

Pastoralists in the Modern World

Q1. The Maru Raikas herded.....?

- A. Camels
- B. Sheep
- C. Goats
- D. All

Q2. The Banjaras were not found in?

- A. Punjab
- B. Delhi
- C. Rajasthan
- D. Maharashtra

Q3. The warriors consisted of?

- A. Elder people
- B. Younger people
- C. Children
- D. Healthy people

Q4. Why were some forests classified as ‘protected’

- A. In these the customary grazing rights of pastorals were granted but their movements were severely restricted.
- B. The colonial officials believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor.
- C. A & B
- D. None

Q5. Which of these are the pastoral communities of the mountains?

- A. Gujjars
- B. Gaddis
- C. Sherpas
- D. All

Q6. Dhangars were an important pastoral community of ...?

- A. Gujarat
- B. Maharashtra

- C. Uttar Pradesh
- D. Assam

Q7. Where were Banjaras found?

- A. Uttar Pradesh
- B. Punjab, Rajasthan
- C. Madhya Pradesh
- D. All

Q8. Which of the following statements best explains pastoral nomads?

- A. The villagers who moved from one place to another
- B. The people who do not have a permanent place to live in
- C. The herdsman who moved from one place to another looking for pastures for their herd
- D. Groups who moved from place to place for food

Q9. What was the result of overgrazing pastures due to restriction on pastoral movements?

- A. The quality of pastures declined
- B. This led to deterioration of animal stock
- C. Underfed cattle died in large numbers during scarcity and famine
- D. All

Q10. Which of these are pastoral communities of Africa?

- A. Berbers
- B. Somali
- C. Boran
- D. All

Q11. Which of these statements is true?

- A. Large areas of grazing land were turned into game reserves
- B. Pastorals were not allowed to enter these reserves
- C. Serengeti national Park was created over 14760 kms of Maasai grazing land
- D. All

Q12. Which seasonal movements affect the Dhangars of Maharashtra of Maharashtra?

- A. Cold and snow
- B. Climatic disturbance
- C. Drought and flood

D. Alternate monsoon and dry season

Q13. Nomadic tribes need to move from one place to another because of

- A. Seasonal changes
- B. In search of pastures
- C. To maintain ecological balance
- D. All

Q14. Raika pastoral community belongs to....?

- A. Himachal Pradesh
- B. Rajasthan
- C. Jammu and Kashmir
- D. Maharashtra

Q15. What were the wasteland rules?

- A. Uncultivated lands were taken over and given to selected individuals
- B. These individuals were given various concessions to settle these lands
- C. Some of them were made headmen of villages in the new cleared agency
- D. All

Q16. Life of the pastoral groups was sustained by....?

- A. Correct judgement of how long the herds could stay in one area, know where to find water and pasture
- B. Correct calculation of timing, their movements and ensuring they could move through the territories
- C. Setting up relationships with the farmers on the way so that herds could graze.
- D. All

Q17. In what ways were the lives of Gujjar Bakarwalas of Jammu and Kashmir similar to that of Gaddi shepherds of Himachal Pradesh?

- A. They both have a similar cycle of seasonal movement
- B. They both spend their winters on low hills of shivalik range, grazing their herds in dry scrub forests.
- C. In April they begin their upward journey again
- D. All of the above

Q18. Pastorals were found in the

- A. Plateaus
- B. Plains
- C. Deserts

D. All

Q19. Which crop was sown in the Dhangars in the central plateau of Maharashtra?

- A. Bajra
- B. Jowar
- C. Rice
- D. Wheat

Q20. Since when were the 'waste land' rules implemented in various parts of the country?

- A. 17th century
- B. Early 18th century
- C. Mid 19th century
- D. Late 19th century

Q21. Through the Forest Acts, some forests which produced timber like deodar or Sal were declared 'Reserved', what did that mean?

- A. They were reserved for pastoralists
- B. No pastoralist was allowed access to these forests
- C. Only some particular pastoralists could access them
- D. None

Q22. What did the pastoralists have to pay tax for?

- A. Every animal they grazed on the pastures
- B. The houses they were living in
- C. Number of animals they had
- D. All

Q23. In which year could the Raikas no longer move to Sindh?

- A. After 1871
- B. In the 1880s
- C. In 1928
- D. After 1947

Q24. When was the right to collect tax auctioned out to contractors?

- A. In 1800
- B. 1850s to 1880s
- C. 1900
- D. 1920s

Q25. In 1885, Maasai land was cut into half with an international boundary between?

- A. Kenya and Tanganyika
- B. Kenya and Ethiopia
- C. Congo and Angola
- D. Angola and Botswana

Q26. When did a severe drought take place, killing over half the cattle in the Maasai Reserves?

- A. 1900
- B. 1933 and 1934
- C. 1931 and 1932
- D. 1940

Q27. What percent of land was lost by the Maasais as a result of the division of Maasailand?

- A. 10%
- B. 25%
- C. 35%
- D. 60%

Q28. The Nomadic cattle herders of Kaokoland belonged to....?

- A. Namibia
- B. Zambia
- C. Zimbabwe
- D. South Africa

Q29. In the pre-colonial period the African society was divided into?

- A. Elders and warriors
- B. Priests and warriors
- C. Agriculturalists and traders
- D. None

Q30. What are Buggyals?

- A. Wastelands
- B. Pastures in the mountain's foot area
- C. Pastures above 12000 feet high mountains
- D. They are deserts

Q.31. _____ are people who do not live in one place but move from one area to another to earn their living.

- (a) pastoralists
- (b) **nomads**
- (c) peasants
- (d) tribal people

Q.32. In which state of India do the 'Gaddi' shepherds live?

- (a) Jammu and Kashmir
- (b) **Himachal Pradesh**
- (c) Maharashtra
- (d) Karnataka

Q.33. The pastoral community found in Maharashtra is _____

- (a) Banjaras
- (b) Gollas
- (c) **Dhangars**
- (d) Raikas

Q.34. The autumn crop, usually harvested between September and October:

- (a) rabi
- (b) dry crops
- (c) monsoon crops
- (d) **kharif**

Q.35. The pastoralist community who herded cattle in Karnataka and Andhra Pradesh were known as ____.

