
SANSKRIT

0499/02

Paper 2

May/June 2019

MARK SCHEME

Maximum Mark: 90

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **7** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks	Guidance
<p><i>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.</i></p> <p><i>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.</i></p>			
1	Mahābhārata Story 3.		
1(a)	pursuing [1] a deer [1]	2	Accept 'chasing/ hunting [1] a deer [1]'
1(b)	'Finally he [1] came to the hermitage [1] of the wise Kaṇva [1].' [plus 1 mark for construal]	4	Accept 'of the intelligent Kaṇva [1]' instead of 'of the wise Kaṇva [1]'.
1(c)	Menakā [1]	1	
1(d)	to drink water [1] and eat food [1]	2	Accept 'to drink [1] and eat [1]'
1(e)	'Soon [1] they [1] were married [1].'	3	Accept 'Soon [1] there was [1] a marriage of those two. [1]'
1(f)	Any two qualities indicated in the text, e.g. courage [1], strength [1], duty [1], loyalty [1]. 1 mark awarded for relevant, reasoned personal response.	3	

Question	Answer	Marks	Guidance
2	Bhagavad Gītā. Ch 2 v 3; Ch 3 v 19; Ch 9 v 4		
2(a)(i)	Arjuna [1]	1	
2(a)(ii)	son of Pṛthā [1]	1	Accept 'son of Kuntī [1]'
2(b)(i)	'weakness [1] of heart [1]'	2	
2(b)(ii)	<i>tatpuruṣa</i> [1]	1	
2(c)	'Therefore always perform [1] the actions which should be done [1] without attachment [1] for, performing action without attachment [1], man attains the Supreme [1].' [plus 1 mark for construal]	6	Accept singular or plural for 'action' in this verse.
2(d)	unmanifest [1]	1	

Question	Answer	Marks	Guidance
2(e)	1, 2 or 3 marks awarded for a reasoned personal response. For example, 'Kṛṣṇa represents the consciousness [1]. All beings reside in consciousness [1]. However the consciousness cannot be limited by any particular being [1].' or, 'Kṛṣṇa is the supreme Soul [1], so all souls dwell in Him [1]. However, Kṛṣṇa does not appear to dwell in the separate beings due to their ignorance [1].'	3	

Question	Answer	Marks	Guidance
3	Sanskrit Epic Civilisation		
3(a)(i)	sustenance [1] presided over by <i>sattva</i> [1]	2	
3(a)(ii)	inner organ [1] of mind [1]	2	
3(a)(iii)	liberation [1] from bondage [1]	2	
3(a)(iv)	doubt [1], conflicting idea [1]	2	
3(b)	<i>jñānendriyāṇi</i> – senses of knowledge [1] e.g. hearing [1] <i>karmendriyāṇi</i> – senses of action [1] e.g. speaking [1]	4	
3(c)(i)	the seed [1] of a word [1]	2	
3(c)(ii)	the endings [1] of a word [1]	2	
3(c)(iii)	a text [1] outlining the principles of <i>yoga</i> [1]	2	
3(c)(iv)	a special magic [1] word [1]	2	
3(d)	Sarasvatī, the power of wisdom [1]	1	Accept 'Lakṣmī, the power of prosperity [1]'
3(e)	<i>apsaras</i> [1] heavenly nymph [1] <i>gandharva</i> [1] celestial musician [1]	4	Accept ' <i>nāga</i> [1] serpent being [1], etc.', or specific gods such as ' <i>agni</i> [1] god of fire [1]'

