

**Sample Question Paper**  
**Knowledge Traditions and Practices of India (Code No. 073)**  
**Class XII**  
**(2022- 2023)**

Time allotted: 3 hours

Maximum Marks: 70

**General Instructions:**

- Read the questions carefully two or three times before attempting your answers.
- Do not try to fill up space; try to express your thoughts clearly instead.
- You need not repeat the exact words of the textbook; it is the clear understanding of concepts and ideas which matters more.
- Respect word length wherever it is indicated.

**Section A: Reading Skills (20 Marks)**

Q1

5\*2=10

**(a) Read the passage given below and answer the questions that follow:**

It is said that for the great Greek civilization, Geometry was the core science. For the older Indian civilization, Grammar (vyākaraṇa) is the core science. 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.

India has been a knowledge society since the beginning, and for the Indian people jñāna, knowledge, is superior to action (karma) and worship (bhakti) and is considered as the great purifier. However, another important view is that knowledge and action are equally important. As the Yoga-Vāsiṣṭha notes, for human beings knowledge and action are like the two wings of a bird, both indispensable.

As India has always attached the highest value to knowledge and as all knowledge is constituted in language (jnānamsarvamśabdenabhāsate — Bharṭṛhari's Vākyapadīya), great value has been attached to the study of language in all its dimensions: sounds, words, sentences, metres, etymology and meaning.

In Ṛgveda, language is described as a revealer of true knowledge. Bharṭṛhari (5th century CE), the great grammarian, says that knowledge and language are interwoven.

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. Six disciplines known as vedāṅgas developed to articulate and interpret texts: śikṣā (phonetics), nirukta (etymology), vyākaraṇa (grammar), chanda (prosody), kalpa (ritualistic performances) and jyotiṣa (astronomy). Out of

these six disciplines, the first four pertain to language, its sounds, words and forms, etymology and metre. These four are today part of modern linguistics

Three features of language are: (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.

**Answer these questions in relation to above passage. (2 marks each)**

- i. Why was it essential to create grammar?
- ii. What are the dimensions of language and its relevance?
- iii. Why was there a need to study language?
- iv. List vedāṅgas relevant to language.
- v. Describe the features of language.

5\*2=10

**(b) Read the passage given below and answer the questions that follow:**

One mainstay of the Indus or Harappan civilization was agriculture. Along with it, ceramic technology developed and produced fine fired bricks as well as pots, which are required to carry water, store seeds and grain, and of course 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 floral, animal or geometric designs were painted in black. The black pigment was the result of mixing iron oxide with black manganese.

Harappan fired bricks had proportions of 1 x 2 x 4 and, besides, were of such quality that those who first encountered them at Harappa and Mohenjo-daro thought they could not be more than two or three centuries old! There was a practical reason for the above proportions, as they permitted alternating courses and therefore stronger walls with the least quantity of bricks — the so-called “English bond” of masonry. Baked or mud bricks were not the only building material: at Dholavira, in the Rann of Kachchh, stone was also used on a huge scale. Harappan cities generally followed a grid plan and boasted a sanitation system that collected used waters from individual bathrooms into municipal drains; those were regularly inspected and cleaned, which testifies to a high level of civic order.

While soft-stone beads are reported from many Neolithic sites (from about 7000 BCE), Harappan craftsmen took bead-making to a different level and perfected techniques of polishing, colouring, glazing, drilling and bleaching. Their favourite semiprecious stones were carnelian, agate and jasper, but they occasionally made beads out of bone, terracotta or synthetic faience. The long-perforated carnelian beads, in particular, were highly prized in royal families of Mesopotamia; their length-wise drilling with special drill bits represented a technological feat. So did the still mysterious manufacture of micro-beads of steatite (or soapstone), measuring just one millimetre in length and diameter.

