

SANSKRIT 9606 – C.I.E. A-LEVEL

SPECIMEN MARKING SCHEME (2010+)

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 Aśvaghōṣa

(i) Book 3, vv 32 to 37

- (a) 'At these words, the king's son started a little and addressed the charioteer thus:
"Will this evil come upon me also?" Then the charioteer said to him: . . .'
- [4]
- (b) (i) 'by force of time' — 3rd case *tatpuruṣa* compound [1]
(ii) 'from a great thunderbolt' — *karmadhāraya tatpuruṣa* compound [1]
(iii) 'in fear of old age' — 5th case *tatpuruṣa* compound [1]
- [3]
- (c) Buddha has been escorted out of the palace for the first time and sees an old man, his first sight of old age. He is shocked and loses his peace of mind.
- [3]

(ii) Book 12, vv 95 to 99

- (a) 'Carrying out many kinds of fasting that are difficult for a man to perform, for six years, in his desire for quietude, he made his body emaciated.'
- [2]
- (b) (i) 'at meal times' — 4th case *tatpuruṣa* compound [1]
(ii) 'the further shore of transmigration (saṃsāra) whose further shore is unbounded'
— 6th case *tatpuruṣa* compound [2]
- [3]
- (c) 'Whatever his body lost by reason of these austerities, just so much was made good again through his psychic power.'
- [2]
- (d) Buddha is following the way of physical austerity by means of extreme fasting. He abandoned such practices eventually since they were unsuitable for ordinary people, and productive of imbalance and agitation.
- [3]

[Total: 2 x 10 = 20 marks]

2. Manu

(i) Book 1, vv 5 to 9

(a) 'This universe consisted of darkness, undiscerned, without distinguishing mark, indescribable, unknowable, like deep sleep everywhere.' [3]

(b) (i) 'the great elements etc.' — *bahuvrīhi* compound [1]
 (ii) 'apprehended beyond the senses' — *bahuvrīhi* compound [1]
 (iii) 'grandfather of all the worlds' — 6th case *tatpuruṣa* compound [1] [3]

(c) — ◡ — ◡ ◡ — — — / ◡ — — ◡ ◡ — ◡ —
 — — — ◡ ◡ — — — / ◡ — — ◡ ◡ — ◡ — [4]

(ii) Book 7, vv 14 to 16 and 18 to 20

(a) 'Having considered, in accordance with the facts, the capacity and knowledge (of the offenders), and the place and time (of the offence), the king should punish men of unlawful conduct according to their desert.' [5]

(b) (i) 'consisting of the radiance of the infinite' — *bahuvrīhi* compound [2]
 (ii) 'their own duties' — *karmadhāraya* compound [1] [3]

(c) The strong would roast the weak like fish on a spit. [2]

[Total: 10 x 2 = 20 marks]

3. Upaniṣads

(i) Kaṭha Up. 1:2:20, 2:2:9–11

- (a) (i) 'free from sorrows' — *bahuvrīhi* compound [1]
 (ii) 'the innermost Self of all beings' — 6th case *taṭpuruṣa* compound [2] **[3]**
- (b) 'As air, which is one, entering this world becomes varied in shape according to the object (it enters), so also the one Self within all beings becomes varied according to whatever (it enters) and also exists outside (them).' **[5]**
- (c) Smaller than the small, greater than the great, in the hearts of all, not tainted by the sorrow of the world, outside the world, one. **[2]**

(ii) Bṛhadāraṇyaka Up. 4:3: 1 to 3

- (a) 'Yājñavalkya came to Janaka, emperor of Videha. He thought "I will not talk!" But when Janaka of Videha and Yājñavalkya discussed the Agnihotra sacrifice, Yājñavalkya granted (Janaka) a boon. He chose to ask any question he wished. This Yājñavalkya granted, so the emperor asked him: . . . ' **[5]**
- (b) Janaka asks what is the light of man. Yājñavalkya answers, consecutively, the sun, the moon, fire, speech and, finally, the Self. **[5]**

[Total: 10 + 2 = 20 marks]

