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NCERT History for Class 9th Chapter 5 Notes:

Pastoralists in the Modern World

Pastoral Nomads and their Movements

In the Mountains

1. Gujjar Bakarwals of Jammu & Kashmir:

- Traditional herders of goats and sheep.
- Migrated to Jammu & Kashmir in the 19th century in search of pastures.
- Seasonal Movement (Transhumance):
 - a.** Winter: Low hills of Siwalik range, grazing in dry scrub forests.
 - b.** April: Began their northward march in groups (called kafila).
 - c.** Summer: Crossed Pir Panjal passes to enter Kashmir valley; rich grasses provided nutritious forage.
 - d.** September: Returned downward to winter base in the Siwaliks.

2. Gaddi Shepherds of Himachal Pradesh:

- Also practiced seasonal migration with their sheep and goats.
- Winter: Grazed in the Siwalik hills.
- April: Moved to Lahul and Spiti for summer.
- With snow melting, some went to higher mountain meadows.

- September (return journey):
 - a. Stopped in Lahul & Spiti to harvest summer crops and sow winter crops.
 - b. Descended back to Siwaliks for winter grazing.
- Cycle repeated every April.

3. Gujjar Cattle Herders of Garhwal & Kumaon (Uttarakhand):

- Practiced seasonal migration between:
 - a. Winter: Dry forests of the bhabar.
 - b. Summer: High mountain meadows called bugyals.
- Many were originally from Jammu but settled in the UP hills during the 19th century.

4. Other Himalayan Pastoral Communities:

- Included Bhotiyas, Sherpas, and Kinnauris.
- Followed the same cyclical movement pattern between summer & winter pastures.

5. Significance of Seasonal Migration:

- Adjusted to seasonal changes and ensured efficient use of pastures.
- Prevented overuse of grazing lands → allowed pastures to recover naturally.
- Showed a sustainable way of using mountain resources.
- Transhumance → Seasonal migration of pastoralists.
- Kafila → Group migration of Bakarwals.
- Bugyals → High meadows of Uttarakhand.
- Bhabar → Dry forest belt at the Himalayan foothills.

Source A: Gujjars of Kangra

1. Identity & Occupation of Gujjars:

- In the hills of Kangra, Gujjars were an exclusively pastoral tribe.
- They hardly cultivated land → livelihood was pastoral.
- Their wealth consisted mainly of buffaloes.

2. Distinction between Gaddis & Gujjars:

- Gaddis → kept sheep and goats.
- Gujjars → kept buffaloes.

3. Livelihood & Products:

- Lived on the skirts of forests.
- Survival based exclusively on milk products from herds.
- Sold milk, buttermilk, ghee in the markets.

4. Role of Men & Women:

- Men:
 - a.** Grazed cattle.
 - b.** Stayed in the woods for weeks, tending to their herds.
- Women:
 - a.** Went to markets daily, carrying baskets with earthen pots filled with milk, buttermilk, and ghee.
 - b.** Each pot contained just enough for a day's meal → sign of daily subsistence living.

5. Seasonal Movement (Transhumance):

- In hot weather, Gujjars drove their herds to the upper ranges.
- Reasons:
 - a.** Buffaloes enjoyed rich green grass after rains.

- b.** The cool, temperate climate was suitable.
- c.** Provided immunity from venomous flies (common in plains).

6. Source Reference:

- Account written by G.C. Barnes in the 1850s.
- Taken from Settlement Report of Kangra (1850–55).

On the Plateaus, Plains and Deserts

1. Dhangars of Maharashtra:

- Major pastoral community of Maharashtra.
- Early 20th century population: about 4,67,000.
- Occupations:
 - a.** Majority → shepherds.
 - b.** Some → blanket weavers.
 - c.** Others → buffalo herders.
- Seasonal Movement (Transhumance):
 - a.** Monsoon: Stayed in central plateau (semi-arid, poor soil, thorny scrub, dry crops like bajra).
 - b.** Plateau became a grazing ground in monsoon.
 - c.** October: Harvested bajra, then moved westward to Konkan (fertile, high rainfall).
 - d.** In Konkan:
 - i.** Welcomed by peasants.
 - ii.** Flocks manured fields and fed on crop stubble.
 - iii.** Shepherds received supplies of rice in return.
 - e.** Monsoon onset: Returned to plateau since sheep could not tolerate wet conditions.

2. Pastoralists of Karnataka & Andhra Pradesh:

- Central plateau = stone & grass covered, inhabited by herders.
- Communities:
 - a.** Gollas → herded cattle.
 - b.** Kurumas & Kurubas → reared sheep & goats; also sold woven blankets.
- Lifestyle:
 - a.** Lived near woods.
 - b.** Cultivated small land patches.
 - c.** Engaged in petty trades along with herding.
- Movement Pattern:
 - a.** Determined by monsoon vs. dry season (not snow like mountain tribes).
 - b.** Dry season → moved to coastal tracts.
 - c.** Monsoon → returned to dry plateau.
 - e.** Only buffaloes tolerated swampy monsoon conditions in coastal regions.

