

Very Short Answer Questions

Q.1. Who are Nomads?

Ans. Nomads are the people who do not live in one place but move from one area to another to earn their living.

Q.2. Who were Gujjar Bakarwals?

Ans. Nomadic tribes of Jammu and Kashmir.

Q.3. What is a 'kafila'?

Ans. 'Kafila' is a group of several households who move together for a journey.

Q.4. Name the shepherds of Himachal Pradesh, who have cycle of seasonal movement.

Ans. Gaddi Shepherds

Q.5. What is 'Bhabar'?

Ans. It is a dry forested area below the foothills of Garhwal and Kumaon.

Q.6. What does 'Bugyal' mean?

Ans. Vast meadows in the high mountains.

Q.7. Name the pastoral communities of Himalayas known for cyclical movement for the pastures.

Ans. Bhotiyas, Sherpas and Kinnauris.

Q.8. Who were 'Dhangars'?

Ans. 'Dhangars' were an important pastoral community of Maharashtra.

Q.9. What were the main occupations of 'Dhangars'?

Ans. Most of them were shepherds, some were blanket weavers and still others were buffalo herders.

Q.10. Which pastoral tribes live in Karnataka and Andhra Pradesh?

Ans. Pastoral tribes like Gollas, Kurumas and Kurubas live in Karnataka and Andhra Pradesh.

Q.11. Who are 'Banjaras'?

Ans. 'Banjaras' are well-known group of grazers. They are found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra.

Q.12. Which pastoral nomads live in the deserts of Rajasthan?

Ans. Raikas

Q.13. What are the main occupations of Raikas?

Ans. Raikas combine a range of different activities—cultivation, trade, and herding to make their living.

Q.14. Give one advantage of changing grazing lands into cultivated farms by British in India.

Ans. Land revenue was one of the main sources of income. By expanding cultivation, it would increase its revenue collection.

Q.15. Which forests were classified as 'Protected Forests'?

Ans. In these forests, some customary grazing rights of pastoralists were granted but their movements were severely restricted.

Q.16. What was the source of taxation for the colonial government?

Ans. Taxes were imposed on land, on canal water, on salt, on trade goods and even on animals of the pastoralists.

Q.17. Where have Raikas migrated after the partition of India?

Ans. 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.

Q.18. Name the pastoral communities of Africa.

Ans. Bedouins, Berbers, Maasai, Simali, Bosan and Turkana are some of the pastoral communities of Africa.

Q.19. Which areas were covered under Maasailand before colonial times?

Ans. Maasailand stretched over a vast area from North Korea to the Steppes of northern Tanzania.

Q.20. What does Maasai mean?

Ans. The title 'Maasai' is derived from the word 'Maa'. Maasai means 'My People'.

Q.21. Name the national parks set up in place of grazing lands by colonial powers.

Ans. (i) Samburu National Park in Kenya

(ii) Serengeti National Park in Tanzania.

Q.22. What were the social categories into which Maasai society was divided?

Ans. (i) Elders

(ii) Warriors

Q.23. Who were called 'The Warriors' among Maasai community?

Ans. The younger people of maasai society

Q.24. What was the significance of Raiding in Maasai Society?

Ans. Raiding was important in a society where cattle was wealth. It is through raids that the power of different pastoral groups was asserted.

Short Answer Questions

Q.1. How did the life of nomadic pastoralists change dramatically?

Ans. (i) Their grazing grounds shrank.

(ii) Their movements were regulated.

(iii) Revenue was increased.

Q.2. What was the Criminal Tribes Act?

Ans. (i) It was passed by the colonial government in India.

(ii) By this Act, many communities of craftsmen, traders and pastoralists were classified as criminal tribes.

(iii) These tribes were not allowed to move out without a permit.

Q.3. What was the condition of Maasai after White settlements in their grazing lands?

Ans. (i) They were pushed into a small area in South Kenya and North Tanzania.

(ii) They were confined now to an arid zone with uncertain rainfall and poor pastures.

Q.4. Who are nomads? Give an example.

Ans. (i) Nomads are people who do not live in one place but move from one area to another to earn their living.

(ii) In many parts of India, we can see nomadic pastoralists on the move with their herds of cattle.

