

CONCEPTS

NOMADISM AS A WAY OF LIFE

The Mountain Nomads

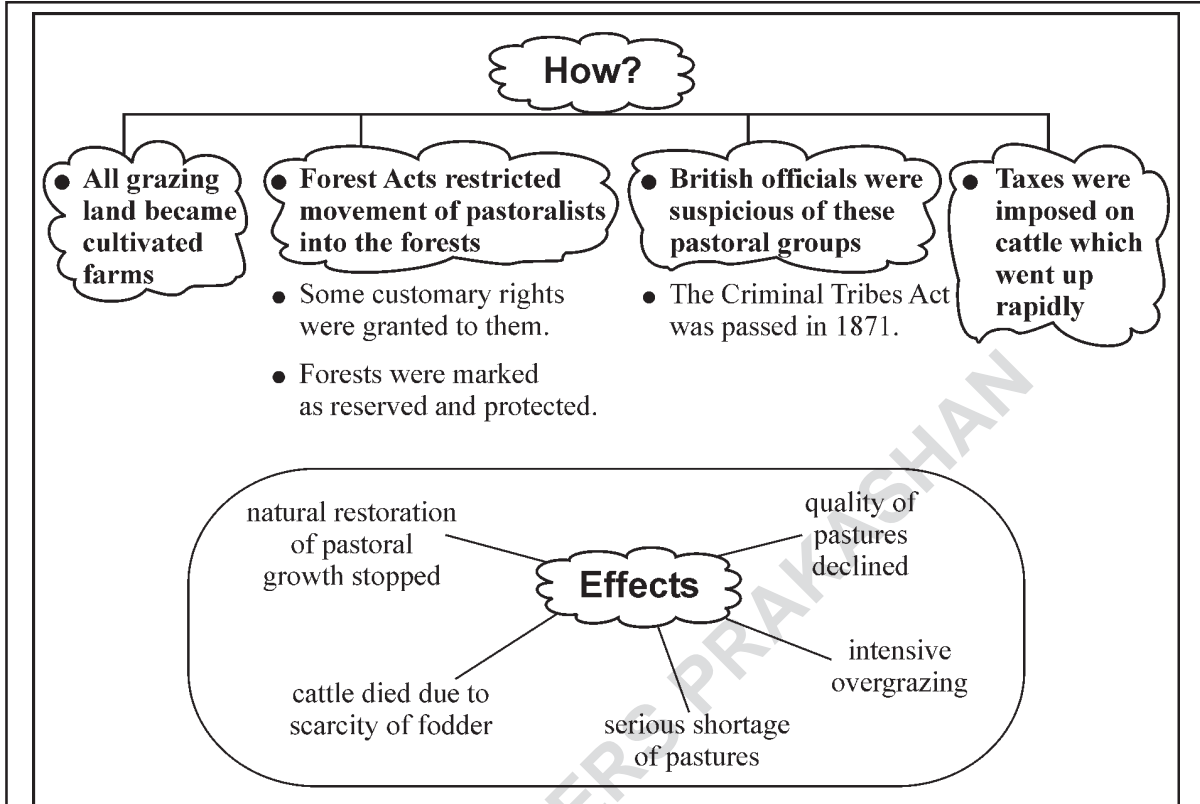
- The *Gujjar Bakarwals* of Jammu and Kashmir — They are pastoral nomads who move in groups called 'Kafila'. Their movements are governed by the cold and snow. In winters when the high mountains are covered with snow these Gujjars move down to the low hills of the Sivalik range. On the onset of summer,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

On the plateaus, plains and deserts —

- The *Dhangars of Maharashtra* : The Dhangars stay in the central plateau of Maharashtra during the monsoon. This is a semi-arid region. By October they begin their movement towards Konkan. Here their cattle help to manure the fields and hence they are welcomed by the Konkani peasant. As soon as the monsoon sets in, they retreat back to the semi-arid land of Maharashtra.
- The *Gollas* who herd cattle and the *Kurumas* and *Kurubas* who reared sheep and goat are from Karnataka and Andhra. They live near the woods and in the dry periods they move to the coastal tracts.
- The *Banjaras* of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra move to different places in search of good pastures.
- The *Raikas* of Rajasthan combine cultivation with pastoralism. When their grazing grounds become dry they move to new and greener pastures.
- Pastoral life was sustained by
 - their sense of judgement to know how long one must stay in an area
 - to know where they could find food and water
 - to assess and calculate the timings of their movement
 - their ability to set up a relationship with the farmers so that the herds could graze on the harvested fields.

CHANGES IN PASTORAL LIFE DUE TO COLONIAL RULE

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



Coping with changes —

- Some reduced the number of cattle in their herds.
- Some discovered new pastures.
- Some bought land and began to lead a settled life.
- Some poor peasants borrowed money to survive, in due course of time they lost their cattle and sheep and became labourers.

PASTORALISM IN AFRICA

The Maasai — Changes in their way of life

The Maasai cattle herders live primarily in East Africa. Rules, laws and regulations have changed their way of life. There are many problems which they have faced, the most prominent being continuous loss of their grazing grounds. This has many reasons :

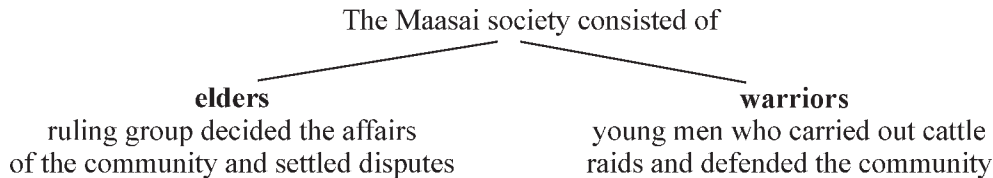
- scramble for territorial possessions in Africa.
- dividing the region into different colonies.
- best grazing grounds being taken over by the white settlements.
- grazing grounds being converted to cultivated land and national parks and game reserves.

The Kaokoland herders have faced a similar fate.

Confined to special reserves — Traditionally, pastoralists moved to different pastures but with the restrictions imposed on them these pastoralists were confined to special reserves. They could not move without special permits. They were not allowed to enter the markets in white areas. Some tribes were affected by the Criminal Tribes Act. Even their trade activities were adversely affected.

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

The Maasai society —



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

- the traditional difference between the elders and warriors was disturbed.
- there came to be a marked difference between the rich and poor.

