

Cambridge IGCSE™

SANSKRIT**0499/22**

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 **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 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	Mahābhārata Story 1		
1(a)	a mantra [1] by a sage [1]	2	
1(b)	'Some god [1] will give you [1] a son [1].' [1 mark for construal]	4	
1(c)	the sun god [1]	1	
1(d)(i)	Karṇa [1]	1	
1(d)(ii)	he was abandoned [1]	1	
1(e)	'Five sons [1] were born by the mantra [1].' [1 mark for construal]	3	
1(f)	<i>A maximum of three marks awarded for a reasonable answer.</i>	3	

Question	Answer	Marks	Guidance
2	Bhagavad Gītā. Ch 2 v 22; Ch 15 v 12; Ch 18 v 56		
2(a)(i)	a man discarding old clothes [1] and putting on new ones [1]	2	
2(a)(ii)	transmigration [1]	1	
2(b)	'That brilliance which exists in the sun [1] causes the whole world to shine [1]; that which is in the moon [1] as well as in fire [1] know that light to be Mine [1].' [1 mark for construal]	6	
2(c)(i)	'trusting [1] in Me [1]'	2	
2(c)(ii)	<i>bahuvrīhī</i> [1]	1	
2(d)	<i>A maximum of three marks awarded for a reasonable response.</i>	3	

Question	Answer	Marks	Guidance
3	Sanskrit Epic Civilisation		
3(a)(i)	ignorance [1], the belief that <i>māyā</i> is the true reality [1]	2	
3(a)(ii)	the ultimate reality [1] underlying all phenomena [1]	2	
3(a)(iii)	unmanifest [1] nature [1]	2	
3(a)(iv)	the quality [1] of activity [1]	2	Accept 'passion [1]' for 'activity [1]'.
3(b)(i)	reason [1] the organ of discrimination [1]	2	
3(b)(ii)	the heart [1] where the deposits of actions are stored [1]	2	
3(b)(iii)	the organ [1] that identifies the <i>ātman</i> with something in creation [1]	2	
3(c)(i)	scripture [1] teaching [1]	2	
3(c)(ii)	magic [1] word/verse [1]	2	
3(c)(iii)	ending [1] of a word [1]	2	
3(c)(iv)	forest discussions [1] of the Vedas' inner meaning [1]	2	
3(d)	sensual enjoyment [1] wealth [1] virtue [1]	3	

Question	Answer	Marks	Guidance										
3(e)	<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="308 450 903 2042"> <thead> <tr> <th data-bbox="308 450 448 533">Essay Marks</th> <th data-bbox="448 450 903 533">Description of Mark Categories</th> </tr> </thead> <tbody> <tr> <td data-bbox="308 533 448 920">10–9</td> <td data-bbox="448 533 903 920">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="308 920 448 1339">8–7</td> <td data-bbox="448 920 903 1339">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="308 1339 448 1688">6–5</td> <td data-bbox="448 1339 903 1688">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> <tr> <td data-bbox="308 1688 448 2042">4–3</td> <td data-bbox="448 1688 903 2042">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.</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.	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.	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.												
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.												

Question	Answer		Marks	Guidance
3(e)	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 19 lines 3 to 13)		
4(a)	the king [1] who says 'Listen!' [1]	2	
4(b)(i)	'going [1] wayward [1]'	2	
4(b)(ii)	<i>bahuvrīhī</i> [1]	1	
4(c)	'Now is able [1] through instruction [1] in the scriptures on moral conduct [1] to cause a rebirth [1].' [1 mark for construal]	5	
4(d)	Glass, through association with gold [1] acquires an emerald lustre [1]. In the same way a fool, through association with the wise [1] becomes clever [1]. The king hopes his sons will become wise in the company of a wise teacher. [1]	5	
4(e)	Repetition [1] e.g. <i>samaisca samatām</i> [1]	2	
4(f)	a great wise person [1] and a knower of the essence [1] of all the scriptures [1] on political science [1]	4	
4(g)	<i>deva</i> [1] god [1]	2	
4(h)	born [1] into a great family [1]	2	