INDIAN SCHOOL AL WADI AL KABIR

Class: IX	Department: SOCIAL SCIENCE	Subject: History
Chapter 5 Question Bank :5 PART 1	Topic: State and Society up to 1000 CE	Year: 2026-27

DESCRIPTIVE TYPE QUESTIONS

Q1	**Explain the concept of 'Society' during early vedic period.** • A society may be understood as a system of social relationships among individuals who share a common territory, culture, and a shared sense of belonging. • It consists of structural units such as families or households, institutions such as marriage, and customs that provide a framework for individual and social life. • Most importantly, society is primarily regulated by customs and practices rather than formal laws.
02	**Outline the key features of the 'State' during early vedic period**. • A 'State' refers to an organised political system based on rules and laws. • It includes well-defined rights and duties of rulers and subjects, mechanisms of governance, and institutions for enforcing law and order. • From a historical perspective, such political systems developed gradually as societies became larger and more complex.
Q3	**'The Vedas serve as a guiding force in shaping the principles of administration in ancient India'. Justify** The Vedas constitute the earliest known corpus of Indian literature. Vedic literature existed in oral form for several centuries before it was written down. The four Vedas are: **RIG VEDA** The earliest veda, containing some of the world's oldest surviving poetic compositions. It consists of 1,028 hymns (sūktas), some in praise of various deities while others reflect on universal thoughts, such as creation and cessation, birth and death, and so on. **YAJUR VEDA** Elaborates the performative aspects of yajnās and the hymns referred to in the Ṛig Veda. It includes explanations in prose. **SAMA VEDA** Comprises hymns drawn from the Ṛig Veda, carefully arranged for musical recitation. Its chanting tradition forms an important foundation for the system of the seven svaras (notes) that lie at the heart of Indian music. **ATHARVA VEDA** Contains a wide range of hymns—some intended to ward off evil, and others related to the treatment of physical and mental ailments
Q4	**Explain the four parts of Veda.** Each veda is divided into four parts. They are **Samhitās** It primarily contains hymns used for invoking the deity and for offering oblations in the yajña. **Brāhmaṇa,** It is composed in prose, offer explanations for ritual performances. **Āraṇyakas (araṇya = forest)** It expands on philosophical speculations of sages living in forests. **Upaniṣhads** It delves into issues like the Self **(**Ātman) and the Ultimate Universal Being **(**Brāhmaṇ).
Q5	**Describe 'Panchajana'**

	Early Vedic society was organised into **janas (clans)** based on **kinship ties**. The Jana means people. The Ṛig Veda mentions about **thirty janas**, **five** of which—the **Yadu, Turvaśha**, **Puru, Anu, and Druhyu**—were collectively known as the **pañchajana** (five peoples)
Q6	**"If democracy is based on people's participation, how far can the early systems of governance in India be considered democratic" Analyse the statement.** **OR** **Describe the political institutions of the Vedic period** During this period, the rājā functioned primarily as a clan chief who led the group in warfare and ensured the protection of its members. The Vedic texts, particularly the Ṛig Veda and Atharva Veda, refer to three assemblies. These were called the sabhā, samiti, and vidhata. **Sabhā** A smaller body that primarily served a judicial function. Composed of select elites. **Samiti** A larger assembly focused on policy decisions and political affairs. Represented the broader population **Vidhata** A popular gathering attended by members of the community (janas). Functioned as a forum for discussions on warfare and other political matters.
Q7	**'The emergence of the Mahājanapadas reflect a shift from simple or basic political organisation to more complex forms of statehood' Evaluate**. • Vedic society was initially organised mainly around **kinship ties (janas)**. Between **1000 BCE and 600 BCE**, this system gradually changed. • The **janas began to settle in specific territories**, leading to the formation of **Janapadas**. **Janapada** literally means **"where a people first set its feet."** • People were now connected not only by **family ties** but also by a **common territory or land**. This created a stronger **sense of territorial identity and belonging**. • Control over **land, agriculture and trade routes** became increasingly important. • As territories expanded and economic activities grew, **administrative systems became more complex**. Thus, creating path for the emergence of mahājanapadas (bigger political units than janapadas).
Q8	**'The period from 600 BCE to 300 CE witnessed the rise of new political formations' Substantiate.** **Or** **Describe the political developments in India during the Mahājanapada and post-Mauryan periods.** • Around the **6th century BCE**, several large territorial states called **Mahājanapadas** emerged. • There were **16 major Mahājanapadas**, including **Magadha, Kosala, Vatsa and Avanti**. • Two main forms of government existed: **monarchies** ruled by kings and **gana-sanghas**, where decisions were taken collectively by a group of rulers. • **Magadha** gradually became the most powerful Mahājanapada because of its fertile land, natural resources, strong army and strategic location. • The **Mauryan Empire** later united a large part of the Indian subcontinent under a centralised administration. • After the decline of the Mauryan Empire, political power became **decentralised**, and several regional kingdoms and dynasties emerged. • The **Satavahanas** became an important power in the Deccan and promoted trade and administration.

	• Thus, the period witnessed a shift from **regional Mahājanapadas to a large centralised empire**, followed by the rise of **multiple regional powers** in the post-Mauryan period.
Q9	**What qualities, duties and ideals were considered essential for an ideal king in ancient India? Examine.** • From the **6th century BCE**, rulers were known by titles such as **Rājā, Mahārāja, and Samrāṭ**, reflecting different regional political traditions. • According to the **Arthaśhāstra** and the **Yajur Veda**, a king should be **energetic, impartial, protect the country, and work for the welfare of the people**. • The **Śhānti Parva of the Mahābhārata** guided kings to follow **ethical conduct, uphold justice, and fulfil their responsibilities towards their subjects**. • The king was responsible for **protecting the people from external threats and internal disorder, administering justice, and punishing serious crimes**. • Although **kingship was generally hereditary**, there are references to **kings being elected or expelled**, showing that royal authority was **not always absolute**.
Q10	**Briefly explain the significance of Kautilya's Arthashastra**. • The Arthaśhāstra is one of the earliest and most systematic treatises on statecraft traditionally attributed to **Kautilya (Chanakya)**. It presents a detailed picture of administration, and emphasises the importance of training a king in the art of governance and public administration. • The Arthaśhāstra states that "one wheel does not move the carriage". This statement captures the belief that effective governance requires cooperation and a well-organised administrative machinery. • It emphasises that a **king should work actively for the security, prosperity and welfare of the kingdom and its people**.
Q11	**Explain the concept of saptanga or the council of ministers according to Arthashastra**. • According to **Kauṭilya's Saptāṅga Theory**, a state has **seven essential parts**—the **King, Ministers, Territory (Janapada), Forts (Durga), Treasury, Army, and Allies**. All seven must work together for effective governance. • The **Council of Ministers (Mantri–Pariṣhad)** was a small group of experienced advisers, including the **Treasurer, Chief Tax Collector, Chief Legal Advisor, and Commander-in-Chief**, who assisted the king in administration. • An inscription of Ashoka shows that the **Council of Ministers could take important decisions independently during the king's absence**, highlighting its important role in governance.
Q12	**How did the administrative structure of early Indian kingdoms help rulers govern large territories effectively? Analyse.** **OR** **"If the king held supreme authority, why was local participation important in the administration of early Indian kingdoms" Analyse.** **The King was the supreme ruler, but administration was carried out by provincial and local officers** • Kingdoms and empires were divided into **provinces, divisions and districts**. Eg: The **Satavāhana Empire** was divided into administrative units called **āhāras**. Each āhāra had officials called **amātyas** to assist in administration. • Villages were headed by a **grāmika (village headman)**. • Provincial and local officers managed the **day-to-day administration**. • **Pradeśikas** looked after **judicial and administrative matters** in districts. • District officers consulted **bankers, caravan leaders, artisans and scribes** before taking important decisions. • Cities had their own **governors** who managed **revenue collection and law and order**. Thus, administration involved both **central authority and local participation**.

Q13	**How did different dynasties administer their kingdoms?** **Mauryas** — Had a **strong central administration** under the king. The empire was divided into **provinces and districts**. Officials collected taxes, maintained law and order, and administered justice. **Guptas** — Followed a **less centralised system**. The empire was divided into **provinces (bhuktis)**, districts (**vishayas**) and villages. Local officials played an important role. **Cholas** — Had a well-developed **local self-government system**. Villages were organised into assemblies such as **ur, sabha and nagaram**, which managed local affairs. **Pandyas** — Divided their kingdom into **administrative units**. Local officials and village assemblies helped in managing **revenue, irrigation and local affairs**. **Pallavas** — Divided the kingdom into **mandalams, kottams and villages**. Village assemblies played an important role in **local administration**. Gave **tax-free land grants** called **Brahmadeya villages**. Village committees (**Variyams**) managed irrigation, temples, and other local works. **Chalukyas** — Divided their kingdom into **provinces and smaller administrative units**. Local officials and village authorities helped in **revenue collection and administration**. : : : **Agrahārams** (land grants)were given to Brahmins. Many Agrahārams became **centres of learning**.
Q14	**"The Tripartite Struggle was primarily a struggle for political supremacy." Substantiate the statement**. • The **Tripartite Struggle** was fought mainly among the **Palas, Pratiharas and Rashtrakutas**. • The main objective was to gain control over **Kannauj**, an important political centre in northern India. It was located in the **fertile Ganga-Yamuna plains**, making it economically valuable. • Control over Kannauj provided access to **important trade routes and resources**. Kannauj also had great **political prestige**, as it had been the capital of Harsha of Vardhan dynasty. • Each dynasty wanted to **expand its territory and establish dominance** over northern India. The conflict reflected the **rivalry among powerful regional kingdoms** for political influence. • Therefore, although economic and strategic factors were important, the **desire for political supremacy and control over Kannauj** was the main reason for the struggle.
Q15	**To what extent did ethical thought shape governance and social life in ancient India? Evaluate.** • **Dharma** encouraged people to perform their duties and follow moral values. • Kings were expected to **rule fairly, protect their people and ensure their welfare**. • Ancient texts such as the **Vedas,-** Ṛita is another concept that is described in the Ṛig Veda as an all pervading cosmic order that represents harmony and balance in nature, and in human society **Arthashastra** encouraged to practise truthfulness, self-control, kindness and respect **and Mahabharata** includes characters from all varṇas who, despite their differences, repeatedly uphold the principle of **samatva**- equality/ no discrimination. All these texts discussed justice, duties and good conduct. • **Ashoka's Dhamma** promoted values such as **non-violence, compassion, tolerance and respect for others**.