

SANSKRIT 9606 – C.I.E. A-LEVEL 2016

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) Chap. 3, vv 41 to 46

- (a) 'Then, his charioteer said, "O gentle one, this is the very great misfortune called disease, which has developed having its origin in inflammation of the humours, by which even this capable man has been made dependent.'" [4]
- (b) (i) 'with a swollen belly' — *bahuvrīhi* compound [2]
(ii) 'misfortune of disease' — 6th case *tatpuruṣa* compound [2]
- (c) Prince Buddha is witnessing disease for the first time in his life. He has been taken out of the royal palace by a charioteer. According to the story the diseased man was a creation of the gods. [2]

(ii) Chap. 12, vv 95 to 100

- (a) — ◡ — — ◡ — — — / ◡ — ◡ ◡ ◡ — ◡ —
◡ — ◡ — ◡ — — ◡ / — — — ◡ ◡ — ◡ — [2]
- (b) 'Whatever he lost from his body by that austerity, that became a greater increase of his brilliance.' [4]
- (c) (i) 'desiring peace' — 6th case *tatpuruṣa* compound [2]
(ii) 'whose depth is never diminished' — *bahuvrīhi* compound [2]

[Total: 10 + 10 = 20 marks]

2. Manu

(i) Chap. 1, vv 1 and 2; Chap. 2, vv 95 to 98

- (a) 'Lord, kindly declare to us, precisely and in sequence, the laws for all classes of society, including those of mixed origin.' [4]
- (b) (i) 'great sages' — *karmadhāraya* compound [2]
 (ii) 'one of conquered senses' — *bahuvrīhi* compound [2]
- (c) Any two of the following:
 (i) renunciation of desires far excels their attainment
 (ii) the senses are most effectively restrained through knowledge
 (iii) restraint is not effective for one whose being is corrupted
 (iv) one who is free of elation and disgust when sensing, has conquered his senses [2]

(ii) Chap. 4, vv 238 to 242

- (a) 'For in the next world, neither father nor mother remain for the sake of a companion, nor son, nor wife, nor relative. Only virtue remains. Alone a creature is born and verily alone it dies. Alone it reaps the fruit of a good deed and verily alone it reaps the fruit of a bad deed.' [4]
- (b) (i) 'all creatures' — *karmadhāraya* compound [2]
 (ii) 'like a log or clod of earth' — *bahuvrīhi* compound [2]
- (c) *dharma* in these verses refers to merit earned in this life which can be carried over to one's next life. Other meanings of *dharma* can be justice or religion. [2]

[Total: 10 + 10 = 20 marks]

3. Upaniṣads

(i) Kaṭha Up. 2:2: 9, 13, 14, 15

- (a) 'As fire which is one, entering this world becomes varied in shape according to the object it burns, so also the one Self within all beings becomes varied according to whatever it enters and also exists outside.' [4]
- (b) (i) 'of those which are not eternal' — *nañ tatpuruṣa* compound [2]
(ii) 'moon and stars' — *dvandva* compound [2]
- (c) 'Does it shine of itself or does it appear?' This asks whether the Supreme shines by itself or whether it is reflected in the world. [2]

(ii) Bṛhadāraṇyaka Up. 4:3: 7 and 4:3: 32, 33

- (a) 'This is one's highest goal. This is one's highest attainment. This is one's highest world. This is one's highest bliss. Other creatures subsist on a tiny measure of this very bliss.' [4]
- (b) (i) 'having light within' — *bahuvrīhi* compound [2]
(ii) 'the world of the creator' — 6th case *tatpuruṣa* compound [2]
- (c) the fathers, the *gandharvas*, the gods through action, the gods by birth, Prajāpati
[any four of these; $\frac{1}{2}$ mark each] [2]

[Total: 10 + 10 = 20 marks]

4. Bhagavad Gītā and Śaṅkara's Commentary

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

- (a) 'O wealth winner, there is nothing higher than me; all this is strung on me as rows of pearls on a thread.
O Arjuna, I am the taste in water, the light in the sun and the moon, Om in all the Vedas, the sound in ether, the manliness in men.' [4]
- (b) (i) 'ignorance' — *nañ tatpuruṣa* compound [2]
(ii) 'O descendent of Pāṇḍu' — *vṛddhi* form, making a patronymic [2]
- (c) *abhaya*, fearlessness; *sattvasaṃśuddhi*, purity of mind; *dāna*, generosity; *dama*, control; etc. [2]

