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**SANSKRIT**

**0499/02**

Paper 2 Literature and Epic Civilisation

**For examination from 2019**

MARK SCHEME

Maximum Mark: 90

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**Specimen**

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This document consists of **6** printed pages.

Question	Answer	Marks	Guidance
<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>			
1	Mahabharata Story 5.		
1(a)	(his) head [1]	1	
1(b)	'Arjuna's chariot [1] sank into the mud [1] by the magic of Kṛṣṇa [1].' [plus 1 mark for construal]	4	Accept, for example, 'By the magic of Kṛṣṇa [1] Arjuna's chariot [1] sank into the mud [1].' [plus 1 mark for construal]
1(c)	He got down [1] from his chariot [1].	2	
1(d)	not to shoot [1] an arrow [1]	2	
1(e)	'Arjuna knew [1] the right conduct of battle [1].' [plus 1 mark for construal]	3	Accept, for example, 'The right conduct of battle [1] was known by Arjuna [1].' [plus 1 mark for construal]
1(f)	Good deeds produce good outcomes [1]. The text says righteousness protects only the righteous man [2].	3	

Question	Answer	Marks	Guidance
2	Bhagavad Gītā. Ch 1 v 36; Ch 5 v 10; Ch 10 v 3		
2(a)(i)	Arjuna [1]	1	
2(a)(ii)	to Kṛṣṇa [1]	1	
2(b)	They would incur sin [1].	1	
2(c)	'He who acts abandoning attachment [1], dedicating his actions to the Absolute [1], is not tainted by sin [1] as a lotus leaf [1] is not wetted by water [1].' [plus 1 mark for construal]	6	Accept, for example, 'As a lotus leaf [1] is not wetted by water [1] he who acts abandoning attachment [1], dedicating his actions to the Absolute [1], is not tainted by sin [1].' [plus 1 mark for construal]

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2(d)	unborn [1], beginningless [1], the great Lord of the worlds [1]	3	Accept, for example: the great Lord of the worlds [1], unborn [1], beginningless [1]
2(e)	<i>1 or 2 marks awarded for a reasoned personal response.</i> For example, 'It is hard to believe in this promise [1] since it is difficult to prove that anyone is free from all sin [1] and it is difficult to know what is meant by 'knowing Me' [1].' or 'By remembering one's true Self [1] one feels freer [1] and detached from actions and their results [1].'	3	

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3	Sanskrit Epic Civilisation		
3(a)(i)	creation [1] presided over by the Creator [1]	2	
3(a)(ii)	dissolution [1] presided over by the Dissolver [1]	2	
3(a)(iii)	vital breath [1] dividing into various functions [1]	2	
3(a)(iv)	mental construction [1] resolve [1]	2	
3(b)	<i>3 marks for any three of:</i> sacrifice to the divine, the sages, the Fathers, men or lower beings.	3	
3(c)	student stage [1] forest-dweller stage [1] stage of complete renunciation [1]	3	
3(d)	the purpose of a human life [1], such as freedom [1] or duty [1]	3	
3(e)(i)	scripture [1] literally 'instrument of teaching' [1]	2	
3(e)(ii)	explanations [1] of the ultimate truth [1]	2	
3(e)(iii)	the limb [1] of the Veda [1]	2	
3(e)(iv)	what has been remembered [1] by sages [1]	2	

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3(f)	<p><i>Awarding Essay Marks: Candidates are expected to write about 100 words, making relevant points from the Epic civilisation, other texts or personal reflection, 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="308 443 1037 1977"> <thead> <tr> <th data-bbox="308 443 424 528">Essay Marks</th> <th data-bbox="424 443 1037 528">Description of Mark Categories</th> </tr> </thead> <tbody> <tr> <td data-bbox="308 528 424 824">10–9</td> <td data-bbox="424 528 1037 824">Thorough knowledge and understanding of the essay title. Articulate and balanced response that demonstrates perceptive use of illustration from the text. 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="308 824 424 1115">8–7</td> <td data-bbox="424 824 1037 1115">Good knowledge and understanding that considers the essay title. Mostly balanced response that demonstrates some perceptive use of illustration from the text. 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 1115 424 1375">6–5</td> <td data-bbox="424 1115 1037 1375">Sound knowledge and understanding that considers the essay title. Some demonstration of personal insight into the key issues with some supporting examples from the text. There may be flaws and omissions and some errors. Conclusion attempted on the wider themes.</td> </tr> <tr> <td data-bbox="308 1375 424 1632">4–3</td> <td data-bbox="424 1375 1037 1632">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 from the text. There may be flaws and omissions and some errors that limit perceptions. Conclusion is limited.</td> </tr> <tr> <td data-bbox="308 1632 424 1928">2–1</td> <td data-bbox="424 1632 1037 1928">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 from the text. There may be flaws and omissions and some errors that limit perceptions. Conclusion is weak or not present.</td> </tr> <tr> <td data-bbox="308 1928 424 1977">0</td> <td data-bbox="424 1928 1037 1977">No response worthy of credit.</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 from the text. 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 from the text. 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 from the text. 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 from the text. 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 from the text. There may be flaws and omissions and some errors that limit perceptions. Conclusion is weak or not present.	0	No response worthy of credit.	10	
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4	<i>Hitopadeśa</i> . (Lanman Reader, page 17 lines 9 to 19)		
4(a)	Bhāgīrathī [1]	1	
4(b)	endowed [1] with all lordly [1] qualities [1]	3	
4(c)	‘That king [1] once heard [1] two verses [1] being recited by someone [1].’ [plus 1 mark for construal]	5	
4(d)	youth [1] attainment of wealth [1] power [1] and lack of reason [1]	4	
4(e)(i)	‘who had not studied [1] the scriptures [1]’	2	
4(e)(ii)	<i>bahuvrīhi</i> compound [1] [plus 1 mark for construal]	2	
4(f)	It is a <i>śloka</i> [1], which in the <i>Hitopadeśa</i> often conveys a moral [1] or philosophical thought [1] concluding [1] or developing a story [1]. Here the king reflects [1] on whether there is any value in a son [1] who is not wise and not dutiful [1].	8	8 marks awarded for a reasoned personal response based on evidence from the text. For example ‘I think that this verse is not particularly effective (1) because it does not express a moral (1) as some <i>Hitopadesa</i> verses do (1) but rather simply the frustration of the king (1) in having sons who are neither learned nor righteous (1). The image of comparing having a dysfunctional son with having a dysfunctional eye (1) is rather inappropriate in my view (1) as surely having such a son cannot be so bad. (1) or ‘This is a <i>sloka</i> (1) and in my view is effective in its context (1) as it uses a vivid comparison of a dysfunctional son with a dysfunctional eye (1) and makes full use of the

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4(f)			poignancy of the verse form (1). The grief of the father in having such a son is clearly expressed (1) and I think that anyone reading this would feel a similar emotion. (1). The difficulty of being attached to one's offspring is at the same time emphasised (1) and in my view is thereby teaching an important lesson (1).