

SANSKRIT 9606 – C.I.E. A-LEVEL 2012

MARKING SCHEME

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.PRESCRIBED TEXTS

1. Buddhacarita of Aśvaghoṣa

(i) Book 3, vv 35 to 40

- (a) 'Fixing his eyes on the old man, he sighed deeply and shook his head; and looking on the festive multitudes he uttered these words in his perturbation.' [4]
- (b) (i) 'in the pleasure ground' — 4th case *tatpuruṣa* compound [2]
(ii) 'his body afflicted by disease' — *bahuvrīhi* compound [2]
- (c) Mention should be made of Buddha's journeys outside of the palace where he witnessed old age, disease and death. These sights so disconcerted him that he lost his taste for life and eventually left the palace for good in search of the solution to the problem of suffering. [2]

(ii) Book 12, vv 102 to 107

- (a) 'Nor can that be obtained by one who is weak. So in all seriousness he pondered further on this point in order to increase his bodily strength.' [4]
- (b) (i) 'one whose mind is healthy and serene' — *bahuvrīhi* compound [2]
(ii) 'in the cause of food' — 6th case *tatpuruṣa* compound [2]
- (c) He realized that a balanced life was necessary, not extreme austerity. This led to the teaching of right livelihood etc., where enlightenment could be attained through disciplined life in the world, rather than enervating extremism. [2]

[Total: 2 x 10 = 20 marks]

2. Manu

(i) Book 1, vv 1 to 6

(a) 'This universe consisted of darkness, undiscerned, without distinguishing mark, indescribable, unknowable, like a deep sleep everywhere.' [4]

(b) (i) 'according to tradition' — *avyayībhāva* compound [2]

(ii) 'the great elements etc.' — *karmadhāraya* compound [2]

(c) ? — — — ? — — ? / ? ? — — ? — ? —
— ? — — ? — — — / ? — — — ? — ? ? [2]

(ii) Book 12, vv 120 to 125

(a) 'One should know that sovereign ruler of all which is the supreme Self, finer than even an atom, as bright as gold, perceptible when the intellect is quiescent.' [4]

(b) (i) 'in movement and touch' — *dvandva* compound [2]

(ii) 'equality with all' — 3rd case *taṭpuruṣa* compound [2]

(c) The answer should display understanding of the teaching of the Self being one, the same in all, the same as oneself etc. [2]

[Total: 10 x 2 = 20 marks]

3. Upaniṣads

(i) Kaṭha Up. 1:2: 18 to 20 and 2:2: 9

- (a) 'The knowing Self is never born; nor does He die at any time. He sprang from nothing and nothing sprang from him. He is unborn, eternal, abiding and primeval. He is not slain when the body is slain.' [4]
- (b) (i) 'his grief departed' — *bahuvrīhi* compound [2]
(ii) 'the Self within all beings' — *karmadhāraya* compound [2]
- (c) The Self is likened to a single fire which adapts to the shape of all the burning objects. [2]

(ii) Bṛhadāraṇyaka Up. 4:3: 6, 7 and 32

- (a) 'When the sun and moon have both set, Yājñavalkya, the fire has gone out, and speech has stopped, what exactly serves as the light for a man? The Self serves as his light. It is through the light of the Self that he sits, goes out, works and returns.' [4]
- (b) (i) 'the light within the heart' — literally 'the inner light in the heart' [2]
(ii) 'the realm of Brahman' — 6th case *tatpuruṣa* compound [2]
- (c) Full recognition should be given for such facts as:
(i) Buddhism recognises no creator or (in general) no deities at all.
(ii) Buddhism recognises no permanent self.
(iii) Buddhism recognises no caste system. [2]

[Total: 10 x 2 = 20 marks]

4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Chap. 13, vv 30; Chap. 16, vv 1 to 3

- (a) 'Energy, forbearance, determination, cleanliness, lack of illwill, and humility - these are his who possesses the divine inheritance, O Arjuna.' [4]
- (b) (i) 'abiding in one' — *bahuvrīhi* compound [2]
(ii) 'purity of being' — 6th case *tatpuruṣa* compound [2]
- (c) The conversation is between Kṛṣṇa and Arjuna, on the battlefield of Kurukṣetra, between two opposing armies. Arjuna has refused to fight which would mean killing dear teachers, friends and relatives. Kṛṣṇa has to persuade him to fight. [2]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 2:12

- (a) 'Why are they not to be grieved for? Because they are eternal. How so?'
This refers to those in the opposing army he so respects: Bhīṣma, Droṇa etc. [2]
- (b) 'And so, too, we shall not cease to be, but will all exist after the destruction of the body in a future time as well. The sense is that in all the three divisions of time we are eternal in our form as the Self.' [4]
- (c) [1 mark for any four of the following:]
(i) He gives synonyms.
(ii) He explains the text in detail.
(iii) He analyses compounds.
(iv) He confirms by means of other texts.
(v) He gives etymologies.
(vi) He relates what is in the verse to other verses in the *Gītā*, etc etc. [4]

[Total: 10 x 2 = 20 marks]

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

1.

