**Notes**

**Pastoral Nomads and their Movements**

**In the Mountains**

In the nineteenth century, Gujjar Bakarwals of Jammu and Kashmir migrated to the mountains in search of pastures for their animals. During the winter, they moved to the low hills of the Siwalik range. By the end of April, they began their northern march for their summer grazing grounds. This journey is known as a kafila. Again, they started their march by the end of September, this time back to their winter base. The Gaddi shepherds of Himachal Pradesh also had a similar cycle of seasonal movement.

The Gujjar cattle herds from the further east 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 between summer and winter pastures was typical of many pastoral communities of the Himalayas, including the Bhotiyas, Sherpas and Kinnauris.

**Gujjar Bakarwals**

Gujjar Bakarwals of Jammu and Kashmir are great herders of goat and sheep. Many of them migrated here in the 19th century in search of pastures for their cattle and settled here.

In winter, when the mountains were covered with snow, they lived with their herds in the low hills of Siwalik range. Here, the dry scrub forests provided pastures for their herds. They crossed the Pir Panjal passes and entered Kashmir valley.

In summer, when the snow melted in the mountains and mountainsides were left lush green, they moved onto high levels. The variety of sprouted grass provided rich nutritious forage for their animals.

By the end of September, they used to start moving again for their downward journey back to their winter base. Several households came together for this journey forming a kafila.

**Mandaps of Ringal:**

The Gujjar cattle herders live in the mandaps, made of ringal—a hill bamboo—and grass from the Bugyal. A mandap was also a workplace. Here, the Gujjar used to make ghee which they ‘ took down for sale. In recent years, they have begun to transport the milk directly in buses and trucks. These mandaps are at about 10,000 to 11,000 feet, as buffaloes cannot climb any higher.

**Gaddi Shepherds:**

Gaddi shepherd is a pastoral community of Himachal Pradesh. They had a similar cycle of seasonal movements like Gujjar Bakarwals of Jammu and Kashmir.

**Movement of Gaddi Shepherds:**

During winter, Gaddi Shepherds grazed their flocks in scrub forests of the low hills of Siwalik range.

By April, they moved North and spent the summer in Lahul and Spiti. Further to the East, in Garhwal f and Kumaun, the Gujjar cattle herders came down to the dry forests of the bhabhar in the winter and went up to the high meadows-the bugyals in summer. Many of the Gujjar cattle herders were originally from Jammu and Kashmir and came to the uphills in the 19th century in search of good pastures.When the snow melted on the high mountains, they moved onto higher mountain meadows (dhars). 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.

On the way down, they stop for a while to have their sheep sheared. The sheep are bathed and cleaned before the wool is cut valley near Palampur in Himachal Pradesh is one of the areas where shearing of wool is being done. Then, they further descend to their winter base the Siwalik hills.

Bhotiyas, Sherpas and Kinnauris Many pastoralists of the Himalayas like the Bhotiyas, Sherpas and Kinnauris also followed cyclic movement between summers and winters in search of pastures. They all had to adjust to seasonal changes and make proper use of available pastures. When the pasture was exhausted or unusable in one place, they moved their herds and flock to new areas. This continuous movement of the pastoralists allowed the pastures to recover.

**On the Plateaus, Plains and Deserts**

Pastoralists were also found in the plateaus, plains and deserts of India. In Maharashtra, Dhangars were an important pastoral community that were mostly shepherds, blanket weavers, and buffalo herders. During the monsoon, they used to stay in the central plateau of Maharashtra. By October, the Dhangars harvest their bajra and move to the west. After they reached Konkan, they were welcomed by Konkani peasants. After the Kharif harvest was cut, the fields had to be fertilised and made ready for the rabi harvest.

In the state of Karnataka and Andhra Pradesh, the dry central plateau was covered with stone and grass, inhabited by cattle, goats, and sheepherders called Gollas herded cattle. The Kurumas and Kurubas reared sheep and goats and sold woven blankets. During the dry season, they moved to the coastal tracts and left when the rains came. Banjaras were yet another well-known group of graziers found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra.

Raikas lived in the deserts of Rajasthan. During the monsoons, the Raikas of Barmer, Jaisalmer, Jodhpur and Bikaner stayed in their villages, where pasture was available. By October, they moved out in search of other pastures and water and returned again during the next monsoon.

Pastoral groups’ life was sustained by a host of factors. They had to judge how long the herds could stay in one area and where they could find water and pasture. They needed to calculate the timing of their movements and ensure that they could move through different territories. 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.