3. Banjaras:

- Well-known graziers.
- Found in Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh & Maharashtra.
- Characteristics:
 - a.** Moved long distances in search of good pastures.
 - b.** Traded: sold plough cattle & goods to villagers.
 - c.** Exchanged for grain & fodder.

4. Raikas of Rajasthan:

- Lived in deserts with meagre, uncertain rainfall.
- Dual livelihood: Combined cultivation + pastoralism.
- Seasonal Cycle:
 - a.** Monsoon: Stayed in villages (Barmer, Jaisalmer, Jodhpur, Bikaner).

Grazing grounds available.

b. By October: Moved out as pastures dried up, searched for new pasture & water.

c. Returned again during next monsoon.

- Sub-groups:

a. Maru (Desert) Raikas → herded camels.

b. Others → reared sheep & goats.

5. Common Features of Pastoral Life:

- Pastoral life depended on careful planning & adaptation:
 - a.** Judging duration of stay in one area.
 - b.** Locating pasture & water.
 - c.** Timing seasonal movements correctly.
 - d.** Building relationships with farmers (grazing on harvested fields, manuring soil).
- Survival came from diverse activities:
 - a.** Cultivation.
 - b.** Trade.
 - c.** Herding.

Source B: Accounts of Travellers about Pastoral Groups

- Pastoral life through travellers' accounts – Many travellers documented the lives of pastoral groups in the 19th century.
- Francis Buchanan's visit – In the early 19th century, Buchanan visited the Gollas during his travels through Mysore.
- Settlement pattern of Gollas – Golla families lived in small villages near the skirts of the woods.
- Livelihood sources –
 - a.** Cultivated small patches of land.

- b.** Kept cattle.
 - c.** Sold dairy produce in towns.
- Large family structure – Golla families were very numerous, with 7–8 young men common in each family.
- Division of labour –
 - a.** 2–3 young men attended flocks in the woods.
 - b.** The remaining cultivated fields, supplied towns with firewood and straw for thatch.
- Variety of activities – Gollas were engaged in pastoralism, agriculture, and supplying forest products.

New words

- Bhabar – A dry forested area below the foothills of Garhwal and Kumaun
- Bugyal – Vast meadows in the high mountains
- Kharif – The autumn crop, usually harvested between September and October
- Rabi – The spring crop, usually harvested after March
- Stubble – Lower ends of grain stalks left in the ground after harvesting

MCQs on NCERT History Class 9 Chapter 5 Topic – Pastoral Nomads and their Movements

Here are the top exam-oriented MCQ-type questions on “*Pastoral Nomads and their Movements*” that you should prepare for your CBSE or state board exams:

Question 1. Which community is known as great herders of goats and sheep in Jammu and Kashmir?

- a) Gaddis
- b) Gujjar Bakarwals
- c) Raikas
- d) Banjaras

Answer: b) Gujjar Bakarwals

Question 2. Where did the Gujjar Bakarwals live with their herds during winter?

- a) Lahul and Spiti
- b) Pir Panjal
- c) Siwalik range
- d) Kashmir valley

Answer: c) Siwalik range

Question 3. What is the term used for a group of several households travelling together?

- a) Bughyal
- b) Kafila
- c) Bhabar
- d) Stubble

Answer: b) Kafila

Question 4. In summer, where did the Gujjar Bakarwals take their herds?

- a) Siwalik hills
- b) Kashmir valley

- c) Konkan
- d) Rajasthan deserts

Answer: b) Kashmir valley

Question 5. Which shepherd community of Himachal Pradesh followed a similar migration cycle as Bakarwals?

- a) Gollas
- b) Kurumas
- c) Gaddis
- d) Dhangars

Answer: c) Gaddis

Question 6. In which months did the Gaddis begin their return movement from Lahul and Spiti?

- a) April
- b) June
- c) September
- d) December

Answer: c) September

Question 7. Which community of Garhwal and Kumaon moved to bugyals in summer?

- a) Gujjar cattle herders
- b) Raikas
- c) Banjaras
- d) Dhangars

Answer: a) Gujjar cattle herders

Question 8. What does the term bugyal mean?

- a) Dry forest below foothills
- b) High mountain meadows
- c) Lower stalks of grains
- d) Autumn crop

Answer: b) High mountain meadows

Question 9. What does the term bhabar refer to?

- a) Swampy wetland
- b) Dry forested area below foothills
- c) Winter grazing ground
- d) Plateau soil

Answer: b) Dry forested area below foothills

Question 10. According to G.C. Barnes (1850s), the Gujjars' wealth mainly consisted of –

- a) Sheep
- b) Buffaloes
- c) Camels
- d) Goats

Answer: b) Buffaloes

Question 11. Which pastoral community of Maharashtra had a population of 467,000 in the early 20th century?

