



# **Cambridge IGCSE™**

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**SANSKRIT**

**0499/21**

Paper 2 Literature and Epic Civilisation

**May/June 2023**

**MARK SCHEME**

Maximum Mark: 90

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**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 **6** 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.

<b>Question</b>	<b>Answer</b>	<b>Marks</b>	<b>Guidance</b>
<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. 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>			
1	<b>Mahābhārata Story 3</b>		
1(a)(i)	Kaṇva [1]	1	
1(a)(ii)	wise [1] OR intelligent [1]	1	
1(b)	‘He immediately [1] fell in love with her [1].’ <i>[1 mark for construal]</i>	3	
1(c)	Who [1] are you [1]?	2	
1(d)	Viśvāmitra [1]	1	
1(e)	in a forest [1]	1	
1(f)	Bharata [1] who would grab hold of lions [1] and play with them [1].	3	
1(g)	Śakuntalā says ‘Drink water [1] and eat food [1].’ Hospitality is important in today’s world, as it brings people together. [1]	3	Accept as an alternative to ‘Hospitality is important etc.’: ‘One should not necessarily show hospitality in today’s world, as today strangers cannot be trusted. [1]’

<b>Question</b>	<b>Answer</b>	<b>Marks</b>	<b>Guidance</b>
2	<b>Bhagavad Gītā. Ch 3 v 19; Ch 9 v 26; Ch 10 v 3</b>		
2(a)	without attachment [1]	1	
2(b)	a human [1] attains [1] the Supreme [1]	3	
2(c)	Any three of a leaf [1] a flower [1] a fruit [1] or water [1].	3	
2(d)	clear view expressed [1] reason given [1]	2	
2(e)	‘One who knows me [1] as unborn and beginningless [1] the great Lord of the worlds [1] such a one among mortals is undeluded [1] and liberated from all evils [1]. <i>[1 mark for construal]</i>	6	

<b>Question</b>	<b>Answer</b>	<b>Marks</b>	<b>Guidance</b>
3	<b>Sanskrit Epic Civilisation</b>		
3(a)(i)	the principle that actions [1] create an effect in the future [1]	<b>2</b>	
3(a)(ii)	traces or deposits from past actions [1] that create conditions for rebirth [1]	<b>2</b>	
3(a)(iii)	primal nature [1] where everything is stored in seed or causal form [1]	<b>2</b>	
3(a)(iv)	doubt [1] conflicting idea [1]	<b>2</b>	
3(b)	<i>Manas</i> – mind, the lower level [1] that thinks and deliberates [1] <i>Buddhi</i> – reason, the organ of discrimination [1] reflecting the light of the Self [1]	<b>4</b>	
3(c)	Any of <i>ākāśa</i> [1] sound [1], <i>vāyu</i> [1] touch [1], <i>jala</i> [1] taste or, [1] <i>prthivī</i> / <i>bhūmi</i> [1] smell [1].	<b>2</b>	
3(d)	Any three of sacrifice to sages [1], ancestors [1], human beings [1], lower creatures [1].	<b>3</b>	
3(e)(i)	forest [1] discussions [1]	<b>2</b>	
3(e)(ii)	the end of the Veda [1] the teachings of the Upaniṣads [1]	<b>2</b>	
3(e)(iii)	'What has been remembered' [1] the teachings of the great sages [1]	<b>2</b>	
3(e)(iv)	ancient [1] teachings [1]	<b>2</b>	
3(f)	<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>	<b>10</b>	

<b>Question</b>	<b>Answer</b>		<b>Marks</b>	<b>Guidance</b>
3(f)	<b>Essay Marks</b>	Description of Mark Categories		
	10–9	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.		
	8–7	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.		
	6–5	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.		
	4–3	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.		
	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.		

<b>Question</b>	<b>Answer</b>	<b>Marks</b>	<b>Guidance</b>
4	<b><i>Hitopadeśa</i> (Lanman Reader, page 20 lines 11 to 20)</b>		
4(a)	A certain [1] traveller [1] reflected [1]. <i>[1 mark for construal]</i>	<b>4</b>	
4(b)(i)	risk [1] to oneself [1]	<b>2</b>	
4(b)(ii)	tatpuruṣa [1]	<b>1</b>	
4(c)(i)	Line 3 says that when one gets what one wants [1] from an undesirable source [1] a fortunate result does not arise [1].	<b>3</b>	
4(c)(ii)	ambrosia mixed with poison [1]	<b>1</b>	
4(d)(i)	Line 6 says that a man who has not overcome doubt [1] does not see [1] good things [1].	<b>3</b>	
4(d)(ii)	reordered the words [1]	<b>1</b>	
4(e)	Where is [1] your [1] bracelet [1]?	<b>3</b>	
4(f)	'The tiger [1] having reached out [1] his paw [1] shows it [1].' <i>[1 mark construal]</i>	<b>5</b>	
4(g)	by nature [1] a killer [1]	<b>2</b>	