



Social Science

Grade IX

Lesson 5 - Pastoralists in the Modern World

Solved Question Bank

Objective Type Questions

1. Raikas were pastoralists who belonged to:
 - a. Andhra Pradesh
 - b. Rajasthan
 - c. Uttar Pradesh
 - d. Karnataka
2. The Maasai Cattle herders lived primarily in:
 - a. North Africa
 - b. South Africa
 - c. West Africa
 - d. East Africa
3. In which part of India are the Gujjar Bakarwals found:
 - a. Rajasthan
 - b. Gujarat
 - c. Jammu and Kashmir
 - d. Madhya Pradesh
4. Which of the following refers to Bugyal?
 - a. Large cultivated area in plains
 - b. Vast meadows in the high mountains
 - c. Hilly regions in the Aravallis
 - d. Coastal regions of Kerala
5. Why did the colonial government pass the Criminal Tribes Act?
 - a. To detect crimes among tribal people.
 - b. Because the colonial officials distrusted the tribals and were suspicious of nomadic people.
 - c. To stop criminal activities in the state.
 - d. To identify and control the tribal people.





6. Which of the following options refers to the changes brought about by the enactment of Waste Land Rules?
- a. All sterile lands were declared as waste land.
 - b. All uncultivated land was taken over by the government and given to selected individuals.
 - c. Farmers were compelled to cultivate waste lands.
 - d. Pastoralists were made to settle in waste lands.

7. Which of the following refers to the pastoral community of Maharashtra?

- a. Gujjar b. Dhangar c. Banjara d. Bhotiya

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|--------|--------|--------|--------|--------|--------|--------|
| 1. (b) | 2. (d) | 3. (c) | 4. (b) | 5. (b) | 6. (b) | 7. (b) |
|--------|--------|--------|--------|--------|--------|--------|

Fill in the Blanks

8. Serengti National Park is situated in _____.
9. The Forest Acts changed the lives of the _____.

| | |
|-------------|-----------------|
| 8. Tanzania | 9. pastoralists |
|-------------|-----------------|

True or False

10. Raikas combined cultivation with pastoralism.
11. Alternating of monsoon and dry season determine seasonal rhythms of movement of the Kuruma and Kurubas of Andhra region.

| | |
|----------|----------|
| 10. True | 11. True |
|----------|----------|

Next Generation School



Match the Columns

| Column A | Column B |
|--|-------------|
| a. People who move from one place to another to earn their living. | i. Stubble |
| b. A dry forested area below the foothills of Garhwal and Kumaun. | ii. Bhabar |
| c. Lower ends of grain stalks left in the ground after harvesting. | iii. Nomads |

| | | |
|----------|---------|--------|
| a. (iii) | b. (ii) | c. (i) |
|----------|---------|--------|

Very Short Answer Type Questions

1. Name the regions of the cyclic movement of Kurumas and Kurubas.

The Kurumas and Kurubas lived in Karnataka and Andhra Pradesh. In the dry season they moved near the coast and left when the rains came.

2. Which Pastoralist nomads live in Karnataka and Andhra Pradesh?

The pastoralist nomads who lived in Karnataka and Andhra Pradesh were:

- The Gollas.
- Kurumas and Kurubas.

3. Why were the British officials suspicious of the nomadic people? Give one reason.

Because they distrusted mobile craftsmen and traders who sold their goods in villages, and pastoralists who changed their places or residence every season. They were considered as criminals.

4. How did the Gaddis earn their livelihood?

The sold milk, ghee and other products.



5. Who were Bhotiyas, Sherpas and Kinnauris?

They were the pastoral communities of the Himalayas.

6. Why were the Dhangars welcomed by the Konkani peasants?

After the kharif crops were harvested, the field had to be fertilised for the rabi crops. Dhangar flocks manured the fields and fed on the stubble. Dhangars were also given supplies of rice which they supplied to the plateau where grain was scarce.

7. Why did the Dhangars leave the Konkan and coastal areas before the onset of monsoons?

The Dhangars left the Konkan and the coastal areas before the onset of monsoon because the sheep could not tolerate the wet monsoon conditions.

8. What are 'Kharif' and 'rabi crops'?

Kharif is the autumn crop, usually harvested between September and October. Rabi, the spring crop, usually harvested after March.