**Dhangars:**  
Dhangars were an important pastoral community of Maharashtra. In the early 20th century, their population was more than 4 lakhs. They were mainly shepherds, blanket weavers and buffalo herders. Dhangars stayed in the central plateau of Maharashtra during the monsoon. In the monsoon, this track became a vast grazing ground for their flocks.

By October, the Dhangars harvested the bajra and started to move towards West. After a month, reached. Konkan which had high rainfall and rich soil. Here, they were welcomed by the Konkani peasants.

After the harvest of the Kharif crop, 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 supplies of rice which the shepherds took back to the plateau where grain was scarce.

With the onset of monsoon, they returned to their settlements on the dry plateau as sheep could not tolerate the wet monsoon conditions.

The Gollas, Kurumas and Kurubas The Gollas, Kurumas and Kurubas are the important pastoral communities of the dry central plateau of Karnataka and Andhra Pradesh. The Gollas herded cattle. The Kurumas and Kurubas reared sheep and goats and sold woven blankets.

They lived near the forests, cultivated small patches of land, engaged in a variety of small trades and took care of their herds. The movement of these pastoralists depended on monsoon and dry season.

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 that time.

**Movement Of Pastoral Nomads On The Plateaus, Plains And Deserts**

Bhabhar A dry forested area below the foothills of Garhwal and Kumaun.  
Bugyals Bugyals are vast natural pastures on the high mountains, above 12,000 feet. They are under snow in the winter and come to life after April. At this time, the entire mountainside is covered with a variety of grasses, roots and herbs. By monsoon, these pastures are thick with vegetation and carpeted with wild flowers. Kharif The autumn crop, usually harvested between September and October. Rabi The spring crop, usually harvested after March. Stubble Lower ends of grain stalks left in the ground after harvesting.

**Banjara Tribes**

They were an important group of graziers, which were found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra. In search of good pasture land for their cattle, they moved over long distances. They sold their plough cattle and other goods to villagers in exchange of grain and fodder.

**Ratios**  
They lived in the deserts of Rajasthan. Before 1947, they used to migrate to Sindh and grazed their animals on the banks of the Indus. But after partition, when Sindh became a part of Pakistan, this activity was restricted. Now, they started migrating to Haryana where sheep can graze on agricultural fields after the harvest. The rainfall in the region was less and uncertain. So, they combined cultivation with pastoralism.

During the monsoon, the Raikas of Barmer, Jaisalmer Jodhpur and Bikaner stayed in their home villages, where pasture was available. By October, when those grazing grounds were exhausted, they moved out in search of new pastures. They returned in their home villages during the next monsoon.

**Maru Raikas**

One group of Raikas were known as Maru Raikas who reside in the Thar desert near Jaisalmer, Rajasthan. Their settlement is called a dhandi. They herded camels and another group reared sheep and goat. Maru Raikas know the history of their community from a genealogist. The genealogist is the one, who recounts the history of tribes. Such oral traditions give pastoral groups their own sense of identity. These oral traditions can tell us about how a group looks at its own past.

**Camel Fairs**

The camel fairs are held at different places of Rajasthan such as Pushkar, Balotra, etc. Camel herders come to the fair to sell and buy camels. The Maru Raikas also display their expertise in training their camels. Horses from Gujarat are also brought for sale at this fair.

**Factors that Contributed to the Movement of Pastoralists**

The life of pastoral groups is not easy. It was sustained by careful consideration of a host of factors. They had to judge how long the herds could stay in one area and know where they could find water and pasture. They needed to calculate the timing of their movements and ensure that they could move through different territories.

Customary Rights Rights that are used by people by custom and tradition.  
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. They combined a range of different activities viz., cultivation, trade and herding to make their living.

**Colonial Rule and Pastoral Life**

The Colonial Government made different laws from time to time which severely affected the lives of the pastoralists. Their grazing grounds shrank, their movements were regulated, they had to pay high revenue, their agricultural stock declined and their trades and crafts were also affected adversely.

The colonial power believed that all grazing lands were wastelands because they were unproductive. These lands did not produce revenue or agricultural products. From the mid-19th century, Wasteland Rules were enacted in various parts of our country.