4. Bhagavad Gītā and Śaṅkara's Commentary

(i) Bhagavad Gītā Chap. 7, vv 7 to 12

- (a) 'O son of Pṛthā, know Me as the eternal seed of being; I am the intelligence of the intelligent, I am the splendour of the resplendent.' [2]
- (b) (i) 'devoid of desire and attachment' [1/2] — *bahuvrīhi* compound [1/2]
(ii) 'unopposed to righteousness' [1/2] — *bahuvrīhi* compound [1/2]
(iii) 'O bull of the Bharatas' [1/2] — *bahuvrīhi* compound [1/2] [3]
- (c) 'And whatever things are born of goodness, activity and inertia, know these to proceed from Me alone. I am not in them; they are in Me.' [2]
- (d) 'I, Kṛṣṇa, am the vital essence of all excellent things, the thread on which they are strung.' [3]

(ii) Śaṅkara's Commentary Chap. 6, v 34

- (a) 'because he takes away faults such as sin of those people devoted to him' [2]
- (b) 'Also "hard" — it cannot be cut into pieces, being like a shark. The control of this mind I consider like that of the wind. Control of the mind is difficult, even more difficult than that of the wind. This is the idea.' [5]
- (c) The word *kṛṣṇa* is derived from the root *kṛṣ*, meaning 'to cut through'. Commentators use derivations to bring out the meaning they see in a word or passage. [3]

[Total: 10 x 2 = 20 marks]

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

1.

“I shall overcome those who stand in your way.” Delighted at heart to hear these words of Hanuman, Aṅgada, the most excellent of monkeys, replied: “Let the monkeys drink honey. The words of Hanuman, who has accomplished his duty, must of course be followed by me, even if they are not worth following — how much more with words of this sort.”

The monkeys, who were the foremost of their class, after hearing these words from the mouth of Aṅgada, excitedly approved, saying “Good, good!”

After honouring Aṅgada, that foremost of monkeys, all the monkeys went to the site of the honey grove, like the current of a river towards a tree. They entered the honey grove and overcame the guards through their might. Moreover, since they had received permission, and since Sītā had been seen and heard of, feeling strong they all then drank honey and gathered juicy fruit.

Then, jumping up and beating the guards of the grove who had assembled, they all then were occupied in the honey grove in their hundreds.

[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) Say [1] what [1] you [1] want [1] to say [1] and who [1] you are [1].
[1 mark construal] [8]
- (b) son of Paṇḍu [1], son of Kuntī [1] and famous [1] [3]
- (c) ‘the ones that remain [1] (of the herd) that has been slaughtered [1],
bahuvrīhi compound [1] [3]
- (d) that they should not [1] perish [1] and that he should change [1]
his abode [1] [4]
- (e) Yudhiṣṭhira’s [1] brothers [1] [2]
- (f) ‘Seeing [1] the deer [1], the king [1] of righteousness [1] was very [1]
afflicted [1] with misery [1].’ [1 mark construal] [8]
- (g) the welfare [1] of all beings [1] [2]

[Total: 30/2 = 15 marks]

3.

Hearing / that / Rāvaṇa / had been defeated / by Rāma, / his / wives, / overcome / with sorrow, / ran quickly / from their / rooms. / They searched / the vast / battlefield / for the body / of Rāvaṇa. /

Then / they / saw / that / powerful / Rāvaṇa, / their own / husband, / lying / on the ground. / They cried / 'He who / could not / be killed / by gods / or / demons / has now / been slain / by a man.' /

Mandodarī, / Rāvaṇa's / chief / wife, / spoke / as follows: /

'Assuredly / it was the great / Viṣṇu, / assuming / a human / form, / surrounded / by all / the gods / in the form / of monkeys, / who slew / you. / Through the abduction / of the virtuous / Sītā, / you / committed / a terrible / offence. / Without / the enjoyment / of union / with Sītā, / you / have finally / brought about / your own / certain / destruction / in this / way.' /

[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:

रावणो रामेण जित इति श्रुत्वा रावणस्य शोकाक्रान्ता भार्या स्वनिवेशनेभ्यः शीघ्रमधावन् । ता विशालयुद्धक्षेत्रे रावणस्य देहमन्वैच्छन् ।

तदा ताभिः स्वपतिः प्रबलो रावणो भूम्यां शयानो दृष्टः । ता अक्रोशन्त्यः देवै राक्षसैर्वा न हन्तव्यः सोऽधुना नरेण हत इति ।