Developments within Pastoral Societies

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

I. SUMMATIVE ASSESSMENT

A. NCERT TEXTBOOK QUESTIONS

Q.1. Explain why nomadic tribes need to move from one place to another. What are the advantages to the environment of this continuous movement? (CBSE 2010)

Ans. Nomadic tribes need to move from one place to another to adjust to seasonal changes and make effective use of available pastures in different places. This pattern of cyclical movement between summer and winter pastures is typical of many pastoral communities of the Himalayas, including the Bhotias, Sherpas and Kinnauris.

When the pastures were exhausted or unusable in one place they move with their flock to new areas. This continuous movement also allowed the pastures to recover, it prevented their overuse.

Q.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 :

- **Wasteland rules**
- **Forest Acts**
- **Criminal Tribes Act**
- **Grazing Tax**

Ans. • **Wasteland Rules** were enacted in various parts of the country. By these rules uncultivated land was taken over and given to select individuals. In most areas the lands taken over

were actually grazing tracts used regularly by pastoralists. So expansion of cultivation inevitably meant decline of pastures and a problem for pastoralists.

- **Forests Acts** were enacted to protect and preserve forests for timber which was of commercial importance. These acts changed the life of pastoralists. They were now prevented from entering many forests that had earlier provided valuable forage for their cattle. They were issued permits which monitored their entry and exit into forests. They could not stay in the forests as much as they liked because the permit specified the number of days and hours they could spend in the forests. The permit ruled their lives.
- **Criminal Tribes Act** — The colonial government wanted to rule over a settled population. They wanted the rural population to live a settled life in villages. People who moved from place to place were looked upon with suspicion and regarded as criminals. The Criminal Tribes Act was passed in 1871 by which many nomadic communities were declared as criminal tribes. They were supposed to be criminal by nature and birth. Once this Act came into force, these communities were expected to live in notified village settlements. They were not allowed to move out without permits. The village police kept a continuous watch on them.
- **Grazing Tax** was imposed by the colonial government to expand its revenue income. Pastoralists had to pay a tax on every animal they grazed on the pastures. This right was now auctioned out to contractors. They extracted as high a tax as they could, to recover the money they had paid to the state and earn as much profit as they could. Later the government itself started collecting taxes. This created problems for the pastoralists who were harassed by tax collectors. It also became an economic burden on them.

Q.3. Give reasons to explain why the Maasai community lost their grazing lands.

Ans. The Maasais lost their grazing lands due to the following reasons :

- In 1885, Maasailand was cut into half with an international boundary between the British Kenya and German Tanganyika. The best grazing lands were gradually taken over for white settlement. The Maasai lost 60% of their pre-colonial lands.
- From the late 18th century, the British colonial government in East Africa also encouraged local peasant communities to expand cultivation. As cultivation expanded, pasture lands were turned into cultivated fields.
- Large areas of grazing land were also turned into game reserves like the Maasai Mara and Samburu National Park in Kenya. Pastoralists were not allowed to enter these reserves. Very often these reserves were in areas that had traditionally been regular grazing grounds for Maasai herds.

The loss of the finest grazing lands and water resources created pressure on the small area of land that the Maasai were confined within.

Q.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.

(CBSE 2010)

Ans. 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. Here are two examples of changes which were similar for Indian pastoralists and the Maasai herders —

- All uncultivated land was seen as wasteland by colonial powers. It produced neither revenue nor agricultural produce. This land was brought under cultivation. In most areas the lands taken over were actually grazing tracts used regularly by pastoralists, so expansion of cultivation inevitably meant the decline of pastures and a problem both for Indian pastoralists and the Maasai.
- From the 19th century onwards, the colonial government started imposing restrictions on the pastoral communities. They were issued permits which allowed them to move out with their stock and it was difficult to get permits without trouble and harassment. Those found guilty of disobeying the rules were severely punished.

OTHER IMPORTANT QUESTIONS (AS PER CCE PATTERN)

B. MULTIPLE CHOICE QUESTIONS [1 MARK]

Q.1. Why were some forests classified as “protected”?

- In these the customary grazing rights of pastorals were granted but their movements were severely restricted.
- The colonial officials believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor.
- Both (a) and (b)
- None of the above

Ans. (c)

Q.2. Life of the pastoral groups were sustained by

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

Ans. (d)

Q.3. In what ways lives of Gujjar Bakarwals of Jammu and Kashmir similar to that of Gaddi shepherds of Himachal Pradesh?

- They both have a similar cycle of seasonal movement
- They both spend their winters on low hills of Siwalik range, grazing their herds in dry scrub forests
- In April, they begin their upward journey again for their summer grazing grounds
- All the above

Ans. (d)

Q.4. The title Maasai derives from _____ and two special features of this tribe are

- The word in Maa ‘Maasai’ means ‘My People’
- They are nomadic and pastoral, and depend on milk and meat for subsistence
- High temperature and low rainfall have made their land dry, dusty, and extremely hot with droughts being a common feature.
- All the above

Ans. (d)

Q.5. Which of these are the pastoral communities of the mountains?

- (a) Gujjars (b) Gaddis
(c) Bhotiyas and Sherpas (d) All the above

Ans. (d)

Q.6. The continuous movement of the pastoral communities helps in

- (a) recovery of the pastures (b) prevention of their overuse
(c) reduction in the demand of houses (d) both (a) and (b)

Ans. (d)

Q.7. The social changes in Maasai society are that

- (a) the traditional difference based on age, between the elders and warriors, has been disturbed, but it has not broken down
(b) a new distinction between the wealthy and the poor pastoralists has developed
(c) both (a) and (b)
(d) none of the above

Ans. (c)

Q.8. Pastoralists were found in the

- (a) plateaus (b) plains (c) deserts (d) all the above

Ans. (d)

Q.9. Dhangars were an important pastoral community of

- (a) Gujarat (b) Maharashtra (c) U.P. (d) Assam

Ans. (b)

Q.10. Which crop was sown by the Dhangars in the central plateau of Maharashtra?

- (a) Bajra (b) Jowar (c) Rice (d) Wheat

Ans. (a)

Q.11. By October, the Dhangars harvested their bajra and started on their move to the west. Why were they welcomed by the Konkani peasants? (CBSE 2010)

- (a) They married off their children in each other's communities
(b) The Dhangars brought bajra for them
(c) Dhangar flocks manured their fields and fed on the stubble
(d) None of the above

Ans. (c)

Q.12. What was the reason of the seasonal rhythms of the movement of Gollas, Kurumas and Kurubas?

