


Marking Scheme
Strictly Confidential
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Senior Secondary School Examination, 2026 (XIIth)
SUBJECT NAME : Knowledge Traditions and Practices of India
(Q.P. CODE 073/39)


General Instructions: -

1	The CBSE has decided to introduce On Screen Marking (OSM) for the evaluation of Class XII answer Book with the 2026 Examination.
2	You are aware that evaluation is the most important process in the actual and correct assessment of the candidates. A small mistake in evaluation may lead to serious problems which may affect the future of the candidates, education system and teaching profession. To avoid mistakes, it is requested that before starting evaluation, you must read and understand the spot evaluation guidelines carefully.
3	“Evaluation policy is a confidential policy as it is related to the confidentiality of the examinations conducted, evaluation done and several other aspects. Its leakage to public in any manner could lead to derailment of the examination system and affect the life and future of millions of candidates. Sharing this policy/document to anyone, publishing in any magazine and printing in Newspaper/Website, etc. may invite action under various rules of the Board and IPC.”
4	Evaluation is to be done as per instructions provided in the Marking Scheme. It should not be done according to one’s own interpretation or any other consideration. Marking Scheme should be strictly adhered to and religiously followed. However, while evaluating, answers which are based on latest information or knowledge and/or are innovative, they may be assessed for their correctness otherwise and due marks be awarded to them. In Class-XII, while evaluating two competency-based questions, please try to understand given answer and even if reply is not from marking scheme but correct competency is enumerated by the candidate, due marks should be awarded.
5	The Marking scheme carries only suggested value points for the answers. These are in the nature of Guidelines only and do not constitute the complete answer. The students can have their own expression and if the expression is correct, the due marks should be awarded accordingly.
6	The Head-Examiner must go through the first five answer books evaluated by each evaluator on the first day, to ensure that evaluation has been carried out as per the instructions given in the Marking Scheme. If there is any variation, the same should be zero after deliberation and discussion. The remaining answer books meant for evaluation shall be given only after ensuring that there is no significant variation in the marking of individual evaluators.
7	Evaluators will mark (✓) wherever answer is correct. For wrong answer CROSS ‘X’ be marked. Evaluators will not put right (✓) while evaluating which gives an impression that answer is correct and no marks are awarded. This is most common mistake which evaluators are committing.
8	If a question has parts, please award marks on the right-hand side for each part in the OSM Portal. Marks awarded for different parts of the question will be totaled up by the OSM System.
9	If a question does not have any parts, marks must be awarded in the left-hand margin in the OSM Portal. This may also be followed strictly.

10	No marks to be deducted for the cumulative effect of an error. It should be penalized only once.
11	A full scale of marks _____ (example 0 to 80/70/60/50/40/30 marks as given in Question Paper) has to be used. Please do not hesitate to award full marks if the answer deserves it.
12	Every examiner has to necessarily do evaluation work for full working hours i.e., 8 hours every day and evaluate 20 answer books per day in main subjects and 25 answer books per day in other subjects (Details are given in Spot Guidelines). This is in view of the reduced syllabus and number of questions in question paper.
13	<p>Ensure that you do not make the following common types of errors committed by the Examiner in the past :-</p> <ul style="list-style-type: none"> • Answers marked as correct, but marks not awarded. (Ensure that the right tick mark is correctly and clearly indicated. It should merely be a line. Same is with the X for incorrect answer.) • Half or a part of answer marked correct and the rest as wrong, but no marks awarded.
14	While evaluating the answer books if the answer is found to be totally incorrect, it should be marked as cross (X) and awarded zero (0) Marks.
15	The Examiners should acquaint themselves with the guidelines given in the “Guidelines for Spot Evaluation” before starting the actual evaluation.
16	The candidates are entitled to obtain photocopy of the Answer Book on request on payment of the prescribed processing fee. All Examiners/Additional Head Examiners/Head Examiners are once again reminded that they must ensure that evaluation is carried out strictly as per value points for each answer as given in the Marking Scheme.
17	If a candidate attempts both alternatives/options in a question where only one option/ alternative is required to be attempted, the Evaluator shall award marks in both the options. The system will take the higher of two scores and disregard the other response.
18	In a question having two options/alternatives, if a candidate has attempted only one, then the evaluator shall mark “NA” (Not attempted) against the option that has not been attempted by the candidate.

