

**IGCSE SANSKRIT 0499/03 JUNE 2016****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 certain [1] village [1]  
 (b) kings [1]  
 (c) coarse garments [1]  
 (d) 'My dear [1], I [1] have earned [1] little [1] wealth [1] here [1].'  
 [1 mark construal]  
 (e) another [1] country [1]  
 (f) three years [1]  
 (g) a hundred [1] gold coins [1]  
 (h) in a forest [1]  
 (i) He slept [1] in a tree [1].  
 (j) 'But [1], in the early morning [1] his [1] wealth he had gained [1]  
 had gone [1].' [1 mark construal]

**[Total: 25 marks]**

- 2 There was a lion called Karālakēsara, and he had a friend, a jackal, called Dhūsaraka. Now once Karālakēsara fought with an elephant. Wounds could be seen on the lion's body. As a result he could not walk, and therefore the two of them had no food. Dhūsaraka said to the lion 'What shall we do?' The lion replied 'Search for some creature or other, and bring it back here.' Having heard that Dhūsaraka went near a village, and saw a donkey. The donkey said 'A washerman is hurting me with excessive burdens.' The jackal replied 'I shall help Your Honour.'

*[Each Sanskrit word or compound carries 2 marks. The construal of each Sanskrit sentence carries 1 mark, except the eighth and tenth sentences, which carry no marks for their construal. Total then to be divided by 5.]*

**[Total: 30 marks]**

## 3 (in sandhi)

तदाहं तैः पक्षिभिर्दुष्ट कथमम्मद्रूमौ चरसीत्यभिधाय राज्ञश्चित्रवर्णस्य समीपं नीतः। तैः  
प्रणम्योक्तं देव बकोऽम्महेशे चरन्नपि देवपादानधिद्विपति।

[ 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) full [1] of wares [1]
- (b) 'Being [1] in a position such that his body [1] was thrown down [1] on a bed [1] at night [1] he thought [1].' [1 mark construal ]
- (c) ten [1] cowrie shells [1]
- (d) 'Having amassed [1] riches [1] I shall marry [1] four [1] wives [1].' [1 mark construal ]
- (e) 'with their jealousy [1] aroused [1]' *bahuvrīhi* [1]
- (f) because of the sound [1] of the wares breaking [1]
- (g) 'Do not dream [1] of what has not happened [1] or you will be censured [1].'

[Total: 25 marks]

## Or (B)

- (a) (i) *a i u ṛ ḷ e o ai au h y v r* [1] — all vowels and semivowels except *l* [1]
- (ii) *y v r ḷ ñ m ṇ ṇ n jh bh gh ḍh dh j b g ḍ d kh ph ch ṭh th c ṭ t*  
*k p ś ṣ s* [1] — all the consonants except *h* [1]
- (b) (i) 'As far as concerns what precedes them (*pūrvatra*) [1], the three last quarters of the of the final *adhyāya* of the *Aṣṭādhyāyī* [1] are as if the *sūtras* contained in them had never taken effect (*asiddha*) [1].'
- (ii) 'Letters having the same (*tulya*) mouth position (*āsya*) [1] and having the same effort of utterance (*prayatna*) [1] are said to be in the same family (*savarṇa*) [1].'
- (c) (i) *atrāpi* [1] — '*akaḥ savarṇe dīrghaḥ*' [2]
- (ii) *āsañjanāḥ* [1] — '*stoḥ ścunā ścuḥ*' [2]

- (d) 'It' letters are indicatory showing that other sūtras need to come into operation [1]. For example the final letters of each of the Māheśvarāṇi Sūtrāṇi are 'it' and enable *pratyāhāra* to be formed designating groupings of letters [1]. By '*tasya lopah*' these 'it' letters are elided [1].
- (e) '*vā śari*' [1] 'When a sibilant follows [1] a visarga may optionally remain unchanged [1].'  
'*haśi ca*' [1] 'When a soft consonant follows [1], '*rū*' is replaced by *u*, when preceded by short *a* [1].

[Total: 25 marks]

- 5 (a) 'That man attains peace [2] who, abandoning all desires [2] moves about without expectation [2] without sense of possession, without ego [2].'
- (b) the father [1] of this universe [1], its mother [1], creator [1] and grandfather [1]
- (c) Ṛg [1] Sāma [1] and Yajur [1]
- (d) repetition [1]
- (e) whatever you do [1], eat [1], sacrifice [1] give [1] or perform as an austerity [1]
- (f) son [1] of Kuntī [1], referring to Arjuna [1].

[Total: 25 marks]