(iii) For example, Gujjar Bakarwals of Jammu and Kashmir, Gaddi shepherds of Himachal Pradesh, Gujjars of Garhwal and Kumaon, Dhangars of Maharashtra, etc.

Q.5. Describe the seasonal movement of Gaddi shepherds of Himachal Pradesh.

Ans. (i) They spent their winter in the low hills of the Shiwalik range, grazing their flock in the scrub forests.

(ii) By April, they moved north and spent the summer in Lahaul and Spiti.

(iii) When the snow melted and the high passes were clear, many of them moved to higher mountain meadows.

(iv) By September, they began their return movement and descended with their flock to their winter grazing ground, the Shiwalik hills.

Q.6. How did the Gujjar cattle herders of Garhwal and Kumaon go in search for pastures?

Ans. (i) The Gujjar cattle herders came down to the dry forests of the bhabar in winter and went up to high meadows—the bugyals, in summer.

(ii) Many of them were originally from Jammu and came to the UP hills in the 19th century in search of good pastures.

(iii) This pattern of cyclical movement between summer and winter pastures was typical of many pastoral communities of the Himalayas.

Q.7. Describe the lifestyle of the pastoralists of Karnataka and Andhra Pradesh.

Ans. (i) Pastoralist tribes such as the Gollas herded cattle, while the Kurumas and the Kurubas reared sheep and goats and sold woven blankets.

(ii) They lived near the woods, cultivated small patches of land, engaged in a variety of petty trades and took care of their herds.

(iii) In the dry season, they moved to the coastal tracts and left when the rain came. So, their seasonal rhythm was during the monsoons and the dry season.

Q.8. What do you know about the Banjaras of North India?

Ans. (i) They move in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra.

(ii) In search of good pastureland for their cattle, they moved over long distances.

(iii) They sold plough cattle and other goods to the villagers in exchange for grain and fodder.

Q.9. How were the criminal tribes controlled by the British government?

Ans. (i) Once this Act came into force, these communities which were nomadic, now expected to live only in notified village settlements.

(ii) They were not allowed to move out without a permit.

(iii) The village police was also told to keep a continuous watch on them.

(iv) By this Act, nomadic tribes learnt to live a settled life.

Q.10. How did the changes brought about by colonial rule affect the lives of pastoralists?

Ans. (i) When grazing lands were taken over and turned into cultivated fields, the available area of pastureland declined. Due to reservation of forests, cattle herders could no longer freely let their cattle graze in the forests.

(ii) As pasturelands disappeared under the plough, the existing animal stock had to feed on whatever grazing land remained. This led to continuous intensive grazing of these pastures, which did not allow time for the natural restoration of vegetation growth.

(iii) This ultimately led to shortage of forests for animals and deterioration of animal stock. Underfed cattle died in large numbers during scarcities and famines.

Q.11. How did the pastoralists react to the changes brought about by colonial rule?

Ans. (i) Since the new boundaries between India and Pakistan were drawn, it stopped their movement. So they started looking for new places to go. In recent years, they have been migrating to Haryana where sheep can graze on the agricultural fields after the harvests are cut.

(ii) Over the years, some richer pastoralists began buying land and settling down, giving up their nomadic life. Some became settled peasants, while others became traders. When pastoralists lost their cattle and sheep, they started working on the fields in small towns.

(iii) When pastureland was closed to them in one place, they changed the direction of their movement, reduced the size of the herd and combined their pastoral activity with other activities to supplement their income and adapted to the changes in the modern world.

Q.12. What restrictions were imposed on the pastoralists by the colonial government?

Ans. (i) Pastoral groups were also forced to live within the confines of special reserves. These groups could not move out without special permit. It was difficult to get permit without trouble and harassment. Those found guilty of disobeying the rules were severely punished.

(ii) Pastoralists were not allowed to enter the markets in White areas. They were also prohibited from participating in any form of trade. White settlers never wanted to have any contact with the Blacks but it was not possible since they depended on Black labour for working in the mines, building roads and towns, etc.

Q.13. How does drought affect the life of pastoralists? Explain

Ans. (i) Drought affects the life of Pastoralists everywhere.