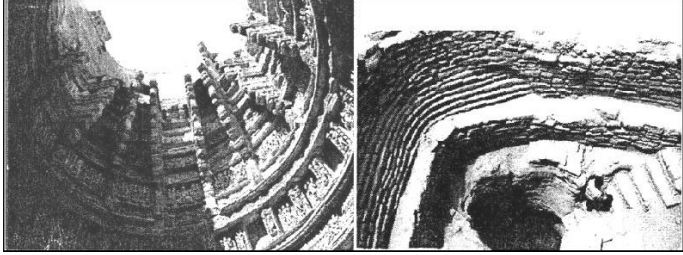
MARKING SCHEME
Knowledge Traditions and Practices of India (Subject Code-073)
(PAPER CODE : 39) (P39073)

Q.No.	QUESTION	MARK Chater name and number										
	SECTION – I											
1.	<p>Study the picture and answer the question that follows:</p>  <p>Which of the following option best describes the given picture ?</p> <p>(a) A view of the ruins of the ancient Nalanda University, Bihar.</p> <p>(b) Traditional structure at the district of Coimbatore.</p> <p>(c) A view of the University of Nadia in Bengal.</p> <p>(d) Residences for scholars at Dholavira.</p> <p>Answer: (a)</p>	1 CH 4- Educational Practices & Systems										
2.												
3.	<p>Match the items in Column A with of Column B.</p> <table><tr><th>Column A</th><th>Column B</th></tr><tr><td>(1) third stage of āśramas</td><td>(i) Eight fold path</td></tr><tr><td>(2) Nīti Śatakam</td><td>(ii) A small manual on civil and criminal laws</td></tr><tr><td>(3) ÑaghuArhannīti</td><td>(iii) Hundred verses on ethics</td></tr><tr><td>(4) Buddhist Ethics</td><td>(iv) Vanaprastha</td></tr></table> <p>Options</p> <p>(a) (1)-(ii), (2)-(i), (3)-(iv), (4)-(iii)</p> <p>(b) (1)-(iii), (2)-(ii), (3)-(iv), (4)-(i)</p> <p>(c) (1)-(iv), (2)-(i), (3)-(ii), (4)-(iii)</p> <p>(d) (1)-(iv), (2)-(iii), (3)-(ii), (4)-(i)</p> <p>Answer: (d)</p>	Column A	Column B	(1) third stage of āśramas	(i) Eight fold path	(2) Nīti Śatakam	(ii) A small manual on civil and criminal laws	(3) ÑaghuArhannīti	(iii) Hundred verses on ethics	(4) Buddhist Ethics	(iv) Vanaprastha	1 CH 5-Ethics
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<p>4.</p>	<p>Study the picture and answer the question that follows:</p>  <p>Which of the following options best signifies this particular marital art called Gadka ?</p> <p>(a) It is training in remote resistance of or attack on an enemy.</p> <p>(b) A wooden stick and a shield are usually used in the sparring match and points are scored when vital points in the body are touched.</p> <p>(c) The practice of this marital art form requires training with dangerous weapons dagger, mace, sword.</p> <p>(d) The training involved encircling the pillar with twisting movements.</p> <p>Answer: (b)</p>	<p>1</p> <p>CH 6-Martial Arts</p>
<p>5.</p>	<p>Harappan craftsmen took bead-making to a different level. Their favourite semiprecious stones were, _____.</p> <p>(a) jasper and soapstone</p> <p>(b) agate and jasper</p> <p>(c) soapstone and carnelian</p> <p>(d) synthetic faience and agate</p> <p>Answer: (b)</p>	<p>1</p> <p>CH 8-Other Technologies</p>
	<p>Note: In questions 6-13.</p>	
<p>6.</p>	<p>There are two statements marked as Assertion (A) and a Reason (R). Mark your answer as per codes provided below.</p> <p>Assertion (A): A good quality land yields good results to everyone, confers good health on the entire family and causes growth of money, cattle and grain.</p> <p>Reason (R): Seeds which are treated and preserved are all good for use.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (b)</p>	<p>1</p> <p>CH 1- Agriculture – a survey</p>

