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**SANSKRIT (MAURITIUS)**

**3216/02**

Paper 2 Translation of Set Texts & Panini Grammar

**October/November 2019**

MARK SCHEME

Maximum Mark: 100

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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.

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This document consists of **7** 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
<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.</i></p>		
1	<p><b>Translate the following passage into <u>English</u>:</b></p> <p>युधिष्ठिरः एकम्/जलाशयम्/आगच्छत्/। सः जलम्/रेच्छत्/। तत्र तु/जलाशयस्य समीपे/ तस्य सोदराः/मृताः इव आसन्/। युधिष्ठिरेण हस्ताभ्याम्/जलम् जलाशयात्/गृहीतम्/। जलं न पिब/इति तेन श्रुतम्/। कः वदति/इति अपृच्छत् युधिष्ठिरः/। यदि पिबामि/तर्हि त्वं/ मृतः भविष्यामि/इति स्वरः प्रत्यवदत्/॥</p> <p><i>One mark will be allocated for the correct translation of each unit indicated. Incorrect transliteration will not be penalised.</i></p> <p>Yudhiṣṭhira came to a certain lake. He wanted water. But there near the lake were his brothers, seemingly dead. Yudhiṣṭhira took water from the lake with his hands. He heard 'Do not drink the water.' 'Who is speaking?' asked Yudhiṣṭhira. 'If you drink then you will die,' replied the voice.</p>	20

Question	Answer	Marks
2	<p><b>Translate into <u>English</u> any <u>four</u> of the following verses:</b></p> <p>(i) जातस्य हि / ध्रुवो मृत्युर् / ध्रुवं जन्म मृतस्य च । / तस्मादपरिहार्येऽर्थे / न त्वं शोचितुमर्हसि ॥२.२१॥ /</p> <p>(ii) न हि कश्चित् क्षणमपि / जातु तिष्ठत्यकर्मकृत् । / कार्यते हि / अवशः कर्म / सर्वः प्रकृतिजैर्गुणैः ॥३.५॥ /</p> <p>(iii) समं पश्यन् / हि सर्वत्र / समवस्थितम् ईश्वरम् । / न हिनस्त्यात्मनात्मानं / ततो याति परं गतिम् ॥१३.२८॥ /</p> <p>(iv) अहिंसा सत्यम् / अक्रोधम् त्यागः / शान्तिरपैशुनम् । / दया भूतेष्वलोलुप्त्वं / मार्दवं ह्रीरचापलम् ॥१६.२॥ /</p> <p>(v) तेजः द्यमा / धृतिः शौचम् / अद्रोहो नातिमानिता । / भवन्ति सम्पदं देवीम् / अभिजातस्य भारत ॥१६.३॥ /</p> <p><i>One mark will be allocated for the correct translation of each unit indicated.</i></p> <p>(i) Death is indeed certain for one who is born; and for one who dies, birth, too, is certain. Therefore, as regards this unavoidable sequence, you ought not to grieve.</p> <p>(ii) Indeed, no one, even for an instant, ever exists without performing action/work; for everyone is forced to perform action/work, even action which is against his will, by the constituents/qualities of nature/Prakṛti.</p> <p>(iii) For, seeing alike/the same the Lord dwelling/established everywhere, one injures not the Self by the self. Thus one reaches the highest goal.</p> <p>(iv) Non-violence/harmlessness, truthfulness, absence of anger, renunciation, serenity, absence of calumny/envy, compassion for beings, uncovetousness, gentleness, modesty, dignity/absence of fickleness;</p> <p>(v) Vigour/splendour, forgiveness, fortitude, purity/cleanliness, benevolence/freedom from malice/absence of hatred, freedom from pride – these are the qualities of one born to a divine destiny, O Arjuna.</p>	20