- (a) Kurumas
- (b) Gollas
- (c) **Kurubas**
- (d) Dhangars

Q.36. The pastoralists community who herded sheep and sold blankets in the state of Andhra Pradesh and Karnataka were known as ____.

- (a) Kurumas
- (b) Kurubas
- (c) Raikas
- (d) **Both A and B**

Q.37. During the mid-nineteenth century, various forest acts were enacted in different provinces. Name the valuable timbers which were declared reserved.

- (a) teak and sal
- (b) popular and deodar
- (c) seasmum and popular
- (d) **deodar and sal**

Q.38. Who was the deputy Conservator of forests at Darjeeling in the year 1913?

- (a) **H S Gibson**
- (b) Buchanan
- (c) Francis Hamilton
- (d) De Brett

Q.39. _____ percent of the world's pastoral population is found in Africa.

- (a) 25
- (b) 35
- (c) 45
- (d) **50**

Q.40. What was the population of the pastoral community of Maasai cattle herders, who live primarily in southern Kenya?

- (a) 1,00,000
- (b) 2,00,000
- (c) **3,00,000**
- (d) 4,00,000

Q.41. When did Tanganyika come under British control?

- (a) **1919**
- (b) 1916
- (c) 1917
- (d) 1918

Q.42. Tanganyika united with Zanzibar to form _____ in 1964

- (a) **Tanzania**
- (b) Zambia
- (c) Zimbabwe
- (d) Tswana

Q.43. The Serengeti National Park was created over _____ of Maasai grazing land.

- (a) 14,500 km
- (b) **14,760 km**
- (c) 15,000 km
- (d) 1,476 km

Q.44. Q.38. In the year _____ Tanganyika attained its independence.

- (a) **1961**
- (b) 1962
- (c) 1963
- (d) 1964

Q45. Where is the Serengeti National Park in Africa situated?

- (a) **Tanzania**
- (b) Kenya
- (c) Namibia
- (d) Zanzibar

Q.46. In how many social categories Maasai society was divided?

- (a) four
- (b) **two**
- (c) three
- (d) None of the above

Q.47. Q.51. Young men came to be recognised as the members of the _____ in the Maasai society.

- (a) younger's group
- (b) elder's group
- (c) **warrior class**
- (d) royal group

Q.48. Name the game reserve of Tanzania?

- (a) Samburu National Park
- (b) Maasai Mara National Reserve
- (c) **Serengeti National Park**
- (d) None of the above

Q.49. The _____ of Maasai society wear traditional deep red ‘shukas’, brightly beaded jewellery and steel tipped spears.

- (a) warriors
- (b) elders
- (c) rulers
- (d) villagers

Q.50. Who formed the ruling group in ‘Maasai Society’?

- (a) elders
- (b) warriors
- (c) king
- (d) None of these

Answer

Question No.	Answer	Question No.	Answer
1	A	26	B
2	B	27	D
3	B	28	A
4	C	29	A
5	D	30	C
6	B	31	B
7	D	32	B
8	C	33	C
9	D	34	D
10	D	35	C
11	A	36	D
12	D	37	D
13	B	38	A
14	B	39	D

15	D	40	C
16	D	41	A
17	D	42	A
18	D	43	B
19	A	44	A
20	C	45	A
21	B	46	B
22	B	47	C
23	D	48	C
24	B	49	A
25	A	50	A

Pastoralists in the modern world.

CONCEPTS:

The Mountain Nomads :

The *Gujjar Bakarwals* of Jammu and Kashmir- They are pastoral nomads who move in groups called 'Kafila'. Their movements are governed by the cold and snow. In winters when the high mountains are covered with snow these Gujjars move down to the low hills of the Sivalik range. On the onset of summer, when the snow melts and the mountains become lush and green, these pastoralists move back to the mountains. The *Gaddi Shepherds* of Himachal Pradesh have a similar cycle of movement. They also spend the winter on the low Sivalik hills and the summers in Lahul and Spiti. The *Gujjar cattle herders* of Kumaon and Garhwal spend their summers in the 'bugyals' and their winters in the 'bhabar'. The *Bhotias*, *Sherpas* and *Kinnauri* follow the cyclic movement which helps them to adjust to seasonal changes and make best use of pastures.

On the plateaus, plains and deserts —

The *Dhangars of Maharashtra*: The Dhangars stay in the central plateau of Maharashtra during the monsoon. This is a semi-arid region. By October they begin their movement towards Konkan. Here their cattle help to manure the fields and hence they are welcomed by the Konkani peasant. As soon as the monsoon sets in, they retreat back to the semi-arid land of Maharashtra. The *Gollas* who herd cattle and the *Kurumas* and *Kurubas* who reared sheep and goat are from Karnataka and Andhra. They live near the woods and in the dry period the coastal tracts.

The *Banjaras* of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra move to different places in search of good pastures. The *Raikas* of Rajasthan combine cultivation with pastoralism. When their grazing grounds become dry they move to new and greener pastures. Pastoral life was sustained by their sense of judgement to know how long one must stay in an area to know where they could find food and water to assess and calculate the timings of their movement their ability to set up a relationship with the farmers so that the herds could graze on the harvested fields.

CHANGES IN PASTORAL LIFE DUE TO COLONIAL RULE:

Under colonial rule the life of the pastoralists changed completely. Their grazing grounds became less, their movements were regulated, the revenues they had to pay increased, their trade and crafts and agricultural produce declined.

Coping with changes —

1. Some reduced the number of cattle in their herds.
2. Some discovered new pastures.

PASTORALISM IN AFRICA

The Maasai — Changes in their way of life The Maasai cattle herders live primarily in East Africa. Rules, laws and regulations have changed their way of life. There are many problems which they have faced, the most prominent being continuous loss of their grazing grounds. This has many reasons: scramble for territorial possessions in Africa. Dividing the region into different colonies. The best grazing grounds being taken over by the white settlements. Grazing grounds being converted to cultivated land and national parks and game reserves. The Kaoko land pastoralists were confined to special reserves. They could not move without special permits. They were not allowed to enter the markets in white areas. Some bought land and began to lead a settled life. Some poor peasants borrowed money to survive, in due course of time they lost their cattle and sheep and became labourers. Some tribes were affected by the Criminal Tribes Act. Even their trade activities were adversely affected.

