

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2011

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

SECTION A: PRESCRIBED TEXTS

1. Hitopadeśa

(a) (Lanman, p. 30, lines 1 to 10)

- (i) 'In his courtyard a donkey stood tied up and a dog sat. Seeing that thief, the donkey said to the dog: "This affair is yours alone. Then why do you not, making a loud noise, cause the master to awake?" The dog said: "Uncle, why should you trouble yourself about this business? You know how I protect his house, day and night." ' [6]
- (ii) (a) 'his house' [1] — 6th case *tatpuruṣa* compound [1]
(b) 'in the giving of food' [1] — 2nd case *tatpuruṣa* compound [1]
(c) 'appearance of danger' [1] — 6th case *tatpuruṣa* compound [1] [6]
- (iii) The dog complains that the master is lax in supplying him with food. The donkey is disgusted and brays to awaken the master. The master, enraged, beats the donkey to death. [2]

(b) (Lanman, p. 37, lines 3 to 12)

- (i) (a) 'by the old jackal' [1] — *karmadhāraya* compound [1]
(b) 'by one ignorant of policy' [1] — 2nd case *tatpuruṣa* compound [1] [4]
- (ii) 'Since these tigers and the rest, fooled by his mere colour, not knowing him to be a jackal, think him to be a king, then act so that he will be found out. And this is to be carried out as I say: At twilight, in his vicinity, all make a great howl as one. Then, hearing the sound, he also will naturally utter a cry.' [8]
- (iii) — ◡ — — ◡ — — — / — — — ◡ ◡ — ◡ — [2]
— ◡ — ◡ ◡ — — — / — — — — ◡ — ◡ — [2] [4]

[Total: 14 + 16 = 30 marks]

2. Rāmāyaṇa of Vālmīki

(a) (Araṇyakāṇḍa, Chapter 44, vv 17 to 19)

(i) 'He sounded forth a terrible roar on the ground, having little life left. And dying, Mārīca abandoned that fabricated body. Having remembered the instruction of Rāvaṇa, the demon reflected on how Sītā might send Lakṣmaṇa here and Rāvaṇa would steal her in her isolation.' [8]

(ii) (a) 'a suitable time' [1] — *karmadhāraya* compound [1]
(b) 'descendent of Raghu' [1] — a *vṛddhi* form [1] [4]

(iii) Rāma has angered Rāvaṇa, king of the demons, by slaughtering his sister etc. He decides to steal Sītā, Rāma's wife. Together with his uncle, Mārīca, he goes to the forest to which Rāma has been exiled. Mārīca takes the form of a golden deer, which Sītā begs Rāma to capture for her. When Mārīca's dying screams which replicate Rāma's voice are heard, Sītā begs Lakṣmaṇa, who is guarding her, to go and rescue Rāma. Once she is left alone, Rāvaṇa, in the guise of a holy man, calls on her and carries her off in his sky-chariot. [3]

(b) (Sundarakāṇḍa, Chapter 31, vv 14 to 16)

(i) (a) 'Sampāti's statement' [1] — 6th case *tatpuruṣa* compound [1]
(b) 'a hundred *yojanas*' [1] — *karmadhāraya* compound [1] [4]

(ii) 'For her sake, she of large eyes, I impetuously leapt across the ocean. Her of such form, of such complexion, and possessing such characteristic marks I had heard of from Rāma. She has been reached by me. Having spoken thus, that bull among monkeys ceased his speech.' [8]

(iii) Hanuman was the chief minister to Sugrīva, king of the monkeys. He had made himself grow so as to leap across the ocean to Laṅkā. He had then made himself small and hid in the branches of the Aśoka grove, deliberating as to how he should make contact with Sītā so as to reassure her of Rāma's exploits so as to prove that he had come from Rāma rather than being another ruse of Rāvaṇa. [3]

[Total: 15 + 15 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, vv 7 and 17; Chap. 3, v 7)