Pastoralists’ life changed completely under colonial rule. Their movements were regulated, grazing grounds shrank, and the revenue they had to pay increased. Even their agricultural stock declined, and their trades and crafts were adversely affected. It happened due to the following reasons:

1. Land revenue was one of the main sources of finance for the colonial state. So, the colonial government wanted to transform all grazing lands into cultivated farms through which they could expand cultivation and increase their revenue collection. All uncultivated land was seen as ‘wasteland’. From the mid-nineteenth century, Waste Land Rules were enacted in various parts of the country. Under these rules, uncultivated lands were taken over and given to select individuals.
2. By the mid-nineteenth century, various Forest Acts were being enacted in different provinces. According to these Acts, forests which produced commercially valuable timber like deodar or sal were declared ‘Reserved’, and other forests were classified as ‘Protected’. These Forest Acts changed the lives of pastoralists as they were prevented from entering many forests.
3. British officials were suspicious of nomadic people. The colonial government wanted to rule over a settled population. 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 criminals by nature and birth.
4. Taxation was imposed on land, canal water, salt, trade goods, and even on animals. In most pastoral tracts of India, a grazing tax was introduced in the mid-nineteenth century. In the decades between the 1850s and 1880s, the right to collect the tax was auctioned out to contractors. By the 1880s, the government began collecting taxes directly from the pastoralists.

**Wasteland Rules and Forest Acts**

The government granted selected individuals various concessions and encouraged to settle them in these areas. Even some of them were made as headmen of villages. In most areas, the lands taken over were actually grazing tracts used regularly by pastoralists as their customary rights.

They believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor. The herds crushed the saplings and munched away shoots. These prevented new trees to grow. The Forest Acts made by the British Government changed the lives of pastoralists. Some forests which produced commercially valuable timber like deodar or sal were declared as ‘reserved’.

In the reserved forests, no pastoral activity was allowed and in the protected forests their activity was strictly restricted. In the protected forests, they needed a permit for entry. The permit specified the timing of their entry and departure. If they overstayed there, they were liable to fines.

**Criminal Tribes Act**

British officials were very suspicious of nomadic people. They wanted to rule over a settled population which could be easily identified and controlled. In 1871, the British 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. As a result of this act, these communities were expected to live only in notified village settlements and they were not allowed to move without a permit. The village police also kept a strict watch on them.

**The imposition of Grazing Tax**

In the mid—19th century, Grazing Tax was introduced by the British Government in most pastoral lands of India. In order to increase income, the government imposed tax even on animals.

The tax per head of cattle went up rapidly and the system of the collection was made increasingly efficient. In the decades between the 1850s and 1880s, the right to collect the tax was carried out by contractors. These contractors tried to extract high tax so that they could earn the profit. By the 1880s, the government began collecting taxes directly from the pastoralists.

Each of them was given a pass. The pastoralists had to pay tax on every animal they grazed in the pastures. To enter a grazing tract, the pastoralist had to show the pass and pay the tax.

**Report by the Royal Commission on Agriculture**

The Royal Commission on Agriculture in 1928 reported that the extent of the area available for grazing has gone down tremendously with the extension of the area under cultivation because of increasing population, an extension of irrigation facilities, acquiring the pastures for government purposes, e.g. defence, industries and agricultural experimental farms. Now breeders find it difficult to raise large herds. Thus, their earnings have gone down. The quality of their livestock has deteriorated, dietary standards have fallen and indebtedness has increased.

**How Did These Changes Affect the Lives of Pastoralists?**

Due to these measures, there was a shortage of pastures. When grazing lands were taken over and turned into cultivated fields, the available area of pastureland declined. As pasturelands disappeared under the plough, the existing animal stock had to feed on whatever grazing land remained. When restrictions were imposed on pastoral movements, grazing lands came to be continuously used and the quality of pastures declined. This, in turn, created a further shortage of forage for animals and the deterioration of animal stock.

Wasteland Rules, Forest Acts, Criminal Tribes Act and the imposition of grazing tax affected the lives of pastoralists badly. The effects were

* These measures led to the serious shortage of pastures as grazing lands were turned into cultivable land.
* The shepherds and cattle herds could no longer freely graze their cattle in the forests.
* Nomadic people had to move frequently from one place to another in search of pastures.
* The animal stock declined as underfed cattle died in large numbers during scarcities and famines.

**How Did the Pastoralists Cope with These Changes?**

Pastoralists reacted to these changes in various ways. They reduced the number of cattle and some discovered new pastures. After 1947, the new political boundaries between India and Pakistan stopped the camel and sheep herding Raikas to graze their camels on the banks of the Indus. Over the years, some richer pastoralists bought land and settled down, giving up their nomadic life. Some became peasants by cultivating land, others indulged in trading. On the other hand, poor pastoralists borrowed money from moneylenders to survive. They still continued to survive and in many regions, their numbers have expanded. In many other parts of the world, new laws and settlement patterns forced pastoral communities to alter their lives.

