

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2010

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 overall 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. 37, lines 1 to 12)

(i) 'Then, having obtained superior servants, tigers, lions and such, having looked upon the jackals, being ashamed, his relatives were removed contemptuously by him. Then, having seen the dejected jackals, it was promised by a certain old jackal, "Do not despair. Because we, knowers of his weak points, have been dismissed by him without understanding, so I should arrange that he be destroyed."' [7]

(ii) — ◡ — — ◡ — — — / — — — ◡ ◡ — ◡ — [2]

— ◡ — ◡ ◡ — — — / — — — — ◡ — ◡ — [2]

This is an *anuṣṭubh*, or *śloka*. [1] [5]

(iii) (a) 'deceived by mere colour' [1] 3rd case *tatpuruṣa* compound [1] [4]
(b) 'at the time of evening' [1] *karmadhāraya* compound [1]

(b) (Lanman, from p. 41, lines 3 to 11)

(i) 'There is in the country of Mālava a lake called Padmagarbha. There stayed a certain old crane who had shown himself as if anxious and lacking in power. And he was asked from afar by some crab why he stood there without resort to food. The crane said, "Fish are the cause of my sustenance."' [7]

(ii) (a) 'on the outskirts of the city' [1] 6th case *tatpuruṣa* compound [1] [4]
(b) 'as should be done' [1] *avyayībhāva* compound [1]

(iii) A series of interlocking stories, incorporating verses of moral import, thus fulfilling its original purpose as instruction in statesmanship for princes. [3]

[Total: 16 + 14 = 30 marks]

2. Rāmāyaṇa of Vālmīki

(a) (Bālakāṇḍa, Chapter 1: verses 13 to 15)

- (i) (a) 'subduer of the deceitful' [1] : 6th case *tatpuruṣa* compound [1]
 (b) 'of the world of the living' [1] : 6th case *tatpuruṣa* compound [1] [4]
- (ii) 'Protector of his duty and protector of his own people, knower of the reality of the Veda and its supporting studies, and skilled in the science of archery; knower of the reality of the meaning of all scriptures, of strong memory, quick witted, dear to all the world, virtuous, with a heart that refuses to be depressed, clear-sighted.' [8]
- (iii) Rāma [1]

(b) (Sundarakāṇḍa, Chapter 30: verses 2, 8, 11)

- (i) 'Looking at that lady who was like a goddess in the Nandana grove, the monkey thereupon had various thoughts. "If indeed I should go without reassuring this virtuous lady, whose understanding is afflicted by grief, my departure would be blameworthy." ' [8]
- (ii) (a) 'of the night wanderers (*rākṣasas*, demons)' [1] *bahuvrīhi* compound [1]
 (b) 'what should be done' [1] neuter noun [1]
 (c) 'in a dilemma' [1] 2nd case *tatpuruṣa* compound [1] [6]
- (iii) He decides to praise Rāma before the imprisoned Sītā, beautifully and sweetly so as not to alarm her. He then provokes the demon armies to fight so as to estimate their strength, and allows himself to be captured so as to meet Rāvaṇa, their king, and then sets Laṅkā alight before escaping back across the ocean. [3]

[Total: 13 + 17 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verses 54 and 55; Chap. 18, verse 54)

- (i) 'What, O Kṛṣṇa (Keśava), is the description of the man of steady wisdom, anchored in concentration? How does he, firm in reason, speak; how sit; how move? When he abandons, O Pārtha (Arjuna, descendant of Pṛthu), all the desires in the mind, (resting) in the Self alone, satisfied with the Self, he is called one of steady wisdom.' [8]
- (ii) (a) 'one who has become Brahman' *bahuvrīhi* compound
 (b) 'of purified heart' *bahuvrīhi* compound
 (c) 'devotion to me' 4th case *tatpuruṣa* compound [6]
- (iii) Prince Arjuna and his cousin, Kṛṣṇa, were conversing between the massed armies of the Kauravas and Pāṇḍavas. Arjuna had refused to fight since this would mean him killing those he loved and respected. Kṛṣṇa had to talk him into examining his unequalled warrior skills, and explained that the Self of these people could not be slain and was immortal. When Kṛṣṇa had successfully convinced Arjuna, the Pāṇḍavas, Arjuna's army, beat the enemy, but with much loss of life. [6]

[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:**

'Take me to where Rāma, Sītā and Lakṣmaṇa are, for I cannot bear to live today even a moment without them. Turn back the chariot quickly and take me also to the Daṇḍaka forest. If I do not follow them now, I shall experience the destruction of death.'

[The charioteer replied:]

'Leave behind grief and infatuation, as well as the agitation born of sorrow, and Rāma, having shaken off anguish, will live in the forest. Sītā finds just as much enjoyment in the lonely forests as she did previously when she went to groves in the city. For the virtuous Sītā, whose face shone like the young moon, and who was ever undepressed in spirit, found delight as a girl even in the lonely forest in the company of Rāma.'

[Rāmāyaṇa, Ayodhyākāṇḍa 60, verses 2, 3, 5, 9 and 10]

[2 marks for the translation of each $\frac{1}{4}$ verse.
Total: 40 marks]

SECTION B:

The god of fire, / taking the form / of a pigeon, / flew down / to King Śibi. / Indra, / taking the form / of a hawk, / followed the pigeon. / The pigeon / cried out / in fear: / 'Save me, / O King. / I am a sage / in the form of a bird.' /

But the hawk / said: / 'This creature / is my food.' /

The king replied: / 'I shall give up / my own life, / but I shall not give up / this virtuous teacher.' /

Now the hawk / said: / 'Give me / then / from your own flesh, / as much / as / is in his body.' /

Mahābhārata (adapted)

[Each section of the passage carries 2 marks maximum for vocabulary and grammar, giving a maximum of 64 marks for the whole text. This total is then divided by 2, giving a total out of 32. A mark out of 8, for style, idiom and general impression, is then added to this total.]

[For Model Answer see next page.]

Model answer:

अग्निदेवः कपोतरूपं कृत्वा शिबिनृपं न्यपतत् । इन्द्रः श्येनरूपं कृत्वा कपोतमन्वगच्छत् । कपोतो भयादक्रोशद्रक्ष मां नृप । अहमृषिः खगरूप इति ।

श्येनेन तूक्तमयं जन्तुर्ममान्नमिति ।

नृपः प्रत्यवदन्ममैव जीवितं त्यक्ष्यामीमं साधुमाचार्यं तु न त्यक्ष्यामीति ।

अधुना श्येनेनोक्तं यावन्मांसं तस्य देहे तावन्मांसं तव देहान्मां देहीति ॥

[40 marks]

[The mark out of 8 for style, idiom and general impression is awarded according to the following table:]

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 the use of grammatical structures.
3-4	Some evidence of the use of idiom, e.g. connectives, word order.
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.

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