- a) Kurubas
- b) Dhangars
- c) Gollas
- d) Raikas

Answer: b) Dhangars

Question 12. During the monsoon, where did the Dhangar shepherds stay?

- a) Konkan
- b) Siwalik range
- c) Central plateau of Maharashtra
- d) Rajasthan desert

Answer: c) Central plateau of Maharashtra

Question 13. Why were Dhangar flocks welcomed in the Konkan region?

- a) For grazing forest lands
- b) For supplying dairy products
- c) For manuring fields and feeding on stubble
- d) For protecting crops

Answer: c) For manuring fields and feeding on stubble

Question 14. Which pastoral groups were mainly found in Karnataka and Andhra Pradesh?

- a) Banjaras and Raikas
- b) Kurumas, Kurubas and Gollas

- c) Gaddis and Bakarwals
- d) Sherpas and Bhotiyas

Answer: b) Kurumas, Kurubas and Gollas

Question 15. Which group of pastoralists were famous blanket weavers?

- a) Kurubas
- b) Raikas
- c) Banjaras
- d) Gollas

Answer: a) Kurubas

Question 16. Which animals were reared by the Raikas of Rajasthan?

- a) Camels, sheep and goats
- b) Cattle and buffaloes
- c) Horses and donkeys
- d) Pigs and oxen

Answer: a) Camels, sheep and goats

Question 17. The Maru Raikas of Rajasthan were mainly –

- a) Sheep rearers
- b) Camel herders
- c) Cattle traders
- d) Blanket weavers

Answer: b) Camel herders

Question 18. Which well-known group of graziers moved long distances selling plough cattle?

- a) Gaddis
- b) Bakarwals
- c) Banjaras
- d) Kurubas

Answer: c) Banjaras

Question 19. What did pastoralists need to calculate before moving with their herds?

- a) Timing of monsoon
- b) Availability of stubble
- c) Distance of the journey
- d) All of the above

Answer: d) All of the above

Question 20. What combination of activities did pastoralists usually follow to sustain their life?

- a) Cultivation only
- b) Herding and fishing
- c) Cultivation, trade and herding
- d) Weaving only

Answer: c) Cultivation, trade and herding

Colonial Rule and Pastoral Life

1. Shrinking Pastoral Resources:

- Under colonial rule, grazing grounds shrank, pastoralists' movements were regulated, and revenue demands increased.
- Their agricultural stock declined and trades/crafts were badly affected.

2. Waste Land Rules and Decline of Pastures:

- The colonial state wanted to convert grazing lands into cultivated farms to increase land revenue.
- More cultivation meant more jute, cotton, wheat, and other crops required by England.
- Colonial officials viewed uncultivated land as "waste land", which they believed produced no revenue.
- From the mid-19th century, Waste Land Rules were introduced.
- Uncultivated lands were taken over by the government and given to select individuals with concessions.
- Some individuals became headmen in newly cleared villages.
- These lands were often grazing tracts used by pastoralists, so cultivation led to the decline of pastures.

3. Forest Acts and Restrictions on Pastoralists:

- From the mid-19th century, various Forest Acts were passed.
- Forests producing valuable timber like deodar and sal were declared 'Reserved' – no grazing allowed.
- Some were marked 'Protected' forests, where limited customary grazing rights were granted but movements restricted.
- Colonial officials believed grazing destroyed saplings and shoots, preventing forest regeneration.

- Pastoralists needed permits to enter forests. Permits:
 - a. Specified timing of entry and exit.
 - b. Limited number of days they could stay.
- They had to move even if ample forage was available.
- Overstaying meant fines.

4. Criminal Tribes Act, 1871:

- British officials distrusted nomadic people – pastoralists, traders, and mobile craftsmen.
- Colonial rulers preferred a settled population, easier to tax and control.
- Nomadic groups were labelled “criminal by nature and birth.”
- In 1871, the Criminal Tribes Act was passed:
 - a. Many pastoralist and trading communities were declared Criminal Tribes.
 - b. They were forced to live only in notified settlements.
 - c. They couldn’t move without a permit.
 - d. Village police kept constant watch on them.

5. Imposition of Grazing Tax:

- To raise more revenue, the colonial state imposed multiple taxes (on land, canal water, salt, trade goods, and animals).
- Pastoralists had to pay tax on every animal grazed on pastures.
- Mid-19th century – grazing tax introduced across India.
- Between 1850s–1880s, the right to collect grazing tax was auctioned to contractors.
- Contractors imposed heavy taxes to recover money and earn profits.
- By the 1880s, the government started direct tax collection.
- Pastoralists were given a pass:
 - a. To enter grazing tracts, they had to show the pass and pay tax.
 - b. Number of cattle and tax paid was recorded on the pass.