* Some reduced the number of cattle in their herds since there was not enough pasture to feed large numbers.
* Some discovered new pastures when a movement to old grazing grounds became difficult.
* Over the years, some richer pastoralists began buying land and settling down, giving up their nomadic life.
* Many poor pastoralists borrowed money from moneylenders to survive.
* Some of them became labourers, working on fields or in small towns.
* In spite of such difficulties, pastoralist communities still exist and are considered the most important form of life ecologically

**Pastoralism in Africa**

In Africa, even today, over 22 million Africans depend on some form of pastoral activity for their livelihood. Like pastoralists in India, the lives of African pastoralists have changed dramatically over the colonial and post-colonial periods.

Africa is a country where over half the world’s pastoral population lives. Even now, over 22 million Africans depend on some forms of pastoral activities for their livelihood.

The different pastoral communities of Africa are Bedouins, Berbers, Maasai, Somali, Boran and Turkana. Most of them lived in semi-arid grasslands where rainfed agriculture is difficult.

They raise cattle, camels, goats, sheep and donkeys. They sell milk, meat, animal skin and wool. Some of them earn through trade and transport. Others combine pastoral activity with agriculture field and still, others do a variety of odd jobs.

**The life of Maasai Community**

The Maasai are nomadic and pastoral people who depend on milk and meat for subsistence. The title Maasai derives from the word ‘Maa’. Maai-sai means ‘My People’.

Before colonial rules, Maasailand stretched over a vast area from North Kenya to the steppes of Northern Tanzania. In the late 19th century, European imperial powers divided the region into different colonies.

After colonial rule, best grazing lands of Maasai community were gradually taken over for white settlement and the Maasai were pushed into a small area in southern Kenya and northern Tanzania.

By changing conditions, the Maasai were forced to agriculture. They started growing crops such as maize, rice, potatoes, cabbage. Maasai believed that tilling the land for crop farming is a crime against nature. Once you cultivate the land, it is no longer suitable for grazing.

**Effects of Colonial Ryle on Naassi Community**

**Maasais Lost their Grazing Lands**

From the late 19 th century, the British Colonial Government in East Africa also encouraged local peasant communities to expand cultivation. As cultivation expanded, pasturelands were turned into cultivated fields. The Maasai community lost about 60% of their land and were confined to an arid zone with uncertain rainfall and poor pastures.

In pre-colonial times, the Maasai pastoralists had dominated their agricultural neighbours both economically and politically. By the end of colonial rule, the situation became the opposite. In 1885, Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika.

**They lost their grassing lands in the following ways**

Large areas of grazing land were turned into game reserves like the Maasai Mara and Samburu National Park in Kenya and Serengeti Park in Tanzania. The Serengeti National Park has created over 14,760 km of Maasai grazing land.

Without grass, livestock (cattle, goats and sheep) were malnourished, which meant less food available for families and their children.

The Kilimanjaro Water Project cuts through the communities of the area near Amboseli National Park. But the villagers are barred from using the water for irrigation or for livestock.

The loss of the finest grazing lands and water resources created a serious problem for the pastoralists. Feeding the cattle became a persistent problem due to the unavailability of enough grazing lands.

**Where Have the Grazing Lands Gone?**

Before colonial times, Maasailand stretched over a vast area from north Kenya to the steppes of northern Tanzania. In 1885, it was cut into half with an international boundary between British Kenya and German Tanganyika. After the cut, the best grazing lands were gradually taken over for white settlement and the Maasai were pushed into a small area in southern Kenya and northern Tanzania. From the late nineteenth century, the British colonial government in East Africa encouraged local peasant communities to expand cultivation. In pre-colonial times, the Maasai pastoralists had dominated their agricultural neighbours both economically and politically. The loss of the finest grazing lands and water resources created pressure on the small area of land that the Maasai were confined within.

**The Borders are Closed**

In the nineteenth century, African pastoralists could move over vast areas in search of pastures. But, from the late nineteenth century, the colonial government began imposing various restrictions on their mobility. White settlers and European colonists saw pastoralists as dangerous and savage. The new territorial boundaries and restrictions imposed on them suddenly changed the lives of pastoralists, which adversely affected both their pastoral and trading activities.

Pastoral groups were forced to live within the confines of special reserves. The boundaries of these reserves became the limits within which they could now move.

They were not allowed to move out with their stock without special permits. They were not even allowed to enter the markets in white areas. They were prohibited from participating in any form of trade.

