

SANSKRIT 9606 – C.I.E. A-LEVEL 2014

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 27 to 33

(a) 'Then the prince saw that man overcome with age and different in appearance to (other) men. With his interest aroused and his gaze motionless and intent on that very place, he spoke to the charioteer.

"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?"

[6]

(b) (i) 'chariot driver' — 2nd case *tatpuruṣa* compound

[1]

(ii) 'the son of the king' — 6th case *tatpuruṣa* compound

[1]

(c) He saw an aged man, a diseased man and a corpse. He had previously been protected from these sights. He became distressed and disillusioned, losing all peace of mind. He withdrew from all pleasures and eventually fled the palace.

[2]

(ii) Book 14, vv 3 to 9

(a) "Over there I had this name; fallen from there I came here" - thus he remembered thousands of births as though experiencing them. Having remembered birth and death in every sort of existence, then that compassionate-natured one felt compassion for all creatures.'

[6]

(b) (i) 'of all with sight' — *karmadhāraya* compound

[1]

(ii) 'of low and high acts' — *karmadhāraya* compound

[2]

(c) The world is likened to the insides of a banana palm, which is hollow, the tree being supported by the outer fibres alone.

[1]

[Total: 10 + 10 = 20 marks]

2. Manu

(i) Book 1, vv 7 to 9; Book 2, vv 97 to 99

- (a) (i) 'apprehended by that beyond the senses' — *bahuvrīhi* compound [2]
 (ii) 'grandsire of all the worlds' — 6th case *tatpuruṣa* compound [1]
 (iii) 'of one whose nature is very defiled' — *bahuvrīhi* compound [1]
- (b) 'That man who feels neither elation nor disgust when hearing, touching, seeing, tasting and smelling is to be known as one who has conquered his senses. But if just one of all the senses slips from control, his wisdom thereby slips away, like water seeping through the bottom of a water skin.' [6]

(ii) Book 7, vv 18 to 20; Book 12, vv 118, 119

- (a) 'Punishment governs all creatures; punishment alone protects them; punishment is awake among the sleeping; the wise know punishment to be the Law. After thorough investigation, punishment, properly wielded, pleases all people, but administered without investigation, it destroys in every respect.' [6]
- (b) (i) *adharmā*, 'injustice' — *nañ tatpuruṣa* compound [1]
 (ii) 'way of action, performance of action' — 6th case *tatpuruṣa* compound [1]
- (c) The weak are likened to fish on a spit, and the strong as their eaters. [2]

[Total: 10 + 10 = 20 marks]

3. Upaniṣads

(i) Kaṭha Up. 2:2: 10 to 12; Muṇḍaka Up. 1:1: 3, 4

- (a) (i) 'by the sorrows of the world' — 6th case *tatpuruṣa* compound [1]
 (ii) 'moon and stars' — *dvandva* compound [1]
- (b) All this world shines or exists because Brahman shines or exists. [2]
- (c) 'Śaunaka, the great householder, duly approached Aṅgiras and asked, "Through what being known, noble sir, does all this become known?" To him he said, "Two kinds of knowledge are to be known, as, indeed, the knowers of Brahman declare - the higher as well as the lower."' [6]

(ii) Bṛhadāraṇyaka Up. 4:3: 1 to 3 inclusive and 4:4: 25

- (a) (i) 'questioning as one pleases' — 3rd case *tatpuruṣa* compound [1]
 (ii) 'light of the sun' — 6th case *tatpuruṣa* compound [1]
- (b) "When the sun has gone down, Yājñavalkya, what exactly serves as light for a man?"
 "The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns." "It is just so, Yājñavalkya." [6]
- (c) The positive term is:
mahān - great
 The negative terms are:
aja - unborn; *ajara* - free of old age; *amara* - undying; *amṛta* - immortal;
abhaya - fearless [2]

[Total: 10 x 2 = 20 marks]

4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Chap. 7, vv 9,10,11; Chap. 14, vv 8, 9

- (a) 'This practice of equanimity, taught by you, O Madhusūdana - I do not see any stability for it, because of agitation. The mind verily is, O Kṛṣṇa, restless, turbulent, strong and obstinate. I deem it as hard to control as the wind.' [4]
- (b) (i) 'O you of mighty arms' — *bahuvrīhi* compound [1]
(ii) 'born of ignorance' — 5th case *taṭpuruṣa* compound [1]
(iii) 'of all embodied beings' — *karmadhāraya* compound [1]
- (c) He says that ignorance stupefies the senses in all embodied beings. It binds them by chains of folly, indolence and lethargy. It obscures wisdom, leading to a life of failure. [3]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 2, v 11