Why nomadism?

Pastoralists are nomadic — this allows them to survive bad times and avoid crises, such as drought. But later they could not shift to greener pastures and their cattle died of starvation.

The Maasai society:

The British appointed chiefs to administer the affairs of the tribe. These chiefs were wealthy and lived a settled life as they had both pastoral and non-pastoral income. The poor pastoralists passed through bad times and worked as labourers. There were two important changes:

1. The traditional difference between the elders and warriors was disturbed.
2. There came to be a marked difference between the rich and poor.

Developments within Pastoral Societies:

Pastoralists adapt to new times. They find new pastures, change their routes for their annual movement, reduce their cattle numbers, press for their rights, etc. It is being advocated today that pastoral nomadism is the best form of life suited to the dry, semi-arid and mountainous regions of the world.

Very short answer type question(1Mark Each)

Q.1. Dhangars were an important pastoral community of Ans. Maharashtra

Q.2. Which of the following statements best explains pastoralist nomads?

Ans. The herdsmen who move from one place to another looking for pasture for their herd

Q.3. The pastoralists had to pay tax on ...

Ans. the houses they were living in

Q.4. In 1885, Massailand was cut into half with an international boundary between ...
Ans. Kenya and Tanganyika

Q.5. When did a severe drought take place, killing over half the cattle in the Maasai Reserve?
Ans. 1933 and 1934 more

Q.6. Which seasonal movements affect the Dhangars of Maharashtra? Ans. Alternate monsoon and dry seasons

Q.7. Gaddi were an important pastoral community of ...
Ans. Himachal Pradesh

Q.8. Nomadic tribes need to move from one place to another because of ... Ans. In search of pastures

Q.9. The word Maasai means ...
Ans. my people

Q.10. Raika pastoral community belongs to ... Ans. Rajasthan

SHORT ANSWER TYPE QUESTIONS [3 MARKS]

Q.1. Describe the life of Dhangars of Maharashtra
Ans. The Dhangar shepherds stay in the central plateau of Maharashtra during the monsoon. By October, they harvest their *bajra* and move west to Konkan. The Dhangar flocks manure the fields and feed on stubble.

The Konkani peasants give them rice which they take to the plateau as grain is scarce there. With the onset of monsoon they leave Konkan and return to the dry plateau.

Q.2. How did the life of pastoralists change under the colonial rule?
Ans. Under colonial rule, the life of pastoralists changed dramatically. Their grazing grounds shrank, their movements were regulated and they had to pay more revenue. Their agricultural stock declined and their trade and crafts were adversely affected.

Q.3. Why does a Raika genealogist recount the history of his community?
Ans. I am a 60-year-old Raika herder; I have seen many changes in my life. We as herders have been affected in a variety of ways by changes in the modern world. New laws and new borders have affected the pattern of our lives and our movements. We have seen many restrictions being imposed on our mobility and we as pastoralists find it difficult to move in search of new pastures.

We have adapted to new times. We have changed the path of our annual movement, reduced our cattle numbers, pressed for rights to enter new areas, exerted political

pressure on the government for relief, subsidy and other forms of support and demanded a right in management of forests and water resources. We are not relics of the past.

Q.4. How did the Forest Acts change the life of pastoralists?

Ans.1. Forest Acts were enacted to protect and preserve forests for timber which was of commercial importance. These Acts changed the life of pastoralists.

2.They were now prevented from entering many forests that had earlier provided valuable forage for their cattle.

3.They were issued permits which monitored their entry into and exit from forests. They could not stay in the forests as much as they liked because the permit specified the number of days and hours they could spend in the forests. The permit ruled their lives.

Q.5How did the pastoralists cope with the changes in production during the colonial period?

Ans. 1. Under colonial rule the life of the pastoralists changed completely. Their grazing grounds became less, their movements were regulated, the revenues they had to pay increased, their trade and crafts and agricultural produce declined.

2. The pastoralists adjusted with these changes. They reduced the number of cattle in their herds. They discovered new pastures. Some bought land and began to lead a settled life. Some poor peasants borrowed money to survive.

3. In due course of time they lost their cattle and sheep and became labourers.

Q.6. Compare the lives of African pastoralists with pastoralists in India during the colonial period.

Ans.1. There are many similarities in the way in which the modern world forced changes in the lives of pastoral communities in India and Africa.

2. All uncultivated land was seen as wasteland by colonial powers. It produced neither revenue nor agricultural produce. This land was brought under cultivation. In most areas the lands taken over were actually grazing tracts used regularly by pastoralists. So expansion of cultivation inevitably meant the decline of pastures and a problem both for Indian pastoralists and the Maasai.

3. From the 19th century onwards the colonial government started imposing restrictions on the pastoral communities. They were issued permits which allowed them to move out with their stocks and it was difficult to get permits without trouble and harassment. Those found guilty of disobeying rules were punished.

Q.7. 'In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period.' Explain.

Ans.1.In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period. In pre-colonial times, Maasai society was divided into elders and warriors.

2. To administer the affairs of Maasai, the British appointed chiefs who were made responsible for the affairs of the people. These chiefs often accumulated wealth with which they could buy animals, goods and land.

3. They lent money to poor neighbours who needed to pay taxes. Many of them began living in cities and became involved in trade. Their wives and children stayed back in villages to look after animals. These chiefs managed to survive the devastation of war and drought. They had both pastoral and non-pastoral income. But the poor pastoralists

who depended only on their livestock did not have resources to tide over bad times. In times of war and famines, they lost nearly everything and had to look for work in towns.

Q.8. Describe the social organisation of the Maasai tribe in the pre-colonial times. What changes occurred in Maasai community during colonial period?

Ans.1. The Maasai society was divided into two social categories – elders and warriors. The elders formed the ruling group and the warriors were responsible for the protection of the tribe.

