

# OCR SANSKRIT – BASIC, INTERMEDIATE & HIGHER 2009

## MARKING SCHEME

*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 meaning of the words as a sentence and conveying this in the English translation.*

The following table should be used to award marks for transliteration:

DISTINCT (UNREPEATED) ERRORS IN TRANSLITERATION OVER THE WHOLE PAPER*			MARKS LOST FROM TOTAL AVAILABLE FOR TRANSLITERATION (NEGATIVE MARKS NOT COUNTED)
1	OR	2	1/2
3	OR	4	1
5	OR	6	1 1/2
7	OR	8	2
9	OR	10	2 1/2
11	OR	12	3
13	OR	14	3 1/2
15	OR	16	4
17	OR	18	4 1/2
19	OR	20	5
21	OR	22	5 1/2
23	OR	24	6
25	OR	26	6 1/2
27	OR	28	7
29	OR	30	7 1/2
31	OR MORE		8

\*A MAXIMUM OF ONE ERROR IS COUNTED PER PADA. MISSPELLING OF *devanāgarī* WORDS ALSO COUNTS AS ERRORS EXCEPT IN QUESTIONS SPECIFICALLY REQUIRING TRANSLATION FROM ENGLISH INTO SANSKRIT, WHERE MARKS ARE ALREADY ALLOCATED FOR THE SPELLING OF SANSKRIT WORDS.

## BASIC LEVEL – Paper 1

1. A sage called Kaṇḍu was meditating on the bank of a river. An extremely beautiful lady called Pramlocā came from heaven and walked near him. Kaṇḍu, overcome by desire, said to her: ‘O lady, stay with me.’ Pramlocā said: ‘Let it be so’, and lived a long time with the sage. Now Kaṇḍu did not meditate. But once Pramlocā said: ‘O sage, I shall return to heaven.’ But Kaṇḍu said lustfully again and again: ‘Stay here, stay here’. Out of fear of the curse of Kaṇḍu, Pramlocā remained with him. But in the end, remembering his duty, the sage cried out: ‘My meditation has been ruined by you — go lady, go!’

*Each unglossed Sanskrit word carries 1/4 mark for its translation.*

*Each Sanskrit sentence carries 1/4 mark for its construal.*

*2 1/4 marks discretionary.*

2. (a) on the field (1) of battle (1)  
 (b) 'Lakṣmaṇa (1) is slain (1)' thus (1) he cried (1). [1 mark construal]  
 (c) 'Go (1) to the mountains (1) and bring (1) herbs (1)'.  
 (d) brought (1) a mountain (1)  
 (e) 'He brought (1) those (1) to Lakṣmaṇa's (1) nose (1).' [1 mark construal]  
 (f) Rāma (1)

3. (A)

- (a) in his belly (1)  
 (b) They were grabbed (1) by Kabandha (1).  
 (c) Kabandha's (1) hands (1)  
 (d) from the curse (1) of a sage (1)  
 (e) 'Kabandha's (1/2) true (1/2) form (1/2) came (1/2) again (1/2)'. [1/2 mark construal]  
 (f) king (1) of the monkeys (1)  
 (g) 'If (1/2) you go (1/2) to Sugrīva (1/2), then (1/2) Sugrīva (1/2) will (1/2) help (1/2) you (1/2)'. [1/2 mark for quote marks, 1/2 mark for construal]

(B)

- (a) Bring (1) Sītā! (1)  
 (b) 'Having lived (1/2) among the demons (1/2), you (1/2) are (1/2) not (1/2) pure (1/2)'.  
 [1/2 mark for quote marks, 1/2 mark for construal]  
 (c) entering (1) the fire (1)  
 (d) Sugrīva (1), Hanuman (1) and monkeys (1)  
 (e) 'Thus (1/2) Rāma (1/2) became (1/2) king (1/2) of Ayodhyā (1/2)'. [1/2 mark construal]  
 (f) happy (1) and good (1)'

**BASIC LEVEL – Paper 2A**

1. 2 marks for each Sanskrit word; 1 mark for each sentence's word order. (Maximum: 32 marks)

- (a) फलानि वृक्षात् अपतन् ।  
 (b) ऋषिः गुरोः गृहे वसति ।  
 (c) स्वरम् श्रुत्वा नगरम् अधावाम ।  
 (d) अमात्याः शीघ्रम् गच्छत ।