मन्दोदरी रावणस्य प्रमुखा भार्यैवमवदन्निश्चितं कपिरूपसर्वदेवसमावृतेन मनुष्यरूपमहाविष्णुना भवान्हतः । धार्मिकसीतापहरणेन घोरापराधो भवता कतः ।

सीतामैथुनभोगेन विनात्मनिश्चितविनाशोऽनेन प्रकारेण भवतान्ततः कृतः ॥

[20 marks]

SPECIMEN 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 *kevala*, *avyayībhāva*, *tatpuruṣa*, *bahuvrīhi* and *dvandva*. The importance in each case of the first element, the second etc., should be mentioned.
2. Pāṇini, Kātyāyana and Patañjali should be mentioned.
3. The system of *dhātus*, prefixes and particular types of endings should be discussed.

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

4. (a) A short *a*, *e* and *o* are termed '*guṇa*'.
(b) A long *ā*, *ai* and *au* are termed '*vr̥ddhi*'.
5. (a) the *ghoṣa* sounds (voiced)
(b) the vowels
(c) the aspirated voiced consonants
6. (a) '*suptināntampadam*' — that which ends in a *sup* (noun inflection) or a *tin* (verb inflection) is termed a '*pada*';
(b) '*uccairudāṭṭaḥ*' — a high pitch is termed '*udāṭṭa*';
(c) '*mukhanāsikāvācano'nunāsikaḥ*' — that pronounced through the mouth and the nose together is termed '*anunāsika*'.
7. (a) *hariḥ nāma* > *hari rū nāma* (by '*sasajuṣo ruḥ*')
> *harināma* (by '*upadeśe'janunāsika it*')
(b) *tat liṅgaḥ* > *tad liṅgaḥ* (by '*jhalāṃ jaśo'nte*')
> *tal liṅgaḥ* (by '*torli*')
8. (a) a long *u*; (b) the past tense endings; (c) *k*, *kh*, *g*, *gh*, and *ñ*
9. (a) *hrasvaṃ laghu* — 'a short vowel is light'
(b) *saṃyoge guru* — 'before a conjunct consonant it is heavy'
(c) *dīrghaṃ ca* — 'so too is a long vowel (heavy)'
10. *Pragrhya* means that the ending of a particle is retained unchanged, undergoing no *sandhi*. Thus *ahā aho* does not alter, and the same with *i indra*.

[Total: 34 marks]

Or (ii) Higher Level Prose Composition

An ascetic / called / Śaubhari / dwelt / in a river / for many / years. / There / lived / the king / of the fish / who used to play / happily / amidst / his offspring. /

Seeing / the sport / of the king / of the fish, / Śaubhari / thought: / 'Although / born / in the form / of a fish, / this / creature / is experiencing / enormous joy / with his progeny. / I am experiencing / great envy.' /

Having had these thoughts, / the ascetic / left / the river, / and went / to king / Māndhātṛ / and / said: / 'O king, / give / me / one / of your daughters.' /

Māndhātṛ, / beholding / the old / ascetic's / worn out / body, / but / fearful of / his wrath, / replied: / 'O sage, / in our / family / the custom / is that daughters / are only / given / to those / they themselves choose.' /

When Śaubhari / was taken / to the daughters, / he assumed / a handsome / form, / and / was chosen / by all / the daughters. /

[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:

तापसः शौभरिर्नाम नद्यां बहून्वर्षानवसत् । तत्र मत्स्यनृपः प्रजाया मध्ये सुखेनाक्रीडत् । मत्स्यनृपस्य क्रीडां दृष्ट्वा शौभर्यचिन्तयन्मत्स्य-रूपे जातोऽप्ययं जन्तुः प्रजया सह महत्सुखमनुभवति । महतीमी-र्ष्यामनुभवामीति चिन्तयित्वा तापसो नदीं त्यक्त्वा नृपं मान्धातारमग-च्छदवदञ्च नृप भवतो कन्यानामेकां मां ददातु भवानिति ।

मान्धाता वृद्धतापसस्य जीर्णशरीरं दृष्ट्वा तत्क्रोधभीरुस्तु प्रत्यवददृषे ये कन्याभिर्वृतास्तेभ्य एव ता दत्ता इति शीलमस्माकं कुल इति ।

यदा शौभरिः कन्या आनीतस्तदा स सुन्दररूपमकरोत्सर्वाभिः कन्या-भिर्वृतश्च ॥

[34 marks]

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