7.	<p>Assertion (A): Saunaka asked: Revered sir, what is that by the knowing of which all this becomes known ?</p> <p>Reason (R): A mere intellectual apprehension of truth, a reasoned conviction, is sufficient.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (c)</p>	1 CH 4- Educational Practices & systems
8.	<p>Kuruntadi is played with short bamboo sticks roughly of two-palm length. Kuruntadi is performed to the accompaniment of drums and music and each stroke is aimed vital spots of the human body. It is an art that gives training in physical combat.</p> <p>Assertion (A): It is an art that is performed to the accompaniment of drums and music.</p> <p>Reason (R): Each stroke of this art form is not aimed at the whole body.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (c)</p>	1 CH 6-Martial Arts
9.	<p>Assertion (A): The Arthashastra gives an elaborate description of the rations that a bull, cow or buffalo should be supplied with.</p> <p>Reason (R): Maintenance of pastures far from villages was encouraged.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (c)</p>	1 CH 1- Agriulture- Survey
10.	<p>There are two statements marked as Assertion (A) and a Reason (R). Mark your answer as per the codes provided below.</p> <p>Assertion (A): In ancient India, pupils were trained to guide their life in consonance with dharma.</p> <p>Reason (R): The student and the teacher had a symbiotic relationship and students.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (b)</p>	1 CH 4- Educational Practices & systems

11.	<p>Assertion (A): It is only by performing one's righteous duties or dharma that one can hope to attain the supreme path to the highest good.</p> <p>Reason (R): It is dharma alone that gives both prosperity and the supreme spiritual good (nīśryas).</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (a)</p>	1 CH 5-Ethics
12.	<p>Gonitaka is divided in two varieties, the large and the small. ... This traditional stone ring occurs in two varieties. ... It requires to be lifted, swung, put on head etc. This large gonitaka is useful in developing thigh, neck and the whole body.</p> <p>Assertion (A): The large Gonitaka is useful in developing thigh, neck and the whole body.</p> <p>Reason (R): Gonitaka is a type of exercise done with stone rings.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) (A) is true, (R) is false.</p> <p>(d) (A) is false, (R) is true.</p> <p>Answer: (a)</p>	1 CH 6-Martial Arts
13.	<p>Assertion (A): At Dholavira Baked or mud bricks was the only building material used.</p> <p>Reason (R): In the Rann of Kachchh, stone was also used on a huge scale.</p> <p>(a) Both (A) and (R) are true and (R) is the correct explanation of (A).</p> <p>(b) Both (A) and (R) are true but (R) is not the correct explanation of (A).</p> <p>(c) A is true, (R) is false.</p> <p>(d) A is false, (R) is true.</p> <p>Answer: (d)</p>	1 CH 8-Other Technologies
14.	<p>The Muṇḍakā Upaniṣad talks about two kinds of knowledge. They are the higher knowledge and the lower knowledge. To whom should the teacher impart higher knowledge the knowledge of Brahman ?</p> <p>(a) who would work exactly as the teacher says</p> <p>(b) who is stable and can follow guidelines of the discipline</p> <p>(c) who is a master in Vedas, the Yajurveda, the Sāmaveda and the Atharvaveda</p> <p>(d) whose mind is completely serene and whose senses are controlled</p> <p>Answer: (d)</p>	1 CH 4-Educational Practices & systems

