

# CHAPTER-V

## PASTORALISTS IN THE MODERN WORLD

### 2 MARK QUESTIONS

**1. Who are nomads?**

**ANSWER:**

Nomads are the people who move from one place to another in search of food and fodder.

**2. Who are nomads?**

**ANSWER:**

Nomads are the people who move from one place to another in search of food and fodder.

**3. Name the Act which was passed by the British government to limit the movement of the nomadic people. Mention any two features of the Act.**

**ANSWER:**

The act passed was the Criminal Tribes Act 1971 By this Act, many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes. Under this Act, various restrictions were put on their movement.

**4. Explain briefly about Gujjar cattle herders of Garhwal and Kumaon.**

**ANSWER:**

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 Bugyal or high meadows in summer. Many of them were originally from Jammu and came to the UP hills in the nineteenth century in search of good pastures

**5. Deodar and sal are classified in which category under Forest, and why? What was the rule of these forests?**

**ANSWER:**

Through the Forest Acts some forests which produced commercially valuable timber like deodar or sal were declared 'Reserved'. No pastoralist had access to these forests.

## **4 MARK QUESTIONS**

### **1. Who are nomadic pastoralists?**

#### **ANSWER:**

Nomads are the people who do not live at one place but move from one area to another to earn their living are found in many parts of India, we can see nomadic pastoralists on the move with their herds of goats and sheep, or camels and cattle.

They move place to place in search of new pastures for their herds of goats and sheep.

### **2 Why did the colonial state introduce Waste Land Rules?**

#### **ANSWER:**

The colonial state introduced Waste Land Rules for the following reasons:

- (i) As land revenue was the main source of its finance, the colonial state wanted to transform all grazing lands into cultivated lands.
- (ii) By expanding cultivation it could increase its revenue collection. It could at the same time produce more cotton, jute, wheat and agricultural produce that were required in England.
- (iii) To colonial officials all uncultivated land appeared to be unproductive; it produced neither revenue nor agricultural produce. It was seen as 'waste land' that needed to be brought under cultivation.

### **3. What were the factors that sustained the pastoral groups?**

#### **ANSWER:**

The various factors that sustained the pastoral groups were:

- (i) They had to judge how long the herds could stay in one area and know where they could find water and pasture.
- (ii) They needed to calculate the timing of their movements, and ensure that they could move through different territories.
- (iii) They had to set up a relationship with farmers on the way, so that the herds could graze in harvested fields and manure the soil.
- (iv) They combined a range of different activities like cultivation, trade and cattle rearing to make their living.

### **4. How did the division of Maasailand affected the Maasai?**

#### **ANSWER:**

In 1885, Maasailand was cut into half with an international boundary between Kenya and Tanganyika.

- (i) The best grazing lands were taken over for white settlement and the Maasai were pushed into a small area in south Kenya and north Tanzania.
- (ii) The Maasai lost about 60 per cent of their pre-colonial lands.
- (iii) They were confined to an arid zone with uncertain rainfall and poor pastures.

### **5. How did the young Maasai men prove their manliness?**

#### **ANSWER:**

Young Maasai men came to be recognised as members of the warrior class when they proved their manliness by raiding the cattle of other pastoral groups and participating in wars. However, it was subjected to the authority of the elders.

## 7 MARK QUESTIONS

### **1. Explain Why Nomadic Tribes Need To Move From One Place to Another. What are the Advantages to the Environment of This Continuous Movement?**

#### **ANSWER:**

The nomadic tribes need to move from one place to another for the following reasons:

- a. They don't have access to regular fields where they can feed their cattle. They require pastures for their livestock to graze.
- b. They cannot stay in one place for lengthy periods of time due to a lack of pasture and water.
- c. They reside in lower hills during the winter when the high mountains are covered in snow. Their herds have access to grazing in the dry scrub forests.
- d. During the summer, nomads began travelling up mountain slopes to summer grazing grounds. As the summer season approaches, the snow melts and the mountain fields turn green.

There are many advantages to the environment of this continuous movement. The pastoralists' cyclic movement provides enough time for natural vegetation to recover. Humans and animals use the vegetation on the upper tracks of mountains and in the foothills, which is not allowed to overgrow. The pastoralist's constant activity gives manure to the fields and allows the pastures to recover. Grazing on pastures avoids land from being overused for agriculture and other purposes.

**2. Discuss Why the Colonial Government in India Brought In the Following Laws. In Each Case, Explain How the Law Changed the Lives of Pastoralists:****(i) Waste Land rules****ANSWER:**

The colonial rulers deemed all grazing grounds to be waste lands because they provided them no revenue. If this land could be converted to cultivated farmland, it would improve land revenue as well as agricultural production of jute, cotton, and wheat. It was for this reason that the Waste Land laws were created. They did, however, ring the death knell for pastoralists, because a rise in cultivated land meant a clear drop in pastures, and hence a loss of a source of income.

