

CIE SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2003

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.25, lines 6–15)

(i) The jackal, having repeatedly looked at the net, thought: 'As for this deer, he is bound with a firm bond.' He said: 'The nets are made of sinews; how, today, on a Sunday can I touch them with my teeth?' [10]

(ii) $\smile \smile \text{—} \smile \smile \text{—} \text{—} \text{—} / \text{—} \smile \text{—} \smile \smile \text{—} \smile \text{—} /$
 $\smile \text{—} \text{—} \smile \smile \text{—} \text{—} \smile / \smile \smile \text{—} \text{—} \smile \text{—} \smile \text{—} //$ [4]
This is called a *śloka* or *anuṣṭubh*. It has four quarters, each of eight feet. [1]

(iii) (This is the result) 'of rejecting the words of a friend'.
lit. 'of words (*vākyasya*) of a friend (*suhṛt*) which are rejected (*avadhīrita*).' [3]

(b) (Lanman, p. 39, lines 8–21)

(i) There was in the Northern Country a mountain named *Ḡḍhrakūṭa*. Just there, on the bank of the *Revā* (river) in a banyan tree, live cranes. Below the banyan, in a hole of it, lives a snake. And he eats the young offspring of the cranes. [6]

(ii) The first story is about cranes whose offspring are being eaten by a cobra living in a hole in their tree. A trail of fishes is laid between the burrow of a mongoose and the tree, but when the mongooses follow the fish and kill the snake they also kill the young cranes. The second story is of a turtle and two swans. The turtle wishes to escape the fishermen who are coming to his lake. He asks the two swans to take him to another lake with him hanging by the mouth from a stick they hold between them as they fly. They warn him of the dangers of this method, but he insists on going. When jeered at by onlookers, he shouts back and thus loses hold of the stick and perishes. Both stories illustrate the folly of not looking ahead at the dangers of a plan. [6]

[Total: 18 + 12 = 30 marks for Question 1]

2. Story of Nala and Damayanti

(a) (Lanman, p.2, lines 4 – 9: Ch. 1, verses 10–12)

(i) Now Damayanti of slender waist, by beauty, brilliance, splendour, grace and good fortune, attained fame among the people. Now when come to maturity, hundreds of adorned servants and friends attended upon her, as though (she were) Śaci, the wife of Indra. [10]

(ii) Damayanti was so bright and ornamented with jewels, she shone as does lightning against dark storm-clouds. [5]

(b) (Lanman, p.13, lines 8 – 16: Ch. 5, verses 9 – 12)

(i) Then, upon the names of the kings being proclaimed, O Bhārata, Bhīma's daughter now saw five men of equal form. Then, having regarded them all standing undifferentiated in form, she, Damayanti, due to doubt, did not recognise King Nala. [10]

(ii) This is a past form, usually called the periphrastic perfect. Here it means 'she considered'. [2]

(iii) She remembers the marks of the gods and she implores the gods, whereupon they manifest their powers allowing her to discern the real Nala who was without these marks. [3]

[Total: 15 + 15 = 30 marks for Question 2]

3. Bhagavad Gītā

(Ch. 4, verses 7 and 8; Ch. 7, verse 4)

(i) Whenever there is decay of justice and the rise of injustice, then I embody myself, O Bhārata. [5]

(ii) Accept such examples as Rāma, or the man-lion incarnation, etc. etc. together with a short account of their action. [4]

(iii) (a) As an incarnation, although in a human form, he manifests unusual powers and counters evil forces on a large scale.

(b) As the eight great elements, his lower nature constitutes the material basis of the universe.

(c) As an individual human being he lives a human life in the guise of a charioteer, prince, etc.

or In his higher nature he is the Self and life of all and even transcends all. [9]

(iv) For the sake of (*arthāya*) the establishment (*saṁsthāpana*) of justice or righteousness (*dharma*). [2]

[Total: 20 marks for Question 3]

SECTION B: ESSAYS

20 marks for each of the essays. Candidates should make relevant points, and produce a reasoned argument where necessary.

PAPER 2 UNPREPARED TRANSLATION AND COMPOSITION

SECTION A:

For this jewel looked beautiful on the head of that dear lady of mine. Seeing this, I think it is as if I have found her this very day. Take me also to that place where you have seen my dear lady. I cannot wait even a moment after hearing this news. How then can that lady of mine, with such a lovely figure, being timorous, remain amidst horrible frightening demons? O Hanuman, tell me truly what Sitā said; verily that will revive me, as medicine cures a sick man. What did my beautiful charming lady of charming speech say? Having gone from difficult to more difficult circumstances, how is Jānakī surviving?

*[2 marks for the translation of each ¼ verse.
Total: 40 marks]*

SECTION B:

महान्तं यज्ञं कृत्वान्ततो नृपेणाङ्गेन पुत्रो लब्धः । पुत्रस्तु क्रूरोऽ
धर्म्योऽभवत् । धनुर्हस्ते धृत्वा स मृगानन्वधावद्धूनि भूतानि
व्यापादयच्च । मित्राण्यपि व्यापादयत् । तस्य जनकोऽतीव
दुःखितोऽभवत् । सोऽचिन्तयद्यस्य गृहस्थस्य पुत्रः पापो भवति
स बहुदुःखमनुभवति । लोकं त्यजिष्यामीति ।

एवं चिन्तयित्वादृष्टः स राजगृहमत्यजत् । नृपस्य सैनिकाः
सर्वत्रान्वैच्छन्तं तु नालभन्त ॥

[40 marks]

END