2. They were assertive, aggressive and brave but were subject to the authority of the elders. They proved their manliness by conducting raids and participating in wars. Raiding was important in a society where cattle were wealth.

3. The Maasai lost about 60% of their pre-colonial lands. Pasture lands were turned into cultivated fields and Maasai were confined to an arid zone with uncertain rainfall and poor pastures. 4. They could not move over vast areas in search of pastures. It affected both their pastoral and trading activities as they were not only deprived of land but of all forms of trade.

Q.9. What were the views of the British officials about nomadic people? Mention two provisions of the Criminal Tribes Act.

Ans.1. British officials were suspicious of nomadic people. They distrusted mobile craftsmen and traders who hawked their goods in villages, pastoralists who changed their residence every season.

2. The colonial government wanted to rule over a settled population. Under the Criminal Tribes Act, the nomadic people were considered criminals by nature and birth and many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes.

3. These communities were restricted to living in notified village settlements and were not allowed to move without a permit.

Q.10. Describe the life of pastoralists inhabiting the mountains of India.

Ans. 1. The Gujjar Bakarwals of Jammu and Kashmir, the Gaddi shepherds of Himachal Pradesh, the Gujjar cattle herders of Garhwal and Kumaon, the Bhotiyas, the Sherpas and Kinnauris move annually between their summer and winter grazing grounds governed by the cycle of seasonal movements.

2. They adjust their movements to seasonal changes and make effective use of available pastures in different places. When pastures are exhausted or unstable in one place they move their herds to new areas.

LONG ANSWER TYPE QUESTIONS [5 MARKS]

Q.1. Discuss the main characteristic features of pastoralism.

Ans. 1. Pastoralists are people who rear animals, birds and move from place to place in search of green pastures. They are nomadic tribes who need to move from one place to another to save their animals from adverse climatic conditions and to provide meadows or pastures regularly.

2. Some of the pastoral nomads move to combine a range of activities – cultivation, trade and herding – to make their living. Continuous movement of nomadic tribes is useful for environment.
3. Pastoral nomadism is a form of life that is perfectly suited to many hilly and dry regions of the world. Pastoral movement allows time for the natural restoration of vegetation growth. Pastoralists play a very important role as moving traders.
4. In search of good pasture land for their cattle the pastoralists move over long distances selling plough cattle and other goods to villagers in exchange for grain and fodder.

Q.2. Discuss the factors on which the life of pastoralists depend.

Ans. Pastoralists live in small villages, in plateaus, in deserts or near the skirt of the woods. They cultivate a small piece of land, Keep herds of cattle, flocks of sheep and goats or herds of camels. They move between their summer and winter pastures with their herds, selling plough cattle and their things to farmers and getting grain and rice, selling milk and ghee, animal skin and wool. The pastoral life is sustained by the knowledge of:

a. How long to stay in one area

b. How to find food and water for their herds ^YHow to assess the timing of their movement ^YTheir ability to set up relationship with farmers.

Q.3. Elaborate on the seasonal movement of Dhangars of Maharashtra.

Ans.1. The Dhangars live in the central plateau of Maharashtra during the monsoon season. They use it as a grazing ground for their flock and herds. They sow their dry crop of 'bajra' here during the monsoon season. By October, they reap the harvest and move to Konkan—a fertile Agricultural region.

2. The Konkan peasants welcome them to manure and fertilise their fields for the 'rabi' crop. The flocks manure the fields and feed on the stubble. They stay here till the monsoon arrives and then move on to the dry plateau. They carry with them the rice given by the Konkans.

Q.4. Describe the various facts of pastoralism in Africa.

Ans. 1. Communities like Bedouins, Berbers, Maasai, Somali, Boran and Tinkana live pastoral life. They raise cattle, camels, goats, sheep and donkeys. They sell milk, meat, animal skin and wool.

2. Some also earn through trade and transport, others combine pastoral activity with agriculture. Still others do a variety of jobs to supplement their meagre income.

3. Like pastoralists in India, the lives of African pastoralists have changed dramatically over the colonial and post-colonial periods. Cultivation expanded, pasture lands diminish. The new laws restricted their movements.

Q.5. Give two examples to illustrate how the pastoral nomads adjust to seasonal changes and make effective use of available pastures in different places.

Ans. (1) The Gaddi shepherds of Himachal Pradesh are a good example. They spend their winter in the low hills of the Sivalik range. Their cattle graze in the scrub forests.

2. As summer approaches (i.e. sometime in April) they move north to Lahul and Spiti. They stay there with their cattle. Some of them even move to higher altitudes as the snow melts. As the summer ends by September they begin their return journey.

3. Their return journey is interrupted in the villages of Lahul and Spiti where they reap their summer harvest and sow their winter crop. They then go down to the Sivalik hills where they stay for the winter. Next April their journey to the north begins again.

1. The Gujjar Bakarwals of Jammu and Kashmir also follow the same pattern. During winters they stay in the low Sivalik hills with their herds. The dry scrub forests provide fodder for their cattle. As summer approaches (i.e. by April) they gather for their journey to the valley of Kashmir.

2. They cross the Pir Panjal passes and reach the lush green mountain side. They stay here with their cattle till winter approaches (i.e. by September).

Q.6 Why did the colonial government pass the law Criminal Tribes Act and imposition of Grazing Tax?

Ans. 1. British officials were suspicious of nomadic people. They distrusted mobile craftsmen and traders who hawked their goods in villages, and pastoralists who changed their places of residence every season, moving in search of good pastures for their herds.

2. The colonial government wanted to rule over a settled population. They wanted the rural people to live in villages, in fixed places with fixed rights on particular fields. Such a population was easy to identify and control.

3. Those who were settled were seen as peaceable and law abiding; those who were nomadic were considered to be criminal. Because of all the above reasons, in 1871 the colonial government in India had passed the Criminal Tribes Act.

4. By this Act, many communities of craftsmen, traders and pastoralists were classified as criminal tribes. They were stated to be criminal by nature and birth.

5. To expand its revenue income, the colonial government imposed the grazing tax. Pastoralists had to pay tax on every animal they grazed on the pastures.