**(ii) Forest Acts****ANSWER:**

Forest Acts were implemented to conserve and preserve forests for commercially valuable timber. Pastoralists' lives were forever impacted as a result of these actions. Many forests that had formerly offered significant feed for their livestock were now closed to them. They were given licences that tracked their arrival and exit from the forests. They couldn't spend as much time in the woods as they wanted because the permit limited the amount of days and hours they could spend there.

**(iii) Criminal Tribes Act****ANSWER:**

The British authorities regarded nomadic people with suspicion and contempt, because of their constant migration. Unlike rural people in villages, who were simple to identify and control, they couldn't be traced down or confined to a certain location. As a result, colonial powers considered nomadic tribes to be criminals. In 1871, the Criminal Tribes Act was established, further destabilising the lives of pastoralists who were now

required to live in registered settlements and were forbidden from leaving without a government authorization.

#### **(iv) Grazing Tax**

##### **ANSWER:**

Grazing tax was imposed by the colonial authority in order to increase revenue. Pastoralists were required to pay a tax on each animal grazing on the pastures. Then the contractors were auctioned off this right. They charged the highest tax possible in order to recover the money they had paid to the government and make as much profit as possible. Later, the government began collecting taxes on its own. The pastoralists were harassed by tax collectors as a result of this. It became a financial burden for the pastoralists.

#### **3. Give Reasons To Explain Why the Maasai Community Lost Their Grazing Lands.**

##### **ANSWER:**

In 1885, an international boundary was drawn between the two territories of British Kenya and German Tanganyika, dividing Maasai land in half.

The richest pastures were set aside for white communities, and the Maasai tribes in south Kenya and north Tanzania were assigned arid, small territories. Due to a shortage of suitable grazing places and a two-year drought, the Maasai tribes lost about 60% of their livestock. Their problems were worsened by increased cultivation and marketing of game reserves. As a result of the growing authority of colonies and negative impact on the Maasai's social life, this community gradually lost all of its grazing areas.

**4. There Are Many Similarities in the Way in Which the Modern World Forced Changes in the Lives of Pastoral Communities in India and East Africa. Write About Any Two Examples of Changes Which Were Similar for Indian Pastoralists and the Maasai Herders.**

**ANSWER:**

Following were the similarities between the conditions of Indian Pastoralists and Maasai herders-

1. Colonial powers regarded all uncultivated land as wasteland. It didn't generate any cash or produce any agricultural products. This land was turned over to agriculture. In most cases, the lands taken over were actually grazing tracts used by pastoralists on a regular basis, therefore the spread of cultivation ultimately resulted in the reduction of pastures, posing a dilemma for both Indian pastoralists and Maasai.
2. The colonial authority began placing limitations on pastoral groups in the nineteenth century. They were given permits that permitted them to move out with their stock, although obtaining permits without being harassed was difficult. Those found guilty of breaking the regulations received harsh punishment.

**5. Where do the Raikas live ? Mention characteristics of their economy and life.**

**ANSWER:**

The Raikas lived in the deserts of Rajasthan. The characteristics of their economy and life are :

As the rainfall in Rajasthan, was meagre and uncertain, so the Raikas found the cultivation of their land tracts very difficult. Their harvest fluctuated every year. Over vast stretches, no crop could be grown. Therefore, the Raikas combined cultivation with pastoralism.



During the monsoons, the Raikas of Banner, Jaisalmer, Jodhpur and Bikaner stayed in their home villages, where pasture was available.

By October, when these grazing grounds were dry and exhausted, the Raikas moved out in search of other pasture and water, and returned again during herded next rainy season.

One group of Raikas—known as the Maru (desert) Raikas—herded camels and another group reared goats and sheep.

Therefore, we can say that the life of the Raikas as pastoral groups was sustained by a careful consideration of a host of factors. They had to judge how long the herds could stay in one area of Rajasthan, and know where they could find water and pasture in Rajasthan and nearby provinces.

### **6. Discuss the main features of life of the Dhangars pastoral community of Maharashtra.**

#### **ANSWER:**

The main feature of life of the Dhangars :

Dhangars were an important pastoral community of Maharashtra. In the early twentieth century, their population in this region was about 4,67,000.

Most of the Dhangars 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. This was a semi-arid region with low rainfall and poor soil. It was covered with thorny scrub. Nothing but dry crops like bajra could be sown here.

In the monsoon, the central plateau became a vast grazing ground for the Dhangar flocks.

By October, the Dhangars harvested their bajra and started on their move towards west. After a march of about a month, they reached the Konkan.

This was a flourishing agricultural tract with high rainfall and rich soil. Here, the shepherds were welcomed by Konkan peasants.

**7. Write down the main features of the life of Gaddi shepherds of Himachal Pradesh.**

**ANSWER:**

The main features of the life of Gaddi shepherds of Himachal Pradesh are given below :

In different areas of the mountains, the Gaddi shepherds of Himachal Pradesh had cycle of seasonal movement. In winter, they moved downward and in summer, they moved upward to the valley. Gaddi shepherds also spent their winter in the low hills of Siwalik range, grazing their flocks in scrub forests. By April, they moved north and spent the summer in Lahul and Spiti. When the snow melted and the high passes were clear, many of them move on to higher mountain meadows.