The new territorial boundaries and restrictions imposed on them suddenly changed the lives of pastoralists. This adversely affected both their pastoral and trading activities. Earlier, pastoralists not only looked after animal herds but traded in various products. The restrictions under colonial rule did not entirely stop their trading activities but they were now subject to various restrictions.

**When Pastures Dry**

Pastoralists’ lives were affected by drought everywhere. That is why, traditionally, pastoralists move from place to place to survive bad times and avoid crises. But from the colonial period, the Maasai were bound down to a fixed area, confined within a reserve, and prohibited from moving in search of pastures. As the area of grazing lands shrank, the adverse effect of the droughts increased in intensity.

he Maasais were forced to live in semi-arid tracts prone to frequent drought. Since they could not shift their cattle to places where pastures were available, large numbers of Maasai cattle died of starvation and disease in these years of drought.

The colonial rules had unequal effects on elders and warrior groups of Maasai society. 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 young people, mainly responsible for the protection of the tribe. The Warrior class proved their manliness by raiding the cattle of other pastoral groups and participating in wars.

The British imposed various restrictions on raiding and warfare. Thus, the traditional authority of both Elders and Warriors was negatively affected.

The chiefs appointed by the Colonial Government accumulated wealth over time. They had regular income with which, they could buy animals, goods and lands. They lent money to poor neighbours who needed it to pay taxes. They started to live in towns and involved in trades. Their family stayed back in villages to look after lands and animals. These rich chiefs managed to survive devastations due to war and drought.

The poor pastoralists did not have the resources to tide over bad times and thus, they were compelled to do odd jobs, like charcoal burners, workers in road and building construction, etc.

**Rituals to become Maasai Warrior**

Even today, Maasai young men go through an elaborate ritual before they become warriors, although actually it is no longer common. They must travel throughout the section’s region for about 4 months, ending with an event where they run to the homestead and enter with an attitude of a raider.

During the ceremony, boys dress in loose clothing and dance non-stop throughout the day. This ceremony is the transition into a new age. Girls are not required to go through such a ritual.

**Kaokoland Herders of Namibia**

In Namibia, in South-West Africa, the Kaokoland herders traditionally moved between Kaokoland and nearby Ovamboland and they sold skin, meat and other trade products in neighbouring markets. All this was stopped with the new system of territorial boundaries that restricted movements between regions.

In most places in colonial Africa, the police were given instructions to keep a watch on the movements of pastoralists and prevent them from entering white areas.

**Not All Were Equally Affected**

In Maasailand, not all pastoralists were equally affected by the changes in the colonial period. In pre-colonial times 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 and defended the community and organised cattle raids.

The British introduced a series of measures that had important implications for administering the affairs of the Maasai. They appointed chiefs of different sub-groups of Maasai, who were made responsible for the affairs of the tribe. Restrictions were also imposed on raiding and warfare. These chiefs managed to survive the devastations of war and drought.

But the life history of the poor pastoralists was different. In times of war and famine, they lost nearly everything. They had to go looking for work in the towns. Some used to work as charcoal burners, and some did odd jobs to earn their living.

The social changes in Maasai society occurred at two levels. First, the traditional difference based on age between the elders and warriors was disturbed, though it did not break down entirely. Second, a new distinction between the wealthy and poor pastoralists developed.

### Very Short Answer Type Questions

### Question 1. The Gujjar Bakarwals of Jammu and Kashmir are great herders of \_\_\_\_\_\_\_\_\_ .

### Answer: Goat and sheep

### Question 2. When the high mountains were covered with snow, the herds were grazed in the \_\_\_\_\_\_\_\_\_ .

### Answer: Low hills

### Question 3 The Gaddi shepherds belong to \_\_\_\_\_\_\_\_\_ .

### Answer: Himachal Pradesh

### Question 4.The Gaddi shepherds spent their winter in \_\_\_\_\_\_\_\_\_ .

### Answer: The low hills of Siwalik range

### Question 5.Why were wasteland rules enacted by the colonial officials ?

### Answer: To turn the uncultivated lands into cultivable lands.

### Question 6.Africans depend on some form of pastoral activity for their \_\_\_\_\_\_\_\_\_ .

### Answer: Livelihood

### Question 7.The Maasai cattle herders live primarily in \_\_\_\_\_\_\_\_\_ .

### Answer: East Africa

### Question 8.Name the pastoral communities of the mountains.

### Answer: Gujjars, Gaddis, Bhotiyas and Sherpas

### Question 9.The word Maasai means \_\_\_\_\_\_\_\_\_ .

### Answer: My people

### Question 10 In 1885, Massailand was cut into half with an international boundary between :

### Answer: Kenya and Tanganyika

### Question 11 Give one advantage of changing grazing lands into cultivated farms by British in India.

### Answer: Land revenue was one of the main sources of income, by expanding cultivation it would increase its revenue collection.

