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Cambridge IGCSE™

SANSKRIT	**0499/02**
Paper 2 Literature and Epic Civilisation	**May/June 2020**
MARK SCHEME	
Maximum Mark: 90	

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

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

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level 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 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
	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.	
1	**Mahābhārata Story 2.**	
1(a)	How shall I [1] have sons [1]? *[1 mark for construal]*	**3**
1(b)	'A sage gave [1] to her [1] some or other mantra [1].' *[1 mark for construal]*	**4**
1(c)	Sūrya/the sun god [1]	**1**
1(d)	'That son was called Karṇa [1]. But he was abandoned/left behind by Kuntī [2].' *[1 mark for construal]*	**4**
1(e)	Any two qualities such as devotion to duty and support for charity.	**3**

Question	Answer	Marks
2	**Bhagavad Gītā. Ch 1 v 47; Ch 2 v 22; Ch 9 v 7**	
2(a)(i)	Sañjaya [1]	**1**
2(a)(ii)	Dhṛtarāṣṭra [1]	**1**
2(b)	'his heart/mind [1] agitated/distracted/overcome [1] by grief/sorrow [1]'	**3**
2(c)	'Just as a man, casting off/abandoning/discarding old/worn out clothes puts on other new ones [2], so the embodied one/self, casting off/abandoning/discarding old/worn out bodies, takes on others that are new/new ones [3].' *[1 mark for construal]*	**6**
2(d)	All beings/creatures go to My Nature [1].	**1**
2(e)	*1, 2 or 3 marks awarded for a reasoned personal response.*	**3**

Question	Answer	Marks
3	**Sanskrit Epic Civilisation**	
3(a)(i)	transmigration [1], the process of continual rebirth [1]	**2**
3(a)(ii)	reason [1], the organ of discrimination [1]	**2**
3(a)(iii)	the individual [1], acting as a separate unit [1]	**2**
3(a)(iv)	a universal power [1], 'shining one'/deity [1]	**2**
3(b)	*vāyu* [1] god of wind [1] *sūrya* [1] god of the sun [1]	**4**
3(c)(i)	'compiler' [1], who compiled the Vedas etc. [1]	**2**
3(c)(ii)	end/goal [1] of the Vedas [1]	**2**
3(c)(iii)	a very terse statement [1] which is part of a complete system [1]	**2**
3(c)(iv)	ancient [1] teachings [1]	**2**
3(d)	incarnation [1] of a deity [1], e.g. Kṛṣṇa / Rāma / Matsya / Kūrma / Varāha / Narasiṃha / Vāmana / Paraśurāma / Buddha / Kalki [1]	**3**
3(e)	*puṇya* – merit / the essence of good deeds [1] *pāpa* – sin / the essence of bad deeds [1]	**2**

Question	Answer	Marks
3(f)	*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:*	**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.
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
4	***Hitopadesa.* (Lanman Reader, page 44 lines 1 to 10)**	
4(a)	Māṭhara [1] who lived in Ujjayinī [1]	**2**
4(b)	He was left protecting [1] their child [1]. She went to bathe [1].	**3**
4(c)	'Now, an invitation [1] came from the king [1] for the Brahmin [1] to perform a ceremony/*śrāddha* [1].' *[1 mark for construal]*	**5**
4(d)	Someone [1] else [1] will receive [1] the ceremony/*śrāddha* [1].	**4**
4(e)(i)	'guarded/nurtured/protected [1] for a long time [1]	**2**
4(e)(ii)	*tatpuruṣa* [1]	**1**
4(f)	Examples of features: a story involving husband and wife; poking fun at a Brahmin; creating a dramatic situation; the interplay between humans and animals; a verse giving a traditional moral '*ādānasya ... tadrasam'*; involvement of royalty; human desire; action inspired by poverty.	**8**