How Did these Changes Affect the Lives of Pastoralists?

1. Shortage of Pastures:

- Grazing lands were taken over for cultivation.
- Forest reservation restricted free access to grazing.
- Result – overall decline in available pastureland.

2. Intensive Grazing Pressure:

- With less land available, animals had to feed on limited pastures.
- Continuous grazing damaged grasslands further.

3. Disruption of Nomadic Movements:

- Earlier, pastoralists moved seasonally, allowing vegetation to regenerate.
- Restrictions on mobility led to overuse of the same grazing areas.

4. Decline in Pasture Quality:

- Overgrazing reduced fertility of grasslands.
- Vegetation growth was not given recovery time.

5. Impact on Animal Stock:

- Shortage of forage weakened cattle.
- Underfed cattle became vulnerable to disease and death.

6. Famines and Scarcities:

- During famines, shortage of fodder worsened.
- Large numbers of animals died – severe loss for pastoralists.

How Did the Pastoralists Cope with these Changes?

1. Reduction in Herd Size:

- Many pastoralists reduced the number of cattle due to shortage of pastures.
- Smaller herds were easier to sustain with limited grazing grounds.

2. Search for New Pastures:

- Some groups explored new grazing lands when older ones became inaccessible.
- Example: Raikas (camel and sheep herders) – after 1947, they lost access to Sindh and the Indus banks because of India–Pakistan border restrictions.
- Adaptation – migrated to Haryana, where sheep graze on harvested fields and provide manure in return.

3. Transition to Settled Life:

- Richer pastoralists – bought land, settled down, and became peasants.
- Some shifted to agricultural cultivation.
- Others expanded into trading activities.

4. Struggles of Poor Pastoralists:

- Many borrowed money from moneylenders for survival.
- Some lost cattle and sheep – became landless labourers on fields or in towns.

5. Adaptation to Changing Times:

- Strategies used:
 - a. Changed direction of movement.
 - b. Reduced herd size.
 - c. Combined pastoralism with other income sources.
- Despite hardships, many groups survived and even increased in number in recent decades.

6. Ecological Viability of Pastoralism:

- Ecologists believe: In dry regions and mountains, pastoralism is still the most ecologically viable way of life.

7. Global Dimension:

- These changes were not limited to India.
- Across the world, new laws and settlement patterns forced pastoralists to alter their lifestyles in the modern era.

Source C – H.S. Gibson’s View (1913)

- H.S. Gibson – Deputy Conservator of Forests, Darjeeling.
- His opinion (1913): Forests used for grazing could not be used for other purposes.
- Such grazing lands were unable to yield timber and fuel – considered the main legitimate forest produce.
- Shows colonial officials prioritized timber & fuel extraction over pastoral needs.

Source D – Royal Commission on Agriculture (1920s)

- Report of Royal Commission on Agriculture (1928).

- Observed: Grazing areas reduced drastically due to:
 - a. Expansion of cultivation (population pressure).
 - b. Extension of irrigation facilities.
 - c. Government acquisition of pastures for defence, industries, and agricultural experiments.
- Impact on breeders/pastoralists:
 - a. Difficulties in maintaining large herds.
 - b. Decline in earnings.
 - c. Deterioration of livestock quality.
 - d. Fall in dietary standards.
 - e. Increase in indebtedness (financial struggles).

Exam-Oriented Insights:

- Source C highlights – Colonial officials valued forests for economic exploitation (timber, fuel) rather than pastoral needs.
- Source D highlights – The broader economic & social impact of pasture decline on pastoralists (income, cattle quality, health, and debts).
- Together, both sources show conflict between state priorities vs. pastoralist livelihoods.

New words

- Customary rights – Rights that people are used to by custom and tradition

MCQs on NCERT History Class 9 Chapter 5 Topic – Colonial Rule and Pastoral Life

Here are the top exam-oriented MCQ-type questions on “*Colonial Rule and Pastoral Life*” that you should prepare for your CBSE or state board exams:

Question 1. Under colonial rule, which of the following changes affected the life of pastoralists most significantly?

- a) Expansion of grazing grounds
- b) Regulation of movements
- c) Decrease in revenue
- d) Decline in agricultural stock

Answer: b) Regulation of movements

Question 2. Why did the colonial state want to transform all grazing lands into cultivated farms?

- a) To increase revenue collection
- b) To prevent nomadic lifestyle
- c) To expand forest areas
- d) To reduce cattle population

Answer: a) To increase revenue collection

Question 3. What name was given by colonial officials to uncultivated land?

- a) Pasture land
- b) Grazing tract
- c) Waste land
- d) Idle land

Answer: c) Waste land

Question 4. The Waste Land Rules were enacted from which period?