	<p>After the Harappan age, major innovations in pottery shifted to the Ganges valley. The Painted Grey Ware, from about 1200 BCE, is associated with iron-based cultures. A few centuries later, from around 700 BCE onward, the Northern Black-Polished Ware (NBPW), first found in today's Uttar Pradesh and Bihar, is found in the first cities of the Ganges valley. Both pottery types were produced on fast-spinning wheels using fine clay and fired to a high temperature in kilns under controlled conditions.</p> <p><b>Answer these questions in relation to above passage. (2 marks each)</b></p> <ol style="list-style-type: none"> <li>1. What were the major innovations in pottery during the Ganges valley civilization? 2</li> <li>2. Ceramic technology was very advanced in Harappan times. Justify. 2</li> <li>3. Why is the brick technology considered to be a very ancient one? 2</li> <li>4. How did the Harappan craftsmen take the bead-making technology to a different level? 2</li> <li>5. Mention the significance of pottery on wheels during Indus or Harappan civilization. Also express your views about use of clay pots and the continuity of this craft in present times. 2</li> </ol>	
<b>Section B: Analytical Skills (25 Marks)</b>		
Q2	<p><b>Read the passage given below and answer the following questions:</b></p> <p><b>1. Consider the following passage from the module on Education</b></p> <p>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. Learners were taught to grow by pursuing the realization of <i>puruśārthacatuṣṭaya</i> (four ends of life), <i>dharma</i> (righteousness), <i>artha</i> (material well-being), <i>kāma</i> (enjoyment), and <i>mokṣa</i> (liberation from worldly ties). Pupils were trained to guide their life in consonance with dharma, the modelling principle for the individual, the family and the society. Dharma required all, including students, to perform their duties towards parents, teachers, people and gods. The outer goal of mastering a discipline, history, art of debate, law, medicine etc., was also assiduously pursued but this 'outer goal' of gaining knowledge could not be divorced from the inner dimension as all knowledge in the tradition is ethically inflected.</p> <p>Physical education was important and students participated in <i>krīdā</i> (games, recreational activities), <i>vyāyāmaprakāra</i> (various types of exercises), <i>dhanurveda</i> (archery, sword play etc.) for acquiring martial skills, and <i>yoga-sāadhanā</i> (<i>prānāyāma</i>, <i>āsana</i>, <i>nāḍīśuddhi</i> etc.) for developing control over the sense organs. Examinations had a different form in the Indian system. In order to demonstrate what they had learnt; students engaged in the exercise of learned debates (<i>śāstrārtha</i>) and defended their position. Advanced students were often called upon to teach beginners and, in the process, acquired some valuable teaching experience as well.</p> <p><b>2. Consider the following passage from the module on Ethics</b></p>	(6+4) = 10

	<p>(b) India has a very ancient history of thinking about ethics. Its central concepts are represented in Ṛgveda, one of oldest knowledge texts not only of India but of the entire world. In Ṛgveda, we come across the idea of an all-pervading cosmic order (<i>ṛta</i>) which stands for harmony and balance in nature and in human society. Here <i>ṛta</i> is described as a power or force which is the controller of the forces of nature and of moral values in human society. In human society, when this harmony and balance are disturbed, there is disorder and suffering. This is the power or force that lies behind nature and keeps everything in balance.</p> <p>In Indian tradition, the concept of <i>ṛta</i> gave rise to the idea of dharma. The term dharma here does not mean mere religion; it stands for duty, obligation and righteousness. It is a whole way of life in which ethical values are considered supreme and everyone is expected to perform his or her duty according to his or her social position and station in life. In Buddhism, the word <i>dhamma</i> is used, which is the Pāli equivalent of the Sanskrit word dharma. The guidelines and rules regarding what is considered as appropriate behaviour for human beings are prescribed in the <i>Dharma Śāstras</i>. These are sociological texts that tell us about our duties and obligations as individuals as well as members of society.</p> <p>In the Hindu way of life, every individual is expected to perform his or her duty appropriate to his or her caste (<i>varṇa</i>) and stage of life (<i>āśrama</i>). This division of one's life into the four <i>āśramas</i> and their respective <i>dharmas</i>, was designed, in principle at least, to provide fulfilment to the person in his social, moral and spiritual aspects, and so to lead to harmony and balance in the society. The four <i>āśramas</i> are: (1) <i>brahmacarya</i>, stage of studentship; (2) <i>gṛhastha</i>, stage of the householder; (3) <i>vanaprastha</i>, life in the forest; and <i>saṁnyāsa</i>, renunciation.</p> <ol style="list-style-type: none"> <li>i. Explain the role of <i>varṇa</i> and <i>āśrama</i> in the Hindu way of life. <span style="float: right;">2</span></li> <li>ii. Explain the concept of <i>ṛta</i> and what does it do to the human society? How is it relevant in the present time? <span style="float: right;">2</span></li> <li>iii. Present your views on how incorporating the concept of Dharma in the present education system will make a positive impact on the society. <span style="float: right;">3</span></li> <li>iv. What were the inner and outer goals of education in ancient India and why was Dharma accepted as the central theme based on which the education system was designed? <span style="float: right;">3</span></li> </ol>	
Q3	<p><b>Answer (in 300-400 words) one out of the following two questions, with relevance to the knowledge and insights gained through the study of the respective modules:</b></p> <ol style="list-style-type: none"> <li>1. “Water conservation and management is an area of great importance, and the great variety and sophistication of water structures in ancient India testify to care with which people harvested and conserved water and managed its distribution.” Elucidate with reference to India's ancient water management system.</li> </ol> <p style="text-align: center;"><b>OR</b></p> <ol style="list-style-type: none"> <li>3. <i>Vāstu-vidyā</i> or <i>Śilpaśāstra</i> — the science of architecture — is one of the technical subjects studied in ancient India in which the construction of a structure was regarded as a sacred act. In the light of these thoughts, give an</li> </ol>	15

