

## IGCSE SANSKRIT 0499/03 MAY/JUNE 2011

### MARK SCHEME FOR OPTION B

#### PAPER 3 TRANSLATION AND SET TEXTS / PĀṆINI GRAMMAR

*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 (a) in a large [1] tree [1]  
 (b) 'of the form [1] of the god of death [1]' *bahuvrīhi* compound [1]  
 (c) 'Why [1] does this [1] evil man [1] come [1] here [1]?'  
*[1 mark construal]*  
 (d) He hid [1] not far away [1]  
 (e) *citragrīva* [1] 'bright-coloured neck' [1]  
 (f) Knowing [1] that the king of the pigeons [1] was caught [1] the man [1]  
 ran towards [1] him [1]'. *[1 mark construal]*  
 (g) 'Let there be [1] no [1] fear [1].'

**[Total: 25 marks]**

- 2 There was in a certain forest a lion called Madotkaṭa. He had servants, a crow, a tiger and a jackal. Now they saw a certain camel and asked him where he had come from. He in turn told his own story. Then they presented the camel to the lion. That lion gave the camel a promise of safety. Now on one occasion when they were not finding any food they thought 'Let us manage things so that our master kills this camel.' The tiger said 'Our master has favoured him by giving a promise of safety, so how can it be so? The crow said 'Now distressed by hunger Madotkaṭa will commit a crime. Having said this the crow went up to the lion.

*[Each Sanskrit word or compound carries 1 mark. The construal of each Sanskrit sentence carries 4 marks, except the last two Sanskrit sentences, which carry 2 marks each for their construal. Total then to be divided by 4.]*

**[Total: 30 marks]**

## 3 (in sandhi)

अथो निर्मण्डूकं सरो विलोक्य मण्डूकनाथोऽपि तेन खादितः । तस्माद्दहं ब्रवीमि — म्कन्धेनापि  
वहेच्छत्रूनित्यादि । देव यात्विदानीं पुरावृत्ताख्यानकथनम् । हिरण्यगर्भो राजा संधीयतामिति मे  
मतिः । राजोवाच — कोऽयम् ॥

[ 1 mark for each sandhi. 2 marks awarded for avoidance of unnecessary application of sandhi and correct application of the conventions of when to break the top line, 1 mark being deducted each time errors are made in these respects, a maximum of two such errors being counted. ]

[Total: 15 marks]

## 4 Either (A)

- (a) 'one who has begun [1] a sacrifice [1]' *bahuvrīhi* compound [1]
- (b) 'As he was going [1] he was seen [1] by three [1] rogues [1]' [1 mark construal]
- (c) to eat [1] the goat [1].
- (d) on the road [1], under [1] three [1] trees [1]
- (e) 'the second [1] stationed [1] at a calling distance [1] said [1] the same [1] thing [1]' [1 mark construal]
- (f) He looks at it [1] again and again [1].
- (g) He bathes [1], because he thinks he has been carrying dog [1].

[Total: 25 marks]

## Or (B)

- (a) (i) *ś ṣ s* [1] — sibilants [1]
- (ii) *j b g ḍ d* [1] — soft unaspirated consonants [1]
- (b) (i) 'An operation caused by a term in the 5th case [1] is understood to cause a substitution of something in place of that which immediately follows the word denoted by the term [1]' — for example, '*ādguṇaḥ*' [1] means that when an *ac* comes after an *a* (or *ā*) *guṇa* takes the place of both [1].
- (ii) 'When *ch* follows [1] the augment of a short vowel is *tuk* [1]' — for example, *śiva chāyā* becomes *śivacchāyā* [1]. By '*stoḥ ścunā ścuḥ*' the '*t*' is replaced by a '*c*' [1].
- (c) (i) *tadātra* [1] by '*akaḥ savarṇe dīrghaḥ*' [2]
- (ii) *jalaṃ khagāya* [1] by '*mo 'nusvāraḥ*' [2]
- (d) *ñ m ṅ n ṇ n* [1]

- (e) a short *a*, *e* and *o* [1]  
 (f) An '*it*' *sūtra* tells us which letters are indicatory in Pāṇini's metalanguage [1]  
 — for example, '*upadeśe 'janunāsika it*' [1] which says that a nasalized vowel is indicatory in Pāṇini's metalanguage [1]  
 — and '*halantyam*' [1] which says that a final consonant is indicatory in Pāṇini's metalanguage [1].

[Total: 25 marks]

- 5 (a) 'This embodied Self in the body of all [2] O Arjuna, can never be killed [2]. Therefore you ought not [2] to grieve for any being [2].'  
 (b) 'O Arjuna' [1] Pārtha means son [1] of Pṛthā [1]  
 (c) one who gives up [1] all desires [1] in the mind [1] content in the Self [1] by the Self [1]  
 (d) *niḥ/nir* means 'without' or 'free from' [1], *spṛha* is 'desire' [1] *mama* is 'mine' referring to possessions [1] *ahaṅkāra* is 'ego' [1] the 'making of I' [1]  
 (e) one mark for each of the two aspects of teaching, one mark for relevant discussion as to whether they were useful, and one mark for relevant discussion as to whether they have a wider application

[Total: 25 marks]

