

SANSKRIT 9606 – OCR A-LEVEL 2002

MARKING SCHEME

PAPER 1. PRESCRIBED TEXTS

1. The Story of Nala

(i) (Ch. 2, verses 16–22)

- (a) (i) ‘those that know the Law (or righteousness, duty, etc.)’ [2];
2nd-case tatpuruṣa compound. [1]
(ii) ‘guardians (protectors) of the earth’, ‘kings’ [2]; 6th-case tatpuruṣa
compound.[1]
(iii) ‘all maidens’ [2]; karmadhāraya compound. [1] [9]
- (b) ◡ — ◡ — — ◡ ◡ — / ◡ ◡ — — ◡ — ◡ —
— — ◡ ◡ ◡ — — — / ◡ — — — ◡ — ◡ — [1 mark per quarter = 4]
This is a *śloka* or *anuṣṭubh* metre. [1] [5]
- (c) ‘The kings of the world are seeking that jewel of a lady. They have been
desiring (her) especially, O Slayer of Vala and Vṛtra (i.e. Indra).’ [8]

(ii) (Ch. 4, verses 23–28)

- (a) ‘The world-guardians, mighty lords, saw him coming thus, and having seen
him, then asked him for all the news.’ [8]
- (b) (i) ‘daughter of a king (princess)’; 6th-case tatpuruṣa compound, with 2nd-
case ending. [3]
(ii) ‘while being described’; passive present participle in 7th case (as part of
a locative absolute construction).[3] [6]
- (c) The women’s quarters of the palace were well guarded and hence no man would
be seen there. He was of striking appearance. [2]
- (d) He was on his way to try for Damayanti’s hand himself, but had to plead
the gods’ suit. [2]

[Total: 40/2 = 20 marks]

2. Hitopadeśa

- (i) (From Lanman p. 23, lines 20–21; and p.24, lines 1–7)
- (a) (i) ‘of one of unknown family and character’ [2]
(ii) ‘of those of small intellect, the small minded’ [2] [4]
- (b) ‘Then how is it that his continuance in affection to you grows more and more to this day? “Where there is no wise man, there even the small-witted is praised. In a land of no trees, even the castor-oil plant passes for a tree.” ’ [9]
- (c) ‘The whole earth is their family.’ [2]
- (ii) (From Lanman p. 39, lines 19–23 and p. 40, lines 1–8)
- (a) ‘Having seen you carried along by us, people will say something. Having heard that, if you give a reply then your death will follow. So by all means stay here.’ The turtle said: ‘Am I an ignoramus? Not a word whatsoever will be uttered by me.’ [9]
- (b) ‘his resolve forgotten’; a bahuvrihi compound meaning literally ‘one whose resolve is forgotten’. [3]
- (c) It furnishes a moral at the end of a story, but is also an introduction to the story which explains it. It is part of a plan to educate the young by means of interesting stories. [3]

[Total: 30/2 = 15 marks]

3. **Manu**

(i) (Book 1, verses 75–78)

(a) ‘Mind, being impelled by desire to create, transforms itself into creation. From that is born *ākāśa* (space, ether), its quality known (by the sages) as sound.’ [8]

(b) From ether, wind; from wind (or air), light (or fire); from light, water; from water, earth. The quality of wind, touch; of fire, form or beauty; of water, taste; and of earth, smell. [6]

(c) ‘carrying all scents’ [2]

(ii) (Book 8, verses 15, 91, 129)

(a) ‘Dharma, the Law, verily destroyed, destroys; the Law protected, protects. Therefore the Law is not to be destroyed, or the Law, killed, will kill us.’ [8]

(b) Separate from body and mind, the indwelling Self is a witness to all that is thought or done. It is, however, unmanifest. [3]

(c) Rather than administer the most savage punishment, it should be graded in steps, to give the ill-doer an opportunity and warning to cease his ill-doing. [3]

[Total: 30/2 = 15 marks]

4. Bhagavad Gītā

(i) (Chap. 2, verses 10–12)

(a) Arjuna has decided not to fight as he discourses with Kṛṣṇa in a chariot between the great armies of the Pāṇḍavas and the Kauravas. Kṛṣṇa prepares to recite his teaching of the *Bhagavad Gītā*. There is a touch of mockery in the word *prahasan*. It is to laugh ‘at’, though often translated as ‘graciously smiling’. [4]

(b) ‘The statements of the wise’: this is mockery (again). Kṛṣṇa is implying that Arjuna speaks in the style of a pandit, even though he goes on to say that the wise would say no such thing. [3]

(c) ‘Nor I, nor you, nor any of these rulers of men was ever non-existent before; nor is it that we shall cease to be in the future.’ [8]

(ii) (Chap. 13, verse 32; Chap. 18, verses 63, 73)

(a) ‘As the all-pervading ether is not tainted by reason of its subtlety, so the Self (though) seated in the body everywhere is not tainted.’ [8]

(b) Reflect upon it and then do as he wishes. [3]

(c) (i) ‘due to your grace’ [2]