Question	Answer	Marks
3	<p><b>Do not translate the passage below. First read it carefully and then answer, in full English sentences, the questions that follow.</b></p> <p>कस्मिंश्चित् अधिष्ठाने हस्वितः नाम ब्राह्मणः वसति स्म। तस्य च कृषिं कुर्वतः सदा स्व निष्फलः कालः अतिवर्तते। अथ एकस्मिन् दिवसे सः ब्राह्मणः उष्ण-काल-अवसाने धर्मांतः स्वक्षेत्रे-मध्ये वृक्षस्य छायायां प्रसुप्तः। अनतिदूरे बल्मीक-उपरि प्रसारितं बृहत्-फटा-युक्तं भीषणं भुजङ्गमं दृष्ट्वा अचिन्तयत् “नुनम् स्यात् क्षेत्रदेवता मया कदाचिद् अपि न पूजिता। तेन इदं मे कृषि-कर्म विफली भवति। तद् अस्याः अहं पुजाम् अद्य करिष्यामि।”</p> <p><b>(i) What was the brāhmaṇa’s name? What work did he do, and what problem did he have?</b></p> <p><b>(ii) Why did the brāhmaṇa stop, and where did he fall asleep?</b></p> <p><b>(iii) Describe what the brāhmaṇa saw nearby.</b></p> <p><b>(iv) What did the brāhmaṇa think he saw? What had he not done?</b></p> <p><b>(v) What action did the brāhmaṇa decide to undertake, and what benefit do you think he was hoping for?</b></p> <p><i>Four marks will be allotted for each question of the passage.</i></p> <p><b>(i)</b> The brāhmaṇa was called Haridatta [1]. His work was farming/agriculture [1] but at the end of the season his work was always [1] without fruit/result [1].</p> <p><b>(ii)</b> The brāhmaṇa stopped because he was oppressed by the heat. [1] He fell asleep in the shade of a tree [1] in the middle [1] of his own field [1].</p> <p><b>(iii)</b> The brāhmaṇa saw a terrifying serpent [1] with a great expanded hood [1] stretched out [1] on top of an ant-hill [1].</p> <p><b>(iv)</b> The brāhmaṇa thought he saw a deity [1] of the field [1]. He had never [1] worshipped it [1].</p> <p><b>(v)</b> The brāhmaṇa decided to worship [1] the deity [1]. He thought that worshipping the serpent would improve/increase [1] his harvest [1].</p>	20

Question	Answer	Marks
4(a)	<p><b>Decline the following words as indicated:</b></p> <p>(i) <b>Phala</b> — Instrumental Case in the three numbers.  (ii) <b>Asmad</b> — Dative Case in the three numbers.  (iii) <b>Mati</b> — Nominative Case in the three numbers.</p> <p>(i) फलेन [1] फलाभ्याम् [1] फलैः [1]  (ii) मह्यम् [1] आवाभ्याम् [1] अस्मभ्यम् [1]  (iii) मतिः [1] मती [1] मतयः [1]</p>	9
4(b)	<p><b>Conjugate any two of the following verbs as indicated:</b></p> <p>(i) <b>Pib</b> — in Laṅ Lakāra, third person singular, dual and plural.  (ii) <b>Bhū</b> — in Lṛṭ Lakāra, second person singular, dual and plural.  (iii) <b>As</b> — in Laṅ Lakāra, first person singular, dual and plural.</p> <p>(i) अपिबत् [1] अपिबताम् [1] अपिबन् [1]  (ii) भविष्यसि [1] भविष्यथः [1] भविष्यथ [1]  (iii) अस्मि [1] स्वः [1] स्मः [1]</p>	6
4(c)	<p><b>Describe any two uses for the Ablative Case (Pañcamī Vibhakti), and illustrate each with an example.</b></p> <p>(i) पञ्चमी विभक्ति is used to indicate 'from' [1].  E.g. नरः रथात् पतति। The man falls from the chariot [1].</p> <p>(ii) पञ्चमी विभक्ति is used to indicate 'than' [1] when a comparison is made [1].  E.g. विद्या अविद्यायाः अन्या अस्ति। Knowledge is other than/different from ignorance. [1]</p>	5
4(d)	<p><b>Explain the Sandhi which uses semi-vowels (y and v) as substitutes. Give two examples.</b></p> <p>When 'i' or 'u' [1] at the end of a word are followed by any vowel other than themselves. [1] 'y' or 'v' are substituted respectively. [1]</p> <p>E.g. नदी अत्र = नद्यत्र [1]  तु इति = त्विति [1]</p>	5

Question	Answer	Marks
4(e)(i)	<p><b>Write out the 8th, 9th and 10th Māheśvara Sūtras.</b></p> <p><i>Six marks will be allotted for any six correct letters found in the mentioned sūtras.</i></p> <p>8<sup>th</sup> – ऋ भ ञ् 9<sup>th</sup> – ष ढ ध ष् 10<sup>th</sup> – ज ब ग ड द श्</p>	6
4(e)(ii)	<p><b>Explain the Uccāraṇa Sūtra:</b></p> <p>लृलृमानां दन्ताः ।</p> <p><i>Five marks will be allotted for the correct explanation of this sūtra as follows:</i></p> <p>लृ लृ [1] त थ [1] द ध न [1] ल म [1]</p> <p>One mark to mention the place of pronunciation, i.e. the teeth/dental</p>	5
4(e)(iii)	<p><b>Explain the Uccāraṇa Sūtra:</b></p> <p>उपूध्मानीयानामोष्ठौ ।</p> <p><i>Four marks will be allotted for the correct explanation of this sūtra as follows:</i></p> <p>उ ऊ [1] प फ ब भ म [1] उपध्मानीय / upadhmanīya [1]</p> <p>One mark to mention the place of pronunciation, i.e. the lips/labial</p>	4