9. What is a Gujjar Mandap?

A Gujjar Mandap is a place where the Gujjar cattle herders live. It is made of ringal and grass. A mandap was also a workplace, where the Gujjar made ghee for the purpose of sale.

10. Name the cattle, goat and sheep herders found in Karnataka and Andhra Pradesh.

The Gollas herded cattle, the Kurumas and Kurubas reared sheep and goat and sold woven blankets.

11. What defined the seasonal rhythms of the movement of the pastoralists in Karnataka and Andhra Pradesh?

It was the alternation of the monsoon and dry season which defined the seasonal rhythms of the movement of pastoralists in Karnataka and Andhra Pradesh. In dry season they moved to the coastal areas and left when the rains came.

12. Who are the Banjaras? Where are they found?

Banjaras are well known groups of graziers. They are found in the villages of Uttar Pradesh, Punjab, Rajasthan, Maharashtra and Madhya Pradesh.





13. How did the Banjaras earn their living?

By selling plough cattle and other goods to villagers in exchange for grain and fodder.

14. Where did the Raikas live? What is their occupation?

Raikas lived in the deserts of Rajasthan. Harvest fluctuated every year and no crop could be grown over large areas. So the Raikas combined with pastoralism.

15. Who are Maru Raikas? What is their settlement called?

The camel herders in the Thar desert near Jaisalmer in Rajasthan are called Maru (desert) Raikas, and their settlement is called a Dhandi.

16. Name the places in Rajasthan where camel fair are held.

The camel fairs are held at Balotra and Pushkar.

17. What kind of forests were declared as 'Reserved' Forests?

The forests that produced commercially valuable timber like sal and deodar were declared as Reserved Forests.

18. What was the extent of area of Maasailand before colonial times?

Before colonial period, Maasiland extended over a vast area from north Kenya to the steppes of north Tanzania.

19. What happened to Maasailand in 1885?

In 1885, the colonial powers scrambled for territorial possessions. Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika. The Maasai lost 60 per cent of their pre-colonial land.

20. What does the title 'Maasai' mean? What did they depend of for subsistence?

The title 'Maasai' is derived from the word 'maa'. Maa-sai means 'My People'. Maasai are nomadic and pastoral people who depend on milk and meat for subsistence.

21. State one measure introduced by the British to administer the affaire of the Maasai.

- a. They appointed chiefs of different sub-groups of Maasai, who were made responsible for the affairs of the tribe.
- b. The British imposed various restrictions on raiding and warfare.





22. What is meant by kafila?

In winter, when the high mountains were covered with snow, the pastoralists 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. Several households came together for this journey, forming what was known as a *kafila*.

23. According to environmentalists and economists why are nomadic pastoralists the important communities?

Nomadic pastoralists are important communities because they play a major role in the conservation of forests. People get useful products like milk, ghee, wool from herders.

Short Answer Type Questions

1. Explain any three factors that the pastoral groups have to consider to sustain their life.

The three factors which the pastoral groups have to consider to sustain their life are:

- they have to judge how long the herds could stay at one place and know where they could find water and pastures.
- They had to calculate the timing of their movement and had to move through different territories.
- They had to set up relationship with the farmers, on the way, so that herds could graze in the harvested fields and manure the soil. They combined number of activities like cultivation, herding, and trade to sustain themselves.

2. Explain any three different livelihood practices adopted by the pastoralists in the 20th century, as they left their traditional occupations.

Three livelihood practices adopted by the pastoralists in the 20th century were as follows:

- Richer pastoralists started buying land and settling down, giving up their nomadic life.





b. Some became settled peasants cultivating land.

c. Others took to trading.

3. Give one example to explain why the pastoralists have been compelled to change their movements in modern times.

The pastoralists have been compelled to change their movement in modern times. After 1947, the camel and sheep herding Raikas could no longer move into Sindh and graze their animals on the banks of Indus. The new political boundaries between Indian & Pakistan stopped their movement. In recent years, they have been migrating to Haryana where sheep could graze on agricultural land, after harvests are cut.