(ii) ‘one whose doubts are gone’ [2] [4]

[Total: 30/2 = 15 marks]

5. Upaniṣads

(i) (*Īśā Up.* verses 5, 6, 8)

(a) It moves, it does not move; it is far off, it is near; it is inside all, it is outside all. [3]

(b) Who sees himself in all, all in himself, faces no disgust. It is all-pervading, pure, bodiless, woundless, without sinew, taintless, untouched by sin. [6]

(ii) (*Bṛhad. Up.* 4:3.33 and 4:4.19)

(a) “O Emperor,” said Yājñavalkya, ‘I give you a thousand cows, sir. Tell me further about liberation, just that.’ At this, Yājñavalkya was afraid that the wise king was driving him to the end of all his knowledge. [8]

(b) The man who sees difference goes from death to death. It is to be realised through the mind, by reflection, meditation, reasoning, etc. [3]

[Total: 20/2 = 10 marks]

6. Śaṅkarabhāṣya on Bhagavad Gītā

(Chap. 13, verse 27)

- (a) ‘Thus the result of right knowledge, which is the absence of birth through the cessation of the seed of worldly existence, namely ignorance and its effects, has been stated.’ [5]
- (b) defining words, confirming meanings through scriptural quotations, arguing rationally (sometimes with objectors), giving similes, analysing compounds, etc. [5]

[Total: 10/2 = 5 marks]

PAPER 2. UNPREPARED TRANSLATION.
UNPREPARED COMPREHENSION AND
PROSE COMPOSITION.

1.

‘Seeing his two arms severed, drenched in streams of blood, that wretched demon enquired of those two warriors: “Who are you?” When Kabandha said this, the mighty Lakṣmaṇa of auspicious qualities praised Rāma:

‘ “This is the descendant of the Ikṣvāku dynasty, known by the people as Rāma. I am his younger brother, Lakṣmaṇa. Deprived of his kingdom by his mother, Rāma was exiled to the forest and set off to the great forest with his wife and myself. While he, as powerful as a god, was living in the deserted forest, his wife was abducted by a demon, in search of whom we have come here. And who are you, and why are you rolling about like a barrel in the forest with your legs broken and your flaming mouth in your chest?”

‘But thus addressed by Lakṣmaṇa, Kabandha, remembering the words of Indra, joyfully replied: “Welcome to you, O tigers among men. By good fortune I have met you. It is good fortune that you have cut my arms. For listen, I shall tell you truthfully how I assumed this ugly form through my misconduct, O tiger among men.” ’

[15 marks]

2. (a) periphrastic future [1] 3rd person singular [1] from *bhavati*, ‘becomes’ [2]
- (b) her friends [1], her own natural course [1] and her own people [1] [3]
- (c) ‘O fair one, I have chosen this tiger among men, your son, as my husband.’ [4]
- (d) She will not [1] live [1]. [2]
- (e) ‘O you of fair [1] complexion [1]’; *karmadhāraya* [1] [3]
- (f) ‘For if you think of me, I shall always carry you all.’ [4]
- (g) One who upholds [1] duty [1] in distress [1] is the best of virtuous men [1]. [4]
- (h) ‘Virtue upholds life; virtue is said to be the giver of life.’ [4]
- (i) She says, to gain the sympathy of Kuntī, that (a) she had been expecting to be made happy at this time; (b) she has given up her other friends; and (c) she will die if she does not get her way. She also says, in order to gain Kuntī’s favour, that she can take Kuntī and her sons wherever they like, and rescue them from difficult plights. [4]

[Total: 30/2 = 15 marks]

3.

पृथुरीश्वरभक्तिपूर्णः । पृथोर्यज्ञान्दृष्टेन्द्रोऽतीवेष्योऽभवद्यज्ञ-
विरोधानकरोच्च । यदा पृथुरन्तिमं यज्ञमकरोत्तदेष्य इन्द्रः
समीपे तिरोभूय यज्ञियाश्वमचोरयत् । महर्षिरत्रिर्नामेन्द्रमा-
काशे शीघ्रं धावन्तमपश्यत् । अत्रिणा संदिष्टः पृथोः पुत्र इन्द्रम-
न्वधावदतिकुपितश्च विरमेति तमचोदयत् । इन्द्रं दृष्टेन्द्रो
मूर्तिमान्धर्म इति चिन्तयित्वा पृथोः पुत्रस्तं प्रति शरं नाक्षिपत् ।
अत्रिः पृथोः पुत्रं पुनः पुनरक्रोशत्तं पापमिन्द्रं व्यापादयेति ।
तच्छ्रुत्वा पृथोः क्रुद्धः पुत्र इन्द्रं प्रत्यधावत् । तत इन्द्र अश्वं
त्यक्तान्तर्धानमगच्छत् । पृथोर्वीर्यवान्पुत्र अश्वं स्वजनकयज्ञ-
भूमिं प्रत्यानयत् । पृथोः पुत्रस्य महाक्रियां दृष्ट्वर्षयस्तस्मै
विजिताश्व इति नामाददुः ॥

[20 marks]

PAPER 3. **A.** SHORT ESSAYS.
 and **B.** *either* (i) PĀNINIAN GRAMMAR
 or (ii) HIGHER LEVEL PROSE COMPOSITION.