- a) Early 18th century
- b) Mid-19th century
- c) Late 19th century
- d) Early 20th century

Answer: b) Mid-19th century

Question 5. What was the main impact of the Waste Land Rules on pastoralists?

- a) Increase in cattle number
- b) Expansion of pastures
- c) Decline of pastures
- d) Free use of land

Answer: c) Decline of pastures

Question 6. Which valuable timbers made forests “Reserved” under colonial Forest Acts?

- a) Teak and sandalwood
- b) Deodar and sal
- c) Pine and oak
- d) Mango and neem

Answer: b) Deodar and sal

Question 7. In ‘Protected’ forests, what was allowed to pastoralists?

- a) Full rights to graze
- b) No grazing rights

- c) Limited customary grazing rights
- d) Free trading rights

Answer: c) Limited customary grazing rights

Question 8. What did the colonial officials believe about grazing in forests?

- a) It helped saplings grow
- b) It destroyed saplings and young shoots
- c) It improved forest soil
- d) It increased forest density

Answer: b) It destroyed saplings and young shoots

Question 9. What was required by pastoralists to enter forests under colonial rules?

- a) Tax receipt
- b) A land deed
- c) A permit
- d) A ration card

Answer: c) A permit

Question 10. Which Act classified many pastoralist and trader communities as “Criminal Tribes”?

- a) Forest Act
- b) Waste Land Act
- c) Criminal Tribes Act
- d) Grazing Act

Answer: c) Criminal Tribes Act

Question 11. In which year was the Criminal Tribes Act passed in India?

- a) 1861
- b) 1871
- c) 1881
- d) 1891

Answer: b) 1871

Question 12. Under the Criminal Tribes Act, what were these communities expected to do?

- a) Remain nomadic
- b) Live in notified village settlements
- c) Travel across India freely
- d) Settle in forests

Answer: b) Live in notified village settlements

Question 13. What type of tax was introduced on pastoralists in the mid-19th century?

- a) House tax
- b) Grazing tax
- c) Salt tax
- d) Water tax

Answer: b) Grazing tax

Question 14. How was grazing tax collected between the 1850s and 1880s?

- a) By zamindars
- b) By colonial officials directly
- c) By auctioning the rights to contractors
- d) By police officers

Answer: c) By auctioning the rights to contractors

Question 15. By the 1880s, how did the colonial government collect grazing tax?

- a) Through contractors
- b) Directly from pastoralists
- c) Through village headmen
- d) Through landlords

Answer: b) Directly from pastoralists

Question 16. What was issued to each pastoralist to record cattle and tax payments?

- a) Grazing slip
- b) Pass
- c) Permit card
- d) Ledger

Answer: b) Pass

Question 17. What was the major impact of restrictions on pastoral movements?

- a) Restoration of pastures
- b) Decline of pastures due to overgrazing
- c) Increase in animal stock
- d) Freedom to graze widely

Answer: b) Decline of pastures due to overgrazing

Question 18. What happened to cattle during scarcities and famines under colonial restrictions?

- a) Their number increased
- b) They were exported
- c) They died in large numbers
- d) They became healthier

Answer: c) They died in large numbers

Question 19. After 1947, Raikas could no longer move into Sindh because:

- a) Famines hit the area
- b) Political boundaries between India and Pakistan
- c) British rules continued
- d) Forest laws became stricter

Answer: b) Political boundaries between India and Pakistan

Question 20. Where do Raikas migrate in recent years for grazing?

- a) Rajasthan
- b) Gujarat

- c) Haryana
- d) Punjab

Answer: c) Haryana

Question 21. Why do farmers in Haryana allow Raikas' sheep to graze on fields?

- a) For extra income
- b) For manure after harvests
- c) For community ties
- d) For protection from wild animals

Answer: b) For manure after harvests

Question 22. How did richer pastoralists cope with colonial changes?

- a) Became nomadic again
- b) Settled down and bought land
- c) Gave up cattle rearing completely
- d) Migrated abroad

Answer: b) Settled down and bought land

Question 23. What was the condition of poor pastoralists under colonial changes?

- a) They became landlords
- b) They borrowed from moneylenders and lost cattle
- c) They expanded herds
- d) They became tax collectors

Answer: b) They borrowed from moneylenders and lost cattle

Question 24. According to ecologists, in which regions is pastoralism still ecologically viable?

- a) Coastal regions
- b) Plains
- c) Dry regions and mountains
- d) River valleys

Answer: c) Dry regions and mountains

Question 25. According to the Royal Commission on Agriculture (1928), why did breeders' earnings decline?

