

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2015

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. 35, lines 8 to 19 incl.)

(i) 'He, while going, reflected, "Going near to the lord of the herd of elephants, how will I speak? For:
Even touching, an elephant kills; even smelling, a serpent kills; even laughing, a king kills; even honouring, an evil person kills."' [6]

(ii) (a) 'the crest of the hill' [1] 6th case tatpuruṣa compound [1]
(b) 'the chief of the herd' [1] 6th case tatpuruṣa compound [1]

(iii) — — — — — / — — — — —
— — — — — / — — — — —
This is a śloka, or anuṣṭubh metre. [5]

(b) (Lanman, p. 41, lines 15 to 21, p. 42 lines 1 to 4 incl.)

(i) "They are placed by me in another lake." Thereupon a crab said to him, "Sir Crane, take me also there." Then the crane, for the sake of crabmeat, not previously (tasted), having respectfully taken him, set (him) on the ground. But the crab, seeing fish skeletons strewn on the ground, reflected.' [6]

(ii) (a) 'cause of protection' [1] 6th case tatpuruṣa compound [1]
(b) 'the wicked crane' [1] karmadhāraya compound [1]
(c) 'one whose luck is slow-coming' [1] bahuvrīhi compound [1]

(iii) This verse conveys the resolution that one should not fear danger before it arrives, but once it is detected one should tackle it fearlessly. The crab has to fight for his life and kill the crane or be eaten. The lesson is to go through life free of fear, but to act with courage if danger is unavoidable. [3]

[Total: 15 + 15 = 30 marks]

2. Rāmāyaṇa of Vālmīki

(a) (Bālakāṇḍa, Chapter 1: verses 12 to 16)

(i) 'Knower of justice, true to his promise and rejoicing in the welfare of his subjects, famed, possessed of knowledge, pure, obedient, of steady attention; glorious like the Creator, supporter, subduer of the deceitful, protector of the world of living beings, guardian of justice.' [6]

(ii) (a) 'of his own people' [1] *karmadhāraya* compound [1]
 (b) 'with a heart that refuses to be depressed' [1] *bahuvrīhi* compound [1]
 (c) 'of pleasing appearance' or 'who sees all as dear' [1] *bahuvrīhi* compound [1]

(iii) Nārada speaks to Vālmīki about Rāma. [2]

(b) (Araṇyakāṇḍa, Chapter 45: verses 36 to 40)

(i) "Without Rāma, O Lakṣmaṇa, I shall plunge into the Godāvārī river, or else I shall hang myself, or abandon my body on a precipice. Or I shall drink strong poison, or enter a fire. But never shall I touch another man apart from Rāma."

The sorrow-filled Sītā, thus having announced to Lakṣmaṇa, crying from unhappiness, struck her stomach with her hands.' [8]

(ii) (a) 'she of afflicted appearance' [1] *bahuvrīhi* compound [1]
 (b) 'she of large eyes' [1] *bahuvrīhi* compound [1]
 (c) 'he with joined palms' [1] *bahuvrīhi* compound [1]

(iii) Rāma, Sītā and Lakṣmaṇa, having been exiled to the forest, Sītā sees a golden deer and begs Rāma to capture it for her. In Rāma's absence Lakṣmaṇa guards Sītā. But, hearing a cry that sounded like Rāma's but was really that of the demon Mārīca, in the form of the deer, Sītā begs Lakṣmaṇa to rescue Rāma. When Lakṣmaṇa went, Rāvaṇa, king of the demons, was able to carry Sītā off. [2]

[Total: 14 + 16 = 30 marks]

3. Bhagavad Gītā

(Chap. 1, verse 1; Chap. 2, verses 62, 63; Chap. 3, verse 8.)

- (i) 'When a man dwells on the objects of sense, he creates an attachment for them; attachment develops into desire, and desire breeds anger. Anger induces delusion; delusion, loss of memory; through loss of memory reason is shattered; and loss of reason leads to destruction.' [8]
- (ii) (a) 'in the field of righteousness (or justice)' [1] *6th case tatpuruṣa* compound [1]
 (b) 'than non-action' [1] *nañ tatpuruṣa* compound [1]
 (c) 'maintenance of the body' [1] *6th case tatpuruṣa* compound [1]
- (iii) Surveying the ranked enemy army, Arjuna, with his charioteer Kṛṣṇa, collapses in horror when he sees friends, relatives and teachers among them. He refuses to fight. Kṛṣṇa teaches him the immortality of the soul and why he has to fight. Arjuna is convinced and joins the battle. [3]
- (iv) Action is necessary as one's duty, but it should be engaged in without attachment and without desire for the fruits. In truth, action is of the guṇas, the primal forces of nature and the Self is free from action. [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 shall go to the forest which is difficult to access and where there are no people. It is scattered with hosts of varied beasts and frequented by herds of tigers.

Happily I shall live in the forest, just as I would in my father's house, not caring for the three worlds, but thinking of the vow I made to my husband.

Such as I am I shall go with you today to the forest, of this there is no doubt. O highly fortunate one, being prepared I am not able to be kept away.

I shall without doubt live always on fruits and roots. I shall not cause you any trouble, always living with you.

With you, O large-eyed sir, supremely delighted I shall sport in this way spending a hundred or even thousands of years with you.

[Rāmāyaṇa, Ayodhyākāṇḍa 27, verses 11, 12, 15, 16 and 20]

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

SECTION B:

There was a king / called Mahābhiṣa. / He, a lord of the world, / always spoke the truth / and was powerful. / After performing / many sacrifices, / he went to heaven. / Once, the gods / were worshipping / the Lord. / King Mahābhiṣa / was also there. / Then the queen of rivers, / Gaṅgā, / came there / in order to worship. / Her garment / was blown / by the wind. / When her limbs / were thus exposed / the gods / turned their heads away. / Mahābhiṣa, however, / continued / to stare / at her. / The Lord, seeing this, / cursed Mahābhiṣa, / saying / "Be mortal again." /

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:

आसीन्नृपो महाभिषो नाम। स लोकपतिः सर्वदा सत्यमवदत्प्रबलो
ऽभवच्च। बहून्यज्ञान्कृत्वा स स्वर्गमगच्छत्। एकदा देवा
ईश्वरपूजामकुर्वन्। नृपो महाभिषोऽपि तत्रासीत्। तदा नदीराज्ञी गङ्गा
पूजार्थं तत्रागच्छत्। तस्या वस्त्रं वायुना समुद्धृतम्। यदा तस्या
अङ्गान्येवमसंवृतानि तदा देवा अवाङ्मुखाः। महाभिषस्तु तां पुनः
पुनरपश्यत्। ईश्वरस्तदृष्ट्वा पुनर्मर्त्यो भवेति वदंस्तमशपत् ॥

[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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