### Question 12 Large areas of grazing land in East Africa were turned into \_\_\_\_\_\_\_\_\_ .

### Answer: Game reserves.

### Question 13 When did European imperial powers divide Africa into different colonies?

### Answer: 1885.

### Question 14 Maasai society was divided into two social categories \_\_\_\_\_\_\_\_\_ .

### Answer: Elders and warriors.

### Question 15 What kind of permit was given to the pastoralists by the forest department?

### Answer: The permit specified the periods in which these pastoralists could live legally within a forest. If they overstayed they were made to pay fines.

### Question 16 The Criminal Tribes Act, 1871 classified the communities of craftsman, traders and pastoralists as \_\_\_\_\_\_\_\_\_ .

### Answer: Criminal Tribes.

### Question 17 What was the status of the Massai pastoralists in pre-colonial times ?

### Answer: They had dominated their agricultural neighbours both economically and politically.

### Question 18 Who were called “The Elders’ in Maasai society?

### Answer: The Elders formed the ruling group and met in periodic councils to decide on the affairs of the community and settle disputes.

### Question 19 What are the main occupations of Raikas?

### Answer: Raikas combined a range of different activities-cultivation, trade, and herding to make their living.

### Question 20 Who were ‘Dhangars’ ?

### Answer: ‘Dhangars’ were an important pastoral community of Maharashtra.

### Question 21 What are the major activities of the pastoral communities of Africa?

### Answer: They raise cattle, camels, goats, sheep and donkeys. They sell milk, meat, animal skin and wool.

### Question 22 What kind of duty was assigned to the warriors?

### Answer: They defended the community and organised cattle raids.

### Question 23 Where is the Serengeti National Park located?

### Answer: The Serengeti National Park is in Tanzania.

### Question 24 What are Bugyals?

### Answer: Pastures lands on above 12000 feet high mountains.

### Question 25 Gaddi were an important pastoral community of which state?

### Answer: Himachal Pradesh

### Question 26 Define the term ‘Pastoral Nomads’.

### Answer: Pastoral nomads are those who move from place to place with their cattle.

### Question 27 Why did the pastoral nomads raise cattle?

### Answer: For the sale of milk and other products of their cattle like leather, wool etc.

### Question 28 Who are Bhotiyas, Sherpas and Kinnauris?

### Answer: Pastoral communities of the Himalayas

### Question 29 Why nomadic tribes need to move from one place to another place?

### Answer: In search of pastures

### Question 30 Raika pastoral community belongs to which state?

### Answer: Rajasthan

### Question 31 Where is Serengiti Park located?

### Answer: Tanzania

### Question 32 What are Dhars?

### Answer: They are high meadows.

### Question 33 Where is the Samburu National Park located?

### Answer: Kenya

### Short Answer Type Questions

### Question 1 Who are nomadic pastoralists ?

### Answer:

### Nomads are people who do not live at one place but move from one area to another to earn their living.

### 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.

### Question 2. What happened to the animal’s stock when pasture lands were turned into cultivated lands ?

### Answer: 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. Usually nomadic pastoralists grazed their animals in one area and moved to another area. These pastoral movements allowed time for the natural restoration of vegetation growth. When restrictions were imposed on pastoral movements, grazing lands came to be continuously used and the quality of pastures declined. This in turn created a further shortage of forage for animals and the deterioration of animal stock. Underfed cattle died in large numbers during scarcities and famines.

### Question 3. What do you know about the lifestyle of Gujjars of Garhwal and Kumaun ?

### Answer:

### In Garhwal and Kumaun, the Gujjar cattle herders came to the dry forests of the bhabar in the winter, and went to the high meadows, the Bugyals, in summer.

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

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

### Question 4. Describe the life of pastoralists inhabiting the mountains of India.

### Answer:

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

### (b) 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.

### Question 5. Discuss the main features of the pastoral nomads of Karnataka and Andhra Pradesh.

### Answer:

### In Karnataka and Andhra Pradesh, we found the dry central plateau covered with stone and grass inhabited by cattle, goat and sheep herders.

### The Gollas herded cattle and the Kurumas and Kurubas reared sheep and goats and sold woven blankets. They lived near the woods, cultivated small patches of land, engaged in a variety of petty trades and took care of their herbs.

### The pastoral nomads of these two southern states lived near the forests, cultivated small patches of land, engaged themselves in different petty trades and took care of the herds.