- (a) Cold and the snow (b) Monsoon and dry season
(c) Both (a) and (b) (d) None of the above

Ans. (b)

Q.13. Where were the Banjaras found?

- (a) Uttar Pradesh (b) Punjab, Rajasthan
(c) Madhya Pradesh, Maharashtra (d) All the above

Ans. (d)

Q.14. Where did the community of Raikas live?

- (a) In the deserts of Rajasthan (b) Along the western coastal areas
(a) In the Rann of Kachchh (b) In Maharashtra

Ans. (a)

Q.15. Why did the colonial state want to transform all grazing lands into cultivated farms?

- (a) Land revenue was one of the main sources of its finance
(b) It could produce more jute, cotton, wheat and other agricultural produce that were required in England
(c) Both (a) and (b)
(d) None of the above

Ans. (c)

Q.16. Since when were the 'Wasteland Rules' implemented in various parts of the country?

- (a) 17th century (b) early 18th century (c) mid-19th century (d) late 19th century

Ans. (c)

Q.17. According to the 'Wasteland Rules'

- (a) uncultivated lands were taken over and given to select individuals
(b) these individuals were granted various concessions and encouraged to settle these lands
(c) some of them were made headmen of villages in the newly cleared areas
(d) all the above

Ans. (d)

Q.18. Through the Forest Acts, some forests which produced timber like *deodar* or *sal* were declared 'Reserved'. What did that mean?

- (a) They were reserved for the pastoralists
(b) No pastoralist was allowed access to these forests
(a) Some particular pastoral communities only were allowed access to them
(b) None of the above

Ans. (b)

Q.19. In which way did the Forest Acts change the lives of the pastoralists?

- (a) In the areas of forests where the pastoralists were allowed, their movements were regulated
(b) They needed a permit for entry
(c) The timing of their entry and departure was specified
(d) All the above

Ans. (d)

Q.20. Gujjar Bakarwals are pastoralists belonging to which region?

- (a) Himachal Pradesh (b) Jammu and Kashmir
(c) Bihar (d) Madhya Pradesh

Ans. (b)

Q.21. The pastoralists had to pay tax on

- (a) every animal they grazed on the pastures (b) the houses they were living in
(c) number of animals they had (d) none of the above

Ans. (b)

Q.22. When was the right to collect the tax auctioned out to contractors?

- (a) In 1800
- (b) Between the 1850s and 1880s
- (c) In 1900
- (d) In the 1920s

Ans. (b)

Q.23. What was the result of overgrazing pastures due to restrictions on pastoral movements?

- (a) The quality of pastures declined
- (b) This created deterioration of animal stock
- (c) Underfed cattle died in large numbers during scarcity and famine
- (d) All the above

Ans. (d)

Q.24. In which year could the Raikas no longer move into Sindh?

- (a) After 1871
- (b) In the 1880s
- (c) In 1928
- (d) After 1947

Ans. (d)

Q.25. Which of the following statements is/are correct?

- (a) Some rich pastoralists started buying land and settling down giving up their nomadic life
- (b) Some became settled peasants cultivating land, others took to more extensive trading
- (c) The poor pastoralists became labourers, working on fields or in small towns
- (d) All the above

Ans. (d)

Q.26. Half of the world's pastoral population lives in

- (a) South America
- (b) South Asia
- (c) Africa
- (d) North America

Ans. (c)

Q.27. Which of these are the pastoral communities of Africa?

- (a) Bedouins, Berbers
- (b) Maasai, Somali
- (c) Boran, Turkana
- (d) All the above

Ans. (d)

Q.28. Where do the Maasai cattle-herders live?

- (a) East-Africa
- (b) Namibia
- (c) Zambia
- (d) Libya

Ans. (a)

Q.29. In 1885, Massailand was cut into half with an international boundary between

- (a) Kenya and Tanganyika
- (b) Kenya and Ethiopia
- (c) Congo and Angola
- (d) Angola and Botswana

Ans. (a)

Q.30. What was the percentage of land lost by Maasais as a result of the division of Maasailand?

- (a) 10%
- (b) 25%
- (c) 35%
- (d) 60%

Ans. (d)

Q.31. Which of these statements is true?

- (a) Large areas of grazing land were turned into game reserves
- (b) Pastoralists were not allowed to enter these reserves
- (c) Serengeti National Park was created over 14,760 km of Maasai grazing land
- (d) All the above

Ans. (d)

Q.32. The nomadic cattle herders of Kaokoland belonged to

- (a) Namibia (b) Zambia (c) Zimbabwe (d) South Africa

Ans. (a)

Q.33. When did a severe drought take place, killing over half the cattle in the Maasai Reserve?

- (a) 1900 (b) 1933 and 1934 more (c) 1945 (d) 1946 and 1947

Ans. (b)

Q.34. In pre-colonial period, the African society was divided into

- (a) elders and warriors (b) priests and warriors
(a) agriculturists and industrialists (b) none of the above

Ans. (a)

Q.35. How was the authority of both elders and warriors adversely affected by the British efforts to administer the affairs of the Maasai?

- (a) The British appointed chiefs of different sub-groups of Maasai
(b) These chiefs were made responsible for the affairs of the tribe
(c) The British imposed various restrictions on raiding and warfare
(d) All the above

Ans. (d)

Q.36. With the passage of time, what was the position of the Maasai chiefs?

- (a) They had regular income with which they could buy animals, goods and land.
(b) In times of war and famine, they lost nearly everything
(c) They did not have resources to tide over bad times
(d) Some eked out a living as charcoal burners, others did odd jobs

Ans. (a)

Q.37. Which of these statements is not true?

- (a) Pastoralists are a matter of past now
(b) Pastoralists have tried to adapt to new times
(c) They have changed the paths of their annual movement
(d) They have demanded a right in the management of forests and water resources

Ans. (a)

Q.38. What are Bugyals?

[2011 (T-2)]

- (a) They are wastelands (b) Pastures in the mountain's foot area
(c) Pastures above 12000 feet high mountains (d) They are deserts

Ans. (c)

Q.39. Which seasonal movements affect the Dhangars of Maharashtra?