Q.7. Explain any four laws which were introduced by the colonial government in India which changed the lives of pastoralists.

Ans. (i) from the mid-nineteenth century, Wasteland Rules were enacted in various parts of the country. By these rules uncultivated lands were taken over and given to selected individuals.

(ii) By the mid-nineteenth century, various Forest Acts were also enacted in different provinces. Through these Acts some forests which produced valuable timber like *deodar* or *sal* were declared 'Reserved'. No pastoralist was allowed access to these forests. Other forests were classified as 'protected'.

(iii) In 1871, the colonial government in India passed the 'Criminal Tribes Act'. By this Act, many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes. They were stated to be criminal by nature and birth. Once this Act came into force, these communities were expected to live only in notified village settlements.

(iv) to expand its revenue income, the colonial government looked for every possible source of taxation. So, tax was imposed on land, on canal water, on salt, on trade goods, and even on animals (the Grazing Tax).

Q.8. Who are Gujjar Bakarwals and Gaddis? What are the similarities between them? Ans.1Gujjar Bakarwals are a pastoral community of Jammu and Kashmir. They are great herders of goats and sheep.

2.The Gaddis are a prominent pastoral community of Himachal Pradesh. The cycle of seasonal movements is similar in case of Gujjar Bakarwals and Gaddis. The Gaddis too spent their winter in the low hills of Sivalik range, grazing their flocks in scrub forests.

3.By April they moved north and spent the summer in Lahul and Spiti. When the snow melted and high passes were clear, many of them moved on to higher mountain meadows.

4 By September they began their return movement. On the way they stopped once again in the villages of Lahul and Spiti, reaping their summer harvest and sowing their winter crop. 5.Then, they descended with their flock to their winter grazing ground on the Sivalik hills. Next April, once again, they began their march with their goats and sheep to the summer meadows.

HOTS

Q.1. How was the Grazing Tax implemented by the British on the pastoralists during mid-nineteenth century? Explain.

Ans. 1.Pastoralists had to pay tax on every animal they grazed on the pastures. In most pastoral tracts of India, grazing tax was introduced in the mid-nineteenth century.

2.The tax per head of cattle went up rapidly and the system of collection was made increasingly efficient.

3.During the 1850s to the 1880s, the right to collect the tax was auctioned out to contractors. There contractors tried to extract as high a tax as they could to recover the money they had paid to the state and earn as much profit as they could within the year.

4.By the 1880s the government began collecting taxes directly from the pastoralists. Each of them was given a pass. To enter a grazing tract, a cattle herder

had to show the pass and pay the tax. The number of cattle heads he had and the amount of tax he paid was entered on the pass.

Q.2. Explain factors responsible for the annual movement of the Dhangars.

Ans.1. Dhangars were an important pastoral community of Maharashtra. Most of them were shepherds, some were blanket weavers, and still others were buffalo herders.

2.They stayed in the central plateau of Maharashtra during the monsoon. This was a semi-arid region with low rainfall and poor soil. It was covered with thorny scrub. Dhangars sowed bajra there.

3. In the monsoon this region became a vast grazing ground for the Dhangar flocks. By October the Dhangars harvested their bajra and started on their move west. After a month, they reached the Konkan. This was a flourishing agricultural tract with high rainfall and rich soil. Here the Dhangar shepherds were welcomed by Konkani peasants.

4. After the kharif harvest was cut, the fields had to be fertilised and made ready for the rabi harvest. Dhangar flocks manured the fields and fed on the stubble. The Konkani peasants also gave supply of rice which the shepherds took back to the plateau where grain was scarce. 5. With the onset of the monsoon the Dhangars left the Konkan with their flocks and returned to their settlement on the dry plateau. The sheep could not tolerate the wet monsoon conditions.

Q.3. Compare and contrast the life of wealthy pastoralists with that of poor pastoralists in Africa.

Ans.1. In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period. Wealthy pastoralists including chiefs were appointed by the British.

2.They often accumulated wealth. They had regular income to buy animals, goods and land. They lent money to the poor neighbours to pay taxes. Some of them lived in towns and got involved in trade. Their families stayed back in villages to look after the animals.

3 These rich pastoralists managed to survive devastation of wars and drought. But the life of poor pastoralists depended only on their livestock.

4. They did not have resources to tide over bad times. In times of war and famine they lost everything. They had to go looking for work in town. Some eked a living as charcoal burners. Others did odd jobs.

5. The lucky ones got more regular work in road or building construction.

Q4. Comment on the closure of the forests to grazing from the standpoint of ...

(a) A Forester

(b) APastoralist.

Ans. 1. The views of a forester: Rules about the use of forest resources were needed as indiscriminate felling of trees had to be stopped; grazing as well; this was the only way of preserving timber.

2. We need trees suitable for building ships or railways. We need *teak* and *sal* trees. It can be done only if villagers/pastoralists are barred from entering these forests; to stop them from taking anything from the forests.

3. The views of a pastoralist: We need fuel, fodder and leaves. Fruits and tubers are nutritious; Herbs are needed for medicines, wood for agricultural implements like yokes and ploughs, bamboo for fences and making baskets and umbrellas.

4. The Forest Act and closure of forests have deprived us of all these; we cannot also graze our cattle. We cannot also hunt and cannot supplement our food. We have been displaced from our houses in forests.

XXTTTTRRRRRRRRAAAAAAAAAA AMMUNITION

Very Short Answer Type Questions

Question 1.

Name the regions of the cyclic movement of Kurumas and Kurubas.

Answer:

The Kurumas and Kurubas lived in Karnataka and Andhra Pradesh. In the dry season they moved near the coast and left when the rains came.

Question 2.

Which Pastoralist nomads live in Karnataka and Andhra Pradesh?

Answer:

The pastoralist nomads who lived in Karnataka and Andhra Pradesh were:

(a) The Gollas.

(b) Kurumas and Kurubas.

Question 3.

Why were the British officials suspicious of the nomadic people? Give one

reason.

