

Knowledge Traditions and Practices of India (Code No. 073)

Class XII

(2022- 2023)

Marking Scheme

	<u>Section A: Reading Skills (20 Marks)</u>	20 Marks
1	Question 1 A:	5x2 = 10 Marks
i.	It was the first science to develop because it was needed to maintain and to understand the large body of intellectual texts such as the four knowledge texts, the Vedas, the numerous philosophical Upaniṣads, the prose Brāhmanas, the sociological Dharmaśāstras and the phonetic-linguistic Pratiśākhya	2
ii.	Relevance - As India has always attached the highest value to knowledge and as all knowledge is constituted in language (jnānamsarvamśabdenabhāsate — Bhartrhari's Vākyapadīya) Dimensions - sounds, words, sentences, metres, etymology and meaning.	2
iii.	The study of language arose from the need to understand the knowledge texts such as the Ṛgveda. These texts have been transmitted orally from teacher to disciples for millennia. Though India had a scientific phonetic script, still knowledge was stored and transmitted orally.	2
iv.	śikṣā (phonetics), nirukta (etymology), vyākaraṇa (grammar), chanda (prosody)	2
v.	Three features of language are: (Any two) (i) It is primarily speech. Consider our words for language: bhāṣā, vāk, vāṇī, bolī etc. All assert that language is speech (writing is secondary as it represents speech). (ii) It is the means of thought — thinking is not possible without language. (iii) It constructs for each of us things, experiences, emotions and ideas by naming them. With these we know things that are not present physically. Someone utters the word 'cow' and we see in our mind the picture of a particular animal and can describe it at length.	2
	Question 1 B:	5x2 = 10 Marks
i.	Expected answer should have the following points. The Painted Grey Ware, the Northern Black-Polished Ware (NBPW), shaped on fast-spinning wheels using fine clay and fired to a high temperature.	2
ii.	A good answer should include evidences of their products like glazed pots and fine fired bricks of precise proportions, with details of designs and painting done on them	2
iii.	A good answer should mention the importance of the standardized proportions of brick making since Harappan times till now, and the Harappan use of the so-called "English bond". Some cities, such as Mohenjo-daro were equipped with a sanitation system built with fired bricks.	2
iv.	Answer should have content from the third paragraph of the passage which refers to different steps in bead making technology, including polishing, colouring, glazing, and sophistication in bead drilling/perforation. Answer could also include the fact that Harappan long beads were highly appreciated by Mesopotamian civilization.	2
v.	Agriculture being the mainstay of the Indus civilization, pottery was a significant craft those days. Pots were required to carry water, store seeds & grain, and to cook food. Harappans produced wheel-turned pots in various shapes and sizes, some of them glazed or painted. Their pottery was generally covered with a red slip, while	2

	floral, animal or geometric designs were painted in black. The black pigment was the result of mixing iron oxide with black manganese. About the understanding of continuity of pottery craft, any relevant personal views may be accepted to award marks.	
2	<u>Section B: Analytical Skills</u>	(25 Marks)
I	Passage	6+4=10M
i.	Varṇa and āśrama were seen as two factors that help an individual perform his/her appropriate duty. Varṇa dharmas and āśrama dharmas were designed to fulfil one's social, moral and spiritual aspects.	2
ii.	Ancient Indian ethical values were founded on the concept of ṛta (all-pervading cosmic order). It is ṛta that makes harmony and balance in nature and in society. If we analyze the problems of today, it can be suggested that the very harmony and balance are missing due to the unawareness of the cosmic order in the individual and the society.	2
iii.	As this question is aimed to test the ability of presenting one's own view, a certain level of freedom should be considered. If the views are in consonance with the ancient education system, full marks can be awarded. Answer should discuss how the education was modelled in the ancient times from passage (a) on education which explains how "pupils were trained to guide their life in consonance with dharma".	3
iv.	Indian education aimed at both the inner and the outer dimension of a person. Truth, patience, regularity, self-mastery, humility, self-denial, purity of self (<i>sattvaśuddhi</i>), cognition of the underlying unity of life, nature and environment, reverence for all beings were the inner values cultivated by Indian education. The outer goal of mastering a discipline, history, art of debate, law, medicine etc., was also assiduously pursued with Dharma that enabled Indian education system to achieve its various goals like bridging between inner and outer dimension of personality development of a student	3
3.	The candidate is expected to detail following points:	15M
I	<p>Water management in Harappan Civilization Harappans invented trapezoid bricks to construct wells that would not collapse inward under the pressure of underground infiltrations. Dholavira, being located in an arid region, had to ensure enough water storage for its thousands of inhabitants to survive through the year. This was achieved constructing a series of small dams across two nearby seasonal channels to divert their waters to the city's reservoirs; those were also fed by large-scale water harvesting channelling rainwater through underground drains. The largest reservoir to the east of the "Castle", measured 73 x 29 m and contained at least 20,000 m³ of water when full. In addition, a step well dug at the bottom provided for extended storage by recharging the water table during the monsoon</p> <p>Interconnected reservoirs In later periods, we find we find such networks of reservoirs spreading to other parts of India. In the Ganges valley, excavations at Sringaverapura brought to a light, a simple but effective series of interconnected reservoirs, with some of them with a well dug at the bottom. The reservoirs were fed by a channel from the Ganges, and the level of the last reservoir's overflow was so adjusted that any excess water would be returned to the Ganges.</p> <p>Wells Wells have been made in many shapes — circular, square, horizontal — and sizes, and with bricks, terracotta rings. There is a long way from Dholavira's modest step</p>	