[2011 (T-2)]

- (a) Cold and snow (b) Climatic disturbance
(c) Drought and flood (d) Alternate monsoon and dry seasons

Ans. (d)

Q.40. Which one of the following communities is a pastoral community of Jammu and Kashmir?

[2011 (T-2)]

- (a) Gaddi (b) Bhotiyas (c) Dhangars (d) Gujjar Bakarwals

Ans. (d)

Q.41. Gaddi were an important pastoral community of: [2011 (T-2)]
(a) Gujarat (b) Maharashtra (c) Himachal Pradesh (d) Chhattisgarh

Ans. (c)

Q.42. What are Dhars? [2011 (T-2)]
(a) High meadows (b) Deep valleys (c) Fertile plains (d) Desert land

Ans. (b)

Q.43. Nomadic tribes need to move from one place to another because of: [2011 (T-2)]
(a) Seasonal changes (b) In search of pastures
(c) To maintain ecological balance (d) All the above

Ans. (b)

Q.44. Who are Bhotiyas, Sherpas and Kinnaris? [2011 (T-2)]
(a) Pastoral community of Africa (b) Cattle herders of Rajasthan
(c) Shepherd community of Maharashtra (d) Pastoral communities of the Himalayas

Ans. (d)

Q.45. The word Maasai means: [2011 (T-2)]
(a) my people (b) pasture land (c) shifting cultivation (d) wasteland

Ans. (a)

Q.46. In pre-colonial times Maasai society was divided into: [2011 (T-2)]
(a) Elders and youngsters (b) Elders and workers
(c) Elders and warriors (d) None of these

Ans. (c)

Q.47. Raika pastoral community belongs to:
(a) Himachal Pradesh (b) Rajasthan (c) Jammu and Kashmir (d) Maharashtra

Ans. (b)

Q.48. Where is the Samburu National Park located? [2011 (T-2)]
(a) South Africa (b) Sudan (c) Kenya (d) Tanzania

Ans. (c)

Q.49. Which state do Gujjar Bakarwals belong to: [2011 (T-2)]
(a) Himachal Pradesh (b) Jammu and Kashmir
(c) Maharashtra (d) Gujarat

Ans. (b)

Q.50. Where is Serengiti Park located? [2011 (T-2)]
(a) Kenya (b) Zanzibar (c) Johannesburg (d) Tanzania

Ans. (d)

Q.51. In which year did the colonial government in India pass the Criminal Tribes Act? [2011 (T-2)]
(a) 1861 (b) 1869 (c) 1871 (d) 1873

Ans. (c)

Q.52. Which of the following is true regarding the annual movement of Dhangars? [2011 (T-2)]
(a) They stay in the Central Plateau during the monsoons.
(b) After the monsoons are over they move towards Konkan area.

- (c) With the onset of monsoon they leave the Konkan.
(d) All the above

Ans. (b)

Q.53. Which of the following is not a African pastoral group? [2011 (T-2)]

- (a) Bedouin (b) Somali (c) Boran (d) Kuruma

Ans. (d)

Q.54. Which of the following statements best explains pastoralist nomads? [2011 (T-2)]

- (a) The villagers who move from one place to another
(b) The people who do not have a permanent place to live in
(c) The herdsman who move from one place to another looking for pasture for their herd
(d) The people who visit many places for enjoyment

Ans. (c)

Q.55. The continuous movement of the pastoral community helps in: [2011 (T-2)]

- (a) recovery of pasture (b) commercial activity
(c) reduction in demand of houses (d) none of the above

Ans. (a)

Q.56. Which group of Raikas herded camels? [2011 (T-2)]

- (a) Maru (b) Gola (c) Kuruma (d) Kuruba

Ans. (a)

C. SHORT ANSWER TYPE QUESTIONS [3 MARKS]

Q.1. Describe the life of pastoralists inhabiting the mountains of India. (CBSE 2010)

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

Q.2. Describe the life of Dhangars of Maharashtra. (CBSE 2010)

Ans. The Dhangar shepherds stay in the central plateau of Maharashtra during the monsoon. By October, they harvest their *bajra* and move west to Konkan. The Dhangar flocks manure the fields and feed on stubble. The Konkani peasants give them rice which they take to the plateau as grain is scarce there. With the onset of monsoon they leave Konkan and return to the dry plateau.

Q.3. How did the life of pastoralists change under the colonial rule? (CBSE 2010)

OR

Under colonial rule, what were the changes in the life of pastoralists?

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

Q.4. Why does a Raika genealogist recount the history of his community?

Ans. I am a 60-year-old Raika herder, I have seen many changes in my life. We as herders have been affected in a variety of ways by changes in the modern world. New laws and new borders have

affected the pattern of our lives and our movements. We have seen many restrictions being imposed on our mobility and we as pastoralists find it difficult to move in search of new pastures.

We have adapted to new times. We have changed the path of our annual movement, reduced our cattle numbers, pressed for rights to enter new areas, exerted political pressure on the government for relief, subsidy and other forms of support and demanded a right in management of forests and water resources. We are not relics of the past.

Q.5. How did the Forest Acts change the life of pastoralists? (CBSE 2010)

Ans. Forest Acts were enacted to protect and preserve forests for timber which was of commercial importance. These Acts changed the life of pastoralists. They were now prevented from entering many forests that had earlier provided valuable forage for their cattle. They were issued permits which monitored their entry into and exit from forests. They could not stay in the forests as much as they liked because the permit specified the number of days and hours they could spend in the forests. The permit ruled their lives.

Q.6. When was the Criminal Tribes Act passed? What effect did it have on the forest tribes?

Ans. The colonial government wanted to rule over a settled population. They wanted the rural population to live a settled life in villages. People who moved from place to place were looked upon with suspicion and regarded as criminals. The Criminal Tribes Act was passed in 1871 by which many nomadic communities were declared as criminal tribes. They were supposed to be criminals by nature and birth. Once this Act came into force, these communities were expected to live in notified village settlements. They were not allowed to move out without permits. The village police kept a continuous watch on them.

Q.7. How did the pastoralists cope with the changes in production during the colonial period? (CBSE 2010)

Ans. Under colonial rule the life of the pastoralists changed completely. Their grazing grounds became less, their movements were regulated, the revenues they had to pay increased, their trade and crafts and agricultural produce declined. The pastoralists adjusted with these changes. They reduced the number of cattle in their herds. They discovered new pastures. Some bought land and began to lead a settled life. Some poor peasants borrowed money to survive. In due course of time they lost their cattle and sheep and became labourers.