So be it! I shall now go from here to the forest to live, wearing matted locks and the bark of trees, honouring the king's promise. However, I want to know this, why the king, who is the subduer of his enemies and is himself hard to assail, does not welcome me as before. You should not be angry, O queen, that I am saying this in front of you. Be fully pleased. I shall go to the forest wearing the bark of trees and matted locks.

Commanded by the king, who knows what is right, and who is a kind teacher and father, what kindly act could I not confidently do? However one mental anguish burns my heart, that the king himself has not himself spoken to me about Bharata's installation. For if commanded I would myself happily give to my brother Bharata the kingdom, riches, Sītā and my beloved life itself. How much more would I gladly part with these when commanded by the king, my father himself, and that with the intention of pleasing you, honouring the pledges he gave you.

[A mark out of 15 is awarded for the translation of each verse. The total marks are then divided by 7.]

[15 marks]

2. (a) Has Bhīma [1] come [1] here [1]? [3]
- (b) The gardens [1] and [1] indeed [1] the wood [1] have been thoroughly [1] searched [1]. *[1 mark construal]* [7]
- (c) He says their hearts [1] are confused [1]. [2]
- (d) She might have sent away [1] Bhīma [1]. [2]
- (e) Tell me [1] O famous lady [1] about Bhīma [1] of mighty arms [1]. *[1 mark construal]* [5]
- (f) It was not [1] clear [1]. [2]
- (g) 'But [1] he [1] has been slain [1].' *[1 mark construal]* [4]
- (h) She says 'Alas, alas, [1] I do not see Bhīma [2], and he has not come to me [2].' [5]

[Total: 30/2 = 15 marks]

3.

Now / Rāma and Kṛṣṇa / with their friends / entered / the city of Mathurā. / The city / women, / desiring / to see them, / climbed / on top of the houses. / Kṛṣṇa stole / the minds of all of them / by his great deeds. / Having heard / about his qualities, / they showed / complete / devotion to / him. / Their faces / filled with joy, / they threw down / flowers / on the two brothers. /

A weaver / made / some beautiful clothes / for them. / Kṛṣṇa / was extremely / pleased / and told / the weaver / that he would, / for the rest of his life, / enjoy / wealth / and strength. /

Then Kṛṣṇa / went / to a garland-maker. / He said / to Kṛṣṇa / 'Lord! / By your visit, / the purpose / of human / birth / has been fulfilled!' /

[Each section carries 3 marks for vocabulary and grammar, giving a maximum of 150 marks. This total is then divided by ten, giving a total out of 15. A mark out of 5, for style, idiom and general impression, is awarded according to the following table.]

Style Marks	Description of Style Mark Categories
5	Fluent and idiomatic.
4	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
3	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
2	Some evidence of the use of idiom, e.g. connectives, word order.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

अधुना रामः कृष्णश्च मित्रैः सह मथुरानगरं प्राविशताम् ।
 नगरस्य नार्यस्तौ द्रष्टुमिच्छन्त्यो गृहाणामुपर्यारोहन् । कृष्णो
 महद्भिः कर्मभिः सर्वासां मनांस्यचोरयत् । तस्य गुणाञ्छ्रुत्वा
 तास्तं संपूर्णभक्ताः । आनन्दपूर्णमुखाः ताः पुष्पाणि
 सोदरयोर्न्यक्षिपन् ।

वायकस्ताभ्यां सुन्दराणि वस्त्राण्यकरोत् । कृष्णोऽतिमंतुष्टो
 वायकमवदद्भवाञ्जीवितशेषं धनं बलं च भोक्ष्यतीति ।

तदा कृष्णो मालाकारमगच्छत् । स कृष्णमवदत्प्रभो भवत
 आगमनेन मनुष्यजन्मार्थः संपूर्ण इति ॥

[20 marks]

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

A. Short Essays

12 marks per essay. 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
11-12	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.
9-10	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.
8	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.
6-7	Fair relevance and knowledge. Better organised than in the 4-5 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.
4-5	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.
3	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 4 marks.
2	Marginally more knowledge than in the 0–1 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.
0-1	No discernible material. Often very inadequate language. 1 mark in this category is awarded almost on the basis of quantity, 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.

