

## Short Answer Questions

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

**Ans. (i)** Their grazing grounds shrank.

**(ii)** Their movements were regulated.

**(iii)** Revenue was increased.

**Q.2. What was the Criminal Tribes Act?**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Q.15. What do you know about Tanganyika?**

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

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

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

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

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

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

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

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

**OR**

**Describe the social division of the Maasais.**

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

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

**(iii)** They defended the community and organised cattle raids. Raiding was important in a society where cattle was wealth. It is through raids that the power of different pastoral groups was asserted.

**(iv)** Young men came to be recognised as members of the warrior class, when they proved their manliness by raiding the cattle of other pastoral groups and participating in wars. They, however, were subject to the authority of the elders.

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

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

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

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

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

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

**Ans. Pastoralists did adapt to new times.**

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

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

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

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

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

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

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