(ii) Śaṅkarabhāṣya on *Bhagavad Gītā*, Chap. 14, v 5

- (a) 'And they, born of unmanifest nature, the illusion of the Lord, bind, as it were, O mighty armed one, i.e. whose powerful arms extend to the knees, the immutable, embodied one in the body, immutable as spoken of in the text, "Since it is without a beginning."' [4]
- (b) (i) 'of the constituents and what is constituted by them' — *dvandva* compound [2]
(ii) 'knower of the field' — 2nd case *tatpuruṣa* compound [2]
- (c) (i) He gives synonyms, e.g. *dehe* and *śarīre* in line 10.
(ii) He quotes scripture to support his points, as in line 11.
(iii) He explains specific words, as in explaining the interpretation of *guṇa* in lines 4 to 6. [2]

[Total: 10 + 10 = 20 marks]

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

1.

Bhīṣma said:

Having cut away, through that Yoga, these five faults, simply attachment and delusion, likewise affection, lust and anger, they obtain that. And just as large fish, having cut through a net, return to water, so followers of the system of Yoga, free from sin, return to that abode. Just as powerful forest animals break through a net and are released, in just the same way those who are free from all bonds attain the pure path. O king, in this way the followers of the system of Yoga, endowed with strength, having broken through the bonds born of greed acquire the pure and auspicious higher path. However weak forest animals, O king, are without doubt destroyed in the nets just as one who is without the strength of Yoga. O son of Kuntī, just as weak fish who have been caught in a net are destroyed, so, O lord of kings, very weak followers of the system of Yoga are ruined. O king, just as a weak man is carried away by the current of a river, so the follower of the system of Yoga who lacks strength is helplessly carried away by the objects of sense.

[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) in the three [1] worlds [1] [2]
- (b) He will never [1] do anything [1] unpleasant to her [1]. [3]
- (c) affection towards a human being [1] [1]
- (d) Rāma has been banished from his kingdom [1] and has failed to achieve his object [1] and his life is of limited duration [1]. [3]
- (e) By which [1] qualities [1] of Rāma is she attracted [1]? [3]
- (f) 'together with [1] his friends [1] and his people [1]' *bahuvrīhi* [1] [4]
- (g) 'a very [1] evil [1] natured [1] demon [1] deluded [1] by lust [1]'
[1 mark construal] [7]
- (h) 'That illustrious lady [1], when grabbed [1] by Rāvaṇa [1], cried out [1]
at the top of her voice [1] "Rāma!" [1]' [1 mark construal] [7]

[Total: 30/2 = 15 marks]

3.

The sage / Mārkaṇḍeya / performed / many / austerities. / He was / immersed / in deep / meditation / for a long time. / Indra, / the lord / of the gods, / was / full of fear, / thinking / 'Mārkaṇḍeya / will soon / become / too powerful'. / Therefore / the god / of love / was sent / to the sage. / The god of love / approached / Mārkaṇḍeya / and beautiful / women / danced / in his / presence. / A host / of heavenly musicians / sang. / Mārkaṇḍeya, / however, / was not / distracted. / Finally / heavenly nymphs / were sent. / One of these / was called / Puñjikasthālī, / who was playing / with a ball. / From her loosened / hair / flowers / fell. / At that very time / her / garment / was carried away / by the wind. / Seeing this, / the god / of love / shot / his arrows / towards / the sage, / but / Mārkaṇḍeya / remained / immobile. / Indra / was dejected. / The sage / did not / feel / even / anger. /

[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:

ऋषिर्मार्कण्डेयो बहूनि तपांस्यकरोत् । स चिरेण गम्भीरध्याने
 निमग्नः । इन्द्रो देवेश्वरो भयाविष्टोऽचिन्तयन्मार्कण्डेयोऽचिरेणा-
 तिप्रबलो भविष्यतीति । तस्मात्कामदेव ऋषिं प्रेषितः । कामदेवो
 मार्कण्डेयमागच्छत्सुन्दर्यो नार्यश्च तस्य समीपेऽनृत्यन् । गन्धर्व-
 गणोऽगायत् । मार्कण्डेयस्तु न व्याकुलितः । अन्ततोऽप्सरसः
 प्रेषिताः । सतासामेका पुञ्जिकस्थली नाम कन्दुकेनाक्रीडत् ।
 तस्या मुक्तकेशेभ्यः पुष्पाण्यपतन् । तस्मिन्नेव काले तस्या वस्त्रं
 वायुनापवाहितम् । तद्दृष्ट्वा कामदेव ऋषिं प्रति शरानक्षिपत् ।
 मार्कण्डेयस्त्वचलोऽतिष्ठत् । इन्द्रो निर्विण्णः । ऋषिः क्रोधमपि
 नान्वभवत् ॥

[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 explain how Patañjali commented on only a selection of the *sūtras* in depth, whereas the Bhaṭṭoji Dīkṣita approach was to reorganise the whole corpus according to a systematic scheme of subjects.
- 2 The logical nature of the Sanskrit language should be spoken of along with examples of the systematic structure inherent in Sanskrit grammar.
- 3 The answer should draw out the difference between an inflected language and reliance on prepositions and pronouns, the effect of this on word order in each case and the systematic nature of *dhātus* and their suffixes etc.