- (a) 'Bhīṣma, Droṇa and the others are nor to be grieved for, because they are of noble character and are eternal in their real nature. With regard to them, *aśocyān*, who are not to be grieved for; *tvam*, you; *anvaśocaḥ*, have grieved, (thinking) "They die because of me; without them what shall I do with dominion and enjoyment etc.?"'; *ca*, and; *bhāṣase*, you speak; *prājñavādān*, words of wisdom, words used by men of wisdom, of intelligence. The idea is, "Like one mad, you show in yourself this foolishness and learning which are contradictory." [6]
- (b) [1 mark for each of the following four]
(i) explanation of ideas in the text, e.g. lines 3 to 8
(ii) explanation of words through grammatical or etymological analysis, e.g. *aśocyāḥ* = *na śocyāḥ*, line 3
(iii) quotation of scripture to support interpretation, e.g. '*pāṇḍityam nirvidya*', line 10
(iv) giving of synonyms, e.g. *asūn* = *prāṇān*, line 8 [4]

[Total: 10 x 2 = 20 marks]

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

1.

Arjuna, having regained his own kingdom, simply spent his time filled with joy in the company of Kṛṣṇa in that divine assembly hall.

There, O king, those two, surrounded by their relatives, went spontaneously with delight to a part of the assembly hall which resembled part of heaven.

Then the cheerful son of Pāṇḍu, Arjuna, together with Kṛṣṇa, having seen that delightful assembly hall, said these words:

“O mighty armed one, upon the approach of the battle your greatness and your lordly form become known to me, O son of Devakī.

All that your honour told me previously out of friendship, O Kṛṣṇa, has been forgotten by me whose mind is fickle, O tiger among men.”

However Kṛṣṇa, that foremost of speakers with great energy, thus addressed, replied to Arjuna embracing him:

“It is very disagreeable to me that you, through lack of intelligence, have not grasped that, and today the recollection of that will not come to me again.”

[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) all [1] Rāma’s beloved [1] bliss-giving virtues [1] [3]
- (b) divine [1] qualities [1] [2]
- (c) ‘Rāma [1] is a good [1] person [1] in the world [1] is truthful [1] and has truth [1] as is his chief aim [1].’ [1 mark construal] [8]
- (d) righteousness [1] and prosperity [1] [2]
- (e) patience [1] intelligence [1] and valour [1] [3]
- (f) ‘of stable [1] mind [1]’ *bahuvrīhi* [1] [3]
- (g) the learned, elders, or priests [1] (candidates to name at least one of these groups of people) [1]
- (h) ‘His [1] matchless [1] fame [1] renown [1] and glory [1] grow [1] here [1].’ [1 mark construal] [8]

[Total: 30/2 = 15 marks]

3.

King Khāṇḍikya / was defeated / in battle / by Keśīdvaja. / Khāṇḍikya / was expelled / from his kingdom / and went / to the forest. / When Keśīdvaja / was performing / worship, / however, / his cow / was slain / by a fierce tiger. / Keśīdvaja thought / he would perform / a penance / but did not know / what penance / was suitable. / His wise / ministers / told him / that only Khāṇḍikya, / his enemy, / had this knowledge. / Keśīdvaja went / to Khāṇḍikya / in the forest. / Seeing Keśīdvaja, / Khāṇḍikya was angry / and thought / 'This evil man / should be killed, / and my kingdom / regained.' / When, / however, / Keśīdvaja asked / what he should do, / Khāṇḍikya / became contented. / He thought / 'Wealth in this world / is temporary. / By not killing him, / I shall gain merit / in the next world.'

[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:

युद्धे राजा खाण्डिक्यः केशीध्वजेन जितः। खाण्डिक्यः
 स्वराज्यान्निराकृतोऽरण्यमगच्छत्। यदा तु केशीध्वजः पूजाम-
 करोत्तदा तस्य धेनुरूग्रव्याघ्रेण हता। तपः करिष्यामीति
 केशीध्वजोऽचिन्तयत्। तेन तूचिततपो न जातम्। भवतोऽरेः
 खाण्डिक्यस्यैवैतज्ज्ञानमिति स प्राजामात्यैर्विजप्तः। केशीध्वजः
 वनस्थं खाण्डिक्यमगच्छत्। केशीध्वजं दृष्ट्वा खाण्डिक्यः कुपितो
 ऽभवदचिन्तयच्यायं दुर्जनो हन्तव्यो मम राज्यं पुनः प्राप्तव्यं
 चेति। यदा तु केशीध्वजः किं करिष्यामीत्यपृच्छत्तदा खाण्डिक्यः
 संतुष्टोऽभवत्। अस्मिँल्लोके धनं व्ययम्। तमहत्वा परलोके
 पुण्यं प्राप्स्यामीत्यचिन्तयत् ॥

[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 name the eight *it sūtras*, 'upadeśe 'janunāsika it', etc. with translations and an explanation of the 'rolling down' system.
2. *Dhātu* strengths, *kṛt* and *taddhita pratyayas*, with examples.
3. Explanation of the *pūrvatrāsiddham* system.