<p style="text-align: center;">II</p>	<p>well to those of classical times, Gujarat and Rajasthan, which are not only engineering marvels but works of art. Examples Rani ki Vav, Pattan Gujarat, Chand Baori in Rajasthan.</p> <p>Dams India also experimented with various kinds of dams, the simplest being the earthen embankment meant to contain a reservoir or divert a stream. In Tamil Nadu king Karikāla Cōḷa built Kallaṅai or Grand Anicut on Kaveri River</p> <p>Ponds The humblest but perhaps most important water structure was the village pond or reservoir. What made it important was not so much its ability to recharge ground water, but also its being connected to many neighbouring ponds — sometimes in networks extending over hundreds of kilometres, as in Karnataka and Tamil Nadu. Such networks, which enabled water-rich areas to contribute to less favoured ones, were maintained by village committees, which disappeared when the colonial administration took over — and so did most of the reservoirs in their care.</p> <p style="text-align: center;">Or</p> <p>Possible lines of answer about the evolution of temple architecture in India may include:-</p> <p>Origin of temple architecture, inspiration of the basic design, philosophy behind temple architecture. Evolution of temples may start from rock-cut structures with examples, monolithic temples, constructed temples, common concepts on constructed temples (gopura, jagatī, maṇḍapa, śikhara). nāgara, drāvida and vesara styles with examples, how despite regional variations such as Chalukya (Karnataka) style or Kalinga (Odisha) styles, yet the basic plan and philosophy behind construction of temples remained the same.</p> <p>Appropriate examples of temples and appropriate information other than that mentioned in the textbook may also be accepted if correct.</p>	
<p style="text-align: center;">4</p>	<p style="text-align: center;">Section C: Thinking Skills</p>	<p style="text-align: center;">(25 Marks)</p>
	<ol style="list-style-type: none"> 1. The temples of Kerala are very different with wood being used much more than stone. The central part of a Kerala temple called <i>sri vimana</i> is mostly circular with sloping tiled roof. The <i>kuttambalam</i>, the hall where traditional music and dance performances are staged, is one of the striking features of temples of this region. 2. It is interesting to note that the vajramuṣṭi wrestlers of the present day are vegetarians. They take cereals, wheat, rice, bajri or jowar accompanied by pulses and green vegetables. They show special preference for milk, curds, ghee and other milk products. They used to consume large quantities of dry fruits both raw and as condiments in the food. Molasses are consumed with food or even as a drink by adding it in water. Similarly, they use sugar and citrus fruits especially lemon. The Mallapurāṇa however clearly indicates their non-vegetarian diet by describing the qualities of a variety of meat. It is not known when the transition to pure vegetarian food habit took place. They did not take either liquor or 	<p>5x3=15M</p>

	<p>tobacco and considered them injurious.</p> <p>3. Bhangra - Bhaṅgrā is the most popular and vigorous of the community dances of the villages of Punjab, closely linked with the ritual importance given to wheat. After the wheat crop is sown, the young men gather together in some open field under the light of the full moon in response to the beat of the drum. The dancers begin to move in a circle. The rhythm of the dance is simple 2/4 and 3/4 and the song is also a simple melodic tune. The words are couplets from Punjab's traditional oral poetry called bolī. The dancers begin with a slow rhythm, with an abrupt jerky movement of the shoulders and a hop step. This is followed by many vigorous movements of the whole body and the raising of both hands to the shoulders or above the head level. After the circle has been well established and the tempo of the dance has accelerated, the main dancers dance within the ring in a kind of duet.</p> <p>4. A good speech is characterised by originality and creativity (not just imitative). It is sweet to hear), lucid, fluent (pravāhamaya) and clearly articulated. It should be used purposefully and should be rich in meaning. It should be thoughtful and capable of ensuring welfare of the people.</p> <p>5. Fishing - The Harappans made fishing nets and consumed both sea and freshwater fish. The Ṛgveda makes a general mention to fishes, but not specifically as a food item, while the Yajurveda mentions capturing fish by sedating them in a pond by treating the water with the bark of some trees. Manusmṛti names two fishes, rohu and pathen, as suitable for food. It is believed that fish culture (or pisciculture) came from China, where it originated almost 2,500 years ago, to Bengal via Myanmar or Thailand. The Chalukya king Someśvardeva (1127 CE) described methods of culturing fish and listed 34 kinds of fishes.</p> <p>6. Kathakali - If the characters are sāttvika (a righteous character or hero), the basic make-up is pacca (green); if the characters are rājsika (a character with particular vices or anti-hero), the basic make-up is cutṭi (white); and if the characters are tāmsika (an evil character or villain), the basic green make-up is broken up by red patches.</p>	
<p>5</p>	<ol style="list-style-type: none"> 1. Meitis 2. five 3. Dhanurveda 4. Dandiya 5. physicians 6. analysis of the soil 7. Nandikeśvar 8. rock cut structures 9. Surapāla 10. northern 	<p>10 Marks 10x1=10M</p>