2. (a) creation (1) — Brahmā (1)  
sustenance (1) — Viṣṇu (1)
- (b) *brahman* (1) — the Absolute (1)  
*ātman* (1) — the Self (1)
- (c) *sattva* — purity (1)  
*tamas* — inertia (1)
- (d) air (1), fire (1), water (1) and earth (1)
- (e) (i) the universe (1) as a single person (1)  
(ii) reason (1), the organ of discrimination (1)  
(iii) mental construction (1), belief (1)  
(iv) inner organ (1) of mind (1)  
(v) true knowledge (1), that ‘I am That’ (1)  
(vi) illusion (1), the magic of the universe (1)
- (f) (i) explanations (1) of the ultimate Truth (1)  
(ii) the song (1) of the Lord (1)  
(iii) the laws (1) of the lawgiver Manu (1)  
(iv) ancient (1) teachings (1)  
(v) the most famous Purāṇa (1) dealing with the life of Kṛṣṇa (1)  
(vi) the world’s longest epic (1) telling of a great battle (1)
- (g) *dvāpara* (1) — bronze (1)  
*tretā* (1) — silver (1)  
*kṛta* (1) — golden (1), the longest (1)
- (h) (i) lord of the minor gods (1) (iv) celestial musician (1)  
(ii) death (1) (v) father, ancestor (1)  
(iii) heavenly nymph (1) (iv) serpent (1)
- (i) stage of life (1)  
*gṛhastha* (1) — householder (1)  
*vānaprastha* (1) — forest dweller (1)  
*sannyāsīn* (1) — renunciate (1)

(58 marks)

**BASIC LEVEL – Paper 2B**

READING ALOUD

*Accuracy –  $\frac{1}{4}$  mark deducted for each error, with a maximum of one error counted per pada.*

*Fluency – 4 marks maximum.*

DICTATION

*$\frac{1}{4}$  mark deduction for each error with a maximum of two errors counted per section marked. Lack of correct punctuation is also counted as an error.*

## INTERMEDIATE LEVEL – Paper 1

1. A certain king called Śāla was pursuing a deer. Śāla's arrow entered the deer's body. The deer, however, ran quickly from the king and hid. The king's charioteer said: 'My horses go slowly. However, with the two horses of Vāmadeva, the priest, you will find the deer.' Having heard that, Śāla went to Vāmadeva's hermitage. The king requested and obtained the two horses. Vāmadeva said: 'Those two horses should be returned to me.' With Vāmadeva's two horses Śāla pursued the deer and caught it. But he did not return the horses to Vāmadeva. Therefore horrible demons came to the king and cried: 'A priest's horses should not be stolen.' They killed Śāla.

*Each unglossed Sanskrit word carries 1/4 mark for its translation.*

*Each Sanskrit sentence carries 1/4 mark for its construal. 2 1/2 marks discretionary*

2. (a) There was a bone (1) in his throat (1).  
(b) The bird (1) desired (1) the lion's (1) happiness (1). [1 mark construal]  
(c) The bird entered (1) the lion's mouth (1).  
(d) 'Food (1) could be seen (1) by him (1) nowhere (1).' [1 mark construal]  
(e) a deer (1)  
(f) a spirit (1)  
(g) Punish (1) the lion (1).  
(h) harm (1)
3. (a) Rāma's (1) coronation (1)  
(b) 'Ayodhyā (1) was seen (1) to be immersed (1) as it were (1) in an ocean (1) of bliss (1)'. [1 mark construal]  
(c) 'My (1) son (1) will be king (1).'  
(d) Bharata (1)  
(e) 'She received (1) two (1) boons (1) from the king (1).' [1 mark construal]  
(f) 'āryaputra' (1) — son (1) of a noble one (1)  
(g) 'Having thought (1) for one (1) moment (1), he said (1): 'I remember (1), my dear (1), I remember (1).' [1 mark construal]  
(h) leave (1) Ayodhyā (1) and go (1) to the forest (1).

## INTERMEDIATE LEVEL – Paper 2A

1. [ 1 mark for each Sanskrit word, 1 mark for word order in each sentence. ]

- (a) गृहे शरम् करिष्यति।
- (b) अनन्तरम् नगरम् गच्छ।
- (c) कपयः नरैः तुद्यन्ते।
- (d) नृपस्य गजाः सैनिकैः दृष्टाः इति चिन्तयामः।

2. [ 1 mark for each sandhi. 1 mark awarded for avoidance of unnecessary application of sandhi and correct application of the conventions of when to break the top line, 1/2 mark being deducted each time errors are made in these respects, a maximum of two such errors being counted. ]

