



INDIAN SCHOOL AL WADI AL KABIR

Class: IX	Department: SOCIAL SCIENCE	Subject: History
Chapter 5 Question Bank :5 PART 2	Topic: State and Society up to 1000 CE	Year: 2026-27

DESCRIPTIVE TYPE QUESTIONS

Q1	Briefly explain varna and jati system in early vedic times. • Varna refers to the broad social categories mentioned in early Indian texts. • In the Early Vedic period, society was mainly organised around family, clan and tribe, rather than a rigid caste system. • The Rig Veda mentions groups such as Brahmana, Rajanya/Kshatriya, Vaishya and Shudra, especially in the Purusha Sukta. a. Brahmanas were associated with rituals and religious activities. b. Rajanyas/Kshatriyas were associated with ruling and warfare. c. Vaishyas were mainly associated with agriculture, cattle-rearing and trade. d. Shudras were placed at the lower end of this four-fold classification. At this stage, occupations remained flexible and mobile, and the idea of strict hereditary occupations had not yet become firmly established. Evidence of this flexibility is often drawn from a verse of the Rig Veda in which the seer refers to occupational diversity within a single family. • Jati, meaning a birth-based social group or community, developed as a more complex system over time. • While the number of varṇas was fixed at four, there was no restriction on the number of jātis. As new social groups and occupations developed, the number of jātis continued to grow.
Q2	“The family and social institutions of the Vedic period contribute to maintaining order and harmony in society”. Analyse the statement. The family and social institutions of the Vedic period helped maintain order, cooperation and harmony in society in the following ways: • Family (kula) was the basic unit of society and provided a sense of belonging and responsibility. • Several families formed a grāma (village), which connected families to the wider community. • Groups of villages formed a viśha, while several viśhas formed a jana, creating an organised social structure. • The gotra system meant a patrilineal lineage or clan tracing its origin to a common ancestor traditionally associated with a Vedic sage (rishi). It helped to maintain family and lineage identity and also regulated marriage practices. • The varna system assigned people certain social duties and responsibilities. • The āshrama system divided life into different stages, with specific duties for each stage. • People were expected to follow dharma, encouraging responsible behaviour towards family and society. • Rituals and saṃskāras marked important stages of life and strengthened social and cultural bonds. Thus, these institutions created a framework of duties, responsibilities and social relationships, which helped maintain stability and harmony.
Q3	‘The four Ashramas organise the different stages of life in Vedic society’ Explain.

	The Ashrama system divided a person's life into four stages, with specific duties and responsibilities at each stage: 1. Brahmacharya (Student Life) - o Focused on education and learning. - o The person developed discipline and gained knowledge from the teacher. 2. Grihastha (Householder Life) - o Focused on family, occupation and social responsibilities. - o The person supported the family and contributed to society. 3. Vanaprastha (Retirement/Withdrawal) - o The person gradually withdrew from worldly responsibilities. - o More time was devoted to spiritual reflection and guidance of the younger generation. 4. Sannyasa (Renunciation) - o The final stage involved giving up worldly attachments. - o The person focused on spiritual knowledge and liberation (moksha). The four Ashramas provided a framework for an individual's social, moral and spiritual development and aimed to maintain balance and harmony in society.
Q4	How did the four goals of life guide individuals in achieving a balanced life in ancient Indian society? • Apart from the āśhramas, the concept of the four goals of life or puruṣhārthas was also significant. These were (1) Righteousness (dharma); encouraged individuals to follow moral values, duties and responsibilities towards family and society. (2) Material well-being (artha); encouraged the pursuit of wealth and material prosperity through rightful means. (3) Fulfilment of desires (kāma); allowed individuals to fulfil desires, happiness and emotional needs within accepted social values (4) Liberation from all worldly ties (mokṣha). encouraged the pursuit of spiritual liberation and freedom from worldly attachments. • They guided individuals to fulfil their responsibilities while also seeking personal and spiritual fulfilment.
Q5	“The Vedic period is often described as a period during which women held a high and respectful position in society.” Justify Women in the Early Vedic period appear to have enjoyed a relatively respected position • Participation in religious activities: Women could participate in religious rituals and ceremonies along with their families. • Access to education: Some women received education and became knowledgeable in Vedic literature and philosophy. • Important women sages included Apālā, Viśhvavārā, Ghoshā and Lopāmudrā. are remembered for their intellectual contributions and participation in philosophical discussions. • Female deities were also highly respected in Vedic culture. Uṣha, the goddess of dawn, was an important and revered deity. Aditi, regarded as the mother of the gods, held a respected position. • The tradition of respect for women continued in some later texts as well.
Q6	Explain the relationship between nature and Vedic worship. • Vedic religious beliefs were closely intertwined with nature. • Many Vedic deities were associated with important forces and elements of nature. • The sun, rain, fire, earth and dawn were represented through or associated with divine beings. These natural forces were essential for the survival and well-being of human communities. • Therefore, nature was not viewed merely as a source of resources but as sacred and

	powerful. Vedic worship thus reflected a deep respect for the natural world.
Q7	Mention examples of ancient nature-worshipping practices that continue in India today. - Some practices associated with the ancient worship of nature continue in Indian religious and cultural traditions. Chhath is an important festival in which the Sun is worshipped. Makar Sankranti is also associated with the Sun and marks an important transition in the solar calendar. - These festivals demonstrate the continuity of nature-related traditions over a long period. They show how ancient ideas connected with nature, human life and religious practices continue to influence Indian culture.
Q8	Evaluate the significance of the Bhakti tradition in the development of Indian religious culture. - Bhakti introduced a direct and personal path of devotion to the divine. - It reduced the dependence on elaborate Vedic rituals for expressing religious devotion. - The path was presented as accessible to people regardless of class or gender. Its early references can be traced to texts such as the Mahābhārata. - From the 6th century Tamil region, the Ālvārs and Nāyanmārs helped transform it into an organised and widespread devotional tradition. - Their hymns created a rich body of Tamil Bhakti literature. - Thus, Bhakti became an important religious, cultural and literary development in Indian history.
Q9	“Early Indian education aimed at the holistic development of an individual.” Justify - The statement is valid because education in early India focused on the overall development of the individual. It cultivated intellectual qualities as well as moral and inner values. - Students were taught truth, patience, humility, regularity and control of the senses. They were also encouraged to develop purity of self (sattvaśuddhi) and reverence for all beings. Students studied subjects ranging from philosophy and ethics to mathematics, science, medicine and astronomy. - They also developed artistic and practical skills through music, dance, painting and crafts. Yoga, meditation, physical education and martial arts contributed to physical and mental development. - Education trained students to live according to dharma and fulfil their duties towards parents, teachers and society. - The emphasis on good character and moral conduct shows that education aimed to create not merely knowledgeable individuals but responsible and ethical members of society
Q10	“The teacher was a guide, not merely a transmitter of information.” Explain. - The guru was highly respected and considered responsible for the overall development of the student. - The teacher guided students from ignorance towards knowledge and understanding. - The guru helped students develop not only academic knowledge but also discipline, values and character. - Since students lived with the teacher, learning extended beyond formal lessons. - The close relationship enabled the guru to guide students through daily conduct and practical experiences. - Therefore, the guru played the role of a teacher, mentor and guide.
Q11	Describe the major features of the economy of early India OR Write short notes on the following. Agriculture, irrigation, trade, guilds and industries.

1. Agriculture and Land Revenue

- **Agriculture was the backbone** of the economy and supported rural livelihoods as well as state revenue. During the Mauryan period, agricultural land was divided into **individual holdings**, while common pastures were maintained for cattle.
- The state encouraged agricultural expansion by **clearing forests**, while protecting certain forests by law. The basic land tax was generally **one-sixth of the produce**.
- Land was classified into different categories for **revenue assessment**, including cultivated, fallow, dry and sown land. A variety of crops such as **rice, pulses, wheat, mustard, sugarcane, vegetables and fruits** were cultivated.

2. Irrigation

- Agriculture depended heavily on **irrigation**. The state constructed and maintained **reservoirs, canals and dams** to support cultivation.
- The **Junagadh inscription** records that Puṣhyagupta, a governor under Chandragupta Maurya, constructed a dam on **Sudarshana Lake**. This demonstrates the **active role of the state in developing irrigation infrastructure**.
- Irrigation helped expand agriculture and ensured a stable source of **state revenue**.

3. Trade Routes and Ports

- Trade and commerce expanded with the emergence of **well-organised states and trade networks**.
- The **Dakṣiṇāpatha and Uttarāpatha** were major land routes that connected different regions of the subcontinent. These routes facilitated the movement of **goods, people and ideas**.
- Important ports such as **Muziris, Kāveripaṭṭinam, Arikameḍu and Masulipaṭnam** connected inland regions with maritime trade. India developed trade links across the **Indian Ocean** and with regions such as **Rome**.
- Major commodities included **textiles, gems, pearls, metals, minerals and salt**.

4. Guilds (*Śhreṇīs*)

- Guilds were associations of **traders, merchants, artisans and craftspeople** belonging to the same profession. They regulated the **quality of goods** and often fixed prices.
- Guild courts maintained **professional standards and discipline** among members. Guilds also functioned as **banks, financiers and trustees**.
- The Jātaka literature mentions **eighteen types of guilds**, indicating their importance in the economy.

5. Industries and Textiles

- Industries expanded due to the availability of **raw materials and skilled artisans**. Textiles included **silk, cotton, wool and linen**.
- Different weaving techniques were developed, and centres such as **Mathurā, Kāśhī and Kāmarūpa** became important textile-producing regions. References to **guilds of silk weavers** show that textile production was organised.
- Active state involvement, organised trade networks and skilled artisans contributed to **economic prosperity**. The growth of industries and trade contributed to the **economic prosperity of early India**.
- These economic foundations supported the **cultural and economic development of later periods**.