



Cambridge IGCSE™

SANSKRIT

0499/21

Paper 2 Literature and Epic Civilisation

May/June 2022

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 **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	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. 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)	Śibi [1]	1	
1(b)	'The vulture will eat [1] me [1]' the pigeon said [1].' [1 mark for construal]	4	
1(c)	He said 'I shall protect [1] you [1]'.	2	
1(d)	'Therefore give [1] your flesh [1].' [1 mark for construal]	3	
1(e)	You are the best king [1] in the world [1].	2	
1(f)	The story teaches duty [1] and self-sacrifice [1] in that the king protects his subjects and provides for them [1].	3	

Question	Answer	Marks	Guidance
2	Bhagavad Gītā. Ch 3 v 21; Ch 4 v 10; Ch 18 v 53		
2(a)	Arjuna is the best warrior [1] so if he refuses to fight, others will follow [1].	2	
2(b)	'Freed from passion, fear and anger [1], at one with Me, relying on Me [1], many purified [1] by the fire of wisdom [1] have attained My state of being [1].' [1 mark for construal]	6	
2(c)	Any four of: egoism, force, conceit, desire, anger, claim on property [4].	4	Accept, for example, 'covetousness' for 'claim on property'.
2(d)	<i>1 to 3 marks awarded for a reasoned response.</i> For example: I think this is really speaking about becoming free from limiting ideas [1] and regaining our true nature [1]. This would be a desirable outcome, as one becomes 'peaceful' as said in line 6 [1].	3	In my view 'becoming Brahman' is not desirable, as one loses identity [1] as 'nirmama' suggests [1]. This idea of becoming peaceful is unrealistic in the modern age [1].

Question	Answer	Marks	Guidance
3	Sanskrit Epic Civilisation		
3(a)(i)	spirit [1], whose reflection is <i>prakṛti</i> [1]	2	
3(a)(ii)	doubt [1] conflicting idea [1]	2	
3(a)(iii)	the power or force [1] of a <i>deva</i> [1]	2	
3(a)(iv)	lord [1] of the minor gods [1]	2	
3(b)	<i>vāyu</i> [1] wind [1] <i>pṛthivī</i> [1] earth [1]	4	
3(c)	householder [1] retiree (forest dweller) [1] and renunciate [1]	3	
3(d)(i)	seed [1] of a word [1]	2	
3(d)(ii)	ancient [1] teachings [1]	2	
3(d)(iii)	author [1] of about 4 000 grammatical aphorisms [1]	2	Accept ' <i>sūtras</i> ' for 'aphorisms'.
3(d)(iv)	forest [1] discussions [1]	2	
3(e)	activity [1] inertia [1]	2	Accept 'passion' for 'activity' and 'dullness' for 'inertia'.

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="311 450 975 1809"> <thead> <tr> <th data-bbox="311 450 443 546">Essay Marks</th> <th data-bbox="443 450 975 546">Description of Mark Categories</th> </tr> </thead> <tbody> <tr> <td data-bbox="311 546 443 882">10–9</td> <td data-bbox="443 546 975 882">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="311 882 443 1218">8–7</td> <td data-bbox="443 882 975 1218">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="311 1218 443 1518">6–5</td> <td data-bbox="443 1218 975 1518">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="311 1518 443 1809">4–3</td> <td data-bbox="443 1518 975 1809">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	
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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(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>Hitopade a (Lanman Reader, page 19 line 3 to line 12)</i>		
4(a)	always [1] wayward [1] and unread [1] in the scriptures [1]	4	
4(b)	moral conduct [1]	1	Accept 'political science' for 'moral conduct'.
4(c)(i)	'By proximity [1] to the good [1] a fool becomes [1] clever [1].' [1 mark for construal]	5	
4(c)(ii)	Through contact with gold [1] glass acquires [1] an emerald sheen [1].	3	
4(d)(i)	Thought is lowered by association with the lowly [1], remains the same through association with equals [1], and becomes distinguished by association with distinguished people [1]. This emphasises the king's wish for good company for his sons. [1]	4	<i>Marks are awarded for a reasoned personal response based on evidence from the text.</i>
4(d)(ii)	This is a verse, and so brings attention to its message through poetry. [1] The message is further enhanced by repetition of very similar words, as for example ' <i>viśiṣṭaiś ca viśiṣṭatām</i> ' [1] and alliteration, as for example ' <i>samaiś ca samatām</i> ' [1].	3	
4(e)(i)	Viṣṇuśarman [1]	1	
4(e)(ii)	Bṛhaspati [1]	1	
4(f)	born [1] in a great [1] family [1]	3	