15.	<p>Study the following picture and the textual description given below and answer the question. Choose the most appropriate option.</p>  <p>Text Material</p> <p>Wells have been made in many shapes – circular, square, vertical or horizontal – and sizes and with bricks, stone or terracotta rings. There is a long way from Dholavira’s modest step well to those of classical times, especially in Gujarat and Rajasthan, which are not only engineering marvels but works of art.</p> <p>We can infer that, wells in Gujarat and Rajasthan</p> <ul style="list-style-type: none"> (a) were made in desired shapes (b) were engineering marvels (c) were made of bricks only (d) had better architectural designs <p>Options</p> <ul style="list-style-type: none"> (i) (a) and (d) (ii) (a) and (b) (iii) (a) and (c) (iv) (b) and (d) <p>Answer: (iv)</p>	1 CH 8-Other Technologies
	OR	
15.	<p>Study the text given below and answer the question. Choose the most appropriate option.</p> <p>Text Material</p> <p>The Mahābhārata views the digging of water reservoirs as far more important than that of wells. Indeed, a tank restores water to the earth, while a well draws from it. For building or improving irrigation facilities the exemptions from payment of water rates shall be granted. ...Waterworks such as reservoirs, embankments and tanks can be privately owned and the owner shall be free to sell or mortgage them. The ownership of tanks shall lapse, if they had not been in use for a period of five years, except in cases of distress.</p> <p>We can infer that:</p> <ul style="list-style-type: none"> (a) under certain circumstances ownership of tanks can lapse. (b) some waterworks can be privately owned. (c) causing any kind of obstruction in water management work was penalized. (d) it is better to dig wells. <p>Options</p> <ul style="list-style-type: none"> (i) (a) and (d) (ii) (a) and (b) (iii) (c) and (d) (iv) (a) and (c) <p>Answer: (ii)</p>	1 CH 8-Other Technologies

16.	<p>Which of the following is not a feature of Buddhist Ethics ?</p> <p>(a) It believes in alleviating the suffering humanity.</p> <p>(b) It believes that prayers and rituals will completely remove the suffering of humanity.</p> <p>(c) The ethical values are based on the life and teachings of the Buddha.</p> <p>(d) It believes that there is way to remove suffering.</p> <p>Answer: (b)</p>	<p>1</p> <p>CH 5-Ethics</p>
	SECTION - II	
17.	<p>Question</p> <p>Every religious and every philosophical system of India has a prominent ethical component. Comment on the statement highlighting the ethical component in Jainism.</p> <p>Answer</p> <p>Jainism is another important religion of this land. It places great emphasis on three most important things in life, called three gems (triratna). These are: right vision (samyakdarśan), right knowledge (samyakajñāna) and right conduct (samyakacāritra). There are other moral principles governing the life of Jains. Most important of these are ideas of puṇya (merit) and papa (demerit). Such deeds are very important from the ethical point of view. Pāpa is the result of evil deeds generated by vice and puṇya is the result of good deeds generated by virtuous conduct. The most important thing is the practice of non violence. This principle should be followed in thought, word and deeds. Other cardinal virtues are forgiveness, humility, austerity, restraint, purity, truthfulness, renunciation and celibacy.</p>	<p>2 (1+1)</p> <p>CH 5-Ethics</p>
18.	<p>What were the duties of ‘superintendent of cattle’ according to Arthaśāstra ?</p> <p>Answer</p> <p>Arthaśāstra notes the ‘superintendent of cattle’, who supervised livestock in the country kept a census of livestock and ensured their proper rearing. Livestock was classified as tame steers, draft oxen, bulls to be trained to yoke, stud bulls, livestock reared for meat, buffaloes and draft buffaloes, female calves, heifers, pregnant cows, milking cows, barren livestock (either cows or buffaloes) and calves up to two months old.</p>	<p>2</p> <p>CH 1- Agriculture -a survey</p>
19.	<p>The humblest but perhaps most important water structure was the village pond or reservoir. What made it important was 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.</p>	<p>2(1+1)</p> <p>CH 8-Other Technologies</p>