B. Either (i) Pāṇinian Grammar option

Essay Questions [only one to be attempted, 10 marks]:

1. The answer should include the quoting of two *sañjñā sūtras* together with explanation of their meaning and demonstration of their use in other *sūtras*.
2. The answer should include the main varieties of compound words, their Sanskrit names and examples of each with translation.
3. The answer should include examples showing how meaning is derived from the elements from which a word is constructed and also refer to the 'strengths' of *dhātus*.

Technical Questions [four to be answered, 6 marks each]:

4. In a *vibhakti pratyaya* the following are not 'it' (i.e. are not replaced by a *lopa*, an elision) — a *tū* (*t, th, d, dh, n*) a 's' or a 'm'.
5. *abhavas hetuḥ* > *abhava rū hetuḥ* (by 'sasajuṣo ruḥ')
> *abhava u hetuḥ* (by 'ato roraplutādaplute')
> *abhavo hetuḥ* (by 'ādguṇaḥ')
6. (i) a suffix coming immediately after a *dhātu* to form a noun, (ii) voiced consonant, (iii) the seventh *vibhakti*, signifying the locative case.
7. (i) a short 'u', (ii) the perfect tense, (iii) *p, ph, b, bh, m*.
8. (i) *i, ī, u, ū, ṛ, ṛī, l, e, o, ai, au* (ii) the unvoiced consonants, (iii) *ś, ṣ, s*.
9. (i) *rāma ni* > *rāma i* (by 'laśakvataddhite')
> *rāme* (by 'ādguṇaḥ')
(ii) *rāma bhis* > *rāma ais* (by 'ato bhisa ais')
> *rāmais* (by 'vṛddhireci')
> *rāmai rū* (by 'sasajuṣo ruḥ')
> *rāmaiḥ* (by 'kharavasānayorvisarjanīyaḥ').
10. (i) That which is enjoined to come in place of something that follows takes the place only of the first element of that something.
(ii) When a term is expressed in the seventh case, the operation directed bears upon what immediately precedes that which the term denotes.

[Total: 34 marks]

B. Or (ii) Higher Level Prose Composition

Going / here and there / among the houses, / that monkey / searched the city. / Then he saw / a beautiful palace / with large courtyards / filled with warriors, / elephants, horses / and chariots. / Here dwelt / Rāvaṇa, / king of the demons. / It was the jewel / of Laṅkā, / certainly heaven / on earth. / Like the night sky / adorned / with the moon and stars, / it shone. /

Yet / the son of the wind / was not able / to find / the daughter of Janaka, / who was in much sorrow. / Soon, / however, / he came / to a huge hall, / in which Rāvaṇa's / wives / lived. / Entering this, / Hanuman / thought / "Is this the region / of the gods / or the state of supreme bliss?" /

There / he beheld / many women / asleep. / But / it was clear / that none of these / had the virtues / of Sītā. /

[Each section of the passage carries 3 marks maximum for vocabulary and grammar, giving a maximum of 150 marks for the whole text. This total is then divided by 5, giving a total out of 30. A mark out of 4, for style, idiom and general impression, is awarded according to the following table.]

Style Marks	Description of Style Mark Categories
4	Fluent and idiomatic.
3	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
2	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
1	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0	Very literal translation with virtually no attempt to capture Sanskrit idiom.

Model answer:

इतस्ततो गृहेषु गच्छन्म कपिर्नगरमन्वैच्छत्। तदा स
सुन्दरं राजगृहमपश्यत्। तस्मिन्नाजगृहे द्वत्रियगजाश्वरथपूर्ण-
महाप्राङ्गणानि। अत्र रावणो राक्षसनृपोऽवसत्। तल्लङ्कारत्नं
निश्चितं स्वर्गः पृथिव्यामभवत्। तच्चन्द्रतारकालंकृतरात्री-
गगनमिवाभात्।

वायुपुत्रस्तु बहुशोकां जनककन्यां लब्धुं नाशक्नोत्।
अचिरेण तु स महाशालामागच्छत्। तस्यां शालायां
रावणस्य भार्या अवसन्। तां प्रविश्य हनुमानचिन्तयदप्येषा
शाला देवदेशः परमानन्दावस्था वेति।

तत्र तेन प्रभूताः सुप्ताः नार्यो दृष्टाः। न कस्याश्चिद्भार्याया-
स्तु सीतागुणा इति स्पष्टम् ॥

[34 marks]

END