Answer:

The British officials were suspicious of the nomadic people because they distrusted mobile craftsmen and traders who sold their goods in villages, and pastoralists who changed their places or residence every season. They were considered as criminals.

Question 4.

How did the Gaddis earn their livelihood?

Answer:

They sold milk, ghee and other products.

Question 5.

What are bugyals?

Answer:

Bugyals are vast natural pastures on the high mountains, about 12,000 feet. After April the entire mountainside is covered with a variety of grasses, roots and herbs. By monsoon these pastures are covered with thick vegetation and wild flowers.

Question 6.

Who are Gujjar Bakarwals?

Answer:

Gujjar Bakarwals of Jammu and Kashmir are herders of goat and sheep.

Question 7.

What is Bhabhar?

Answer:

It is a dry forested area in the foothills of Garwhal and Kumaun.

Question 8.

Who were Bhotiyas, Sherpas and Kinnauris?

Answer:

They were the pastoral communities of the Himalayas.

Question 9.

Name the most important pastoral community of Maharashtra.

Answer:

Dhangars were an important pastoral community of Maharashtra.

Question 10.

Why were the Dhangars welcomed by the Konkani peasants?

Answer:

After the kharif crops were harvested, the field had to be fertilised for the rabi crops. Dhangar flocks manured the fields and fed on the stubble. Dhangars were also given supplies of rice which they supplied to the plateau where grain was scarce.

Question 11.

Why did the Dhangars leave the Konkan and coastal areas before the onset of monsoon?

Answer:

The Dhangars left the Konkan and the coastal areas before the onset of monsoon because the sheep could not tolerate the wet monsoon conditions.

Question 12.

What are 'Kharif and 'rabi crops'?

Answer:

Kharif is the autumn crop, usually harvested between September and October. Rabi, the spring crop, usually harvested after March.

Question 13.

What is a Gujjar Mandap?

Answer:

A Gujjar Mandap is a place where the Gujjar cattle herders live. It is made of ringal and grass. A mandap was also a workplace, where the Gujjar made ghee for the purpose of sale.

Question 14.

Name the cattle, goat and sheep herders found in Karnataka and Andhra Pradesh.

Answer:

The Gollas herded cattle, the Kurumas and Kurubas reared sheep and goat and sold woven blankets.

Question 15.

What defined the seasonal rhythms of the movement of the pastoralists in Karnataka and Andhra Pradesh?

Answer:

It was the alternation of the monsoon and dry season which defined the seasonal rhythms of the movement of pastoralists in Karnataka and Andhra Pradesh. In dry season they moved to the coastal areas and left when the rains came.

Question 16.

Who are the Banjaras? Where are they found?

Answer:

Banjaras are a well known group of graziers. They are found in the villages of Uttar Pradesh, Punjab, Rajasthan, Maharashtra and Madhya Pradesh.

Question 17.

How did the Banjaras earn their living?

Answer:

By selling plough cattle and other goods to villagers in exchange for grain and fodder.

Question 18.

Where did the Raikas live? What is their occupation?

Answer:

Raikas lived in the deserts of Rajasthan. Harvest fluctuated every year and no crop could be grown over large areas. So the Raikas combined cultivation with pastoralism.

Question 19.

Who are Maru Raikas? What is their settlement called?

Answer:

The camel herders in the Thar desert near Jaisalmer in Rajasthan are called Maru (desert) Raikas, and their settlement is called a Dhandi.

Question 20.

Name two places in Rajasthan where camel fair are held.

Answer:

The camel fairs are held at Balotra and Pushkar.

Question 21.

What kind of forests were declared as 'Reserved' Forests?

Answer:

The forests that produced commercially valuable timber like sal and deodar were declared as Reserved Forests.

Question 22.

Where do the Maasai cattle herders live?

Answer:

The Maasai cattle herders live primarily in East Africa.

Question 23.

What was the extent of area of Maasailand before colonial times?

Answer:

Before colonial period, Maasiland extended over a vast area from north Kenya to the steppes of north Tanzania.

Question 24.

What happened to Maasailand in 1885?

Answer:

In 1885, the colonial powers scrambled for territorial possessions. Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika. The Maasai lost 60 per cent of their pre-colonial land.

Question 25.

What does the title 'Maasai' mean? What did they depend on for subsistence?

Answer:

The title 'Maasai' is derived from the word 'maa'. Maa-sai means 'My People'. Maasai are nomadic and pastoral people who depend on milk and meat for subsistence.

Question 26.

State one measure introduced by the British to administer the affairs of the Maasai.

Answer:

- (a) They appointed chiefs of different sub-groups of Maasai, who were made responsible for the affairs of the tribe.
- (b) The British imposed various restrictions on raiding and warfare. (Any one)

Question 27.

What is meant by kafilas?

Answer:

In winter, when the high mountains were covered with snow, the pastoralists lived with their herds in the low hills of the Siwalik range. The dry scrub forests here provided pasture for their herds. By the end of April they began their northern march for their summer grazing grounds. Several households came together for this journey, forming what is known as a kafilā.

Question 28.

According to environmentalists and economists why are nomadic pastoralists the important communities?

Answer:

Nomadic pastoralists are important communities because they play a major role in the conservation of forests. People get useful products like milk, ghee, wool from herders.

Short Answer Type Questions

Question 29.

Explain any three factors that the pastoral groups have to consider to sustain their life.

Answer:

The three factors which the pastoral groups have to consider to sustain their life are:

- (a) They have to judge how long the herds could stay at one place and know where they could find water and pastures.
- (b) They had to calculate the timing of their movement and had to move through different territories.
- (c) They had to set up relationship with the farmers, on the way, so that herds could graze in the harvested fields and manure the soil. They combined number of activities like cultivation, herding, and trade to sustain themselves.

Question 30.

Explain any three different livelihood practices adopted by the pastoralists in the 20th century, as they left their traditional occupations.

Answer:

Three livelihood practices adopted by the pastoralists in the 20th century were as follows:

- (a) Richer pastoralists started buying land and settling down, giving up their nomadic life.

- (b) Some became settled peasants cultivating land.
- (c) Others took to trading.

Question 31.