Q.8. Compare the lives of African pastoralists with pastoralists in India during the colonial period.

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

- All uncultivated land was seen as wasteland by colonial powers. It produced neither revenue nor agricultural produce. This land was brought under cultivation. In most areas the lands taken over were actually grazing tracts used regularly by pastoralists. So expansion of cultivation inevitably meant the decline of pastures and a problem both for Indian pastoralists and the Maasai.
- From the 19th century onwards the colonial government started imposing restrictions on the pastoral communities. They were issued permits which allowed them to move out with their stocks and it was difficult to get permits without trouble and harassment. Those found guilty of disobeying rules were punished.

Q.9. 'In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period.' Explain.

Ans. In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period. In pre-colonial times, Maasai society was divided into elders and warriors. To administer the affairs of Maasai, the British appointed chiefs who were made responsible for the affairs of the people. These chiefs often accumulated wealth with which they could buy animals, goods and land. They lent money to poor neighbours who needed to pay taxes. Many of them began living in cities and became involved in trade. Their wives and children stayed back in villages to look after animals. These chiefs managed to survive the devastation of war and drought. They had both pastoral and non-pastoral income. But the poor pastoralists who depended only on their livestock did not have resources to tide over bad times. In times of war and famines, they lost nearly everything and had to look for work in towns.

Q.10. Why did the British introduce Wasteland Rules? How did they affect the pastoralists? Explain briefly. (CBSE 2010)

Ans. Wasteland rules were introduced because to the colonial officials all uncultivated land appeared to be unproductive. It produced neither revenue nor agricultural produce. By these rules uncultivated land was taken over and given to select individuals. These individuals were given concessions and encouraged to settle these lands. Some of them were made headmen of villages. In most areas, lands taken over were actually grazing tracts, regularly used by pastoralists and the decline of pastures created trouble for the pastoralists.

Q.11. Describe the social organisation of the Maasai tribe in the pre-colonial times. What changes occurred in Maasai community during colonial period? (CBSE 2010)

Ans. The Maasai society was divided into two social categories – elders and warriors. The elders formed the ruling group and the warriors were responsible for the protection of the tribe. They were assertive, aggressive and brave but were subject to the authority of the elders. They proved their manliness by conducting raids and participating in wars. Raiding was important in a society where cattle was wealth.

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

Q.12. The pastoral groups had to consider different factors to sustain their life. Explain any three.

OR

How did the pastoralists cope with the changes brought by the British through various laws? (CBSE 2010)

Ans. Refer to Answer to Question 7, Short Answer Type Questions.

Q.13. Explain why nomadic tribes needed to move from one place to another? (CBSE 2010)

Ans. Refer to Answer to Question 1, NCERT Textbook.

Q.14. What were the views of the British officials about nomadic people? Mention two provisions of the Criminal Tribes Act. (CBSE 2010)

Ans. British officials were suspicious of nomadic people. They distrusted mobile craftsmen and

traders who hawked their goods in villages, pastoralists who changed their residence every season. The colonial government wanted to rule over a settled population.

Under the Criminal Tribes Act, the nomadic people were considered criminals by nature and birth and many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes. These communities were restricted to living in notified village settlements and were not allowed to move without a permit.

Q.15. Explain why the pastoralist need to move from one place to another place? (CBSE 2010)

Ans. Refer to Answer to Questions 1, NCERT Textbook.

Q.16. Discuss the various restrictions imposed on pastoralist groups in Africa. (CBSE 2010)

Ans. Refer to Answer to Question 6, views of pastoralists Long Answer Type Questions.

Q.17. What are the differences between the pastoralists in the mountains of India and those of the plateaus? (CBSE 2010)

Ans. Refer to Answer to Questions 1 and 2, Short Answer Type Questions.

Q.18. Who are the Gujjar Bakarwals and the Gaddis? What are the similarities between them? (CBSE 2010)

Ans. Refer to Answer to Question 1, Short Answer Type Questions.

D. LONG ANSWER TYPE QUESTIONS [4 MARKS]

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

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

Some of the pastoral nomads move to combine a range of activities – cultivation, trade and herding – to make their living. Continuous movement of nomadic tribes is useful for environment. Pastoral nomadism is a form of life that is perfectly suited to many hilly and dry regions of the world. Pastoral movement allows time for the natural restoration of vegetation growth. Pastoralists play a very important role as moving traders.

In search of good pasture land for their cattle the pastoralists move over long distances selling plough cattle and other goods to villagers in exchange for grain and fodder.

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

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

- How long to stay in one area
- How to find food and water for their herds
- How to assess the timing of their movement
- Their ability to set up relationship with farmers.

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

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

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

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

Ans. Communities like Bedouins, Berbers, Maasai, Somali, Boran and Tinkana live pastoral life. They raise cattle, camels, goats, sheep and donkeys. They sell milk, meat, animal skin and wool. Some also earn through trade and transport, others combine pastoral activity with agriculture. Still others do a variety of jobs to supplement their meagre income.

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

Q.5. Compare and contrast the life of wealthy pastoralists with that of poor pastoralists in Africa.

Ans. In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period. Wealthy pastoralists including chiefs were appointed by the British. They often accumulated wealth. They had regular income to buy animals, goods and land. They lent money to the poor neighbours to pay taxes. Some of them lived in towns and got involved in trade. Their families stayed back in villages to look after the animals. These rich pastoralists managed to survive devastation of wars and drought.

But the life of poor pastoralists depended only on their livestock. They did not have resources to tide over bad times. In times of war and famine they lost everything. They had to go looking for work in town. Some eked a living as charcoal burners. Others did odd jobs. The lucky ones got more regular work in road or building construction.

Q.6. Comment on the closure of the forests to grazing from the standpoint of (a) a forester (b) a pastoralist.

Ans. The views of a forester : Rules about the use of forest resources were needed as indiscriminate felling of trees had to be stopped; grazing as well, this was the only way of preserving timber. We need trees suitable for building ships or railways. We need *teak* and *sal* trees. It can be done only if villagers/pastoralists are barred from entering these forests; to stop them from taking anything from the forests.

