

C.I.E SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2005

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. 26, lines 12–23)

(i) — ◡ — ◡ ◡ — — ◡ / — — — — ◡ — ◡ —
◡ ◡ — ◡ ◡ — — — / ◡ ◡ — ◡ ◡ — ◡ — [4]

(ii) A deer was befriended by a jackal. The deer's friend, a crow, warns him against this alliance, but the friendship persists. The jackal lures the deer into a wood where he is caught in the snare of a farmer. The jackal, intending to eat the remains of the deer when the farmer has cut him up, fails to help release the deer. The crow finds the deer and tells him to play dead and to jump up at the signal of the crow. [4]

(iii) Having seen the deer in such a condition, he said that it had died of natural causes, then he freed the deer from its bonds, and tried to gather up the nets. Then, when the farmer had withdrawn a slight distance, the deer, hearing the sound of the crow, arising in great haste, ran off. The jackal was killed by the stick which the farmer threw towards the deer in rage. [10]

(b) (Lanman, p. 38, lines 9–21)

(i) (a) 'by the trio of fish' : *tatpuruṣa* compound
(b) 'as should be done' : *avyayībhāva* compound [4]

(ii) What is not to be, that will not be; if it is to be then it will not turn out otherwise. Why is this antidote, destroyer of the poison of worry, not drunk ? [6]

(iii) This verse gives wise advice in a memorable form, the original purpose of the *Hitopadeśa*, which was to educate some otherwise ineducable princes in statesmanship. [2]

[Total: 18 + 12 = 30 marks]

2. The Story of Nala and Damayantī

(a) (Lanman, p. 2, lines 14–21)

- (i) And Nala, tiger among men, unequalled among people on earth, by reason of his beauty was like Kandarpa (God of Love) himself in bodily form. Now in her presence they praised Nala eagerly and, in the presence of Naiṣadha (King of the Niṣadhas) they praised Damayantī again and again. [10]
- (ii) Nala captures a swan who promises to tell Damayantī about him, which the swan does. Damayantī, showing signs of love-sickness, is given a *svayamvara* (self-choosing marriage competition) by her father. On his way there, Nala is hailed by the celestials who send him to Damayantī as their embassy, giving him magic powers to enter her palace. Thus they meet. [5]

(b) (Lanman, p. 12, lines 13 – 18)

- (i) (a) ‘kings’, literally ‘protectors of the earth’:
tatpuruṣa compound
(b) ‘kings’, literally ‘protectors of the earth’:
tatpuruṣa compound
(c) ‘they who were smitten by love’:
bahuvrīhi compound [9]
- (ii) Those kings entered the amphitheatre, which was radiant and beautified by gold columns, through an arch, like great lions entering upon a mountain. [6]

[Total: 15 + 15 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verses 10–12)

- (i) To him, the dejected Arjuna, Kṛṣṇa, smiling as it were, O descendant of Bharata, in the midst of both armies spoke this statement: [6]
- (ii) (a) ‘words of wisdom’: *tatpuruṣa* compound
(b) ‘kings’, literally ‘rulers of men’: *tatpuruṣa* compound [6]
- (iii) The Pāṇḍava brothers have been forced to fight the Kauravas for their rightful land. Arjuna, one of the Pāṇḍavas, has chosen Kṛṣṇa as his charioteer, while Duryodhana, leader of the Kauravas, chose Kṛṣṇa’s armies instead. Arjuna goes with Kṛṣṇa to survey the two armies just before the battle and is dismayed to see the teachers, relatives etc. that he will have to engage in battle. He throws down his weapon and refuses to fight. Kṛṣṇa begins to tell how the wise do not grieve for the living or the dead since in reality although bodies die, life itself cannot cease, and all present will live eternally. [8]

[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:

“Today I shall without delay banish Rāma from here to the forest, and have Bharata consecrated as heir-apparent. Now, however, consider this question as to by what means I might so arrange matters that Bharata acquires the kingdom but that Rāma can in no way do so.”

However, when she was addressed in this way by the queen, Mantharā, with a malicious expression, intent on obstructing Rāma’s aims, said as follows to Kaikeyī:

“Come on, look now, Kaikeyī and hear my advice as to how only your son, Bharata, will obtain the kingdom. Do you not remember, Kaikeyī, or remembering, are you concealing what is being said to your own advantage ? Do you wish to hear about that from me ?”

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

SECTION B:

नृपस्य पृथोः कार्यं समाप्तम् । अधुना मम राज्ये
सर्वाणि नगराणि धनेन सम्पूर्णाङ्गीति दृष्ट्वा स भार्यया
सह वनाश्रममगच्छत् ।

स विविधानि तपांस्याचरत् । कदा चित्स फलान्येवखा-
दत् । अचिरेण पृथुर्देहं त्यक्त्वा परमेश्वरं पुनरागच्छत् ।

पृथोरतीव सुन्दरी भार्यापि तीव्रतपांस्याचरदतिकृशाभवच्च ।
पृथौ मृते सारोदत्तदा तस्य देहमग्नावस्थापयच्च ।
अन्ततः सा पतिनिरतमनाग्निं स्वयं प्राविशत् ॥

[40 marks]

END