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

4. (i) the unvoiced consonants, (ii) the vowels, (iii) the voiced consonants, excluding the semi-vowels, nasals and 'h'.
5. '*tasya lopaḥ*', a *paribhāṣā sūtra*, explaining how to interpret the inner or 'meta' language of the *sūtras*. It tells how 'it' letters are replaced by an elision. '*adeṅ guṇaḥ*', is a *saṃjñā sūtra*, saying that the name '*guṇa*' applies to short 'a', 'e' and 'o'.
6. '*hrasvaṃ laghu*', a short vowel is light, '*sañyoge guru*', (that vowel) before a conjunct consonant has weight, '*dīrghaṅ ca*', and so has a long vowel.
7. (i) *abhavat mām* > *abhavad mām* (by '*jhalāñ jaśo'nte*')
abhavad mām > *abhavan mām* (by '*yaro'nunāsike'nunāsiko vā*')
(ii) *rāmaḥ asti* > *rāma rū asti* (by '*sasajuṣo ruḥ*')
rāma rū asti > *rāma u asti* (by '*ato ror aplutād aplute*')
rāma u asti > *rāmo asti* (by '*ād guṇaḥ*')
rāmo asti > *rāmo'sti* (by '*eṅaḥ padāntād atī*')
8. (i) '*mukhanāsikāvacaṇo'nunāsikaḥ*', a letter sounded through mouth and nose together, (ii) '*vṛddhir ādaic*', *ā*, *ai* or *au*, (iii) '*svatantraḥ kartā*', the agent of the action.
9. (i) *c*, *ch*, *j*, *jh*, *ñ*, (ii) a long *ī*, (iii) the Perfect tense system of endings.
10. *sū au jas*, *am auṣ śas*, *ṭā bhyām bhis*, *ne bhyām bhyas*, *nasī bhyām bhyas*, *nas os ām*, *ni os sup*.

[Total: 34 marks]

B. Or (ii) Higher Level Prose Composition

Saubhari, / the old / sage, / went / to king / Māndhātṛ / and asked / to marry / one / of his daughters. / The king, / shocked, / but / fearing / that the sage / would curse / him / if / forbidden, / said / that / it was the custom / in his family / that husbands / were chosen / by daughters. / Saubhari / replied / 'I shall then / meet / your / daughters. / If / I am / chosen / by one, / I shall marry / her.' /

The sage / was taken / to the inner apartments / of the palace. / Having entered, / he assumed, / by magic, / an exceedingly / handsome / form. /

It was announced / to the daughters / 'This / is the pious / sage / Saubhari. / Whichever / daughter / wishes / to marry / him / may do so.' / The princesses / were / full of love / and desire, / and all / wished / to have / the sage / as their husband. / So / they all / became / his wives, / and lived / happily. /

[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.]

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:

सौभरिर्वृद्ध ऋषिर्नृपं मान्धातारं गत्वैकां कन्यां विवाहार्थम-
याचत्। प्रमथितो नृपो यद्वयमृषिः प्रतिषिद्धस्तर्हि स मां
शपेदिति भयेनाचिन्तयत्। तस्मात्पतयः कन्याभिर्वृता इति
रीतिरस्मत्कुल इत्यवदत्। सौभरिः प्रत्यवदत्ततोऽहं भवतः
कन्याभिः सह मिलिष्यामि। यद्वहमेकया वृतस्तर्हि तां
परिणेष्यामीति। ऋषिः प्रासादस्यान्तःपुरमानीतः। स
प्रविश्य माययातिसुन्दररूपमकरोत्। कन्याभ्यो निवेदितमयं
धार्मिक ऋषिः सौभरिः। या काचित्कन्यास्य भार्या
भवितुमिच्छति सैवं भवेदिति। राजपुत्र्योऽनुरागकामाविष्टाः।
ताः सर्वा ऋषिपतित्वमैच्छन्। तस्मात्ताः सर्वास्तस्य भार्या
भूत्वा सुखेनाजीवन् ॥

[34 marks]

END