### Question 6. Name the pastoral communities of Africa. Where are they found ? What are their occupations ?

### Answer:

### The Bedouins, Berbers, Maasai, Somali, Boran and Turkana are some of the pastoral communities of Africa.

### Most of them are found in semi-arid grasslands or arid deserts where rainfed agriculture is difficult.

### They raise cattle, camels, goats, etc. and sell their products like milk and meat. Others earn their living through trade and transport. Some of then combine pastoral activity with agriculture while still others do a variety of odd jobs to supplement their meagre and uncertain earnings.

### Question 7. Under colonial rule, what were the changes in the life of pastoralists ?

### Answer: Following were the changes that took place in the life of pastoralists under the colonial rule :

### Under colonial rule, the life of pastoralists changed dramatically. Their grazing grounds shrank.

### The revenue they had to pay was increased.

### Their movements were regulated.

### Their agricultural stock declined and their trades and crafts were adversely affected.

### Question 8. What factors had to be kept in mind by the pastoralists in order to survive ?

### Answer: Following factors had to be kept in mind by pastoralists in order to survive :

### They had to judge how longtfie herds could stay in one area and know where they could find water and pasture.

### They needed to calculate the timing of their movements, and ensure that they could move through different territories.

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

### They also had to combine a range of different activities-cultivation, trade and herding-to make their living.

### Question 9. How did the Forest Acts change the life of pastoralists ?

### Answer: The Forest Acts change the life of pastoralists in the following ways :

### (a) Forest Acts were enacted to protect and preserve forests for timber which was of commercial importance.

### (b) They were now prevented from entering many forests that had earlier provided valuable forage for their cattle. Even in the areas they were allowed entry, their movement were regulated.

### (c) 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 periods in which they could be legally within a forest. If they overstayed they were liable to fives.

### Question 10. What was the impact of frequent drought on the pasture lands of Maasai community ?

### Answer: Drought affects the life of pastoralists everywhere. When rains fail, and pastures are dry, cattle are likely to starve unless they can be moved to areas where forage is available. But from the colonial period, the Maasai were bound down to a fixed area, confined within a reserve, and prohibited from moving in search of pastures. They were cut off from the best grazing lands and forced to live within a semi-arid tract prone to frequent droughts.

### Since they could not shift their cattle to places where pastures were available, large numbers of Maasai cattle died of starvation and disease in these years of drought. An enquiry in 1930 showed that the Maasai in Kenya possessed 720,000 cattle, 820,000 sheep and 171,000 donkeys. In just two years of severe drought, 1933 and 1934, over half the cattle in the Maasai Reserve died.

### Question 11. Who were Banjaras ?

### Answer:

### Banjaras were another well-known group of graziers. Banjaras were nomadic.

### They were to be found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra.

### In search of good pastureland for their cattle, they moved over long distances, selling plough cattle and other goods to villagers in exchange for grain and fodder.

### Question 12. What kind of life did the chiefs appointed by the colonial government lead ?

### 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.

### Question 13. Explain any three laws which were introduced by the colonial government in India, which changed the lives of pastoralists.

### Answer:

### 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.

### 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’.

### 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.

### 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). (Any three)

### Question 14. Write a short note on Gujjar Bakarwals of Jammu and Kashmir.

### Answer: 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. Gradually, over the decades, they established themselves in the area, and moved annually between their summer and winter grazing grounds.

### 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.

### By end September the Bakarwals were on the move again, this time on their downward journey, back to their winter base. When the high mountains were covered with snow, the herds were grazed in the low hills.

### Question 15. Describe the life of Dhangars of Maharashtra.

### Answer

### 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.

### Question 16. Describe how the movement of the Kurumas and Kurubas is defined by the requirement of their cattle.

### Answer

### Alternation of monsoons and dry season in dry central plateau of Karnataka and Andhra Pradesh defines the movement of the Kurumas and Kurubas.

### They move from the cultivated patches near the woods to the coastal tract during the dry season.

### They leave the coastal area for the dry plateau when the rain arrives and the herd has to be shifted. Their buffaloes like the wet conditions of the monsoon month.

### Question 17Describe the life of Raikas community of Rajasthan.

### Answer

### Raikas lived in the desert of Rajasthan.

### The rainfall in the region was meagre and uncertain. On cultivated land, harvest fluctuated every year. Over vast stretches, no crop could be grown. So, the Raikas combined cultivation with pastoralism.

### During the monsoon, the Raikas of Barmer, Jaisalmer, Jodhpur and Bikaner stayed in their home villages, where pasture was available.