Question	Answer	Marks	Guidance										
3(f)	<p><i>Awarding Essay Marks: Candidates are expected to write about 100 words, making relevant points, and writing Sanskrit terms accurately when required. Marks should be awarded on the basis of the following chart:</i></p> <table border="1" data-bbox="320 450 967 1883"> <thead> <tr> <th data-bbox="320 450 437 546">Essay Marks</th> <th data-bbox="437 450 967 546">Description of Mark Categories</th> </tr> </thead> <tbody> <tr> <td data-bbox="320 546 437 913">10–9</td> <td data-bbox="437 546 967 913"> <p>Thorough knowledge and understanding of the essay title. Articulate and balanced response that demonstrates perceptive use of illustration. Shows very good personal insight when discussing issues. There may be some omissions and very minor errors. Conclusion drawn on the wider themes.</p> </td> </tr> <tr> <td data-bbox="320 913 437 1281">8–7</td> <td data-bbox="437 913 967 1281"> <p>Good knowledge and understanding that considers the essay title. Mostly balanced response that demonstrates some perceptive use of illustration. Shows good personal insight when discussing issues. There may be some flaws and omissions and minor errors. Conclusion drawn on some of the wider themes.</p> </td> </tr> <tr> <td data-bbox="320 1281 437 1581">6–5</td> <td data-bbox="437 1281 967 1581"> <p>Sound knowledge and understanding that considers the essay title. Some demonstration of personal insight into the key issues with some supporting examples. There may be flaws and omissions and some errors. Conclusion attempted on the wider themes.</p> </td> </tr> <tr> <td data-bbox="320 1581 437 1883">4–3</td> <td data-bbox="437 1581 967 1883"> <p>Some knowledge and understanding that attempts to consider the essay title. Some attempts to show personal insight of the key issues with limited supporting examples. There may be flaws and omissions and some errors that limit perceptions. Conclusion is limited.</p> </td> </tr> </tbody> </table>	Essay Marks	Description of Mark Categories	10–9	<p>Thorough knowledge and understanding of the essay title. Articulate and balanced response that demonstrates perceptive use of illustration. Shows very good personal insight when discussing issues. There may be some omissions and very minor errors. Conclusion drawn on the wider themes.</p>	8–7	<p>Good knowledge and understanding that considers the essay title. Mostly balanced response that demonstrates some perceptive use of illustration. Shows good personal insight when discussing issues. There may be some flaws and omissions and minor errors. Conclusion drawn on some of the wider themes.</p>	6–5	<p>Sound knowledge and understanding that considers the essay title. Some demonstration of personal insight into the key issues with some supporting examples. There may be flaws and omissions and some errors. Conclusion attempted on the wider themes.</p>	4–3	<p>Some knowledge and understanding that attempts to consider the essay title. Some attempts to show personal insight of the key issues with limited supporting examples. There may be flaws and omissions and some errors that limit perceptions. Conclusion is limited.</p>		
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Question	Answer		Marks	Guidance
3(f)	Essay Marks	Description of Mark Categories		
	2–1	Basic knowledge and understanding that shows limited ability to answer the essay title. Little or no personal insight of the key issues with limited, if any, supporting examples. There may be flaws and omissions and some errors that limit perceptions. Conclusion is weak or not present.		
	0	No response worthy of credit.		

Question	Answer	Marks	Guidance
4	<i>Hitopadeśa</i> . (Lanman Reader, page 20 lines 8 to 17)		
4(a)	in the southern [1] forest [1]	2	
4(b)	on the bank [1] of a lake [1], having bathed [1]	3	
4(c)(i)	'with Kuśa grass [1] in his hand [1]'	2	Accept 'with grass [1] in his hand [1]'
4(c)(ii)	<i>bahuvrīhi</i> [1]	1	
4(d)	a golden [1] bracelet [1]	2	
4(e)	'Having heard his words [1] out of fear [1] no-one came [1] near him [1].' <i>[plus 1 mark for construal]</i>	5	Accept 'no-one came [1] by his side [1]' instead of 'no-one came [1] near him [1].'
4(f)	attracted [1] by greed [1]	2	

Question	Answer	Marks	Guidance
4(g)	<p>Both verses convey a moral [1] relevant to the particular point in the story [1]. The first verse speaks of getting a desirable object from an undesirable source [1], leading to an inauspicious result [1]. As often, an analogy is given [1], in this case getting ambrosia mixed with poison [1]. The second verse speaks of overcoming doubt [1] and thereby achieving a happy result [1]. A maximum of 6 marks can be achieved by referring only to one verse.</p>	8	<p><i>8 marks awarded for a reasoned personal response based on evidence from the text. The response could be critical of the text. Accept, for example 'Both verses convey a moral [1] but this is typical of the Hitopadeśa which is overly moralistic [1].' instead of 'Both verses convey a moral [1] relevant to the particular point in the story [1].'</i></p>