	<p>Comment on the statement and provide two examples/ methods of conservation of water in present day.</p> <p>Answer</p> <p>In ancient India people harvested and conserved water and managed its distribution with great care. Community interdependence – which enabled water-rich areas to contribute to less favoured ones. Village pond or reservoirs was not only a vital source of water but also recharged ground water in present days.</p> <ul style="list-style-type: none"> • Ground water recharge – rain water harvesting. • Recycling of gray water. <p>Any other relevant opinion may be accepted.</p>	
20.	<p>“After the training, the kalari expert also becomes a healer.” Analyse the statement.</p> <p>Answer</p> <p>The final stage of training involves Ayurvedic treatments for body and mind, techniques of marma (vital points) and therapeutic massages. The student learns how to treat injuries and diseases resulting from trauma. It was also common for medical practitioners to train in kalarippayattu. In fact, there has been a vigorous exchange of medical knowledge, especially concerning marmas, massage and trauma management, between the traditions of Ayurveda and kalarippayattu.</p>	<p>2</p> <p>CH 6-Martial Arts</p>
21.	<p>“A true knowledge of ethics would be attained if one practices and imbibes these moral values.” Analyse the statement.</p> <p>Answer</p> <p>Ethics is the core of all systems. Good moral conduct is considered essential for a happy and contented life. Without following the path of righteousness no one can attain supreme goal (moksha) of life. For this one has to perform good deeds and avoid wrong-doing. Practicing moral values in daily life will ensure that we lead a contented life.</p>	<p>2</p> <p>CH 5-Ethics</p>
22.	<p>Highlight any two aspects of guru-sisyparamparā that will have a meaningful impact, if incorporated in present day education system.</p> <p>Answer</p> <p>Students can present their views :</p> <ul style="list-style-type: none"> • Personal needs – In the Guru-Shishya parampara of Vedic times, the Guru was expected to become a mentor who understood the personal needs of every student. • Individual learning needs – The Guru would differentiate the education and skills taught to each student based on individual needs. • Oral Education & debates. <p>Any other relevant opinion may be accepted.</p>	<p>2 (1+1)</p> <p>CH 4-Educational Practices & systems</p>
23.	<p>If you were to introduce any one Indian traditional martial art form in your school, which one would that be and why?</p>	<p>2</p>

	Answer Students can share their views – Any relevant opinion be accepted	CH 6-Martial Arts
	SECTION – III	
Q. No.	QUESTION	MARK Chapter name and number
24.	<p>The dress worn by the Indians is made of cotton, as Nearchus tells us... But this cotton is either of a brighter white colour than any cotton found elsewhere, or the darkness of the Indian complexion makes their apparel look so much the whiter. Contrary to their simplicity in general, [Indians] like to adorn themselves, for they wear apparel embroidered with gold and use ornaments set with precious stones and wear gay-coloured linen garments and are accompanied with sun-shades. For, since they esteem beauty, they practise everything that can beautify their appearance.</p> <p>Based on this textual material – what can we infer about traditional style of dressing ?</p> <p>Draw a comparison with today's style of dressing and textile material.</p> <p>Answer</p> <p>The dress worn by the Indians is made of fine muslin/ cotton cloth. They had a fine sense of design and dressing and like to adorn ornaments made of gold and precious stones. They were particular about their appearance.</p> <p>Any other relevant opinion may be accepted.</p>	5 (3+2) CH 8-Other Technologies
25.	<p>(i) The Indian concept of education was to prepare students to face the vicissitudes of life. Comment in view of your student life.</p> <p>Answer</p> <p>Student's views</p> <p>Development of</p> <ul style="list-style-type: none"> • Inner values • Outer values • fundamental to character building <p>Any other relevant opinion may be accepted.</p>	2 CH 4-Educational Practices & Systems
	<p>(ii) In the Br̥hadāraṇyaka Upaniṣad we are told that the path to knowledge consists of three stages. Mention any two stages and compare it with your process of learning.</p> <p>Answer</p> <ul style="list-style-type: none"> • In the first stage, Īravāna, students listened intently to the teacher; • In manana, they thought, reflected and removed any doubts that may arise. • In the third stage, nidhidhyasana, students observed carefully, remembered minutely and mediated on what they had acquired. <p>Learning process – Observing – remembering – mediating/ contemplating (Any relevant opinion may be accepted)</p>	2(1+1) CH 4-Educational Practices & Systems
	<p>(iii) Students living with the teacher led a life of self-control, abstinence, obedience and devotion and regulated their lives by adhering to yama</p>	1

	<p>(self-restraint) and niyama (five observances). Mention any one niyams and its importance in your life.</p> <p>Answer</p> <p>Niyama: śauca – purity of body, mind, thought; santoḥa – positive contentment; tapas – austerity; svādhyāyā – self- study, introspection; and īśvarapraṇidhāna – faith in and surrender to the gods.</p> <p>Importance: Any relevant point may be accepted</p>	CH 4- Educational Practices & Systems
26.	<p>(i) The friend who is a helper, The friend in weal and woe, The friend who gives good counsel, The friend who sympathizes – these the wise man should know As his four true friends, And should devote himself to them.</p> <p>How far do you agree with the above given text ? Reflect on your life experiences where you have exhibited these values.</p> <p>Answer</p> <p>Students will share their own experiences regarding these values.</p> <p>(ii) What message do you infer from the text below: To stock ill-got wealth is store Water in unburnt clay.'</p> <p>Answer</p> <p>Any relevant point may be accepted.</p> <p>Answer – may be on these lines:-</p> <ul style="list-style-type: none"> • ill or wealth – unfair means • Unburnt clay – a pot that is not baked in the kiln and cannot hold water effectively. • the water cannot be stored for long if keep in an unburnt clay pot. Similarly wealth gotten/ earned through unfair means cannot be retained and will not provide there security and satisfaction and may be lost easily through legal, ill health etc. (any two points) 	<p>3(1+2) CH 5-Ethics</p> <p>2(1+1) CH 5-Ethics</p>
27.	<p>Text Extract</p> <p>India has an ancient tradition in diverse marital arts. Every part of India has evolved one or the form of material Art.</p> <p>Analyse the statement and provide an example from the southern part of India.</p> <p>Answer</p> <p>India has various martial art forms.</p> <p>The Paikas of Odisha were fierce warriors who developed a particular martial technique called the ākhādā.</p> <p>The Meitis of Manipur practised a distinct martial technique called thang-ta, which remains a popular martial art in Manipur and in which a spear and a sword are the primary weapons.</p>	5(3+2) CH 6-Martial Arts