(ii) When rains fail and pastures are dry, cattle are likely to starve unless they can be moved to areas where forage is available. That is why traditionally, pastoralists are nomadic, they move from place to place. This nomadism allows them to survive bad times and avoid crises.

Q.14. How did poor pastoralists live without their livestock?

Ans. (i) Poor pastoralists who depended only on their livestock did not have resources to tide over bad times. In times of war and famine, they lost nearly everything.

(ii) They had to go looking for work in towns.

(iii) Some managed a living by working as charcoal burners or by doing other odd jobs. The lucky ones got more regular work in road or building construction.

Q.15. What do you know about Tanganyika?

Ans. (i) Britain conquered what had been German East Africa during the First World War.

(ii) In 1919, Tanganyika came under British control.

(iii) It attained independence in 1961 and united with Zanzibar to form Tanzania in 1964.

Q.16. Which grazing lands of Kenya were converted into national parks?

Ans. (i) Large areas of grazing land were also turned into game reserves like the Maasai Mara and Samburu National Park in Kenya and Serengeti Park in Tanzania.

(ii) Pastoralists were not allowed to enter these reserves; they could neither hunt animals nor graze their herds in those areas.

(iii) Very often these reserves were in areas that had traditionally been regular grazing grounds for Maasai herds.

Q.17. How did the warriors of Maasailand defend their community?

OR

Describe the social division of the Maasais.

Ans. (i) The Maasai society was divided into two social categories—elders and warriors.

(ii) The warriors consisted of younger people, mainly responsible for the protection of the tribe.

(iii) 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.

(iv) 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.

Q.18. How was pastoral community of the world affected by changes in the modern world?

Ans. Pastoral community in different parts of the world was affected in a variety of ways by changes in the modern world.

(i) New laws and new borders affected the patterns of their movement. With increasing restrictions on their mobility, pastoralists found it difficult to move in search of pastures.

(ii) As pasture lands disappeared, grazing became a problem and pastures deteriorated through continuous overgrazing.

(iii) Times of drought became times of crises, when cattle died in large numbers.

Q.19. How did pastoralists adapt to new times?

Ans. Pastoralists did adapt to new times.

(i) They changed the paths of their annual movement, reduced their cattle numbers, pressed for rights to enter new areas, exerted political pressure on the government for relief and subsidy and demanded a right in the management of forests and water resources.

(ii) Pastoralists are not relics of the past. They are not people who have no place in the modern world.

(iii) Environmentalists and economists increasingly came to recognise that pastoral nomadism was a form of life that was perfectly suited to many hilly and dry regions of the world.

Q .20. Do you think pastoral community of the world can be affected by all the incoming modern changes in the lifestyles?

Ans. (i) New laws and new borders affected the pattern of their movements. With increasing restriction on their mobility, pastoralists find it difficult to move in search of pastures.

(ii) As pasturelands disappeared, grazing became a problem and pasture deteriorated creating empty space for grazing.

(iii) During times of drought their cattle died in large number.

Long Answer Questions

Q.1. How do Gujjar Bakarwals spend their life on the mountains of Jammu and Kashmir?

OR

Why did pastoral nomads of Jammu and Kashmir migrate?

Ans. (i) By the end of April, they began their northern march for their summer grazing grounds. Poor pastoralists who depended only on their livestock did not have resources to tide over bad times. In times of war and famine, they lost nearly everything.

(ii) They had to go looking for work in towns.

(iii) Some managed a living by working as charcoal burners or by doing other odd jobs. The lucky ones got more regular work in road or building construction.

(iv) Several households came together for this journey, forming what is known as Kafila. They crossed the Pir Panjal passes and entered the valley of Kashmir.

(v) They are great herders of goat and sheep. Many of them have migrated to this region while searching for greener pastures.

(vi) Gradually, they have established themselves in the area and moved annually between their summer and winter grazing grounds.

(vii) In winter, when the high mountains were covered with snow, they lived with their herds in the low hills of the Shiwalik range.

(viii) By the end of April, they move upwards for their summer pastures. In summer, these mountains were lush green with a variety of grasses that provided nutritious forage for the animal herds.

Q.2. Discuss how the life of pastoralists changed dramatically under the colonial rule.

