

# Cambridge IGCSE™

---

**SANSKRIT****0499/21**

Paper 2 Literature and Epic Civilisation

**May/June 2024**

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.

Cambridge International is publishing the mark schemes for the May/June 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

---

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 descriptions 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 mark 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></p>			
1	<b>Mahābhārata Story 4</b>		
1(a)	Once a pigeon [1] came to him [1]. [1 mark for construal]	3	
1(b)	wise [1]	1	
1(c)	Śibi replied [1] I shall protect [1] you [1]. [1 mark for construal]	4	
1(d)	his flesh [1]	1	
1(e)	discontent [1]	1	Accept 'unsatisfied' [1].
1(f)	the best [1] in the world [1]	2	
1(g)	<i>A maximum of three marks awarded for a reasonable answer.</i>	3	

Question	Answer	Marks	Guidance
2	<b>Bhagavad Gītā. Ch 2 v 48; Ch 4 v 10; Ch 9 v 7</b>		
2(a)	'Fixed in yoga, O Dhanañjaya [1], perform actions [1] giving up attachment [1], being unperturbed in success and failure [1]. Equanimity is called Yoga [1].' [1 mark for construal]	6	
2(b)	passion [1] fear [1] anger [1]	3	
2(c)	the fire [1] of knowledge [1]	2	
2(d)	My nature [1]	1	
2(e)	<i>A maximum of three marks awarded for a reasonable response.</i>	3	

Question	Answer	Marks	Guidance
3	<b>Sanskrit Epic Civilisation</b>		
3(a)(i)	transmigration [1], the process of continual rebirth [1]	2	
3(a)(ii)	spirit [1] whose reflection is <i>prakṛti</i> [1]	2	
3(a)(iii)	the illusion [1] that makes the universe seem to be here [1]	2	
3(a)(iv)	the quality [1] of dullness [1]	2	Accept 'inertia [1]' for 'dullness [1]'.
3(b)(i)	one cycle of the four <i>yugas</i> [1]	1	Accept '4 320 000 years [1]'.
3(b)(ii)	a period supervised by one Manu [1]	1	Accept '71 <i>mahāyugas</i> [1]'.
3(b)(iii)	a day of Brahmā [1]	1	Accept '14 <i>manvantaras</i> ' [1].
3(c)	any two of: <i>ākāśa</i> [1] space [1] <i>vāyu</i> [1] air [1] <i>agni</i> [1] fire [1] <i>pṛthivī</i> [1] earth [1]	4	Accept ' <i>tejas</i> [1]' for ' <i>agni</i> [1]'. Accept ' <i>bhūmi</i> [1]' for ' <i>pṛthivī</i> [1]'.
3(d)(i)	science [1] of grammar [1]	2	
3(d)(ii)	seed [1] of a word [1]	2	
3(d)(iii)	'what has been remembered [1]', the teachings of the great sages [1]	2	
3(d)(iv)	a very terse statement [1] which is part of a complete system [1]	2	
3(e)(i)	increase [1]	1	Accept 'prosperity [1]'.
3(e)(ii)	law [1]	1	Accept 'marriage [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 grid:</i></p> <table border="1" data-bbox="306 450 898 1753"> <thead> <tr> <th data-bbox="306 450 440 548">Essay Marks</th> <th data-bbox="440 450 898 548">Description of Mark Categories</th> </tr> </thead> <tbody> <tr> <td data-bbox="306 548 440 949">10–9</td> <td data-bbox="440 548 898 949">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.</td> </tr> <tr> <td data-bbox="306 949 440 1384">8–7</td> <td data-bbox="440 949 898 1384">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.</td> </tr> <tr> <td data-bbox="306 1384 440 1753">6–5</td> <td data-bbox="440 1384 898 1753">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.</td> </tr> </tbody> </table>	Essay Marks	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.	10	
Essay Marks	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.										

Question	Answer		Marks	Guidance
3(f)	Essay Marks	Description of Mark Categories		
	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.		

Question	Answer	Marks	Guidance
4	<b>Hitopadeśa. (Lanman Reader, page 44 lines 12 to 20)</b>		
4(a)	the brahmin [1]	1	Accept 'the brahmin coming [1]'
4(b)	his mouth and feet [1] smeared with blood [1]	2	
4(c)	'Having approached quickly [1] he rolled [1] at his feet [1].' [1 mark for construal]	4	
4(d)	his son [1] had been eaten [1]	2	
4(e)	The boy was healthy [1] and the snake [1] had been killed [1].' [1 mark for construal]	4	
4(f)	only [1] a helper [1]	2	
4(g)(i)	his heart [1] grief-stricken [1]	2	
4(g)(ii)	<i>bahuvr̥thi</i> [1]	1	

<b>Question</b>	<b>Answer</b>	<b>Marks</b>	<b>Guidance</b>
4(h)(i)	'One who, not knowing the true facts of a case [1], becomes overpowered by anger [1] he is tormented [1] as the foolish brahmin was tormented [1].'	<b>4</b>	
4(h)(ii)	<i>A maximum of three marks awarded for a reasonable response.</i>	<b>3</b>	