तत्र तावद्बहुभिर्गुणैरुपेतः सन्धेयोऽयं राजा। चक्रवाकोऽवदत्प्रणिधे सर्वमवगतम्।  
व्रज पुनर्जात्वागमिष्यसि ॥

### 3. Sanskrit Epic Civilization

- (a) *rajas* (1) — activity (1)  
*tamas* (1) — inertia (1)
- (b) *brahmā* (1) — presides over *sr̥ṣṭi* (1), creation (1)  
*viṣṇu* (1) — presides over *sthiti* (1), sustenance (1)
- (c) (i) ignorance (1), the belief that I am the body etc (1)  
(ii) lives in the world (1), repeating births (1)  
(iii) the universe (1) as a single person or whole (1)  
(iv) nature (1), the whole of creation, unmanifest and manifest (1)  
(v) mind (1), the lower level that thinks and deliberates (1)  
(vi) doubt (1), conflicting idea (1)
- (d) *buddhi* — reason (1), the organ of discrimination (1)  
*ahaṃkāra* — the organ that identifies the *ātman* (1) with something in the creation (1)  
*antaḥkaraṇa* — inner (1) organ (1)

- (e) (i) 'what has been remembered' (1), the teachings of sages (1)  
(ii) science (1) of grammar (1)  
(iii) the limbs (1) of the Veda, e.g. pronunciation (1)  
(iv) a very terse statement (1) which is part of a complete system explaining a science (1)  
(v) seed (1) of a word (1)  
(vi) forest (1) discussions (1)
- (f) *Viṣṇu* — Lakṣmī (1), the power of prosperity (1)  
*Brahmā* — Sarasvatī (1), the power of wisdom (1)
- (g) *tretā* (1) — silver (1)  
*dvāpara* (1) — bronze (1)  
*kali* (1) — iron (1)
- (h) *artha* (1) — wealth (1)  
*dharma* (1) — virtue (1)  
*mokṣa* (1) — liberation (1)
- (i) (i) disciplined action (1) (iv) generosity (1)  
(ii) harmlessness (1) (v) control of the senses (1)  
(iii) not stealing (1) (vi) compassion (1)
- (j) householder (1)  
forest dweller (1)  
renunciate (1)
-

## INTERMEDIATE LEVEL – Paper 2B

### READING ALOUD

*Accuracy –  $\frac{1}{4}$  mark deducted for each error, with a maximum of one error counted per pada.*

*Fluency – 4 marks maximum.*

### DICTATION

*$\frac{1}{4}$  mark deduction for each error with a maximum of two errors counted per section marked. Lack of correct punctuation is also counted as an error.*



## HIGHER LEVEL – Paper 1

1. (a) pursuing (1) a deer (1)  
(b) ‘of horrible (1) form (1)’ — *bahuvrīhi* (1)  
(c) ‘He fell (1) on the ground (1) like (1) a felled (1) tree (1).’ [1 mark  
*construal*]  
(d) by the trampling (1) of feet (1)  
(e) ‘He saw (1) the dead (1) deer (1), hunter (1), snake (1) and boar (1).’ [1 mark  
*construal*]  
(f) a great (1) meal (1)  
(g) by cutting (1) a bow-string with his teeth (1) and the bow killing him (1)

2. There was a city called Brahmapura. It was rumoured that a demon called Ghaṇṭākaraṇa lived nearby there. Once a bell was taken by some thief. He was eaten by a tiger. The bell, which had fallen from his hand, was found by monkeys. The monkeys were always ringing that bell. Then the people of the city saw that man who had been eaten. And the bell could be heard all the time. Straight away all the people, saying ‘Ghaṇṭākaraṇa eats men and rings a bell’, ran from the city. Then, a bawd called Karālā thought: ‘Monkeys are ringing the bell’ and, having ascertained this herself, requested the king: ‘Lord, if wealth is given to me, I shall subdue Ghaṇṭākaraṇa.’

*Each unglossed Sanskrit pada carries 1/4 mark for its translation. Each Sanskrit sentence carries 1 mark for its construal, except that the penultimate sentence carries 2 marks, and the final sentence 3 marks. 1/2 mark discretionary.*

3. (a) He released (1) the swan (1).  
(b) ‘The swans (1), having flown up (1), then (1) went (1) to Vidarbha (1).’ [1 mark  
*construal*]  
(c) ‘of wonderful (1) forms (1)’ — *bahuvrīhi* (1)  
(d) surrounded (1) by a crowd (1) of friends (1)  
(e) ‘Then (1) the swans (1) flew about (1) everywhere (1) in the pleasure (1) grove (1).’ [1 mark *construal*]  
(f) ‘one by one’ (1)  
(g) She pursues a particular swan (1) who speaks to her (1) in a human voice (1).

