

**C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL**  
**MARKING SCHEME FOR 2014**

*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. 35, lines 3 to 14 incl.)

- (i) (a) 'from non-existence' [1] *nañ tatpuruṣa* compound [1]  
(b) 'afflicted by thirst' [1] *bahuvrīhi* compound [1]  
(c) 'dwelling on a bank' [1] *bahuvrīhi* compound [1]
- (ii) 'Thereupon a hare, Blockhead by name, summoning all, reflected, "This herd of elephants, agitated by thirst, will indeed come here daily. From this, our race will perish." Then an old hare named Vijaya said, "Be not despondent. A remedy is to be devised by me." Thus having promised, he set out.' [6]
- (iii) The hare fools the leader of the herd that the lake is sacred to the Moon Goddess, etc.. The story embodies a lesson useful to the princes for whom the book was originally composed. In this particular story the message is that the best success is to be achieved through a strategem. [3]

(b) (Lanman, p. 37, lines 1 to 12 incl.)

- (i) 'Then having attained superior servants, lions, tigers, and the like, he, having beheld the jackals with shame, despised his own kindred and put them far (from him). Then, perceiving the jackals dejected, a certain elderly jackal pronounced, "Don't be despondent. If we, knowing his weak spots, by this non-knower of good conduct, are treated thus with contempt, then so must it be settled by me that he perishes." ' [5]
- (ii) (a) 'tigers and the like' [1] *bahuvrīhi* compound [1]  
(b) 'at evening time' [1] 6th case *tatpuruṣa* compound [1]  
(c) 'a great roar' [1] *karmadhāraya* compound [1]

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

This is a śloka.

[4]

[ Total: 15 + 15 = 30 marks ]

## 2. Rāmāyaṇa of Vālmīki

(a) (Araṇyakāṇḍa, Chapter 45: verses 1 to 4)

- (i) (a) 'a descendant of Raghu' [1] a *vṛddhi* patronymic [1]  
 (b) 'of one who is highly distressed' [1] *bahuvrīhi* compound [1]  
 (c) 'crying' [1] present participle [1]
- (ii) “ ... fallen under the power of demons like a bull under the power of lions.”  
 But thus addressed, he did not go, having recollected his brother’s command.’ [6]
- (iii) Sītā is attempting to persuade Lakṣmaṇa to leave her and go into the forest to save Rāma. Rāma had gone to capture a golden deer which was really the demon Mārīca in disguise luring Rāma away so that the demon king Rāvaṇa could carry Sītā away. When Rāma killed Mārīca, Mārīca let out a cry in Rāma’s voice and Sītā is desperately worried that Rāma is in trouble. [3]

(b) (Sundarakāṇḍa, Chapter 30: verses 16, 18, 40, 41)

- (i) (a) 'full of torments' [1] *bahuvrīhi* compound [1]  
 (b) 'of unwearied action' [1] *bahuvrīhi* compound [1]  
 (c) 'whose mind was (ever) gone to her relative' [2] *bahuvrīhi* compound [1]
- (ii) 'How, indeed, pray, would she listen to my statement and not be alarmed? Thus having pondered, the inspired Hanumān made a resolve.' [4]
- (iii) Hanumān is speaking. He has arrived at Laṅkā by growing in physical stature and jumping across the sea. On arrival he made himself very small and hid in a tree in the Aśoka grove. At this point he is debating with himself as to how he is to address Sītā. He decides to tell her the story of Rāma. [4]

[Total: 15 + 15 = 30 marks ]

### 3. Bhagavad Gītā

(Chap. 2, verses 8, 9; Chap. 3, verse 12.)

- (i) 'Indeed I do not see what would dispel this sorrow of mine which dries up my senses, even should I obtain unrivalled and prosperous monarchy on earth or even sovereignty over the gods.' [8]
- (ii) (a) 'One of bristling hair, Kṛṣṇa' [1] *bahuvrīhi* compound [1]  
 (b) 'One of matted hair, Arjuna' [1] *bahuvrīhi* compound [1]  
 (c) 'Torturer of foes' [1] *bahuvrīhi* compound [1]
- (iii) The world is bound by action except as sacrifice. Sacrifice was given as a way of nourishing the gods, and receiving nourishment in return. The alternative is robbery. [4]
- (iv) Sañjaya was a minister of Dhṛtarāṣṭra. In the Gītā he relays the battle to the blind king which he can do because he has the gift of seeing and hearing from afar. [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:

'Heaven or wealth or corn, knowledge, sons and pleasures - nothing is difficult to attain with due consideration of respectful behaviour towards one's preceptors.

Great-souled people who are devoted to their mother and father attain the worlds of gods, heavenly musicians and Kṛṣṇa as well as other worlds of the Creator.

I wish to live just as my father, who is established on the path of truth and righteousness, instructs me: for that is the eternal virtue.

O Sītā, my resolve not to lead you to the Daṇḍaka forest is weakened. You are fully determined to follow me and to dwell there.

For appointed to the forest as you are, O you of faultless limbs and intoxicating eyes, follow me, O timid one, and share in my duty.'

[ *Rāmāyaṇa, Ayodhyākāṇḍa 30, verses 36 to 40* ]

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

## SECTION B:

There was a prince / called Nala, / that hero / always spoke / the truth. / He had a powerful / army, / with many chariots / and elephants. / In another kingdom / king Bhīṣma / had a daughter / called Damayantī. / Her beauty / was well-known. / When messengers / spoke of Nala, / Damayantī heard / their praise. / In this way / Nala was also / informed about / Damayantī. / Love grew / in their hearts. / However / Damayantī had not met / Nala, and Nala / had not previously / seen / Damayantī's / beautiful face. /

*Mahābhārata Vanaparva 53 verses 1 to 17 (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:

आसीद्राजपुत्रो नलो नाम। सः वीरः सर्वदा सत्यमवदत्। तस्य प्रबला सेना। सेनायामनेके रथा गजाश्च। अन्यस्मिन्राज्ये नृपो भीष्मो नाम। तस्य कन्या दमयन्ती नाम। तस्याः रूपं विश्रुतम्। यदा दूताः नलेऽवदन्तदा दमयन्त्या तेषां स्तुतिः श्रुता। एवं नलोऽपि दमयन्त्यां विजप्तः। तयोः हृदयोरनुरागोऽवर्धत। दमयन्ती तु नलेन सह नामिलदमयन्त्याः सुन्दरमुखं न पूर्वं नलेन दृष्टं च ॥

[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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