Ans. (i) The colonisers wanted to transform all grazing lands into cultivated farms. Land revenue was one of the main sources of income for them. By expanding cultivation, it could increase the revenue collection. To the colonial people, all uncultivated land appeared to be unproductive.

(ii) Through Forest Acts, some forests which produced commercially valuable timber like deodar or sal, were declared 'Reserved'. No pastoralist was allowed to enter these forests. The colonisers believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor.

(iii) The colonisers wanted nomadic tribes to live in villages, in fixed places with fixed rights. Those who were settled were seen as peaceable and law abiding.

(iv) 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-19th century. This tax per head of cattle went up rapidly and the system of collection was made more efficient.

Q.3. How did the British carry out the administration of the Maasais?

Ans. (i) The British appointed chiefs of different sub-groups of the Maasais, who were made responsible for the affairs of the tribe.

(ii) They imposed restrictions on raiding and warfare, thereby restricting the authority of elders and warriors.

(iii) The chiefs, often collected wealth over time. They had a regular income with which they could buy animals, goods and land.

(iv) They lent money to poor neighbours who needed cash to pay taxes. Many of them began to live in towns as traders.

(v) Their wives and children stayed back in the villages to look after the animals.

(vi) These chiefs managed to survive the devastations of war and drought. They had now both pastoral and non-pastoral income, and could buy animals when their stock was depleted.

Q.4. In what ways was cultivation practised in Maharashtra by Dhangars?

OR

What lifestyle did the Dhangars—the pastoral community of Maharashtra—follow?

Ans. (i) They stayed in the central plateau of Maharashtra during the monsoon.

- (ii)** During monsoons, this tract became a vast grazing ground for the Dhangar flocks.
- (iii)** Since the land is semi-arid with low rainfall, nothing but dry crops like bajra could be sown here.
- (iv)** By October, the Dhangars harvested their bajra and moved westward. After a march of about a month, they reached the Konkan.
- (v)** This was a flourishing agricultural tract with high rainfall and rich soil. Here, the shepherds were welcomed by the Konkani peasants.
- (vi)** After the kharif harvest was out at this time, the fields had to be fertilised and made ready for the rabi harvest.
- (vii)** Dhangar flocks manured the fields and fed on stubble. The Konkani peasants also gave supplies of rice which the shepherds took back to the plateau where grain was scarce.
- (viii)** With the onset of monsoon, the Dhangars left the Konkan and the coastal areas with other flocks and returned to their settlements on the dry plateau.

Q.5. How did Raikas of Rajasthan practise cattle rearing?

OR

Who are pastoral nomads ? Explain the life style and occupational activities of pastoral nomads of deserts of Rajasthan.

- Ans. (i)** They are groups of people.
- (ii)** In the deserts of Rajasthan lived the Raikas.
- (iii)** The rainfall in the region is less and uncertain. On cultivated land, harvest fluctuated every year. Over vast stretches, no crop could be grown.
- (iv)** So the Raikas combined cultivation with pastoralism.
- (v)** During the monsoon, the Raikas of Barmer, Jaisalmer, Jodhpur and Bikaner stayed in their home villages, where pasture was available.
- (vi)** By October, when grazing grounds were dry and exhausted, they moved out in search of other pastures and water, and returned again during the next monsoon.
- (vii)** One group of Raikas—known as Maru Raikas—herded camels and another group reared sheep and goat.

OR

(i) They are groups of people on the move with their herds of goats and sheep or camels or cattle.

(ii) Pastoral Nomads of Desert of Rajasthan:

- a.** They are called Raikas.
- b.** Raikas combined cultivation with pastoralisms.
- c.** During monsoons Raikas of Barmer, Jaisalmer stayed in their home villages where pastures were available.
- d.** By October, they move out in search of other pastures and return again during the next monsoon.

Q.6. Which factors affected the lives of pastoral groups of Rajasthan?

Ans. Life of pastoral group of Rajasthan was affected by a number of factors.

(i) They needed to calculate the timings of their movements, and ensure that they could move through different territories.

(ii) They had to set up relationship with farmers on the way, so that the herds could graze in harvested fields and manure the soil.

(iii) They combined a range of different activities—cultivation, trade and herding—to make their living.

Q.7. Discuss why the colonial government in India brought Forest Acts.

Ans. (i) By the mid-19th century, various Forests Acts were also being enacted in the different provinces.

