

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2013

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 8 to 21)

(i) “Hence he, free from care for a long time, does not know my use. He is careless now, even in giving my food. Without appearance of danger, masters become careless of dependents.”

The donkey said, “Fie, listen, blockhead. One who makes demands (only) at the time of action is a poor servant and a poor friend.” The dog said, “One who would honour his servants (only) at the time of action is a poor master.”

[8]

(ii) (a) ‘angrily’

[1]

(b) ‘from anger at the disturbance of his sleep’

[2]

(iii) — ◡ — — ◡ — — — / ◡ ◡ — ◡ ◡ — ◡ —
— ◡ — — ◡ — — ◡ / ◡ ◡ — ◡ ◡ — ◡ —

This is a *śloka*, consisting of four quarters, each of eight feet.

[5]

(b) (Lanman, p. 41, lines 15 to 21; p.42, lines 1, 2)

(i) ‘The crane said, “It will be safe in another lake. I will take you there one by one.” So the fish, from fear, said, “So be it.” Then that wicked crane, having taken those fishes one by one to a certain place, having eaten them and returned, said, “They are placed by me in another lake.”’

[8]

(ii) ‘for the sake of crabmeat not previously (tasted)’

[3]

(iii) When it comes to the crab’s turn and he is taken to the ‘killing ground’, he sizes up the situation, reflects that he should fearlessly resist and at least die fighting, and successfully severs the crane’s neck.

[3]

[Total: 16 + 14 = 30 marks]

2. Rāmāyaṇa of Vālmīki

- (a) (Bālakāṇḍa, Chapter 1: verses 1 to 3)
- (i) (a) 'of speech-knowers (the eloquent)' [1] 2nd case *tatpuruṣa* compound [1]
 (b) 'bull among sages' [1] 7th case *tatpuruṣa* compound [1]
 (c) 'he of firm vows' [1] *bahuvrīhi* compound [1]
- (ii) 'Who is possessed of good conduct? Who is supportive of all beings? Who is learned? Who is capable? And who is of pleasant appearance (or outlook)?' [6]
- (iii) The sage Vālmīki is enquiring of the sage Nārada, who tells Vālmīki that the answer to his questions is the prince Rāma. [3]
- (b) (Sundarakāṇḍa, Chapter 30: verses 42 to 44)
- (i) (a) 'by whom the Self is known' [1] *bahuvrīhi* compound [1]
 (b) '(words) full of righteousness (or bound to the law)' [1]
bahuvrīhi compound [1]
 (c) 'of the Lord of the world' [1] 6th case *tatpuruṣa* compound [1]
- (ii) 'I will make all heard, uttering sweet speech. I will compose all so as Sītā will believe.' [5]
- (iii) Hanumān is speaking from the branches of a tree in the Aśoka grove. He is speaking to Sītā and is about to sing the praises of Rāma so as to convince her that he has come as Rāma's messenger and is not part of a trick devised by Rāvaṇa. [4]

[Total: 15 + 15 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verses 20, 24; Chap. 3, verses 4, 5.)

- (i) 'It is not born and does not die, nor having been will this ever cease to be; unborn, eternal, everlasting, ancient it is not killed when the body is killed.' 'A man does not attain the state beyond action by abstaining from action; nor does he reach perfection by renunciation alone.' [8]
- (ii) (a) 'unwetted' [1] *nañ* (*karmadhāraya*) compound [1]
 (b) 'all-pervading' [1] *bahuvrīhi* compound [1]
 (c) 'doer of no action' [1] 2nd case *taṭpuruṣa* compound [1]
- (iii) Kṛṣṇa is attempting to convince Arjuna that he should fight, even when this means attacking those who are dear to and respected by him. He tells Arjuna that the selves of the combatants are immortal, that they are going to die anyway, that it is his duty as a warrior to fight, that he cannot remain without action anyway etc., etc.. [3]
- (iv) All actions are performed by the *guṇas* born of *prakṛti*. The *guṇas* are *sattva* (purity, intelligence, goodness), *rajas* (activity, energy, passion) and *tamas* (inertia, ignorance, darkness). These are the constituents of *prakṛti*, nature's primal substance. [3]

[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:

'We two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha, have entered with Sītā the forest of Daṇḍaka, which is difficult to pass through.'

'Why do you harm us, who subsist on fruits and roots, are self-controlled, and practise austerities and chastity, living in the Daṇḍaka forest?'

Having heard those words of Rāma, those fourteen priest-slaying ogres, highly enraged, with spears in hand, spoke these words:

'Having provoked the anger of our extremely great-souled master, Khara, it is you who will give up your life the very moment that you are struck by us in combat.'

'For what power do you have to stand single-handed in the vanguard before us, who are so many, much less to fight in a battle?'

[*Rāmāyaṇa, Aranyakāṇḍa 20, verses 7, 8, 11, 13 and 14*]

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

SECTION B:

Indra came / to Yudhiṣṭhira / in a chariot. / "Mount here, / and we shall go / to heaven!" / Indra said. / Yudhiṣṭhira, however, / cried out, / "If my brothers / and Draupadī / are also there, / I shall come, / but otherwise not." / Indra smilingly said / "Do not grieve. / Having cast off / their bodies, / they have all / gone to the next world. / You will see / them." / Yudhiṣṭhira was again / not happy / and cried out / "This dog / is extremely / devoted to me. / Going without him / is unthinkable." / But Indra replied / "There is no place / for dogs in heaven." /

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:

इन्द्रो रथे युधिष्ठिरमागच्छत् । अत्रारोहतु भवानावां स्वर्गं
गमिष्यावश्चेत्यवददिन्द्रः । युधिष्ठिरस्त्वक्रोशद्वदि मम भ्रातरो
द्रौपदी चापि तत्र सन्ति तर्ह्यागमिष्याम्यन्यथा नेति । इन्द्रः
सस्मितमवदद्भुवान् शोचितुमर्हति । देहान्त्यक्त्वा ते सर्वे परलोकं
गताः । भवान्तान्द्रक्ष्यतीति । युधिष्ठिरः पुनर्न संतुष्टोऽक्रोशञ्चैष
कुक्कुरो मय्यतीव भक्तः । तेन विना गमनमचिन्त्यमिति । इन्द्रस्तु
प्रत्यवदत्स्वर्गे कुक्कुरेभ्यः स्थानं नास्तीति ॥

[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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