

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
SPECIMEN MARKING SCHEME (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.35, lines 8 to 21)

- (i) 'Thereupon a hare, Śīlmukha (Blockhead) by name, summoning all, reflected: "This herd of elephants, agitated by thirst, will indeed come here daily. From this our race will perish." Then an old hare named Vijaya (Victory) said: "Do not despond. A remedy will be effected by me." ' [6]
- (ii) ◡ — ◡ ◡ ◡ — — ◡ / — — ◡ ◡ ◡ — ◡ — [2]
 ◡ — ◡ ◡ ◡ — — ◡ / — ◡ — ◡ ◡ — ◡ — [4]
- (iii) (a) 'the summit of the hill' [1] — 6th case *tatpuruṣa* compound [1]
 (b) 'the chief of the herd' [1] — 6th case *tatpuruṣa* compound [1]
 (c) 'by him of unslayable nature' [1] — *bahuvrīhi* compound [1] [6]

(b) (Lanman p.41, lines 15 to 21; p.42, lines 1 and 2, 7 to 10)

- (i) 'The fishes said: "O Crane, what are the means for our protection?" The crane said: "There is a source of preservation at another lake. I will take you there one by one." So the fish, from fear, said: "So be it." Then that wicked crane, having taken those fish, one by one, to a certain place and having eaten them, returned and said: "I have placed them in another lake." ' [6]
- (ii) (a) 'for the purpose of crabmeat not previously (tasted)' — *bahuvrīhi* compound [3]
 (b) 'best, least and middling' — *dvandva* compound [3] [6]
- (iii) The message is that excessive greed leads eventually to disaster. The *Hitopadeśa* was originally addressed to young princes who were unable to learn except through stories. [2]

[Total: 16 + 14 = 30 marks]

2. Rāmāyaṇa of Vālmīki

(a) (Araṇya Kāṇḍa, Ch. 44, vv 1 to 3)

- (i) 'But, having so instructed that brother, Rāma, of great splendour, bound on his sword which had a hilt made of gold.' [6]
- (ii) (a) 'an ornament to himself' [1] *bahuvrīhi* compound [1]
 (b) 'of towering courage' [1] *bahuvrīhi* compound [1]
 (c) 'king of rulers' [1] 6th case *taṭpuruṣa* compound [1] [6]
- (iii) The episode concerns Mārīca assuming the form of a golden deer in order to lure Rāma away from Sītā, his wife, so that Rāvaṇa can abduct her. Rāma has to trace her and win her back. Rāvaṇa is taking revenge on Rāma for Rāma's killing of Rāvaṇa's demon relatives in the forest. [3]

(b) (Sundara Kāṇḍa Ch. 31, vv 6, 8, 9)

- (i) 'His eldest and beloved son, with a face like the moon, Rāma by name, is learned and the best of all archers.' [6]
- (ii) (a) 'of him who is true to his word' [1] *bahuvrīhi* compound [1]
 (b) 'in the great forest' [1] *karmadhāraya, taṭpuruṣa* compound [1]
 (c) 'able to change form at will' [1] *bahuvrīhi* compound [1] [6]
- (iii) Kaikeyī, the mother of Rāma's brother, Bharata, had gained a boon from Rāma's father, Daśaratha, long ago and recalled the boon, asking that Rāma be banished and her own son take the throne instead. [3]

[Total: 15 x 2 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verses 13 and 14; Chap. 3, verses 9 and 12)

- (i) 'As the soul experiences in this body infancy, youth and old age, so finally it passes into another. The wise have no delusion about this.' [8]
- (ii) (a) 'giving cold, heat, pleasure and pain' — 2nd case *tatpuruṣa* compound [3]
 (b) 'bound by action' — *bahuvrīhi* compound [2]
 (c) 'nourished by sacrifice' — 3rd case *tatpuruṣa* compound [2] [7]
- (iii) *Yajña* is sacrifice or service. It is depicted as ritual, with oblations poured on sacred fires, and also as service to fellow men and animals, as well as to ancestors. Actions in this world bind people unless performed as *yajña*, sacrifice. [5]

[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:**

'Great suffering will come to me due to your suffering, O Kaikeyī! And my advancement will follow in the wake of your advancement. There is no doubt about it. Along with your son, you have been dealt with by King Daśaratha quite in the same way today as an enemy or a snake would behave if ignored. As such, O Kaikeyī, promptly accomplish what is opportune in your interest and protect your son, your own self and me too, O lady of amazing insight!'

Filled with joy on hearing the words of Mantharā, that lady with a beautiful face rose from her bed like the crescent of the autumnal moon. Full of amazement and extremely contented, Kaikeyī for her part gave away to that hunchback a beautiful divine jewel.

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

SECTION B:

Kṛṣṇa made / his body / very light / and jumped / towards Kaṁsa. / Catching hold / of his hair, / Kṛṣṇa threw him down / from his seat. / Kṛṣṇa then / fell onto Kaṁsa, / who was now dead. /

Since out of fear, / Kaṁsa, whether he be drinking, / speaking / or walking, / was always seeing / Kṛṣṇa, therefore / at death / he entered into / Kṛṣṇa's form, / which is very difficult / for others to attain. / Kaṁsa's brothers / soon came / to that place / in great anger, / but Balarāma / killed them / all / with an elephant tusk. / The gods rejoiced. /

Śrīmad Bhāgavatam (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:

कृष्णः स्वदेहमतीव लघुं कृत्वा कंसं प्रति प्लवनमकरोत् । केशान्गृहीत्वा
कृष्णस्तस्यासनात्तमक्षिपत् । तदा कृष्णः कंसेऽपतत् । अधुना कंसो
मृतः ।

यतो भयात्कंसः पिबन्वदञ्चरन्वा सर्वदा कृष्णमपश्यत्ततो मरणकाले सोऽ
न्यैरतिदुर्लभं कृष्णरूपं प्राविशत् । अचिरेण कंसस्यातीव कुपिताः
सोदरास्तं देशमागच्छन् । बलरामस्तु गजदन्तेन तान्सर्वान्व्यापादयत् ।
देवा अरमन्त ॥

[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.

END

BLANK PAGE