The views of a pastoralist : We need fuel, fodder and leaves. Fruits and tubers are nutritious, herbs are needed for medicines, wood for agricultural implements like yokes and ploughs, bamboo for fences and making baskets and umbrellas. The Forest Act and closure of forests have deprived us of all these; we cannot also graze our cattle. We cannot also hunt and cannot supplement our food. We have been displaced from our houses in forests.

Q.7. Give two examples to illustrate how the pastoral nomads adjust to seasonal changes and make effective use of available pastures in different places.

Ans. (i) The Gaddi shepherds of Himachal Pradesh are a good example. They spend their winter in the low hills of the Sivalik range. Their cattle graze in the scrub forests. As summer approaches (i.e. sometime in April) they move north to Lahul and Spiti. They stay there with their cattle. Some of them even move to higher altitudes as the snow melts. As the summer ends by September they begin their return journey. Their return journey is interrupted in the villages of Lahul and Spiti where they reap their summer harvest and

sow their winter crop. They then go down to the Sivalik hills where they stay for the winter. Next April their journey to the north begins again.

- (ii) The Gujjar Bakarwals of Jammu and Kashmir also follow the same pattern. During winters they stay in the low Sivalik hills with their herds. The dry scrub forests provide fodder for their cattle. As summer approaches (i.e. by April) they gather for their journey to the valley of Kashmir. They cross the Pir Panjal passes and reach the lush green mountain side. They stay here with their cattle till winter approaches (i.e. by September).

Q.8. Discuss the lifestyle of the following pastoralists — (a) The Gollas of Andhra Pradesh (b) Banjaras of Punjab (c) Raikas of Rajasthan.

- Ans.** (a) **Gollas** : The Gollas herd cattle. Their movement to different areas is because of the monsoon and dry season. They move to the coastal tracts during the dry period and leave when it starts raining there. Their cattle cannot tolerate the swampy and wet conditions of the coastal areas. They shift to the dry plateau area during this time. The Gollas live near the woods, cultivate small patches of land and look after their cattle. They are also engaged in trade.
- (b) **Banjaras** : The Banjaras are nomadic. They move in search of new pasture land. They travel long distances selling cattle and other utilities to villagers they come in contact with. In exchange they take grain and cattle feed.
- (c) **Raikas** : The Raikas are from Rajasthan. Rajasthan is a land of scanty rainfall. Because of this reason harvest is not steady. Large tracts of land does not support crops. Hence, this group combines pastoralism with agriculture. In the monsoon months they find enough pasture in their own homes for their herds. But as October approach they move on in search of water and pasture. They return back only during the next monsoon.

Q.9. What effect did the colonial rule have on the pastoralists? How did this happen?

(CBSE 2010)

Ans. Colonial rule had far-reaching effects on the pastoralists and their lives. With the advent of colonialism the pastoralists found that their movements became restricted, the grazing grounds for their cattle reduced in size and the revenue they had to pay increased. In addition, their agricultural stock dwindled and their trade and crafts were on the verge of destruction.

All this happened as :

- (1) Land was very important for the colonial state. It brought revenue as well as produced crops, both food as well as cash crops. Land revenue was the main source of finance for the state and cash crops were required for British industries in England. Hence, all land that was not cultivated was regarded as wasteland which could be brought under cultivation. In the mid-19th century onwards Wasteland Rules were enacted to bring cultivated land under cultivation. This greatly reduced the area of land which was being used as pastures by pastoral herds. Pastures began to decline at an alarming speed.
- (2) Certain Forest Acts were enacted in different provinces. This happened in the middle of the 19th century. According to these Acts, forests were categorised as 'reserved' and 'protected.' Those forests which produced commercial timber were known as 'reserved,' while those in which some customary pastoral rights were granted but their movements severely restricted were known as 'protected'. These Acts changed the lives of pastoralists.

Their entry into the forests was restricted. They were issued permits which had details of their entry and exit from the forest areas. These passes also specified the dates they could enter the forest. They could not remain in the forest at their will and in areas of their choice.

- (3) The colonial government wanted to rule over a settled population and not a nomadic one. They were highly suspicious of the nomadic pastoralists. The colonial government passed the Criminal Tribes Act in 1871 by which certain communities were classified as criminal by nature and birth. They had to live within a notified area and not move without a permit. They were constantly under the supervision of the village policemen.
- (4) The colonial government imposed taxes on land, water, trade goods, etc. They even imposed a tax on animals. Grazing tax was also introduced in the grazing tracts. The pastoralists had to pay a tax on every animal they had, in addition to the grazing tax. The systems of tax collection was very efficient.

Q.10. Why did the colonial government pass the law Criminal Tribes Act and imposition of Grazing Tax? [2011 (T-2)]

Ans. British officials were suspicious of nomadic people. They distrusted mobile craftsmen and traders who hawked their goods in villages, and pastoralists who changed their places of residence every season, moving in search of good pastures for their herds. The colonial government wanted to rule over a settled population. They wanted the rural people to live in villages, in fixed places with fixed rights on particular fields. Such a population was easy to identify and control. Those who were settled were seen as peaceable and law abiding; those who were nomadic were considered to be criminal. Because of all the above reasons, in 1871 the colonial government in India had passed the Criminal Tribes Act. 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.

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

Q.11. Give any four reasons to explain why Maasai community lost their grazing land? [2011 (T-2)]

- Ans.**
- (i) In the late 19th century, European imperial powers scrambled for territorial possessions in Africa, slicing up the region into different colonies. In 1885, Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika.
 - (ii) Subsequently, the best grazing lands were gradually taken over for white settlement and the Maasai were pushed into a small area in south Kenya and north Tanzania. The Maasai lost about 60 percent of their pre-colonial lands. They were confined to an arid zone with uncertain rainfall and poor pastures.
 - (iii) From the late 19th century, the British colonial government in east Africa also encouraged local peasant communities to expand cultivation. As cultivation expanded, pasture lands were turned into cultivated fields.
 - (iv) Large areas of grazing land were also turned into game reserves like the Maasai Mara and Samburu National Park in Kenya and Serengiti Park in Tanzania. The Serengiti National Park was created over 14,760 km of Maasai grazing land.

Q.12. Explain any four factors responsible for the annual movement of the Dhangars.