By September, Gaddi shepherds began their return movement. On the way, they stopped once again in the villages of Lahul and Spiti, reaping their Kharif crop and sowing their Rabi crop. Then, - they come down with their flock to their lower areas or plains on the Siwalik hills.

Next April, with the coming of summer, Gaddi shepherds, once again, began their march with their sheep and goats, to the summer meadows.

Describe the social organisation of the Maasai tribe in the pre-colonial times.

**8.What changes occurred in Maasai community during colonial period ?****ANSWER:**

Maasai society was divided into two social categories – elders and warriors. The elders formed the ruling group and met in periodic councils to decide on the affairs of the community and settle disputes. The warriors consisted of younger people, mainly responsible for the protection of the tribe. They defended the community and organised . cattle raids. Raiding was important in a society where cattle was wealth. It is through raids that the power of different pastoral groups was asserted. Young men came to be recognised as members of the warrior class when they proved their manliness by raiding the cattle of other pastoral groups and participating in wars. They, however, were subject to the authority of the elders.

To administer the affairs of the Maasai, the British introduced a series of measures that had important implications. They appointed chiefs of different sub-groups of Maasai, who were made responsible for the affairs of the tribe. The British imposed various restrictions on raiding and warfare. Consequently, the traditional authority of both elders and warriors was adversely affected.

**9.How did the Indian pastoralists cope with the changes that was brought about by the British colonial officials ?**

**ANSWER:**

Under colonial rule, the life of pastoralists changed dramatically. Their grazing grounds shrank, their movements were regulated, and the revenue they had to pay increased.

Some reduced the number of cattle in their herds, since there was not enough pasture to feed large numbers.

Others discovered new pastures when movement to old grazing grounds became difficult. After 1947, the camel and sheep herding Raikas, for instance, could no longer move into Sindh and graze their camels on the banks of the Indus, as they had done earlier

In recent years they have been migrating to Haryana where sheep can graze on agricultural fields after the harvests are cut. This is the time that the fields need manure that the animals provide.

Over the years, some richer pastoralists began buying land and settling down, giving up their nomadic life. Some became settled peasants cultivating land, others took to more extensive trading.

Many poor pastoralists, on the other hand, borrowed money from moneylenders to survive. At times they lost their cattle and sheep and became labourers, working on fields or in small towns.

## **MULTIPLE CHOICE QUESTIONS**

**1. In Karnataka and Andhra Pradesh the dry plateau was covered with stone and grass inhabited by:**

- (a) Cattle herders
- (b) Goat herders
- (c) Sheep herders
- (d) Camel herders

**Answer: (c) Sheep herders**

**2. Who were Gollas?**

- (a) Cattle herded tribe of dry central plateau region.
- (b) Sheep herded tribe of dry central plateau region.
- (c) Camel herded tribe of dry central plateau region.
- (d) Goat herded tribe of dry central plateau region.

**Answer: (a) Cattle herded tribe of dry central plateau region.**

**3. Banjaras are well-known groups of graziers and found in the villages of:**

**(i) Madhya Pradesh (ii) Punjab (iii) Rajasthan (iv) Uttar Pradesh (v) Maharashtra (vi) Haryana**

- (a) (i), (v), (vi)
- (b) (ii), (v), (vi)
- (c) (i), (ii), (iii), (v)
- (d) (iv), (v), (vi)

**Answer: (c) (i), (ii), (iii), (v)**

**4.Which of the following is the immediate impact of the colonial rule on the life of the pastoralists?**

- (a) Their grazing ground increased
- (b) They were paid rent free land
- (c) Their agriculture stock increased
- (d) Their grazing ground shrunked and their agricultural stock, trade and crafts were adversely affected.

**Answer: (d) Their grazing ground shrunked and their agricultural stock, trade and crafts were adversely affected.**

**5.The colonial Government in India in 1871 enacted an Act. Name it.**

- (a) Forest Conservation Act
- (b) The Criminal Tribal Act
- (c) The Scientific Forestry
- (d) The Tribal Act

**Answer: (b) The Criminal Tribal Act**

**6.Nomads are the people:**

- (a) who do not live at one place but move from one to another to earn their living.
- (b) who temporarily shift from one place to another.
- (c) who live at one place and move from place to place to earn their living.
- (d) who are very brave.

**Answer: (a) who do not live at one place but move from one to another to earn their living.**

## FILL IN THE BLANKS

1.The Gujjar Bakarwals of Jammu and Kashmir are great herders of **Goat and sheep**

2.When the high mountains were covered with snow, the herds were grazed in the

**Low hills.**

3.The Gaddi shepherds belong to **Himachal Pradesh.**

4.The Gaddi shepherds spent their winter in **The low hills of Siwalik range**

5.Africans depend on some form of pastoral activity for their **Livelihood**

## SUMMARY

The pastoralists were the nomadic tribes. For their cattle, they required grazing land. So, when the mountains were covered in snow in the winter, they had to descend in search of milder locations where the cattle could graze on plants and greenery. They would return to the highlands once the winter had passed.