Give one example to explain why the pastoralists have been compelled to change their movement in modern times.

Answer:

The pastoralists have been compelled to change their movement in modern times. After 1947, the camel and sheep herding Raikas could no longer move into Sindh and graze their animals on the banks of Indus. The new political boundaries between Indian & Pakistan stopped their movement. In recent years, they have been migrating to Haryana where sheep could graze on agricultural land, after harvests are cut.

Question 32.

Who are Gujjar Bakarwals of Jammu and Kashmir? Name their winter and summer grounds. Why did they go to these places?

Answer:

Gujjar Bakarwals of Jammu and Kashmir are herders of goat and sheep. They move between their winter and summer grounds. In winters when the ground is covered with snow, they live with their herds in the Siwalik range. The herds feed on the dry scrub forests. By April, they start moving to their summer grazing grounds. After crossing the Pir Panjal passes they reach the Kashmir valley. With the onset of summer, the snow has melted, and the valley is covered with variety of flowers and grasses. They provide nutritious forage for the animals. By the end of September they come back to their winter homes in the Siwalik.

Question 33.

Write about the life style of the Gujjars of Kangra.

Answer:

The Gujjar cattle herders live in Garhwal and Kumaon. In the winter, they come to the dry forest of the Bhabhar and go up to the high meadows-the bugyals-in summer. Gujjars are exclusively a pastoralist tribe in the hills, where they do not cultivate anything. Buffaloes are the main wealth of the Gujjars. They live near the boundary of the forests and the mainstay of their existence is the sale of milk, ghee and other products. The men graze the cattle. The women go to the markets every morning, with little earthen pots filled with milk, butter milk and ghee. During the hot weather they move their herds to the upper ranges where the buffaloes enjoy the weather.

Question 34.

Who were Dhangars? What were their occupations? Why were they continuously on the move?

Answer:

The Dhangars were an important pastoral community of Maharashtra. Most of them were shepherds, some were blanket weavers and others were buffalo herders. They were continuously on the move in search of pasture for their cattle.

Question 35.

Discuss the various restrictions imposed on pastoral groups in Africa.

Answer:

(a) The various pastoral groups were forced to live in special reserves. They were not allowed to move their stock without special permits which were not easy to get. Those who defied the rules were severely punished.

(b) Pastoralists were not allowed to enter the markets area of the whites.

(c) In many regions, they were prohibited from participating in any trading activity.

Thus, the restrictions imposed on the pastoralists adversely affected their pastoral and trading activities.

Question 36.

**What are some of the problems that pastoralists face in the modern world ?
How have these groups adapted to the new times?**

Answer:

Some of the problems that pastoralists face in the modern world are as follows.

(a) New laws and new borders have affected the patterns of the pastoralists movement.

(b) Now, they find it difficult to move in search of pastures. As pasture lands have shrunk, grazing has become a problem.

(c) Remaining pastures deteriorate due to continuous over grazing.

(id) Cattle die in large numbers during drought. This become the time of crises.

(any three)

They have adapted to new times by changing the paths of their annual movement and reducing their cattle numbers. They have also demanded rights in management of forests and water resources. Some became settled peasants cultivating land, some took to trading, while others became labourers.

Question 37.

What are the similarities in the way in which the modern world forced changes in the lives of pastoral communities in India and East Africa?

Answer:

- (a) In both countries Pastoralists reduced the number of cattle in their herds since there were not enough pasture fields to feed large numbers.
- (b) New pastures were found when movement to old grazing grounds become difficult.
- (c) Many combined pastoral activity with other forms of income and thus adapted to changes in the modern world.

Question 38.

Why were the chiefs appointed by the British not affected by war or drought in Maasai land?

Answer:

The chiefs appointed by the colonial government often accumulated wealth over time. They had a regular income with which they could buy animals, goods and land. They lent money to poor neighbours who needed cash to pay taxes. Many of them began living in towns, and became involved in trade. Their wives and children stayed back in the villages to look after the animals. These chiefs managed to survive the devastations of war and drought. They had both pastoral and non-pastoral income, and could buy animals when their stock was depleted.

Long Answer Type Questions

Question 39.

Who are pastoral nomads? Describe any four features of them?

Answer:

Pastoral nomads are people who do not live at one place but move from one area to another to earn their living. They depend on livestock rearing, they move with their cattle and other animals. The four features of pastoral nomads are as follows.

- (a) Pastoral nomads had to adjust to seasonal changes and make best use of available pastures in different places. When the pastureland was exhausted they moved to a different place where pastures are available.
- (b) Cold and snow are not the only factors which defined their seasonal movement. In dry season they moved to coastal areas and left when the rain came.

- (c) They set up a relationship with farmers, so that the herds could graze in harvested fields and manure the soil.
- (id) They combine a range of different occupations – cultivation, trade and herding to earn their living. For example, the Gollas, Kurumas and Kurubas herded cattle, cultivated small patches of land and also engaged in a variety of petty trades.

Question 40.

In which two social categories was the Maasai society divided in pre-colonial times? In what way did their roles change because of the colonial policies?

Answer:

The Massai society was divided into two social groups in pre-colonial times – elders and warriors. The elders were the ruling group and met in periodic councils to decide on the affairs of the community and settle disputes. The warriors consisted of young people, responsible for the protection of the tribe. They defended the community and organised cattle raids. Raiding was an important activity in a society where cattle was wealth. It was the way through which different pastoral groups asserted their superiority.

The British introduced a number of measures which changed the lives of the Maasai. The chiefs of different sub-groups were appointed to look after the affairs of the tribe. Restrictions were imposed on raiding and warfare. So, the traditional authority of both the elders and warriors changed dramatically. The difference based on age, between elders and warriors broke down, and a new distinction was developed between the rich and poor pastoralists.

The chiefs appointed by the colonial government became rich overtime. They had regular income with which they purchased land, goods, animals and also get involved in trade. But the poor pastoralists worked as charcoal, burners or work in road or building construction or did odd jobs.

Question 41.

Which parts of the African continent are inhabited by the pastoralists? What are the different types of activities they are involved in?