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

4. (i) *p, ph, b, bh, m*, (ii) before an *e, o, ai* or *au*, (iii) first case singular ending for a noun (iv) a long *ā*
5. Three types of *samāsa* with examples, e.g.
avyayībhāva, 'pratyagni' 'towards the fire'
tatpuruṣa, 'rājagṛham' 'house of a king'
bahuvrīhi, 'mahāyaśāḥ' (a man) 'of great fame'
dvandva, 'rāmasīte' 'Rāma and Sītā'
6. (i) *rāmas atra* > *rāma rū atra* (by 'sasajuṣo ruḥ')
rāma rū atra > *rāma u atra* (by 'ato roraplutādaplute')
rāma u atra > *rāmo atra* (by 'ādguṇaḥ')
rāmo atra > *rāmo 'tra* (by 'eṇaḥ padāntādati')
- (ii) *abhavat jalam* > *abhavad jalam* (by 'jhalāñjaśo 'nte')
- abhavad jalam* > *abhavaj jalam* (by 'stoḥ ścunā ścuḥ')
7. (i) unvoiced consonant, (ii) explanatory kind of grammatical *sūtra* giving interpretive rule about the other *sūtras*; (iii) kind of verb where the result of the action goes to another, sometimes called 'active voice'
8. (i) sibilants, (ii) voiced consonants, (iii) vowels (iv) all vowels except the forms of 'a'.
9. 'hrasvaṃ laghu' 'A short vowel is light.'
'saṅyoge guru' 'Before a conjunct consonant a vowel is heavy.'
'dīrghañca' 'And a long vowel is heavy.'
10. (i) *ni os sup*, (7th) (ii) *am auḥ śas*, (2nd) (iii) *ḥā bhyām bhis* (3rd)

[Total: 34 marks]

B. Or (ii) Higher Level Prose Composition

There was / a jewel / which shone / like the sun. / From that jewel / every day / gold was produced, / and so it was coveted / by many people. / Satrājīit, / who was devoted / to the sun-deity, / protected that jewel. / Once, when Kṛṣṇa / was dwelling / in another city, / Akrūra hatched / a plan. / He approached / a certain Yādava / and said / “Satrājīit said / that he would give / his daughter / in marriage to you, / but now / he has given / her to Kṛṣṇa. / You should kill Satrājīit / and take / the jewel.” /

The Yādava / did this, / but when Kṛṣṇa / returned / and heard / of the Yādava’s / sin / he resolved / to kill the Yādava. / The Yādava / came to Akrūra, / and requested / his help. / Akrūra replied / that the limitless Kṛṣṇa / was not to be defeated. / The Yādava / quickly left / the city. /

[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.]

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|-------------|--|
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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:

एको मणिः सूर्य इवाभात् । तस्मान्मणेः प्रतिदिनं सुवर्णं
जातम् । ततः स बहुजनैरीप्सितः । सत्राजित्सूर्यदेवभक्तस्तं मणिम-
रक्षत् । एकदा यदा कृष्णोऽन्यस्मिन्नगरेऽवसत्तदाक्रूरस्योपाय
आसीत् । स एकं यादवमागच्छदवदच्याहं भवते कन्यां विवाहे
दास्यामीत्युक्तं सत्राजिदधुना तु सा कृष्णाय दत्ता । सत्राजिद्-
भवता हन्तव्यो मणिर्गृहीतव्यश्चेति ।
यादव स्वमकरोत् । यदा तु कृष्णः प्रत्यागच्छद्वायवपापमशृणोच्च
तदा यादवं व्यापादयिष्यामीति तेन निर्णीतम् । यादवोऽक्रूरमा-
गम्य तस्योपकारमयाचत् । अनन्तः कृष्णो न जेतव्य इति
प्रत्यवददक्रूरः । यादवो नगरं शीघ्रमत्यजत् ॥

[34 marks]

END