

C.I.E. SANSKRIT ADVANCED SUBSIDIARY LEVEL
MARKING SCHEME FOR 2016

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 12)

(i) 'There is in Vārāṅasī a washerman named Karpūrapāṭa. And once he slept deeply. Thereupon a thief entered his house to steal goods. In the courtyard a donkey stood tied up and a dog sat. Having seen that thief the donkey said to the dog, "Yours, indeed, is this affair. Then why, making a loud noise, do you not awaken the master?"' **[6]**

(ii) **(a)** 'day and night' **[1]** *dvandva* compound **[1]**
(b) 'house protection' **[1]** 6th case *tatpuruṣa* compound **[1]**
(c) 'at the time of action' **[1]** 6th case *tatpuruṣa* compound **[1]**

(iii) The donkey, having lost patience with the dog who refused to act, brayed loudly so as to awaken the master. At which the master, angered at having been woken, beat the donkey with a stick. **[3]**

(b) (Lanman, p. 36, lines 13 to 21; p.37, lines 1 to 4)

(i) 'Thereafter, unable to get out of it, 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 discarded him. Then, having gone to the forest, having perceived himself as blue in colour, the jackal thought, "I am now someone of the best colour. Therefore can I not accomplish my elevation?" Thus considering, he summoned the jackals and said...' **[6]**

(ii) **(a)** 'with her own hand' **[1]** *karmadhāraya* compound **[1]**
(b) 'one having the best colour' **[1]** *bahuvrīhi* compound **[1]**
(c) 'lions, tigers etc.' **[1]** *bahuvrīhi* and *dvandva* compound **[1]**

(iii) The jackal proposed that they unmask the blue jackal by howling, at which he would not be able to resist joining in. So it happened, and the blue jackal was killed by a tiger. **[3]**

[Total: 15 + 15 = 30 marks]

2. Rāmāyaṇa of Vālmīki

(a) (Bālakāṇḍa, Chapter 1: verses 1 to 6)

(i) 'And having heard this statement of Vālmīki, Nārada, knower of the three worlds, having declared, "Listen," delighted, spoke this statement.' [4]

(ii) — — — ◡ ◡ — — — / — ◡ — — ◡ — ◡ —
 — — — — ◡ — — ◡ / — — — ◡ ◡ — ◡ —

This is a *śloka*, consisting of four quarters, each of 8 syllables. [6]

(iii) (a) 'a knower of justice' [1] 6th case *tatpuruṣa* compound [1]
 (b) 'in all beings' [1] *karmadhāraya* compound [1]
 (c) 'one who has conquered anger' [1] *bahuvrīhi* compound [1]

(b) (Sundarakāṇḍa, Chapter 30: verses 2, 8, 11, 16, 18)

(i) 'But having come across an opportunity, stationed amidst the demonesses, I shall gently console this day this lady full of torment. If I present a refined statement like a twice-born, Sītā will become afraid, thinking me to be Rāvaṇa.' [8]

(ii) (a) 'whose mind is afflicted with grief' [1] *bahuvrīhi* compound [1]
 (b) 'in a dilemma' [1] 2nd case *tatpuruṣa* compound [1]

(iii) Hanumān, having discovered his supernatural powers, flew from the mainland to Laṅkā. Discovering where Sītā was situated, he made his way to the Aśoka grove. His purpose was to find the whereabouts of Sītā, but at this juncture he wished to console her and receive some token from her to corroborate his report. [2]

[Total: 16 + 14 = 30 marks]

3. Bhagavad Gītā

(Chap. 2, verses 7 and 8; Chap. 18, verses 54 and 73)

- (i) 'My heart is oppressed with wretchedness, and my mind confused as to what my duty is, so I ask you, tell me what is best for my spiritual welfare; for I am your disciple. Please instruct me, fallen before you.' [5]
- (ii) (a) 'without a rival' [1] *bahuvrīhi* compound [1]
 (b) 'one of serene mind' [1] *bahuvrīhi* compound [1]
 (c) 'one whose doubt has departed' [1] *bahuvrīhi* compound [1]
- (iii) His senses have dried up due to sorrow. He is being asked to wage battle with relatives, teachers and friends. He has just surveyed his opponents and cannot conceive of killing such people. [3]
- (iv) In the way of devotion one dedicates everything one owns or does to the Supreme Lord. One's mind is totally preoccupied with that Lord, whom one sees everywhere. [4]
- (v) Arjuna is addressing Kṛṣṇa and is now ready to take part in the battle of Kurukṣetra. [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:**

'The dwellers in Tāṭakā's forest were terrified by that sound, while Tāṭakā, bewildered by that sound, was completely enraged.'

'Having given attention to that sound, the demoness was stupified by anger, and, having heard it, angrily rushed towards the place from which the sound had come.'

'Seeing her enraged and deformed with a misshapen face, and huge in size, that Rāma addressed Lakṣmaṇa.'

"See how I put her to flight today once she has been deprived of her ears and the tip of her nose, even though she is difficult to attack and endowed with the power of magic."

'While Rāma was speaking in this way, however, Tāṭakā, stupified by anger, roaring and raising her arms, attacked Rāma.'

[Rāmāyaṇa, Bālakāṇḍa 26, verses 7, 8, 9, 11 and 13]

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

SECTION B:

The Bodhisattva / gave up / all his wealth / and told his wife / "I shall now go / to the forest." / His wife, however, / wanted / to go with him. / The Bodhisattva said / "My dear, / stay here. / The forest / is full of dangers. / Many ascetics / have been attacked / by forest animals." / But his wife / cried out / "I shall go!" / and the Bodhisattva / finally agreed. / In the forest the Bodhisattva / entered meditation. / A king / came there, / and saw / the Bodhisattva's / beautiful wife. / Full of desire, / he thought / "I shall take her away." /

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:

बोधिसत्त्वः सर्वधनं त्यक्त्वा भार्यामवददितानीमरण्यं गमिष्यामीति। तस्य भार्या तु तेन सह गन्तुमैच्छत्। बोधिसत्त्वोऽवदत्प्रियेऽत्र तिष्ठ। अरण्यं भयपूर्णम्। बहवस्तापसा मृगैराक्रान्ता इति। तस्य भार्या त्वक्रोशद्गमिष्याम्येवेति। अन्ततो बोधिसत्त्वोऽङ्गयकरोत्। अरण्ये बोधिसत्त्वो ध्यानं प्राविशत्। नृपस्तत्रागम्य बोधिसत्त्वस्य सुन्दरीं भार्यामपश्यत्। कामपूर्णः सोऽचिन्तयन्तामपहरिष्यामीति ॥

[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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