for their cause in marriage. Damayantī, however, wishes only for Nala and plans to choose him at her *svayamvara*. So it happens, but she has to recognise him since the gods pretend to be him. She prays and is granted the knowledge to choose the true Nala. [2]

[Total: 14 + 16 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verse 13; Chap. 4, verse 36; Chap. 6, verse 25)

(i) ‘As the embodied one (experiences) in this body childhood, youth and old age, so he passes to another body. The wise person is not deluded thereby.’ [6]

(ii) The verse speaks of crossing (the ocean of) all sin by the raft of knowledge (2). Knowledge of the divine truth is represented as having the power to wipe out all sin. (2). [4]

(iii) (a) ‘greatest of evildoers’ (1) : 2nd-case *tatpuruṣa* compound (1)
 (b) ‘(with an intellect) held in firmness’ (1) : 3rd-case *tatpuruṣa* compound (1)
 (c) ‘established in the Self’ (1) : 7th-case *tatpuruṣa* compound (1) [6]

(iv) The theme is that of gradually bringing the mind to rest, probably by meditation. This relates to the second verse in that the quietened mind is fit to receive true knowledge, and to the first verse in that the removal of sin would make it no longer necessary to undergo rebirth. [4]

[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:

‘There was a king, called Daśaratha, who was like an unmoving bridge to righteousness. He held to truth, and was well known, and had a son who was a descendant of Raghu. That righteous soul, called Rāma, is famous in the three worlds.

‘He has long arms and large eyes. He is my husband and my deity. Born in the family of the Ikṣvākus, he has shoulders like those of a lion and is possessed of great splendour. It is he who, together with his brother Lakṣmaṇa, will take your life.

‘If, O Rāvaṇa, you are not to be killed by demons or gods, having produced such great enmity you will not escape from him alive. That mighty descendant of Raghu will put an end to the remainder of your life. Your life, like that of a sacrificial animal tied to a post, will be difficult to save.’

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

SECTION B:

एकदा ब्राह्मण आसीत्। तस्य बहु धनम्। स त्वतीव
लुब्धः। तस्मात्तस्य पुत्रा बन्धवश्च दुःखिताः। तस्य पत्नी
कन्याश्चापि विषण्णाः। ततो देवैर्धनं तस्माद्गृहीतम्।

सोऽचिन्तयत्कृपणानां धनं सुखं नानयति। तस्य फले
अत्र चिन्तामुत्र नरकश्च। ये मोक्षमिच्छन्ति ते धनं त्यजन्तु।
तद्धि पापस्य कारणमिति।

एवं चिन्तयित्वा स भिक्षुकोऽभवत् ॥

[40 marks]

END