

IGCSE SANSKRIT 0499/03 JUNE 2010

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) on a lake [1] on an island [1]
 (b) all [1] the birds [1]
 (c) 'That [1] swan king [1] stood [1] in the middle [1] of servants [1].'
 [1 mark construal]
 (d) 'long beak' [1] — *bahuvrīhi* compound [1]
 (e) another [1] country [1]
 (f) 'I [1] have come [1] here [1] quickly [1] to speak [1] of that [1].'
 [1 mark construal]
 (g) The peacock king's [1] attendants [1] saw him. They asked 'Who [1] are you [1]?'

[Total: 25 marks]

- 2 Vīravara said: 'O goddess, may king Śūdraka be victorious. May this gift be received.' Having spoken in this way, he cut off his son's head. Then Vīravara thought: 'Now, without a son, my life is sorrow.' Having thought this, he cut off his own head. Then Vīravara's wife, out of grief for her husband and son, did likewise. Having seen all this, king Śūdraka said: 'Without Vīravara my kingdom has no purpose'. Having said this, he held his sword above his own head. Now the goddess grabbed the king in her hand and said: 'O king, I am pleased with you. Enough of this reckless behaviour. Let this Vīravara together with his family live.' Having said this, the goddess disappeared.

[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)

दूत_उवाच — यद्येवं तदत्र सरसि शशाङ्कं प्रणम्य प्रसाद्य गच्छ। रात्रौ यूथपतिः
प्रणामं कारितः। तेन चोक्तम् — अजानादनेनापराधः कृतः। तस्मादधुस्तिराजः ह्यम्यताम् ॥

[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) It was the Arbudhaśikhara [1] mountain in the northern [1] region.

(b) in a cave [1]

(c) 'A certain [1] mouse [1] nibbles [1] the top [1] of his mane [1].'

[1 mark construal]

(d) present participle [1], 'not catching' [1]

(e) — — — — — / — — — — —
द्भुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नम्यते।

— — — — — / — — — — —
तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥

This is a śloka (anuṣṭubh also accepted) [1].

[2 marks for the scansion of each quarter verse, with 1 mark lost for each error, a maximum of 2 errors being counted per quarter verse. Total for scansion then to be divided by 4.]

(f) in the village [1]

(g) meat etc. [1]

(h) 'Out of fear [1] of him [1] the mouse [1] does not [1] go [1] outside [1].'

[1 mark construal]

(i) 'not nibbled' [1]

(j) 'happily' [1]

[Total: 25 marks]

Or (B)

- (a) (i) *e o ai au* [1] — diphthongs [1]
 (ii) *kh ph ch th c t k p* [1] — all the hard consonants except the sibilants [1]
- (b) (i) 'In the place [1] the nearest [1]' — for example, with '*stoḥ ścunā ścuḥ*' [1] a sibilant will replace a sibilant [1].
 (ii) 'For that "*it*" [1] there is an elision [1]' — for example, according to '*lopaḥ śākalyasya*' [1], there is elision of *y* or *v* preceded by *a* or *ā* when at the end of a *pada* and followed by *aś* [1].
- (c) (i) *tadeti* [1] — '*ādguṇaḥ*' [2]
 (ii) *rāmāñjalam* [1] — '*stoḥ ścunā ścuḥ*' [2]
 (iii) *rāmo'pi* [1] — '*eṇaḥ padāntādati*' [2]
- (d) *ś ṣ s* [1]
- (e) If they have an *it t*, they are added at the beginning of that to which they are to be appended [1]. If they have an *it k*, they are added at the end of that to which they are to be appended [1].
- (f) any technical term in Pāṇini's system [1]

[Total: 25 marks]

- 5 (a) 'O slayer [1] of Madhu [1]'. It refers to Kṛṣṇa [1].
 (b) Arjuna [1]
 (c) 'for the sake [1] of the earth [1]' — the battle of the *Mahābhārata* is caused by a dispute over land [1].
 (d) 'Having spoken thus to Kṛṣṇa [2], Arjuna, the scorcher of his foes [2], said to Kṛṣṇa: "I shall not fight [3]", and then remained silent [1].'
 (e) *sattva* (goodness) [1], *rajas* (activity) [1], and *tamas* (inertia) [1]. These are the *guṇa* (qualities) [1] born of *prakṛti* (Nature) [1].
 (f) 'embodied, indestructible [1]'. The *Ātman* is elsewhere described as 'seated in the hearts of all beings [1]'; 'the beginning, middle and end of all beings [1], which can never be killed [1]'.
[1 mark extra awarded if the candidate has expanded on what they have meant personally.]

[Total: 25 marks]