- (i) 'My heart is oppressed with pity, and my mind confused as to my duty. I ask you, tell me definitely what is best for me. I am your disciple. Teach me, who have taken refuge in you.'
'Know that to be indestructible by which all this is pervaded. None can bring about the destruction of the Immutable.' [10]
- (ii) (a) 'by the organs of action' [1] — 6th case *tatpuruṣa* compound [1]
(b) 'the path of action' [1] — 6th case *tatpuruṣa* compound [1] [4]
- (iii) Accept brief descriptions of the ways of devotion, action, knowledge, meditation etc. [6]

[Total: 20 marks]

SECTION B: ESSAYS

20 marks for each of the essays. 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
19+	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.
17–18	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.
15–16	Thoroughly solid and relevant work. Candidate does not simply reproduce information: can discuss and evaluate material and come to clear conclusion. Good focus on the essay title. Some limitations of insight but coherent, detailed approach and aptly chosen illustrations.
13–14	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.
11–12	Fair relevance and knowledge. Better organised than in the 9–10 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.
9–10	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.
7–8	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 9–10 marks.
5–6	Marginally more knowledge than in the 0–4 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.
0–4	No discernible material. Often very inadequate language. Marks in this category are awarded almost on the basis of quantity; up to 2 for a sentence or two showing a glimpse of knowledge, 3 or 4 for several sentences, 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.

PAPER 2 UNPREPARED TRANSLATION AND COMPOSITION**SECTION A:**

'O Govinda, through your grace the Pāṇḍavas will be happy with their relatives, their enemies killed and their own kingdom regained.'

After speaking in this way, having contemplated inwardly for a long time, his mind overcome by grief, the magnanimous Pārtha sat reflecting.

And now knowing that he was afflicted with grief, his heart overcome by misery, at that point Govinda spoke, delighting all the Pāṇḍavas.

'O best of the Bharata race, do not grieve. You should not grieve when your brothers are bowmen who are heroes in all the worlds.'

'And, O best of kings, in just the same way these kings together with their troops look forward to your favour and are devoted to you, O king.'

[Mahābhārata, Bhīṣmaparva 50, from v 24]

[2 marks for the translation of each 1/4 verse.

Total: 40 marks]

SECTION B:

King Kaṁsa / said to the demons: / 'The evil gods / are distressed / by my power. / Out of fear / they run / from battle. / They wish / to kill me / but I shall soon / destroy them. / A messenger / has told me / that Kṛṣṇa, / their protector, / has been born. / Therefore / destroy / all children / in the world.' /

After speaking / in this way, / Kaṁsa returned / to his palace. / Straight away / Pūtanā went / to the village / where Kṛṣṇa dwelt. / Having grasped him, / she gave / him poison. /

Viṣṇupurāṇa (adapted)

[Each section of the passage carries 2 marks maximum for vocabulary and grammar, giving a maximum of 64 marks for the whole text. This total is then divided by 2, giving a total out of 32. A mark out of 8, for style, idiom and general impression, is then added to this total.]

[For Model Answer see next page.]

Model answer:

नृपः कंसो रक्षमानवदत्पापा देवा मम बलेन पीडिताः। भयात्ते
युद्धाद्वावन्ति। ते मां हन्तुमिच्छन्त्यहं तु तानचिरेण व्यापादयिष्यामि।
कृष्णो देवानां रक्षको जात इति मां दूतोऽवदत्। तस्मात्सर्वान्बाला-
ल्लोके व्यापादयतेति।

एवमुक्त्वा कंसो राजगृहं प्रत्यागच्छत्। अनन्तरं पूतना तं ग्राममग-
च्छद्वत्र कृष्णोऽवसत्। तं गृहीत्वा सा तस्मै विषमददात् ॥

[40 marks]

[The mark out of 8 for style, idiom and general impression is awarded according to the following table:]

Style Marks	Description of Style Mark Categories
8	Fluent and idiomatic.
7	Judicious recasting of the English with fair choice of vocabulary mostly in accordance with Sanskrit idiom.
5-6	Some attempt to move beyond the literal to an idiomatic rendering of the text through the use of grammatical structures.
3-4	Some evidence of the use of idiom, e.g. connectives, word order.
2	Very literal translation with only an occasional attempt to capture Sanskrit idiom.
0-1	Very literal translation with virtually no attempt to capture Sanskrit idiom.

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