(ii) Through these Acts, some forests which produced commercially valuable timber like deodar or sal were declared 'Reserved'.

(iii) No pastoralist was allowed to access these forests.

(iv) Other forests were classified as 'Protected'. In these, customary grazing rights of pastoralists were granted but their movement was severely restricted.

(v) The colonial officials believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor.

(vi) The herds trampled over the saplings and ate away the shoots. This prevented new trees from growing.

Q.8. What do you know about pastoralists communities of Africa?

Ans. (i) In Africa, where over half of the world's pastoral population lives, even today 22 million Africans depend on some forms of pastoral activity for their livelihood.

(ii) They include communities like Bedouins, Berbers, Maasai, Somali, Boran and Turkana.

(iii) Most of them now live in the semi-arid grasslands or arid deserts where rainfed agriculture is difficult.

(iv) They raise cattle, camels, goats, sheep and donkeys; and they sell milk, meat, animal skin and wool.

(v) Some of them 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.

Q.9. Who were Maasais?

Ans. The title Maasai derives from the word 'Maa'. 'Ma-Sai' means 'My People'.

The Maasais are traditionally nomadic and pastoral people who depend on milk and meat for subsistence.

High temperatures combine with low rainfall to create conditions which are dry, dusty and extremely hot.

Drought conditions are common in this semi-arid land of equatorial heat.

During such times pastoral animals die in large numbers.

Q.10. Which similarities are observed in the lifestyles of the Pastoralists of Jammu and Kashmir and Himachal Pradesh? Describe.

Ans. (i) Gujjar Bakarwals of J & K are great herders of goat and sheep. They established and moved annually between their summer and winter grazing grounds.

(ii) In winter, high mountains covered with snow, they lived in shiwalik range.

(iii) In summer, they begin northern march for the grazing grounds in the valleys of Kashmir. They go in groups called as 'kafila'.

(iv) Gaddi shepherds of Himachal Pradesh have a similar cyclic movement. They too spend the winters in shiwaliks - grazing - in scrub forest.

(v) By April they move north and spend summer in Lahul and Spiti.

(vi) When snow melts, many move to high ground.

HOTS (Higher Order Thinking Skills)

Q.1. Describe why the Konkani peasants welcome the Dhangars?

Ans. (i) By October the Dhangars harvested their bajra and started their move in west.

(ii) After a march of about a month they reach Konkan.

(iii) This was a flourishing agricultural tract with high rainfall and rich soil.

(iv) Here the shepherds were welcomed by Konkani peasants.

(v) After the kharif harvest was cut at this time, the field had to be fertilised and made ready for the rabi harvest.

(vi) Dhangar flocks manured the fields and fed on stubble.

(vii) The Konkan peasants also give supplies of rice which the shepherds took back to the plateau where grain was scarce.

Q.2. How did Chiefs of African tribes appointed by the Government accumulate wealth over time, during the colonial rule?

OR

How did the British carry out the administration of the Maasais?

Ans. (i) The British appointed Chiefs of different sub-groups of the Maasais, who were made responsible for the affairs of the tribe.

(ii) They imposed restrictions on raiding and warfare, thereby restricting the authority of elders and warriors.

(iii) The Chiefs often collected wealth over time. They had a regular income with which they could buy animals, goods and land.

(iv) They lent money to poor neighbours who needed cash to pay taxes. Many of them began to live in towns as traders.

(v) These Chiefs managed to survive amid the devastations of war and drought.

(vi) They had now both pastoral and non-pastoral income and could buy animals when their stock was depleted.

Q.3. Give any five reasons to explain why the cattle stock of the Maasais decreased under colonial rule.

Ans. (i) From the colonial period, the Maasais were bound down to a fixed area, confined within a reserve, and prohibited from moving in search of pastures.

(ii) They were cut off from the best grazing grounds and forced to live within a semi-arid tracts prone to frequent droughts.

(iii) Since they could not shift their cattle to places where pastures were available, large number of Maasais cattle died of starvation and disease in these years of drought.

(iv) In just two years of severe drought, 1933-34 over half the cattle in the Maasai Reserve died.

(v) The frequent bad years led to a steady decline of the animal stock of Pastoralists.