

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2012

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 5 to 16)

(i) 'The dog said: Uncle, why should you trouble yourself about this business? You know how, day and night, I protect his house. Hence he, free of care for a long time, does not recognise my usefulness. He is careless now even in giving my food. Without the presence of danger masters become careless of their dependents.' [6]

(ii) — — — — — / — — — — — — — — [2]

— — — — — / — — — — — [2]

This is an *anuṣṭubh*, or *śloka* and consists of four quarters of eight syllables each. [2]

(iii) (a) 'in the time of action' [1] 6th case *taṭpuruṣa* compound [1]
(b) 'with anger, angrily' [1] *avyayībhāva* compound [1]

(b) (Lanman, p. 36, lines 12 to 31; p.37, lines 1 to 3)

(i) 'There was a certain jackal, rambling at his pleasure in the outskirts of a town who fell into an indigo mixing vat. Thereafter, unable to get out of there, in the morning he caused himself to appear dead and so remained. Now the master of the indigo vat, having taken him out, carried him to a distance and cast him off.' [6]

(ii) (a) 'by the goddess of the forest' [1] 6th case *taṭpuruṣa* compound [1]
(b) 'superior servants' [1] *karmadhāraya* compound [1]
(c) 'put far away' [1] *karmadhāraya* compound [1]

(iii) He pretends to his fellow jackals that he has been anointed by the goddess of the forest to be its king. Once he is lord over all the animals he distances himself from the other jackals. They plot together to make a grand howl which he cannot but join with thus revealing his true nature. [2]

[Total: 16 + 14 = 30 marks]

2. Rāmāyaṇa of Vālmīki

(a) (Araṇyakāṇḍa, Chapter 44: verses 12 to 15)

(i) 'Then, even again, it emerged from a number of trees far away. Having seen it, Rāma with great ardour became determined to kill it.' [4]

(ii) (a) 'like a ray of the sun' [1] *bahuvrīhi* compound [1]
 (b) 'of him who was formed like a deer' [1] *bahuvrīhi* compound [1]
 (c) 'best of arrows' [1] 6th case *taṭpuruṣa* compound [1]

(iii) Rāma, exiled to the forest, due to a boon, is with Sītā, who sees the deer and begs for it; it is really a demon acting on the instructions of Rāvaṇa, who takes Sītā while Rāma and Lakṣmaṇa are away. [4]

(b) (Sundarakāṇḍa, Chapter 31: verses 10 to 13)

(i) 'Having heard of the destruction of Janasthāna and of Khara and Dūṣaṇa being slain, thereupon the daughter of Janaka was carried off due to indignation by Rāvaṇa.
 Having deceived Rāma in the forest by magic through the form of a deer, that Rāma, searching for the divine and blameless Sītā' [8]

(ii) (a) 'the monkey kingdom' [1] 6th case *taṭpuruṣa* compound [1]
 (b) 'to or for the great souled one' [1] *bahuvrīhi* compound [1]
 (c) 'whose forms could be changed at will' [1] *bahuvrīhi* compound [1]

(iii) Hanumān is attempting to communicate with Sītā who is held captive in the midst of demonesses. He had to find a way to convince her that he came from Rāma. [2]

[Total: 14 + 16 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verses 10, 11, 12; Chap. 18, verse 73)

- (i) 'Kṛṣṇa (Hṛṣīkeśa) as though mocking said this statement to him who was despondent in the midst of the two armies:
You grieve for those that are not to be grieved for and yet you speak wise words. The wise do not mourn the living or the dead.' [6]
- (ii) (a) 'lords of men' [1] 6th case *tatpuruṣa* compound [1]
(b) 'from thy grace' [1] 6th case *tatpuruṣa* compound [1]
(c) 'whose doubt has departed' [1] *bahuvrīhi* compound [1]
- (iii) This alludes to the eternal nature of the true Self, both as an unchanging principle and as a reincarnating entity moving from life to life. [3]
- (iv) 1st verse (lines 1, 2) Sañjaya, Dhṛtarāṣṭra's minister is narrating to that king.
2nd and 3rd verses (lines 3 to 6) Kṛṣṇa addresses Arjuna.
4th verse (lines 7, 8) Arjuna addresses Kṛṣṇa. [3]
- (v) People would despise him as a *kṣatriya* refusing to fight. Following his example people would cause the collapse of the caste rules enabling society to cohere. [2]

[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:**

'Having spoken thus to his mother, he, the best of orators and of all bowmen, again had words with Lakṣmaṇa:

'O virtuous Lakṣmaṇa, my mother, being ignorant of the purpose of truthfulness and tranquillity, is experiencing great misery which is unequalled.

Indeed righteousness is supreme in the world, and truth is rooted in righteousness. This command of my father is also supreme in that it is based on righteousness.

Having promised to obey the command of one's father, mother, or priest, O brave soul, one who takes his stand having recourse to righteousness should not act falsely.

Since I, O valiant prince, have been commanded by Kaikeyī in accordance with the words of my father, I, such as I am, shall not be able to disobey her command any longer.

[Rāmāyaṇa, Ayodhyākāṇḍa 21, verses 38 and 40 to 43 inclusive]

*[2 marks for the translation of each $\frac{1}{4}$ verse.
Total: 40 marks]*

SECTION B:

Uddālaka had / a virtuous pupil / called Kahoḍa. / He was extremely / devoted / to his teacher / and served / him happily. / Kahoḍa used to recite/ the scriptures / but sometimes / made mistakes. / In the end / Uddālaka's daughter / Sujātā became / his wife. / Sujātā soon / became pregnant. / But everything / that was said / by the father / was heard by their son / in the womb. / When Kahoḍa sang / the scriptures / and made a mistake / the child, who knew them, / cried out / 'Having heard all this / I am now wise / but why do you / torment me thus?' /

Mahābhārata (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:

उद्दालकस्य साधुः शिष्यः कहोडो नाम । स
गुरुमतीवभक्तस्तमानन्देनासेवत च । कहोडः शास्त्राण्यपठत्कदाचित्तु
दोषानकरोत् । अन्त उद्दालकस्य कन्या सुजाता तस्य भार्याभवत्।
अचिरेण सुजाता गर्भिष्यभवत् । यत्तु जनकेनोक्तं तत्सर्वं गर्भं
पुत्रेण श्रुतम् । यदा कहोडः शास्त्राप्यगायद्वोषमकरोच्च तदा
तज्जबालोऽक्रोशदेतत्सर्वं श्रुत्वाहं प्राज्ञः । कुतस्त्वं मामेवं
पीडयसीति ॥

[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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