

Question	Answer	Marks
	<i>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.</i>	
1(a)	a broken [1] pot [1]	2
1(b)	the potter's [1] forehead [1]	2
1(c)	'He [1] became [1] the servant [1] of some or other [1] king [1].' [1 mark construal]	6
1(d)	He thought that this warrior [1] should be [1] in his army [1].	3
1(e)	'Having seen [1] the potter [1], from fear [1] of the king [1], they did not [1] say [1] anything at all [1].' [1 mark construal]	8
1(f)	This king asked the potter in which battle [1] he had received [1] the wound [1].	3
1(g)	Yes [1].	1
2	<p>There was a dog called Citrāṅga. In his town, since there was a lack of food, people did not give food to dogs. Therefore Citrāṅga went to another town. There, having entered a certain house, he ate a lot. Contented, he left the house. However then the well-fed Citrāṅga was pursued by other dogs and bitten. Therefore he thought 'O my, in my country there is no food, but there no one fights.' Having thought thus, Citrāṅga returned to his own place. Coming to his own town however, he was asked by all the other creatures 'Where is there food?'</p> <p>[Each Sanskrit word or compound carries 2 marks except the words 'na' and 'ca' which carry 1 mark. The construal of each Sanskrit sentence carries 2 marks, except the first, third, fourth and fifth sentences, which carry 1 mark for their construal. Total then to be divided by 5.]</p>	30
3	<p>(in sandhi) पु॒रा॒ग्नि॒न्ने॒व सर॒स्ये॒वंवि॒धेषु॑ धी॒वरे॑षु॒पस्य॑तेषु॒ मत्स्य॑त्रयेणा॒लोचि॑तम्। तत्रा॒नागत॑विधा॒ता नामै॒को मत्स्यः॑। तेनो॒क्तम् — अहं॑ ताव॒ज्जला॑शयान्तरं गच्छामि॑। इत्यु॒क्त्वा गतः॑ ॥</p> <p>[1 mark for each sandhi. 2 marks awarded for avoidance of unnecessary application of sandhi and correct application of the conventions of when to break the top line, 1 mark being deducted each time errors are made in these respects, a maximum of two such errors being counted.]</p>	15
4A(a)	from the power [1] of his austerity [1] tatpuruṣa [1]	3
4A(b)	'That [1] sage [1] transformed [1] the mouse [1] into a very powerful [1] cat [1].' [1 mark construal]	7
4A(c)	a dog [1]	1

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4A(d)	'The dog [1] was very [1] fearful [1] of the tiger [1].' [1 mark construal]	5
4A(e)	'no different [1] from a mouse [1]	2
4A(f)	For as long as the sage [1] lives [1] for that long my ill reputation [1] will not go away [1]	4
4A(g)	A lowly person [1] who attains an honourable position [1] wants to kill his master [1].	3
4B(a)(i)	<i>a i u</i> [1] — the first three vowels [1]	2
4B(a)(ii)	<i>v r ñ m ñ ñ n jh bh gh dh j b g d kh ph ch th th c t t</i> <i>k p ś ṣ s h</i> [1] — all the consonants except <i>y</i> [1]	2
4B(b)	<i>e o ai au</i> [1]	1
4B(c)(i)	'When a homogeneous vowel [1] follows <i>a, i, u, r</i> or <i>l</i> [1] let the corresponding long vowel be the substitute for both [1]', e.g. <i>atra api</i> gives <i>atrāpi</i> [1]	4
4B(c)(ii)	'When a term in an aphorism is shown in the seventh case [1] the operation directed is to be understood as affecting [1] what immediately precedes that which the term denotes [1]', e.g. ' <i>iko yaṇ aci</i> ' in which the operation affects the <i>ik</i> letter [1].	4
4B(d)(i)	<i>ityātmā</i> [1] — ' <i>iko yaṇ aci</i> ' [2]	3
4B(d)(ii)	<i>rāmaṃ gacchati</i> [1] — ' <i>mo'nusvārah'</i> [2]	3
4B(e)	<i>acsandhi</i> — joining of vowels [1] <i>halsandhi</i> — joining of consonants [1] <i>visargasandhi</i> — joining of a <i>visarga</i> and some other letter [1]	3
4B(f)	<i>y v r l</i> [1] standing in between [1] the vowels and consonants [1]	3
5(a)	'Then Arjuna saw standing there [2] fathers, grandfathers [2] teachers, maternal uncles, brothers [2] sons, grandsons and also friends [2].'	8
5(b)	Kṛṣṇa [1]	1
5(c)	collected [1] and eager to fight [1]	2
5(d)	His limbs are failing [1] and his mouth is parched [1]. He is despairing [1] at having to face his own relatives in battle [1].	4
5(e)	<i>santuṣṭha</i> — contented [1] <i>yogī</i> — balanced in mind [1] <i>yatātmā</i> — self [1] controlled [1] <i>dṛḍhaniścaya</i> — of firm [1] conviction [1]	6
5(f)	It says that one whose thought and reason are directed to Kṛṣṇa is dear to Kṛṣṇa [2]. Kṛṣṇa, as he says elsewhere, represents the supreme consciousness [1], so a wider application would be, in the view of many commentaries, to be devoted to the supreme consciousness [1].	4