A. Short Essays

8 marks per essay. Candidates should make relevant points, and produce a reasoned argument where necessary.

B. (i) Pāṇinian Grammar option

Essay Questions [8 marks each, only one to be attempted]:

1. The student may mention the system of endings of nouns and verbs; the system of dhātus and pratyayas etc. etc.
2. Pāṇini's original system of learning the whole recitation:
merits: *anuvṛtti* known by placing; '*pūrvatrāsiddham*' placing known by heart; etc. etc.
demerits: time needed to learn all by heart; difficulty of knowing relevance of sūtras to specific cases; etc. etc.
Bhaṭṭoji's system:
merits: clear arrangement of sūtras according to subject matter; no need to learn by heart before tackling meaning; etc. etc.
demerits: need to learn *anuvṛtti* and numbers of sūtras to understand their order for '*pūrvatrāsiddham*'; etc. etc.
3. [Must be marked according to sequence chosen.] *saṃjñā*, *paribhāṣā* and *vidhi* are likely examples.

Technical Questions [6 marks each, only five to be attempted]:

4. (a) all the vowels in all their time measures [2]
(b) *t, th, d, dh, n* [2]
(c) a long *u* [2]
5. (a) *sītayā, sītābhyām, sītābhiḥ*)
(b) *dhātāram, dhātārau, dhātṛṇ*)
(c) *nadyāḥ, nadībhyām, nadībhyaḥ*) [1/2 mark for each word]
(d) *harau, haryoḥ, hariṣu*)
6. [1 mark for name, 1 for example and translation, if applicable. Only 1/2 mark for correct name and inapplicable example. Only 1/2 mark for wrongly spelt example or defective translation.]
7. (a) *sụ̄ au jas* (1st) [2]
(b) *nie bhyām bhyas* (4th) [2]
(c) *nas os ām* (6th) [2]
8. 'In an *upadeśa* a *l, ś* and *kụ̄* (*k, kh, g, gh, ṇ*) is 'it' (i.e. 'goes') if it is not part of a *taddhita pratyaya*.'
9. *rāmas hariḥ* → *rāma rụ̄ hariḥ* by '*sasajuṣo ruḥ*' [2];
→ → *rāma u hariḥ* by '*atororaplutādaplute*' [2];
→→ *rāmo hariḥ* by '*ādguṇaḥ*' [2].

[continues next page]

[continuation of option B (i)]

- 10.** *'laśakvataddhite'* removes the initial ś [2];
'prathamayoḥ pūrvasavarṇaḥ' lengthens the *a* of *rāma* [2];
'tasmācchaso naḥ puṁsi' replaces the final *s* with a *n* [2].
- 11.** (a) *laṭ* present; *bhavati* 'becomes' [1];
(b) *lṛt*future; *bhaviṣyati* 'will become' [1];
(c) *loṭ* imperative; *bhavatu* 'let one become' [1];
(d) *liṭ*perfect; *babhūva* 'became' [1];
(e) *lan* past; *abhavat* 'became' [1];
(f) *vidhi liṅ* optative; *bhavet* 'should become' [1].
- 12.** A short vowel is light – '*hrasvaṁ laghu*' [2].
A short vowel before a conjunct consonant is stressed – '*saṁyoge guru*' [2].
A long vowel is also stressed – '*dirghamca*' [2].

B. Or (ii) Higher Level Prose Composition

सुन्दरी नारी पापेन रावणेनापह्नियमाणा मया दृष्टा। सा सुन्दरी नारी हे राम हे राम हे लक्ष्मणेत्यक्रोशत्। सात्मनो भूषणनि भूमिमक्षिपत्। अधुना मां शृणुत। यत्र स राक्षसो वसति तदेव युष्मान्वदिष्यामि।

स राक्षसो रावणो नाम्ना लङ्कानगरे वसति। लङ्का समुद्र- द्वीपस्था हिरण्यद्वारराजगृहोपेता। तत्र मन्दभाग्या सीता बद्धा राक्षसीभिः परिवृता। तत्रैव सीतां लप्स्यध्वे।

हे कपयस्तत्र शीघ्रं गच्छत युष्माकं वीर्यं दर्शयत च।

अत्र स्थितोऽहं रावणं सीतां च द्रष्टुं शक्नोमि। अस्माकं स्व- भावादस्मत्खादिताज्ञाच्च दूरेण स्पष्टं द्रष्टुं शक्नुमः।

समुद्रतरण-प्रकारमन्विच्छत। सीतां लब्ध्वा कृतार्था प्रत्या- गच्छत। अधुना मां समुद्रतीरं नयत। तत्र मम सोदरस्य जीवाय कर्म करिष्यामीति ॥

[38 marks]