



# Cambridge IGCSE™

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**SANSKRIT**

**0499/22**

Paper 2 Literature and Epic Civilisation

**May/June 2022**

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.

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	<b>Mahābhārata Story 6</b>		
1(a)(i)	Kṛṣṇa [1]	1	
1(a)(ii)	under [1] a tree [1]	2	
1(b)	'A certain hunter [1] was walking [1] near Kṛṣṇa [1].' [1 mark for construal]	4	
1(c)	Kṛṣṇa's feet [1], mistaken for a deer [1]	2	
1(d)(i)	'He cried out [1] "O Kṛṣṇa slay me [1]."' [1 mark for construal]	3	
1(d)(ii)	The hunter felt guilty [1].	1	
1(e)	Kṛṣṇa says the hunter should be fearless [1] and that the hunter will go to heaven [1].	2	

Question	Answer	Marks	Guidance
2	<b>Bhagavad Gītā. Ch 3 v 35; Ch 4 v 19; Ch 18 v 56</b>		
2(a)	'One's own duty, though imperfect [1], is better than the duty of another [1] successfully performed [1]. Better is death in one's own duty [1]; the duty of another brings danger [1].' [1 mark for construal]	6	
2(b)	'devoid [1] of desirous intentions [1]'	2	
2(c)	knowledge [1]	1	
2(d)(i)	'having refuge [1] in Me [1]'	2	
2(d)(ii)	<i>bahuvrīhi</i> [1]	1	
2(e)(i)	Kṛṣṇa advises that actions are always [1] performed relying on Him [1].	2	
2(e)(ii)	1 mark for reasoned personal response.	1	

Question	Answer	Marks	Guidance
3	<b>Sanskrit Epic Civilisation</b>		
3(a)(i)	freedom [1] from the round of birth and death [1]	2	
3(a)(ii)	reason [1] the organ of discrimination [1]	2	
3(a)(iii)	disciplined action [1] that purifies [1]	2	
3(a)(iv)	harmlessness [1] of thought, speech and action[1]	2	
3(b)	Any two of: <i>tretāyuga</i> [1], silver age [1] <i>dvāparayuga</i> [1], bronze age [1] <i>kaliyuga</i> [1], iron age [1]	4	
3(c)	<i>samaṣṭi</i> – the universe as a single person or whole [1] <i>vyaṣṭi</i> – the individual acting as a separate unit [1]	2	
3(d)	Any three of: i. to sages [1] ii. to ancestors [1] iii. to human beings [1] iv. to lower creatures [1]	3	
3(e)(i)	‘what has been heard’ [1] i.e. Vedic literature [1]	2	
3(e)(ii)	‘compiler’ [1] who compiled the Veda [1]	2	
3(e)(iii)	scripture [1], teaching [1]	2	
3(e)(iv)	the most famous Purāṇa [1] dealing with the life of Kṛṣṇa [1]	2	

Question	Answer	Marks	Guidance										
3(f)	<p data-bbox="292 248 975 416"><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="304 450 968 1816"> <thead> <tr> <th data-bbox="304 450 438 551">Essay Marks</th> <th data-bbox="438 450 968 551">Description of Mark Categories</th> </tr> </thead> <tbody> <tr> <td data-bbox="304 551 438 882">10–9</td> <td data-bbox="438 551 968 882">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="304 882 438 1214">8–7</td> <td data-bbox="438 882 968 1214">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="304 1214 438 1518">6–5</td> <td data-bbox="438 1214 968 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="304 1518 438 1816">4–3</td> <td data-bbox="438 1518 968 1816">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.	<b>10</b>	
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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	<b><i>Hitopade a</i> (Lanman Reader, page 44 lines 10 to 20)</b>		
4(a)	cobra [1]	1	Accept 'black snake [1]' for 'cobra'.
4(b)(i)	with face and feet [1] smeared with blood [1] [1 mark for construal]	3	Accept 'mouth' for 'face' and 'paws' for 'feet'.
4(b)(ii)	<i>bahuvrīhi</i>	1	
4(c)	'Having concluded that [1], "My son has [1] been eaten [1] by this one [1]," he killed him [1].' [1 mark for construal]	6	
4(d)	healthy [1]	1	
4(e)	a snake [1] has been killed [1]	2	
4(f)	his action [1] has been rashly provoked [1]	2	
4(g)	grief-stricken [1] and dejected [1]	2	
4(h)(i)	They outline a moral [1] and so help to educate King Sudarśana's wayward sons [1]. They advise against being angry [1] when one does not know the true facts [1].	4	
4(h)(ii)	It is a verse and so has poetic force [1]. It is succinct [1] and rhythmic [1].	3	