- a) Decline of irrigation
- b) Expansion of forests
- c) Decrease in grazing lands due to cultivation and government use
- d) Growth in livestock population

Answer: c) Decrease in grazing lands due to cultivation and government use

Pastoralism in Africa

1. General Facts about Pastoralism in Africa:

- Africa – Home to over half of the world's pastoral population.
- Even today – 22 million Africans depend on pastoral activities for livelihood.
- Major pastoral communities – Bedouins, Berbers, Maasai, Somali, Boran, Turkana.

- Geographical habitat – Semi-arid grasslands and arid deserts where rainfed agriculture is difficult.
- Livestock reared – Cattle, camels, goats, sheep, donkeys.

2. Economic Activities of African Pastoralists:

- Sell products like – Milk, meat, animal skin, wool.
- Other sources of income:
 - a. Trade and transport.
 - b. Combining pastoralism with agriculture.
 - c. Doing odd jobs to supplement meagre & uncertain income.

3. Changes in African Pastoralism:

- Lives of African pastoralists have undergone dramatic changes during colonial and post-colonial periods.
- Similar to Indian pastoralists – faced changes due to new laws and state control.

4. Case Study – Maasai Pastoralists:

- Maasai = Famous cattle herders of East Africa.
- Population distribution:
 - a. 300,000 in southern Kenya.
 - b. 150,000 in Tanzania.
- Colonial laws & regulations:
 - a. Took away Maasai land.
 - b. Restricted their movement.
- Consequences:
 - a. Suffered heavily in times of drought.
 - b. Their social relationships were reshaped.

5. On Tanganyika:

- German East Africa was conquered by Britain during the First World War.
- In 1919, Tanganyika officially came under British control.
- Tanganyika attained independence in 1961.
- In 1964, Tanganyika united with Zanzibar to form Tanzania.

Problems Faced by Pastoral Communities in Namibia (Source E)

- The Kaokoland herders of Namibia traditionally moved between Kaokoland and Ovamboland.
- They sold skins, meat, and trade products in neighbouring markets.
- Colonial rule introduced territorial boundaries, restricting their free movement.
- As a result:
 - a.** Herders felt “imprisoned” by closed borders.
 - b.** Could not get meat from the south.
 - c.** Could not send sleeping skins outside.
 - d.** Ovamboland was closed for them, though they had lived there long.
 - e.** They wanted to take cattle, sheep, and goats across but were blocked.
- Herders expressed deep suffering: “We are in jail... The borders press us heavily. We cannot live.” (Kaokoland herders’ statement, 1949).

Colonial Control through Policing (Source F)

- In colonial Africa, police were instructed to monitor pastoralists’ movements.
- Pastoralists were prevented from entering white areas.

- Example from South-West Africa (Namibia):
 - a.** Magistrate's order (1937): Passes should not be issued to Kaokoland herders unless in exceptional circumstances.
- Purpose of the proclamation:
 - a.** To restrict the number of natives entering the Territory.
 - b.** To keep strict surveillance over them.
 - c.** To deny ordinary visiting passes.

Where have the Grazing Lands Gone?

1. Loss of Maasai Grazing Lands:

- Major problem of Maasai = Continuous loss of grazing lands.
- Before colonial rule – Maasailand stretched from North Kenya to Northern Tanzania.
- 1885 – European powers divided Maasailand with a boundary:
 - a.** British Kenya.
 - b.** German Tanganyika.
- Best grazing lands – Taken over by white settlers.
- Maasai were pushed into smaller areas – South Kenya and North Tanzania.
- They lost 60% of their pre-colonial lands.
- Confined to arid zones with uncertain rainfall & poor pastures.

2. Impact of Cultivation Expansion:

- From late 19th century – British encouraged local peasant cultivation.
- Result: Pasturelands converted into cultivated fields.
- Pre-colonial period – Maasai dominated their agricultural neighbours economically & politically.
- By end of colonial rule – Situation reversed; agricultural communities gained dominance.

3. Creation of Game Reserves:

- Large grazing lands converted into game reserves:
 - a.** Maasai Mara (Kenya).
 - b.** Samburu National Park (Kenya).
 - c.** Serengeti Park (Tanzania).
- Pastoralists were banned from entering reserves – could neither hunt nor graze.
- These reserves were actually traditional Maasai grazing grounds.
- Serengeti National Park = created over 14,760 sq. km of Maasai grazing land.

4. Consequences of Land Loss:

- Loss of finest grazing lands + water sources – created land pressure.
- Continuous grazing in restricted areas – deterioration of pasture quality.
- Result – Fodder shortage became permanent.
- Feeding cattle became a persistent and serious problem.

The Borders are Closed

1. Pastoral Life Before Colonial Rule:

- In the 19th century, African pastoralists moved freely over vast areas in search of pastures.
- When pastures were exhausted – they shifted to new grazing areas.

2. Colonial Restrictions on Mobility:

- From the late 19th century, colonial governments started imposing restrictions on pastoral mobility.