<p>29.</p>	<p>Asper Bhagwat Gita ‘Dharma’ the concept of performing one’s rightness duties and selfless actions lead to attain highest goals of life.</p> <p>What would be your path to attain the highest good ? Comment in the wake of contemporary India.</p> <p>Answer</p> <p>Point related to values based upon individual observation and personal views.</p> <ul style="list-style-type: none"> • non-violence, • truthfulness, • absence of anger, • charity, • forgiveness and self realization, • selfless action (niśkāma karma) • supreme spiritual good • forgiveness, humanity, simplicity, non-covetousness, austerity, restraint, purity, renunciation and celibacy <p>The candidate is excepted to elaborate their answer by writing their individual observation and personal views.</p> <p>Any other relevant opinion may be accepted. 5 points based on the given points.</p>	<p>5(1+1+1+1+1) CH 5-Ethics</p>
<p>30.</p>	<p>Apart from wrestling there were other exercises that were recommended in order to increase physical strength as a preparation to the mastering of martial arts. Based on your study of the wrestling traditions of the Jyeîðhīmallas. Provide benefits of any three śramas or exercises and mention three modern day exercises with similar benefits.</p> <p>Answer</p> <p>Ant three:</p> <p>Jalaśrama – ... Swimming is a good from of exercise, but it was not developed to a highly competitive stage to which it has reached today. It was more or less a complimentary exercise which developed chest and arms. This idea seems to exist as only the underwater breast-stroke, dog paddle or the over-arm trudgen and back strokes were known. ... Modern day exercise swimming-benefits-lungs, stamina, build muscles Pramada – The heavy gadā, mudgara, kārelā and other types of clubs are used for exercising arms, shoulders, wrists. Modern day exercise – - Weight lifting</p> <p>Svāsapreraðikāśrama</p> <p>This does not seem to be any specific exercise, but it suggest the quality of exercises which develop stamina. These are running, skipping and related types that induce heavy breathing and train an individual to work hard under the conditions of ‘oxygen debt’. –</p> <p>Present day – Aerobics</p> <p>Alpaśrama</p> <p>Alpaśrama is noted as light exercise and it is defined as that form which does not lead to perspiration or heavy breathing. This definition suggests the amount rather than the type of exercises. Such alpaśrama leads to the development of</p>	<p>5(2+3) CH 6-Martial Arts</p>

	<p>strength, improves digestion, feeling of lightness enthusiasm, stops old age, keeps muscles firm and leads to general development (bçhaàa). – Present day – Yoga, floor exercises</p> <p>Sthambhaśrama</p> <p>Type of exercise on smooth wooden pillars of a number of varieties. Present day – gymnastics, parallel bus</p>	
31. (A)	<p>Text material</p> <p>In the 3rd millennium BCE, Dholavira in the Rann of Kachchh could sustain itself in an arid climate only thanks to vast reservoirs and water harvesting on a massive scale. In the Ganges plains, embankments, reservoirs, sluices, channels, interconnected tanks, wells of various kinds became common features in the 1st millennium BCE; in his Arthaśāstra, Kauṇḍilya referred to many of them and lay down strict rules for the management of water structures. The rich Indian vocabulary attached to them – kulls, kunds, ahars, pokhars, khadins, arakere, kolas, surangam, tandgams, eris.</p> <p>(i) Based on this textual material – what can we infer about the ancient water management practices ?</p> <p>Answer</p> <p>Whether simple or highly sophisticated, water structures have been constructed in India right from the time of the Indus civilization. India developed variety of structures for management of water. We had texts related to management of water structures.</p> <p>Any other relevant point may be accepted. 3 marks for 3 points</p>	<p>3(1+1+1)</p> <p>CHI- Agriculture-a survey</p>
31.(B)	<p>Text material</p> <p>India has been an agricultural economy and civilization and has evolved a long, rich and divers tradition of agricultural practices. In India as in every country, agriculture was an integral part of popular culture and gave rise to annual fairs, cattle melas, festivals and rituals, all of which were occasions for celebration. Almost every part of India had its own dates and customs for the purpose.</p> <p>(ii) Based on the text given above – Evaluate the role of agriculture in Indian communities.</p> <p>Answer</p> <p>India has always been regarded as an agricultural nation.</p> <p>Festivals not only helped to bond local communities together, but have prompted national integration. So are Holi in the same region, Lohri in Punjab and neighbouring states, Magh Bihu in Assam, Nabanna in Bengal, Onam in Kerala or Pongal in Tamil Nadu, among others, most of them accompanied with rituals honouring cows and bullocks.</p> <p>Economic wellbeing – Annual fairs, cattle melas, festivals and rituals, all of which were occasions for celebration.</p> <p>Cross cultural exchange – respect for each other’s culture.</p>	<p>2</p> <p>CHI- Agriculture-a survey</p>
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