### By October, when these grazing grounds were dry and exhausted, they moved out in search of other pastures and water, and returned again during the next monsoon.

### Long Answer Type Questions

### Question 1. Name the pastoralists in India and mention where they lived?

### Answer: There were seven major pastoralist communities in India. They were

### The Bakarwals of Jammu and Kashmir

### The Gaddi shepherds of Himachal Pradesh

### The Gujjar cattle herders of Garhwal and Kumaon

### Dhangars of Maharashtra.

### The Gollas, Kurumas and Kurubas of Karnataka and Andhra Pradesh.

### The Banjaras of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh & Maharashtra

### The Raika of the Rajasthan desserts.

### Question 2 Trace the movement of the Bakarwals of Jammu and Kashmir.

### Answer: The Bakarwals of Jammu and Kashmir reared goats and sheep. They lived with their herds on the low hills of the Siwalik range.

### In winter, when the mountains were covered with snow they moved on to the valleys of Kashmir. Several families moved together in a Kafila. The crossed the Pir Panjal passes of the mountains and entered the valley.

### In summer when the snow melts, the Bakarwals return to the mountains which are now covered with lush green grasslands.

### Question 3. What were the activities that the Raikas were involved in?

### Answer: The Raikas combined a range of different activities – cultivation, trade and herding – to make their living .

### During the monsoons, the Raikas of Barmer, Jaisalmer, Jodhpur and Bikaner stayed in their villages and cultivated crops. They traded with the local farmers to get their requirement. They also had to maintain good relations with the local farmers so that the farmers would let their cattle graze in harvested fields.

### The Raikas had to be good in predicting the weather so that they would be able to move about safely. They had to be experts in sporting natural resources water and pasture.

### Question 4 Write a note on the Dhangars of Maharashtra.

### Answer: Dhangars were an important pastoral community in Maharashtra. In the early twentieth century their population was estimated to be 467,000. The Dhangras were mainly shepherds. Some of them were blanket weavers, while a few reared buffaloes.

### The Dhangars stayed in the central plateau of Maharashtra during the monsoons. The central plateau had very low rain fall and was very dry. It was covered with only thorny shrubs. As the soil was poor only dry crops like bajra could be grown there.

### During monsoon the picture was entirely different. The area became a vast grazing ground for the Dhangar flocks. The Dhangars harvested their bajra by October every year and then moved westward.

### The Dhangars reached Konkan in the month of March, annually. Konkan was a flourishing agricultural land with high rainfall and rich soil. The pastoralists were welcomed by Konkani peasants. The Konkani peasants also gave supplies of rice to the Dhangars , who took it back to the plateaus, where grain was scarce.

### As the monsoons set, the Dhangars left the Konkan and the coastal areas with their flocks and returned to their settlements on the dry plateau as their sheep could not tolerate the wet monsoon conditions.

### Question 5. How did the pastoralists cope with the changes brought about by the new laws?

### Answer: Pastoralists reacted to these changes in a variety of ways. Some reduced the number of cattle in their herds, since there was not enough pasture to feed large numbers. Others discovered new pastures, when old grazing grounds were banned by the government.

### Over the years, some rich pastoralists began buying land and settling down, giving up their nomadic life they settled down to cultivating land. Others took to extensive trading.

### Poor pastoralists, borrowed money from moneylenders to survive, at times they lost their cattle and sheep and became labourers, working on fields or in small towns.

### The changes that took place in India, was also seen in other parts of the world. New laws and settlement patterns forced pastoral communities to alter their lives.

### Question 6. Mention a few Pastoral communities in Africa.

### Answer: There are over 22 million Africans depending on some form of pastoral activity or other for their livelihood, till today.

### Some of the Pastoral communities in Africa are :-

### Bedouins

### Berbers

### Maasai

### Somali

### Boran

### Turkana

### Most of them now live in the semi-dry grasslands or deserts where rain fed agriculture is difficult.

### Question 7 What were the social changes that occurred in the Maasai pastoral community?

### Answer: The social changes in the Maasai society occurred at two levels.

### Firstly, the traditional difference based on age, between the elders and warriors, was disturbed, though it did not break down entirely. Secondly, a new distinction between the wealthy and poor pastoralists developed.

### The pastoral communities in different parts of the world were affected in a variety of ways, by the changes in the modern world. New laws and new borders affected the patterns of their movement and their livelihood.

### Question 8 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.

### Question 9 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.

### Question 10 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 as 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 bean 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.

### Question 11 Describe the social organisation of the Maasai tribe in the pre-colonial times. 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.

### Question 12 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.