[2011 (T-2)]

Ans. Dhangars were an important pastoral community of Maharashtra. Most of them were shepherds, some were blanket weavers, and still others were buffalo herders. They stayed in the central plateau of Maharashtra during the monsoon. This was a semi-arid region with low rainfall and poor soil. It was covered with thorny scrub. Dhangars sowed bajra there. In the monsoon this region became a vast grazing ground for the Dhangar flocks. By October the Dhangars harvested their bajra and started on their move west. After a month, they reached the Konkan. This was a flourishing agricultural tract with high rainfall and rich soil. Here the Dhangar shepherds were welcomed by Konkani peasants. After the kharif harvest was cut, the fields had to be fertilised and made ready for the rabi harvest. Dhangar flocks manured the fields and fed on the stubble. The Konkani peasants also gave supply of rice which the shepherds took back to the plateau where grain was scarce.

With the onset of the monsoon the Dhangars left the Konkan with their flocks and returned to their settlement on the dry plateau. The sheep could not tolerate the wet monsoon conditions.

Q.13. Explain any four laws which were introduced by the colonial government in India which changed the lives of pastoralists.

[2011 (T-2)]

- Ans.**
- (i) From the mid-nineteenth century, Wasteland Rules were enacted in various parts of the country. By these rules uncultivated lands were taken over and given to selected individuals.
 - (ii) By the mid-nineteenth century, various Forest Acts were also enacted in different provinces. Through these Acts some forests which produced valuable timber like *deodar* or *sal* were declared 'Reserved'. No pastoralist was allowed access to these forests. Other forests were classified as 'protected'.
 - (iii) In 1871, the colonial government in India passed the 'Criminal Tribes Act'. By this Act, many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes. They were stated to be criminal by nature and birth. Once this Act came into force, these communities were expected to live only in notified village settlements.
 - (iv) To expand its revenue income, the colonial government looked for every possible source of taxation. So tax was imposed on land, on canal water, on salt, on trade goods, and even on animals (the Grazing Tax).

Q.14. Who are Gujjar Bakarwals and Gaddis? What are the similarities between them?

[2011 (T-2)]

Ans. Gujjar Bakarwals are a pastoral community of Jammu and Kashmir. They are great herders of goats and sheep. The Gaddis are a prominent pastoral community of Himachal Pradesh. The cycle of seasonal movements is similar in case of Gujjar Bakarwals and Gaddis. The Gaddis too spent their winter in the low hills of Sivalik range, grazing their flocks in scrub forests. By April they moved north and spent the summer in Lahul and Spiti. When the snow melted and high passes were clear, many of them moved on to higher mountain meadows. By September they began their return movement. On the way they stopped once again in the villages of Lahul and Spiti, reaping their summer harvest and sowing their winter crop. Then they descended with their flock to their winter grazing ground on the Sivalik hills. Next April, once again, they began their march with their goats and sheep to the summer meadows.

Q.15. How was the Grazing Tax implemented by the British on the pastoralists during mid-nineteenth century? Explain. [2011 (T-2)]

Ans. Pastoralists had to pay tax on every animal they grazed on the pastures. In most pastoral tracts of India, grazing tax was introduced in the mid-nineteenth century. The tax per head of cattle went up rapidly and the system of collection was made increasingly efficient. During the 1850s to the 1880s, the right to collect the tax was auctioned out to contractors. These contractors tried to extract as high a tax as they could to recover the money they had paid to the state and earn as much profit as they could within the year. By the 1880s the government began collecting taxes directly from the pastoralists. Each of them was given a pass. To enter a grazing tract, a cattle herder had to show the pass and pay the tax. The number of cattle heads he had and the amount of tax he paid was entered on the pass.

II. FORMATIVE ASSESSMENT

A. PROJECT

PROJECT 1

- Topic Covered** : Pastoral nomads and their movements
- Objective** : Creating awareness about the mountainous pastoralists of India, to provide an insight into their history, mode of earning livelihood, etc.
- Skills Developed** : Creative and critical thinking, enhancing knowledge about different ways of life, lifestyles of pastoralists, etc.
- Time Required** : 5 days.
- Method** : (a) Apart from reading the book again, collect more information about Gujjar Bakarwals of Jammu & Kashmir, Gaddi shepherds of Himachal Pradesh, Gujjar cattle-herders of Garhwal and Kumaon; pastoral communities of Himalayas such as the Bhotiyas, Sherpas and Kinnauris.
(b) Focus on their lifestyles, mode of operation, nomadic seasons, food habits, cattles, etc.
(c) Explain the current status of these tribes.

PROJECT 2

- Topic covered** : Pastoral nomads and their movements.
- Objective** : To create awareness about the pastoral communities that operated in plateaus, plains and deserts of India.
- Skills developed** : Enhancement of knowledge about the lifestyles of various pastoral communities, creative and analytical thinking.
- Time Required** : 3 - 4 days.
- Method** : (a) Apart from reading the textbook again, collect more information about Dhangars of Maharashtra; Banjaras of U.P., Punjab, Rajasthan; Raikas of Rajasthan.
(b) Visit a settlement of the Banjaras; see their lifestyle, its connection with past, talk about their history and gather more information.

- (c) Explain the similarities and dissimilarities in the modes of operation of pastoral communities in plateaus, plains and deserts of India.
- (d) Focus on the comparative study of livelihoods of various pastoral communities.
- (e) Mention the current status of these pastoral communities.

B. ACTIVITIES

- (1) Read the following passages and write two paragraphs on each of the following questions:
- (a) What do they tell us about the nature of the work undertaken by men and women in pastoral households.
 - (b) Why did the pastoral groups often live on the edges of forests?

Extract 1

Writing in the 1850s, G. C. Barnes gave the following description of the Gujjars of Kangra.

In the hills, the Gujjars are exclusively a pastoral tribe; they cultivate scarcely at all.

"The Gaddis keep flocks of sheep and goats and the Gujjars' wealth consists of buffaloes. These people live on the skirts of the forests, and maintain their existence exclusively by the sale of the milk, ghee, and other produce of their herds. The men graze the cattle, and frequently live for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter and ghee, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujjars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth and at the same time attain conditions from the temperate climate and the immunity from venomous flies that torment their existence in the plains."

[From : G. C. Barnes, *Settlement Report of Kangra, 1850-55.*]

Extract 2

The accounts of many travellers tell us about the life of pastoral groups. In the early nineteenth century, Buchanan visited the Gollas during his travel through Mysore. He wrote:

"Their families live in small villages near the skirt of the woods, where they cultivate a little ground, and keep some of their cattle, selling in the towns the produce of the dairy. Their families are very numerous, seven to eight young men in each being common. Two or three of these attend the flocks in the woods, while the remainder cultivate their fields, and supply the towns with firewood, and with straw for thatch."