- Pastoralists were confined to special reserves.
- Reserve boundaries became their movement limits.
- Movement outside reserves required special permits.
- Permits were difficult to obtain – involved trouble and harassment.
- Disobeying rules led to severe punishment.

3. Restrictions on Trade & Market Access:

- Pastoralists were not allowed to enter markets in white areas.
- In many regions, they were banned from trade activities.
- Europeans considered pastoralists dangerous and savage – contact was minimised.
- However, total separation was impossible because white colonists depended on black labour for:
 - a. Mining.
 - b. Road construction.
 - c. Town building.

4. Impact on Pastoralists' Lives:

- New territorial boundaries + restrictions – completely changed pastoral life.
- Pastoral & trading activities were adversely affected.
- Earlier – pastoralists herded animals and traded products.
- Under colonial rule – trade was restricted, though not entirely stopped.

When Pastures Dry?

1. Impact of Drought on Pastoral Life:

- Drought affects pastoralists everywhere – pastures dry, cattle starve.

- Survival depends on moving cattle to areas where forage is available.
- Hence, traditionally, pastoralists were nomadic.
- Nomadism helped them survive bad times and avoid crises.

2. Colonial Restrictions on Maasai:

- From the colonial period, Maasai were forced to stay in a fixed area.
- They were confined to reserves, prohibited from moving in search of pastures.
- Cut off from best grazing lands, forced into semi-arid tracts prone to frequent droughts.

3. Consequences of Restrictions:

- Unable to move cattle – large numbers of Maasai animals died from starvation and disease during drought.
- 1930 Enquiry Report (Kenya):
 - a.** Cattle: 720,000
 - b.** Sheep: 820,000
 - c.** Donkeys: 171,000
- In 1933–1934 severe droughts, over half the cattle in Maasai Reserve died.
- Shrinking grazing lands increased the impact of droughts.
- Frequent droughts caused a steady decline in animal stock of pastoralists.

Not All were Equally Affected

1. Pre-Colonial Maasai Society Structure:

- Maasai society was divided into two social categories:
 - a.** Elders – ruling group, settled disputes, made community decisions.
 - b.** Warriors (young men) – defended the tribe, organised cattle raids.
- Cattle = wealth – Raiding cattle was central to asserting power of different pastoral groups.
- Young men gained recognition as warriors by proving manliness in raids and wars.
- Warriors were under the authority of the elders.

2 Colonial Interventions by the British:

- British introduced measures to administer the Maasai:
 - a.** Appointed chiefs of different Maasai sub-groups.
 - b.** Restricted raiding and warfare.
- Result – traditional authority of elders and warriors weakened.

3. New Role of Colonial–Appointed Chiefs:

- Chiefs often accumulated wealth over time.
- Sources of their prosperity:
 - a.** Regular income (salary).
 - b.** Buying animals, goods, and land.
 - c.** Lending money to poor neighbours (who needed cash to pay taxes).
 - d.** Involvement in trade (often by living in towns).
- Chiefs' families (wives & children) stayed in villages to look after animals.
- Chiefs survived war & drought because they had dual income (pastoral + non-pastoral).
- They could buy new animals when their own stock was depleted.

4. Condition of Poor Pastoralists:

- Poor pastoralists depended only on livestock.
- During war and famine, they lost nearly everything.
- To survive, they had to migrate to towns for work.
- Occupations of poor pastoralists:
 - a. Charcoal burning.
 - b. Odd jobs.
 - c. Road/building construction (for the fortunate ones).

5. Social Changes in Maasai Society:

- Colonial rule caused two major social changes:
 - a. Disturbance in the traditional age-based difference (elders vs warriors).
 - b. Emergence of a new distinction between wealthy chiefs and poor pastoralists.

Conclusion

1. Impact of Modern Changes on Pastoral Communities:

- Pastoral communities are affected in different ways across the world due to modern changes.
- New laws and borders disrupt their traditional movement patterns.
- Mobility restrictions make it difficult for pastoralists to move in search of fresh pastures.
- Disappearance of pasture lands creates scarcity of grazing grounds.
- Existing pastures deteriorate due to continuous overgrazing.
- Droughts turn into crises for pastoralists, as cattle die in large numbers.

2. Adaptation Strategies of Pastoralists:

- Pastoralists adapt to changing times instead of vanishing.
- They change the routes of their annual movements.
- They reduce the number of cattle to adjust with limited resources.
- They press for rights to enter new areas.
- They exert political pressure on governments for:
 - a.** Relief during crises
 - b.** Subsidies
 - c.** Other forms of support
- They demand rights in managing forests and water resources.

3. Modern Relevance of Pastoralism:

- Pastoralists are not relics of the past; they still have a place in modern society.
- Pastoral nomadism is a way of life suited to hilly and dry regions.
- Both environmentalists and economists recognise the ecological and economic value of pastoral nomadism.

