



1. Match the following:

garh	khel
tanda	chaurasi
labourer	caravan
clan	Garha Katanga
Sib Singh	Ahom State
Durgawati	paik

Answer:

garh	khel
tanda	paik
labourer	caravan
clan	chaurasi
Sib Singh	Ahom State
Durgawati	Garha Katanga

2. Fill in the blanks:

- (a) The new castes emerging within vamas were called.....
- (b) were historical works written by the Ahoms.
- (c) The..... mentions that Garha Katanga had 70,000 villages.
- (d) As tribal states became bigger and stronger they gave land grants to.....

Answer: (a) jatis

(b) Buraryis

(c) Akbar Nama

(d) temples, Brahmanas.

3. State whether true or false:

- (a) Tribal societies had rich oral traditions.
- (b) There were no tribal communities in the north-western part of

the subcontinent.

(c) The Chaurasi in Gond states contained several cities.

(d) The Bhils lived in the north-eastern part of the sub-continent.

Answer: (a)—T, (b)—F, (c)—F, (d)—F.

4. What kinds of exchanges took place between nomadic pastoralists and settled agriculturists?

Answer: The nomadic pastoralists exchanged wool, ghee, etc. with settled agriculturists for grain, cloth, utensils and other products.

5. How was the administration of the Ahom state organized?

Answer: The Ahom state depended upon forced labour. Those forced to work for the state were known as paiks. A census of the population was taken. Each village had to send a number of paiks by rotation.

People of densely populated areas were shifted to thinly populated areas. Ahom clans were thus broken up. By the first half of the 17th century the administration became quite centralised.

6. What changes took place in vama-based society?

Answer: The following changes took place in vama-based society:

- Smaller castes or jatis emerged within vamas.
- On the other hand, many tribes and social groups were taken into caste-based society and given the status of jatis.
- Specialised artisans such as smiths, carpenters and masons were also recognised as separate jatis by the Brahmanas.
- Jatis rather than vama became the basis for organising society.
- Among the Kshatriyas, new Rajput clans became powerful.
- Many tribes became part of the caste system. But only the leading tribal families could join the ruling class. A large majority joined the lower jatis of caste society.
- Many dominant tribes of Punjab, Sind and the North-West Frontier had adopted Islam. They continued to reject the caste-system.

7. How did tribal societies change after being organised into a state?

Answer: The emergence of large states changed the nature of tribal societies. We can understand this with the help of two examples—the Gond society and the Ahom society.

1. The Gond Society. Their basically equal society gradually got divided into unequal social classes. Brahmanas received land grants from the Gond rajas and became more influential. The Gond chiefs now wished to be recognised as Rajputs. So, Aman Das, the Gond raja of Garha Katanga, assumed the title of 'Sangram Shah'.
2. The Ahom Society. The Ahoms built a large state which brought many changes in the Ahom society. The influence of Brahmanas increased. Temples and Brahmanas were granted land by the king. In the reign of Sib Singh, Hinduism became the predominant religion. But the Ahom Kings did not completely give up their traditional beliefs after adopting Hinduism.

8. Were the Banjaras important for the economy?

Answer: The Banjaras were very important for the economy. They were trader-nomads and controlled trade and commerce. They played an important role in transporting grain to the city markets. They usually bought grain where it was cheaply available and carried it to places where it was dearer. From there, they again reloaded their oxen with anything that could be profitably sold in other places.

9. In what ways was the history of the Gonds different from that of

the Ahoms? Were there any similarities?

Answer: The history of the Gonds was different from that of the Ahoms in the following ways:

- The Gonds lived in a vast forested region called Gondwana. The Ahoms migrated to the Brahmaputra valley from present-day Myanmar in the 13th century.
- The Gonds practised shifting cultivation. The Ahoms did not practise this type of cultivation.
- The Gond society was not as much developed as the Ahom's. The Ahoms built a large state by using firearms. They could even make high quality gunpower and cannons.
- The Ahom society was very sophisticated. Poets and scholars were given land grants. Theatre was encouraged. We do not find these things in the Gond society.

There were many similarities between the Gonds and Ahoms:

- Both were capable of building large states.
- Both had to face Mughal attack. Despite their brave defence, both were defeated by the Mughals.
- Both of them granted land to the Brahmanas, who became very influential.
- We find the administration centralised in the history of the Gonds as well as the Ahoms.

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