Answer:

Most of the pastoralists in Africa lived in semi-arid grasslands or arid deserts where rain-fed agriculture is difficult.

The pastoralists are involved in different type of activities like they rear cattle, camels, goats, sheep and donkeys; and sell milk, meat, animal skin and wool. Some also earn through trade and transport, others combine pastoral activity with agriculture, still others do a variety of odd jobs to supplement their meagre and uncertain earnings from pastoralism.

Question 42.**How did the pastoralists cope with the changes in new times?****Answer:**

Pastoralists managed to cope with the changes in many ways.

- (a) Some pastoralists reduced the number of cattle because there were not enough pastures to feed large numbers. When pastureland in one place was closed to them, they changed the direction of their movement and combined pastoral activity with other forms of trade.
- (b) Some pastoralists found new pastures.
- (c) They exert political pressure on the government for relief, subsidy and other forms of support and demand a right in the management of forests and water resources.
- (d) Some rich pastoralists gave up their nomadic habits, purchased land and started leading a settled life.
- (e) Some became settled peasants cultivating land. Some borrowed money from the moneylenders to survive.

Question 43.**Why were wasteland rules enacted in various parts of the country?****Answer:**

The colonial government wanted to convert all grazing land into cultivated land. Land revenue was one of the main sources of its finance. By cultivation, it could yield more revenue and at same time produce more cotton, jute, wheat and other agriculture products that were required in England. To colonial official all uncultivated land was unproductive. It was seen as wasteland and had to be brought under cultivation. According to them forest which is used for grazing cannot be used for any other purpose and is unable to yield timber and fuel, which are the main legitimate forest produce. In 19th century wasteland rules were enacted in many parts of the country.

Question 44.**Trace the movements of pastorals of India in the mountains.****Answer:**

Ans. The Gujjar Bakarwals of Jammu and Kashmir are great herders of goat and sheep. Many of them migrated to this region in the nineteenth century in search of pastures for their animals.

In winter, when the high mountains were covered with snow, they lived with their herds in the low hills of the Siwalik range. The dry scrub forests here provided pasture for their herds. By the end of April they began their northern march for

their summer grazing grounds. Several households came together for this journey, forming what is known as a *kafila*.

With the onset of summer, the snow melted and the mountainsides were lush green. The variety of grasses that sprouted provided rich nutritious forage for the animal herds. By end September the Bakarwals were on the move again, this time on their downward journey, back to their winter base.

The Gaddi shepherds of Himachal Pradesh had a similar cycle of seasonal movement. By April they moved north and spent the summer in Lahul and Spiti. By September they began their return movement. On the way they stopped once again in the villages of Lahul and Spiti, reaping their summer harvest and sowing their winter crop.

Then they descended with their flock to their winter grazing ground on the Siwalik hills. Next April, once again, they began their march with their goats and sheep, to the summer meadows.

In Garhwal and Kumaon, the Gujjar cattle herders came down to the dry forests of the *bhabar* in the winter, and went up to the high meadows – the *bugyals* – in summer. This pattern of cyclical movement is common to Bhotiyas, Sherpas and Kinnauris.

Question 45.

Trace the movement of pastoral nomads of India on the plateaus.

Answer:

(a) Dhangars were an important pastoral community of Maharashtra. Most of them were shepherds,

some were blanket weavers, and still others were buffalo herders. The Dhangar shepherds stayed in the central plateau of Maharashtra during the monsoon.

(b) Nothing but dry crops like *bajra* could be sown here. In the monsoon this tract became a vast grazing ground for the Dhangar flocks. By October they move to Konkan. This was a flourishing agricultural tract with high rainfall and rich soil. Here the shepherds were welcomed by Konkani peasants.

(c) After the *kharif* harvest was cut at this time, the fields had to be fertilized and made ready for the *rabi* harvest. Dhangar flocks manured the fields and fed on the stubble. The Konkani peasants also gave supplies of rice which the shepherds took back to the plateau where grain was scarce. With the onset of the monsoon the Dhangars left the Konkan and the coastal areas with their flocks and returned to their settlements on the dry plateau. The sheep could not tolerate the wet monsoon conditions.

(d) In Karnataka and Andhra Pradesh the Gollas herded cattle. The Kurumas and Kurubas reared sheep and goats and sold woven blankets.

(e) Unlike the mountain pastoralists, it was not the cold and the snow that defined

the seasonal rhythms of their movement: rather it was the alternation of the monsoon and dry season that determined their movement.

(f) In the dry season they moved to the coastal tracts, and left when the rains came. Only buffaloes liked the swampy, wet conditions of the coastal areas during the monsoon months. Other herds had to be shifted to the dry plateau at this time. (any five)

Map Skills

Question 46.

Locate and label the places where the following nomadic tribes are found on the given outline map of India.

Nomadic Tribes

- Gujjar Bakarwal
- Gaddi shepherds
- Gujjars
- Bhotiyas
- Kinnauris
- Dhangars
- Gollas
- Kurumas
- Kurubas
- Banjaras
- Raikas
- Maldhari herders

Answer:

Nomadic Tribes

Location

Gujjar Bakarwal	– Jammu and Kashmir
Gaddi shepherds	– Himachal Pradesh
Gujjars	– Garhwal and Kumaon
Bhotiyas	– Uttar Pradesh
Kinnauris	– Himachal Pradesh
Dhangars	– Maharashtra
Gollas	– Karnataka and Andhra Pradesh
Kurumas	– Karnataka and Andhra Pradesh
Kurubas	– Karnataka and Andhra Pradesh
Banjaras	– Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh,

Maharashtra

Raikas – Rajasthan

Maldhari herders – Rann of Kachchh (Gujarat)



Question 47.

On the outline map of Africa mark the following points.

Nomadic and Pastoral Tribes

Bedouin, Berbers, Maasai – South Kenya and Tanzania, Somali, Boran, Turkana, Kaokoland herders in South-West Africa present Namibia, Kabbabish, Tuarag

Game Reserves

Maasai Maru – Kenya, Samburu – Kenya, Amboseli – Kenya, Serengeti – Tanzania

Answer:

