

SANSKRIT 9606 – C.I.E. A-LEVEL 2013

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 28 to 34

- (a) “Who, O charioteer, is this man who has approached, with white hair, his hand hanging on a stick, his eyes concealed by his brow, his limbs feeble and bent? Is this a transformation, or his nature, or is it chance?”
The charioteer, addressed thus, communicated to the prince the matter, even though it was not to be disclosed; he saw no fault, his mind deluded by those very gods.’ [6]
- (b) (i) ‘son of the king’ — 6th case *tatpuruṣa* compound [1]
(ii) ‘by force of time’ — 6th case *tatpuruṣa* compound [1]
(iii) ‘possessing meritorious actions collected over numerous ages’ — *bahuvrīhi* compound [2]
- (c) He encountered for the first time old age and, and on similar journeys he encountered illness and death in the same manner. [2]

(ii) Book 12, vv 95 to 101

- (a) ‘Performing many vows of fasting, difficult to be performed by man, he, wishing for peace made his body thin, over six years.’ [3]
- (b) (i) ‘he with only skin and bone remaining’ — *bahuvrīhi* compound [1]
(ii) ‘at the root of the Jambu tree’ — 6th case *tatpuruṣa* compound [1]
- (c) He realized that extreme asceticism does not lead to detachment or liberation. He therefore adopted the ‘middle way’ between extremes and thus made this a central plank of his teachings i.e. right effort etc. [3]

[Total: 12 + 8 = 20 marks]

2. Manu

(i) Book 2, vv 92 to 94; Book 3, vv 68 to 70

- (a) 'The mind should be known as the eleventh and shares the nature of both groups of five by virtue of its essential quality. When mind is conquered, both groups are conquered.' [3]
- (b) (i) 'the dark pathed one (fire)' — *bahuvrīhi* compound [1]
 (ii) 'every day' — *avyayībhāva* compound [1]
 (iii) 'the honouring of guests' — 4th case *taṭpuruṣa* compound [1]
- (c) teaching — the sacrifice to Brahman
 water offering — the sacrifice to the Fathers
 fire oblations — the sacrifice to the gods
 food offering — the sacrifice to all creatures
 honouring guests — the sacrifice to men [3]

(ii) Book 5, vv 107 to 109; Book 7, vv 14 to 16

- (a) 'The learned are purified by forbearance; those who do wrong, by generosity; those whose sins are concealed, by quiet repetition of prayers; and those who best know the Veda, by austerity.
 An object that needs cleaning is cleansed by earth and water; a river is made pure by its current; a woman whose thoughts are impure, by her menstrual flow; and a Brāhmaṇa by renunciation.' [6]
- (b) (i) 'by learning and austerity' — *dvandva* compound [1]
 (ii) 'place and time' — *dvandva* compound [1]
 (iii) 'according to their desert' — *avyayībhāva* compound [1]
- (c) His own son; rod of punishment; protector of all beings; formed from the splendour of the Infinite [2]

[Total: 9 + 11 = 20 marks]

3. Upaniṣads

(i) Kaṭha Up. 2:2: 10 to 12

- (a) 'Just as the sun, the eye of the whole world, is not defiled by the external faults seen by the eye, even so, the One within all beings is not tainted by the sorrow of the world, as He is outside (the world).' [3]
- (b) (i) 'the inner Self of all beings' — 6th case *tatpuruṣa* compound [1]
 (ii) 'abiding in the Self' — 7th case *tatpuruṣa* compound [1]
- (c) The Self is likened to the wind which on entering objects assumes their varied shapes although it is one and exists outside these shapes. [2]
- (d) The eternal bliss to which the Upaniṣad points is an aspect of the inner Self and is to be enjoyed as an aspect of liberation. By contrast, the *nirvāṇa* aimed at in the Buddhist teachings is more of a void, since no Self remains to enjoy that peace. [3]

(ii) Bṛhadāraṇyaka Up. 4:3: 33 and 4:4: 19, 20, 25

- (a) 'This is the world of Brahman, O Emperor,' instructed Yājñavalkya. 'O Lord, I give you one thousand (pieces of gold). Hence speak further about liberation.'
 "There is nothing separate here"; this is to be considered with the mind alone. He who sees difference here, as it were, wanders from death to death.' [6]
- (b) 'imperishable' — *nañ* compound [1]
- (c) Full recognition should be given for such facts as:
 (i) The Upaniṣads vary in style, some parts are in prose, some in verse of various metres. Their content is traditionally held to be the oneness of the inner Self (*ātman*) with the universal absolute (*brahman*).
 (ii) The Buddhacarita is all in verse and tells a story (that of the childhood and enlightenment of Buddha). It contains teachings of the Buddha.
 (iii) The Laws of Manu is all in verse and lays down social law, although, especially in the 12th and last chapter, it speaks of the unity of the Self with the universe. [3]

[Total: 10 x 2 = 20 marks]

4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Chap. 7, vv 8 to 11; Chap. 16, vv 4, 5

- (a) (i) 'moon and sun' — *dvandva* compound [1]
 (ii) 'devoid of desire and attachment' — *bahuvrīhi* compound [1]
 (iii) 'O bull among the Bharatas' — *bahuvrīhi* compound [1]
- (b) 'Hypocrisy, arrogance, conceit, anger, harshness and ignorance: these belong to one born to a demonic destiny, O son of Pṛthā. The divine destiny is deemed to be for liberation, the demonic for bondage. O Pāṇḍava, do not grieve! You are born to a divine destiny.' [5]
- (c) The Gītā explains that Viṣṇu incarnates to support the good and punish the evildoers. He has also been said to have incarnated as Rāma, Buddha, Prahlāda, the Boar, etc. [2]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 6, v 34

- (a) '(The word) *'kṛṣṇa'* is a form of the root *'kṛṣ'*, whose meaning is 'to root out', since he roots out the faults, such as sins etc., of his devotees. For the mind is unstable, not only excessively unstable, but troubling, i.e. it has an agitating nature, and it churns, such that it scatters the attention of the body and senses, and places one under the control of someone (or something) else.' [6]
- (b) (i) 'from its being unable to be restrained' — *karmadhāraya* compound [1]
 (ii) 'like a shark', the final ending being a *taddhita pratyaya* [1]
- (c) [$\frac{1}{2}$ mark for any four of the following:]
 (i) He gives synonyms.
 (ii) He quotes scripture to support his points.
 (iii) He fabricates opponents' arguments to refute other points of view.
 (iv) He explains his points (as in line 3 of our text).
 (v) He analyses compounds, etc. [2]

[Total: 10 x 2 = 20 marks]

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

1.

The Vasus said:

There will be born in the human realm a king called Śāntanu, son of Pratīpa, famous in the world. He will be our father.

Gaṅgā said:

O sinless gods, I have also had the same thought that you are expressing to me. I shall please him. This is your desire too.

The Vasus said:

O lady who travels in the three worlds, when your children are born, you should verily throw them into the waters, so that our atonement does not last for long.

Gaṅgā said:

I shall do this as you say, but let one son be allotted to him, so that his union with me for the sake of sons is not fruitless.

The Vasus said:

We shall each give an eight part of our strength. With that you shall have a son, which is also what he desires. He will not beget children among mortals, and so he will have no descendants. Therefore your brave son will have no sons.

In this way these Vasus, having made an agreement with Gaṅgā, went away quickly as they wished with great delight.

[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) 'O bull [1] among sages [1]' Janaka addresses Viśvāmitra. [1] **[3]**
- (b) 'Show [1] this [1] O highly fortunate one [1] to these [1] two princes [1].'
[1 mark construal] **[6]**
- (c) open [1] the case [1] **[2]**
- (d) 'I here [1] hold [1] with my hand [1] this [1] excellent [1] heavenly [1] bow [1].'
[1 mark construal] **[8]**
- (e) lift the bow up [1] and draw it to the full [1] **[2]**
- (f) He says 'certainly!' [1] **[1]**
- (g) 'of thousands [1] of men [1]' *tatpuruṣa* [1] **[3]**
- (h) in sport [1] as it were [1] **[2]**
- (i) it breaks [1] in the middle [1] **[2]**
- (j) Rāma [1] **[1]**

[Total: 30/2 = 15 marks]

3.

Some / boys / of the Yadu / family / met / with / some / sages. / Overcome / with pride, / the boys / thought / of a trick. / One / of them / called / Sāmba, / in a woman's / dress, / went / to the sages. / The boys / followed / and / asked / "Will this / woman / give birth / to a boy / or / a girl?" / The sages / were enraged / and replied / "She / will give birth / to a mace / which / will destroy / the Yadu / family." / Soon / a mace / was born. / The Yadu / boys / broke up / the mace / and / threw / the small / pieces / into the sea, / which were / then / carried / by the sea / to the shore / amidst / rushes. / In the end / the Yadu / family / used / these / rushes / as weapons. / In this way / the Yādavas / killed / each other, / and / the curse / of the sages / was fulfilled. /

[Each section carries 2 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:

के चन यदुकुलकुमारा ऋषिभिः सहामिलन् । अहंकारान्विताः
 कुमारा दुर्विलसितमचिन्तयन् । एकः कुमारः साम्बो नाम
 नारीवस्त्र ऋषीनगच्छत् । कुमारा अन्वगच्छन्नपृच्छञ्चेयं नारी
 बालं बालां वा जनयिष्यतीति । कुपिता ऋषयः प्रत्यवदन्मा
 गदां जनयिष्यति । सा गदा यदुकुलं नाशयिष्यतीति । अचिरेण
 गदा जाता । यदुकुमारैर्गदा भिन्ना । तैरल्पभागाः समुद्रे
 क्षिप्ताः । तदा ते समुद्रेण मुञ्जमध्ये तीरमानीताः । अन्ते
 यदुकुलायैते मुञ्जा आयुधानि । एवं यादवाः परम्परं
 व्यापादयन्नुषिशापः सफलश्च ॥

[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 types such as *sañjñā*, *paribhāṣā*, *adhikāra*, *vidhi*, etc. with examples of each with translation.
2. The answer should name the eight *it sūtras*, '*upadeśe janunāsika it*', etc. with translations and an explanation of the 'rolling down' system.
3. There should be adequate description of how the 'meaning' of the *dhātu* is defined and modified by *pratyaya*, prefix etc.

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

4. '*hrasvaṃ laghu*,' 'A short vowel is light.'
'*sañyoge guru*,' 'Before a conjunct consonant a vowel is heavy.'
'*dīrghañca*,' 'And a long vowel is heavy.'
5. (i) *y, v, r, l*, (ii) *ś, ṣ, s*, (iii) *e, o, ai, au*, (iv) *jh, bh, gh, ḍh, dh*
6. *avyayībhāva*, '*pratyagni*' 'towards the fire'
tatpuruṣa, '*rājagṛham*' 'house of a king'
bahuvrīhi, '*mahāyaśāḥ*' (a man) 'of great fame'
dvandva, '*rāmasīte*' 'Rāma and Sītā'
7. (i) *ni os sup*, (7th) (ii) *ḥā bhyām bhis*, (3rd) (iii) *nas os ām* (6th)
8. (i) unvoiced consonant (ii) of the same family, defined by sameness of mouth position and inner effort, (iii) *ā, ai, au*
9. (i) *rāma nasī* > *rāma āt* (by '*ḥānasinas*')
rāma āt > *rāmāt* (by '*akaḥ savarṇe*')
(ii) *rāma sup* > *rāma su* (by '*halantyaṃ*')
rāma su > *rāme su* (by '*bahuvacane*')
rāme su > *rāmeṣu* (by '*ādeśapratyaya*')
10. (i) *rāmāt śāntiḥ* > *rāmācchāntiḥ* (by '*śaścho ḥi*')
(ii) *sītābhyas eva* > *sītābhya rū eva* (by '*sasajuṣo rūḥ*')
> *sītābhya y eva* (by '*bhobhagoagho*')
> *sītābhya eva* (by '*lopaḥ śākalyasya*')

[Total: 34 marks]

B. Or (ii) Higher Level Prose Composition

Draupadī / saw a / beautiful / lotus / that had been carried / from the mountain / to that / place / by the wind. / She / said / to Bhīma / “I shall give / this / flower / to Yudhiṣṭhira. / Bring / others / of this type, / for / I wish / to take / them / to our / hermitage.” /

Having heard / of Draupadī's / desire, / Bhīma / set off / quickly, / climbing / the mountain, / roaring / and killing / any creatures / in his way. / Birds, / lions, / elephants, / deer, / tigers / all fled, / fearing / the powerful / Bhīma. / Soon / he came / to an old monkey. / The path / was blocked / by its / tail. / The old monkey / said / “Do not / step over / my tail. / This is the way / to the region / of the gods. / No men / can / go / there. / Listen / to my words. / Stay / here / eating / fruits / and roots. / Do not / go to your death / for no reason.” /

[Each section of the passage carries 2 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.]

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| 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:

द्रौपदी सुन्दरपद्ममपश्यत् । तद्वायुना तं देशमचलादानीतम् ।
 सा भीममवददेतत्पुष्पं युधिष्ठिराय दास्यामि । ईदृशान्यन्यान्या-
 नय । तान्यस्माकमाश्रममानेतुमिच्छामीति । द्रौपद्याः कामं श्रुत्वा
 भीमः शीघ्रं प्रस्थितोऽचलमारोहत् । सोऽक्रोशन्मार्गे जन्तून्
 व्यापादयच्च । सर्वे खगसिंहगजमृगव्याघ्राः प्रबलभीमभयाद्
 अपलायन्त । अचिरेण स वृद्धकपिमागच्छत् । मार्गस्तस्य पुच्छेन
 रुद्धः । वृद्धकपिरवदन्मम पुच्छं नातिक्राम । अयं देवलोकमार्गः ।
 न कश्चन नरस्तत्र गन्तुं शक्नोति । मम वचनानि शृणु ।
 फलमूलानि खादन्नत्र तिष्ठ । अहेतुः पञ्चत्वं न गच्छेति ॥

[34 marks]

END