MCQs on NCERT History Class 9 Chapter 5 Topic

– Pastoralism in Africa

Here are the top exam-oriented MCQ-type questions on “*Pastoralism in Africa*” that you should prepare for your CBSE or state board exams:

Question 1. Over how many Africans depend on pastoral activity for their livelihood?

- a) 12 million
- b) 18 million
- c) 22 million
- d) 30 million

Answer: c) 22 million

Question 2. Which of the following is not an African pastoral community?

- a) Maasai
- b) Bedouins
- c) Berbers
- d) Santhals

Answer: d) Santhals

Question 3. Maasai cattle herders live primarily in:

- a) North Africa
- b) East Africa
- c) South Africa
- d) West Africa

Answer: b) East Africa

Question 4. Around how many Maasais live in southern Kenya?

- a) 150,000
- b) 200,000
- c) 250,000
- d) 300,000

Answer: d) 300,000

Question 5. In which year was Maasailand divided into two halves by colonial powers?

- a) 1865
- b) 1885
- c) 1895
- d) 1919

Answer: b) 1885

Question 6. The Maasai lost about what percentage of their pre-colonial lands?

- a) 40%
- b) 50%
- c) 60%
- d) 70%

Answer: c) 60%

Question 7. Which game reserve was created on Maasai grazing land in Tanzania?

- a) Samburu National Park
- b) Serengeti National Park
- c) Kruger National Park
- d) Tsavo National Park

Answer: b) Serengeti National Park

Question 8. What was the total area of Maasai grazing land taken over by Serengeti National Park?

- a) 7,000 sq. km
- b) 10,500 sq. km

- c) 12,300 sq. km
- d) 14,760 sq. km

Answer: d) 14,760 sq. km

Question 9. Which country was earlier known as German East Africa?

- a) Namibia
- b) Tanzania
- c) Kenya
- d) Sudan

Answer: b) Tanzania

Question 10. In which year did Tanganyika unite with Zanzibar to form Tanzania?

- a) 1960
- b) 1961
- c) 1964
- d) 1965

Answer: c) 1964

Question 11. Which pastoral community in Namibia traditionally moved between Kaokoland and Ovamboland?

- a) Bedouins
- b) Turkana
- c) Kaokoland herders
- d) Berbers

Answer: c) Kaokoland herders

Question 12. What was the main problem faced by Kaokoland herders under colonial rule?

- a) Heavy taxes
- b) Closed borders restricting movement
- c) Lack of livestock
- d) Drought only

Answer: b) Closed borders restricting movement

Question 13. What were pastoralists prohibited from doing in colonial reserves?

- a) Paying taxes
- b) Trading in markets
- c) Hunting animals and grazing cattle
- d) Working in mines

Answer: c) Hunting animals and grazing cattle

Question 14. During which drought years did over half of Maasai cattle die?

- a) 1925–1926
- b) 1930–1931
- c) 1933–1934
- d) 1940–1941

Answer: c) 1933–1934

Question 15. An enquiry in 1930 showed Maasai in Kenya possessed approximately how many cattle?

- a) 5,00,000
- b) 7,20,000
- c) 8,50,000
- d) 9,00,000

Answer: b) 7,20,000

Question 16. In pre-colonial Maasai society, which group ruled and settled disputes?

- a) Elders
- b) Warriors
- c) Chiefs
- d) Traders

Answer: a) Elders

Question 17. The warrior class in Maasai society mainly proved their manliness through:

- a) Farming
- b) Hunting elephants
- c) Cattle raids
- d) Building huts

Answer: c) Cattle raids

Question 18. Which group did the British appoint to administer Maasai tribes?

- a) Elders
- b) Warriors
- c) Chiefs
- d) Local farmers

Answer: c) Chiefs

Question 19. What new social distinction emerged in Maasai society during colonial rule?

- a) Educated vs uneducated
- b) Rich vs poor pastoralists
- c) Farmers vs traders
- d) Warriors vs peasants

Answer: b) Rich vs poor pastoralists

Question 20. Which of the following is not a product traditionally sold by African pastoralists?

- a) Milk
- b) Meat
- c) Wool
- d) Tea

Answer: d) Tea

Question 21. Which of the following statements is true about colonial policies in Africa?

- a) Pastoralists were encouraged to expand trade freely
- b) White settlers saw pastoralists as dangerous and savage

- c) Pastoralists were allowed free access to game reserves
- d) Chiefs had no role in tribal administration

Answer: b) White settlers saw pastoralists as dangerous and savage

Question 22. Environmentalists and economists today view pastoral nomadism as:

- a) A backward system with no relevance
- b) A form of life suited for hilly and dry regions
- c) A harmful practice for grasslands
- d) A colonial remnant with no future

Answer: b) A form of life suited for hilly and dry regions

Thank You