	account of the evolution of temple architecture elaborating on different styles of temples from different regions of India.	
<b><u>Section C: Thinking Skills (25 Marks)</u></b>		
Q4	<p><b>Answer briefly (in 30-40 words) five out of the following six questions.</b></p> <ol style="list-style-type: none"> <li>1. State the architectural differences of temples of Kerala from the other temples in South India.</li> <li>2. Compare the diet of present-day vajramuṣṭi wrestlers with the diet mentioned in Mallapurāṇa.</li> <li>3. Describe the folk-dance style of Bhangra and significance attached to it.</li> <li>4. According to Ṛgveda, what characterises a good speech?</li> <li>5. Explain the fishing techniques mentioned ancient Indian texts.</li> <li>6. How are the characters in Kathakali defined based on their make up?</li> </ol>	3*5=15
Q5	<p><b>Answer these ten MCQs. (1 mark each)</b></p> <ol style="list-style-type: none"> <li>1. The _____ of Manipur practiced a distinct martial technique called thang-ta. <ol style="list-style-type: none"> <li>a. Lothas</li> <li>b. Meitis</li> <li>c. Paikas</li> <li>d. Angamis</li> </ol> </li> <li>2. The practice of kalarippayattu takes place in at least _____ stages. <ol style="list-style-type: none"> <li>a. four</li> <li>b. five</li> <li>c. three</li> <li>d. none of the above</li> </ol> </li> <li>3. The _____ is an ancient treatise on the science of archery. <ol style="list-style-type: none"> <li>a. Ayurveda</li> <li>b. Yajurveda</li> <li>c. Dhanurveda</li> <li>d. None of the above</li> </ol> </li> <li>4. _____ dance forms represent a mock fight between goddess Durga and Mahiśāsura. <ol style="list-style-type: none"> <li>a. Dollu Kunitha</li> <li>b. Dandiya</li> <li>c. Rauf</li> <li>d. Bihu</li> </ol> </li> <li>5. Jīvaka (5th BCE) was one of the most renowned _____ in ancient India. <ol style="list-style-type: none"> <li>a. architects</li> <li>b. physicians</li> <li>c. musicians</li> </ol> </li> </ol>	10*1 =10

d. none of the above

6. *Samarāṅgaṇasūtradhāra* discusses methods of \_\_\_\_\_.
- analysis of the soil
  - analysis of the gases
  - analysis of the water
  - None of these
7. *Abhinaya Darpaṇa* is authored by \_\_\_\_\_.
- Ācāryās*
  - Vedvyas
  - Nandikeśvar
  - Kautilya
8. Ajanta and Ellora caves are examples of \_\_\_\_\_.
- vesara style
  - rock cut structures
  - dravida style
  - nagara style
9. Which one of the following authored *Vṛkṣāyurveda*?
- Varāhamihira
  - Kautilya
  - Surapāla
  - none of the above
10. Indo- Aryan languages are mainly spoken in \_\_\_\_\_ part of India.
- southern
  - northern
  - western
  - eastern