[From : Francis Hamilton Buchanan, *A Journey from Madras through the Countries of Mysore, Canara and Malabar* (London, 1807).]

- (2) It is the 1890s. You belong to a community of nomadic pastoralists. You have just learnt that the Government has declared your community as a criminal tribe.
- (a) Describe briefly what you would have felt and done.
 - (b) Write a petition to the local collector explaining why the Act is unjust and how it will affect your life.

C. ASSIGNMENTS

- (1) Imagine yourself as a pastoral nomad. Make a list of the measures you feel the government should take to make the pastoralists safe and secure in their original environment. Remember, you have to keep in mind that progress needs to be made in the field of technology and modernisation is the need of the hour.
- (2) Find out the names of different pastoral groups of your state. Study their way of life, including their history, culture, family, religion, language, dress, appearance, way of life and their future. Make a report. Use pictures to make it colourful.
- (3) Imagine that it is 1950 and you are a 60-year-old Raika herder living in post-independence India. You are telling your granddaughter about the changes which have taken place in your lifestyle after Independence. What would you say?

Ans. I have seen many changes in my life. We, as herders, have been affected in a variety of different ways by changes in the modern world. New laws and new borders have affected the patterns of our movement. We have seen many restrictions being imposed on our mobility and we as pastoralists find it difficult to move in search of pastures.

But we have adapted to new times. We have changed the paths of our annual movement, reduced our cattle numbers, pressed for rights to enter new areas, exerted political pressure on the government for relief, subsidy and other forms of support and demanded a right in management of forests and water resources. We are not relics of the past.

- (4) Imagine that you have been asked for a famous magazine to write an article about the life and customs of the Maasai in pre-colonial Africa. Write the article, giving it an interesting title.

Ans.

The Free and Fearless

The Maasai depend on pastoral activity for their livelihood. Most of them now live in areas which are semi-arid grasslands or arid desert where rainfed agriculture is difficult. They raise cattle, camels, goats, sheep, and sell milk, meat, animal skin and wool.

Before colonial times Maasailand stretched over a vast area from north Kenya to the steppes of northern Tanzania. In the late 19th century, European imperial powers scrambled for territorial possessions in Africa, slicing up the region into different colonies. In 1885, Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika. Subsequently, the best grazing lands were gradually taken over for white settlement and the Maasai were pushed into a small area in south Kenya and north Tanzania. They were now confined to an arid zone with uncertain rainfall and poor pastures.

Initially, i.e. in pre-colonial times, the Maasai could move over vast areas in search of pastures. When the pastures were exhausted in one place they moved to a different area to graze their cattle. They were free to move about as per their needs.

During this time the Maasai society was divided into two social categories — elders and warriors. The elders formed the ruling group and the warriors were responsible for the protection of the tribe. They were assertive, aggressive and brave but were subject to the authority of the elders. They proved their manliness by conducting raids and participating in wars. Raiding was very important in a society where cattle was wealth.

(5) Find out more about some of the pastoral communities marked in Fig. 11 and 13.

Ans.	Pastoral Community	Facts About Them
	<u>AFRICA</u> FULANI	They consider cows as a sign of wealth. Beauty is considered very important and one way of showing beauty is through tatoos that are put all over the body. Fulanis are very proud people and like ruling over other people.
	TUAREG	They speak the Temajeg language. For thousands of years their economy has revolved around trans-Saharan trade. Tuareg were also responsible for bringing enslaved people north from west Africa to be sold to Europeans and Middle Easterners. They follow the Islam religion.
	BEJA	They are looked upon as a blend of Hamo Semitic race. They are the most indigenous inhabitants of northern parts of Eritrea and Ethiopia.
	TASWANA	They are associated with the country of Botswana; this name means 'Land of the Taswana'. Totemism has long been a feature of the Tswana culture and refers to the veneration of an animal, plant or an object.
	HERERO	Herero is actually a group of tribes. The various tribes forming the Herero group and speaking a common language are the Himba, Herero, Tijimba and Mbanderu. The Hereros know a supreme being whom they call by two names Ndjambi Karunga.
	SOMALI	It is likely that the Somalis might have been descendants of the Sabeian traders coming from the Yemen (Arabia). Most of the expansion and division of the Somali tribe took place gradually after the advent of Islam in Somalia in the 7th century.
	BERBER	The Atlas mountains in Morocco have been home to the Berber tribes for thousands of years. From 683, they gradually began converting to Islam and mixing with the Arab population.
	<u>INDIA</u>	
	GUJJAR	Also known as gypsies of the Himalayas. Historians say that they came from the Middle Asia and reached India in search of green pastures and meadows. Gujjars have been mentioned in epic books and in a number of classical books.
	KURUMA	They are one of the rarest artisan tribes. They are found in the Wayan region. They play the flute and drums during their festival occasions.
	GADDI	Gaddis are Hindus and believe in Hindu gods and goddesses along with a number of tribal deities. They sing, dance and chant hymns of Sankri Devta.

BHATTI	Bhatti is a Chandravanshi Rajput clan and is one of the largest tribes of Rajputs and also a tribe of the Jats.
GOLLAS	They inhabit parts of Andhra Pradesh and Karnataka, i.e. the dry central plateau. Their movement depends not on summer and snow but on dry season and monsoon.
BANJARAS	They are the most famous and well known group of graziers. They love singing and dancing and are famous for their zest in life.
RAIKAS	They combine cultivation and pastoralism. The Raikas who live in the deserts, rear camels and the group that live in non-desert areas rear sheep and goat.

D. PRESENTATION

Imagine yourself to be a Maru Raika genealogist. You are sitting along with a group of Raikas at your house. As a genealogist of the community recount the history of the community.

[Guidelines : Divide the class in three groups. Each group will elect a group leader who will act as a Raika genealogist and recount the history of the community in front of the class.]

E. DISCUSSION

Like pastoralists in India, the lives of African pastoralists have changed dramatically over the colonial and post-colonial periods. What are these changes? Hold a general discussion in the class about comparative changes in lives of pastoralists in India and Africa.

[Guidelines : The teacher will conduct and direct the discussion and write the concluding points on the blackboard. He / She will throw more light on each point.]