## HIGHER LEVEL – Paper 2

### 1. (out of sandhi)

गृध्राणाम् नृपः जटायुः नाम रावणम् रथे अपश्यत् । पीडिता सीता तस्य समीपे अतिष्ठत् ।  
यदा वीरः रामः सीता अपृहता इति शृणोति तदा सः त्वाम् निश्चयेन व्यापादयिष्यति इति  
वृद्धः जटायु अक्रोशत् ॥

[ 1/2 mark for each Sanskrit word or compound, with 1/4 mark deducted for each error, a maximum of 2 such errors counted in each Sanskrit word or compound. 1 mark discretionary. ]

### 2. (in sandhi)

तत्र तावद्बुद्भिर्गुणैरूपेतः संधेयोऽयं राजा । चक्रवाकोऽवदत्प्रणिधे सर्वमवगतम् ।  
व्रज पुनर्जात्वागमिष्यसि । नृपश्चक्रवाकं पृष्टवानसंधेयाः कति । मन्त्री ब्रूते देव तत्कथयामि ॥

[ 1 mark for each sandhi. 1 mark awarded for avoidance of unnecessary application of sandhi and correct application of the conventions of when to break the top line, 1/2 mark being deducted each time errors are made in these respects, a maximum of two such errors being counted. ]

### 3. (a) Arjuna (1)

(b) ‘destroyer (1) of the demon (1) Madhu (1)’, referring to Kṛṣṇa (1)

(c) ‘When one lets go all the desires of the mind, satisfied in oneself by oneself, then, O Arjuna, one is said to be one of steady wisdom.’ [2 marks for the translation of each quarter verse.]

(d) father (1), mother (1), grandfather (1)

(e) the sacred syllable Om (1), the Ṛg Veda (1), Sāma Veda (1) and the Yajur Veda (1)

### 4. (A)

(a) as a washerman (1) in Hastināpura (1)

(b) carrying (1) too many (1) burdens (1)

(c) It was covered with a tiger (1) skin (1) and released in a corn (1) field (1).

(d) ‘Thinking (1) it to be a tiger (1), the guard (1) of the field (1) quickly (1) fled (1).’ [1 mark construal ]

(e) a female (1) donkey (1)

(f) ‘Making (1) a sound (1), he ran (1) towards (1) him (1).’ [1 mark construal ]

(g) speech (1)

4. (B)

- (a) (i) *i u ṛ ḷ e o ai au* (1) — all vowels except *a* (1)  
(ii) *ś ṣ s* (1) — sibilants (1)
- (b) (i) ‘An augment with an *it ṭ* (1) is to be appended at the beginning (1) and an augment with an *it k* (1) is to be appended at the end (1) of that to which it is to be added’  
(ii) ‘A final (1) consonant (1), in Pāṇini’s teaching [upadeśa] (1) is *it* [indicatory] (1).’
- (c) (i) *tadāpi* (1) — ‘*akaḥ savarṇe dīrghaḥ*’ (2)  
(ii) *khagāñjalam* (1) — ‘*stoḥ ścunā ścuḥ*’ (2)  
(iii) *rāmaḥ śete* (1) — ‘*vā śari*’ (2)
- (d) *ñ m ṅ ṇ n* (1)
- (e) It literally means: ‘For that [indicatory letter] (1) there is elision (1).’ This refers to Pāṇini’s ‘metalanguage’ (1).

5. Sanskrit Epic Civilization

- (a) *rajas* (1) — activity (1)  
*tamas* (1) — inertia (1)
- (b) *brahmā* (1) — presides over *sr̥ṣṭi* (1), creation (1)  
*viṣṇu* (1) — presides over *sthiti* (1), sustenance (1)
- (c) (i) ignorance (1), the belief that I am the body etc (1)  
(ii) lives in the world (1), repeating births (1)  
(iii) the universe (1) as a single person or whole (1)  
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(v) mind (1), the lower level that thinks and deliberates (1)  
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- (d) *buddhi* — reason (1), the organ of discrimination (1)  
*ahaṃkāra* — the organ that identifies the *ātman* (1) with something in the creation (1)  
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- (e) (i) 'what has been remembered' (1), the teachings of sages (1)  
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(ii) harmlessness (1) (v) control of the senses (1)  
(iii) not stealing (1) (vi) compassion (1)
- (j) householder (1)  
forest dweller (1)  
renunciate (1)
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END