4. Who are Gujjar Bakarwals of Jammu and Kashmir? Name their winter and summer grounds. Why did they go to these places?

Gujjar Bakarwals of Jammu and Kashmir are herders of goat and sheep. They move between their winter and summer grounds. In winters when the ground is covered with snow, they live with their herds in the Siwalik range. The herds feed on the dry scrub forests. By April, they start moving to their summer grazing grounds. After crossing the Pir Panjal passes they reach the Kashmir valley. With the onset of summer, the snow has melted, and the valley is covered with variety of flowers and grasses. They provide nutritious forage for the animals. By the end of September they come back to their winter homes in the Siwalik.

5. Write about the life style of the Gujjars of Kangra.

The Gujjar cattle herders live in Garhwal and Kumaon. In the winter, they come to the dry forests of the Bhabhar and go up to the high meadows-the bugyals-in summer. Gujjars are exclusively a pastoralist tribe in the hills, where they do not cultivate anything. Buffaloes are the main wealth of the Gujjars. They live near the boundary of the forests and the mainstay of their existence is the sale of milk, ghee and other products. The men graze the cattle. The women go to the markets every morning, with little earthen pots filled with milk, butter milk and ghee. During the hot weather they move their herds to the upper ranges where the buffaloes enjoy the weather.

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6. Who were Dhangars? What were their occupations? Why were they continuously on the move?

The Dhangars were an important pastoral community of Maharashtra.

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

They were continuously on the move in search of pasture for their cattle.

7. Discuss the various restrictions imposed on pastoral groups in Africa.

Or

What restrictions were imposed by the colonial government on the African pastoralists?

- a. The various pastoral groups were forced to live in special reserves. They were not allowed to move their stock without special permits which were not easy to get. Those who defied the rules were severely punished.
- b. Pastoralists were not allowed to enter the markets areas of the whites.
- c. In many regions, they were prohibited from participating in any trading activity. Thus, the restrictions imposed on the pastoralists adversely affected their pastoral and trading activities.

8. What are some of the problems that pastoralists face in the modern world? How have these groups adapted to the new times?

Some of the problems that pastoralists face in the modern world are as follows.

- a. New laws and new borders have affected the patterns of the pastoralists movement.
- b. Now, they find it difficult to move in search of pastures. As pasture lands have shrunk, grazing has become a problem.
- c. Remaining pastures deteriorate due to continuous over grazing.
- d. Cattle die in large numbers during drought. This become the time of crises.

They have adapted to new times by changing the paths of their annual movement and reducing their cattle numbers. They have also demanded rights in management of forests and water resources. Some became settled peasants cultivating land, some took to trading, while others became labourers.





9. What are the similarities in the way in which the modern world forced changes in the lives of pastoral communities in India and East Africa?

- a. In both countries Pastoralists reduced the number of cattle in their herds since there were not enough pasture fields to feed large numbers.
- b. New pastures were found when movement to old grazing grounds become difficult.
- c. Many combined pastoral activity with other forms of income and thus adapted to change in the modern world.

10. Why were the chiefs appointed by the British not affected by war or drought in Maasai land?

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 involving 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.

Long Answer Type Questions

1. Who are pastoral nomads? Describe any four features of them?

Pastoral nomads are people who do not live at one place but move from one area to another to earn their living. They depend on livestock rearing, they move with their cattle and other animals. The four features of pastoral nomads are as follows.

- a. Pastoral nomads had to adjust to seasonal changes and make best use of available pastures in different places. When the pastureland was exhausted they moved to a different place where pastures are available.
- b. Cold and snow are not the only factors which defined their seasonal movement. In dry season they moved to coastal areas and left when the rain came.





c. They set up a relationship with farmers, so that the herds could graze in harvested fields and manure the soil.

d. They combine a range of different occupations - cultivation, trade and herding to earn their living. For example, the Gollas, Kurumas and Kurubas herded cattle, cultivated small patches of land and also engaged in a variety of petty trades.

2. In which two social categories was the Massai society divided in pre-colonial times? In what way did their roles change because of the colonial policies?

Or

Describe the social organisations of the Massai's in the pre-colonial times. What change occurred in Maasai's society during the colonial rule?

The Massai society was divided into two social groups in pre-colonial times - elders and warriors. The elders were 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, responsible for the protection of the tribe. They defended the community and organised cattle raids. Raiding was an important activity in a society where cattle was wealth. It was the way through which different pastoral groups asserted their superiority.

The British introduced a number of measures which changed the lives of the Maasai. The chiefs of different sub-groups were appointed to look after the affairs of the tribe. Restrictions were imposed on raiding and warfare. So, the traditional authority of both the elders and warriors changed dramatically. The difference based on age, between elders and warriors broke down, and a new distinction was developed between the rich and poor pastoralists.

The chiefs appointed by the colonial government became rich overtime. They had regular income with which they purchased land, goods, animals and also get involved in trade. But the poor pastoralists worked on charcoal, burners or work in road or building construction or did odd jobs.

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3. Which parts of the Africa continent are inhabited by the pastoralists? What are the different types of activities they are involved in?

Most of the pastoralists in Africa lived in semi-arid grasslands or arid desert where rain-fed agriculture is difficult.

The pastoralists are involved in different type of activities like they rear cattle, camels, goats, sheep and donkeys; and 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 odd jobs to supplement their meagre and uncertain earnings from pastoralism.

4. How did the pastoralists cope with the changes in new times?

Pastoralists managed to cope with the changes in many ways.

a. Some pastoralists reduced the number of cattle because there were not enough pastures to feed large numbers. When pastureland in one place was closed to them, they changed the direction of their movement and combined pastoral activity with other forms of trade.

b. Some pastoralists found new pastures.

c. They exert political pressure on the government for relief, subsidy and other forms of support and demand a right in the management of forests and water resources.

d. Some rich pastoralists gave up their nomadic habits, purchased land and started leading a settled life.

e. Some became settled peasants cultivating land. Some borrowed money from the moneylenders to survive.

5. Why were wasteland rules enacted in various parts of the country?

The colonial government wanted to convert all grazing land into cultivated land. Land revenue was one of the main sources of its finance. By cultivation, it could yield more revenue and at same time produce more cotton, jute, wheat and other agriculture products that were required in England. To colonial official all uncultivated land was unproductive. It was seen as wasteland and had to be brought under cultivation. According to them forest which is used for grazing cannot be used for any other purpose and is unable to yield timber and fuel, which are the main legitimate forest produce. In 19th century wasteland rules were enacted in many parts of the country.





6. Trace the movements of pastorals of India in the mountains.

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. 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. Several households came together for this journey, forming what is known as a *kafila*.

With the onset of summer, the snow melted and the mountainsides were lush green. The variety of grasses that sprouted provided rich nutritious forage for the animal herds. By the end of September the Bakarwals were on the move again, this time on their downward journey, back to their winter base,

The Gaddi shepherds of Himachal Pradesh had a similar cycle of seasonal movement. By April they moved north and spent the summer in Lahul and Spiti. 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 Siwalik hill. Next April, once again, they began their march with their goats and sheep, to the summer meadows.

In Garhwal and Kumaon, the Gujjar cattle herders came down to the dry forests of the bhabar in the winter and went up to the high meadows - the bugyals - in summer. This pattern of cyclic movement is common to Batiyas, Sherpas and Kinnauris.

7. Trace the movement of pastoral nomads of India on the plateaus.

a. Dhangars were an important pastoral community of Maharashtra. Most of them 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.

b. Nothing but dry crops like bajra could be sown here. In the monsoon this tract became a vast grazing ground for the Dhangar flocks. By October they move to Konkan. This was a flourishing agricultural tract with high rainfall and rich soil. Here the shepherds were welcomed by Konkani peasants.





c. After the *kharif* harvest was cut at this time, the fields had to be fertilized and made ready for the *rabi* harvest. Dhangar flocks manured the fields and fed on the *stubble*. In Konkani peasants also gave supplies of rich which the shepherds took back to the plateau where grain was scarce. With the onset of the monsoon the Dhangars left the Konkani and the coastal areas with their flocks and returned to their settlements on the dry plateau. The sheep could not tolerate the wet monsoon conditions.

d. In Karnataka and Andhra Pradesh the Gollas herded cattle. The Kurumas and Kurubas reared sheep and goats and sold woven blankets.

e. Unlike the mountain pastoralists, it was not the cold and the snow that defined the seasonal rhythms of their movement: rather it was the alternation of the monsoon and dry season that determined their movement.

f. 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 plateau at this time.



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